

# THE MEHER MESSAGE

[Vol. II ]      **May, 1930**      [ No. 5 ]

An Avatar Meher Baba Trust eBook

July 2020

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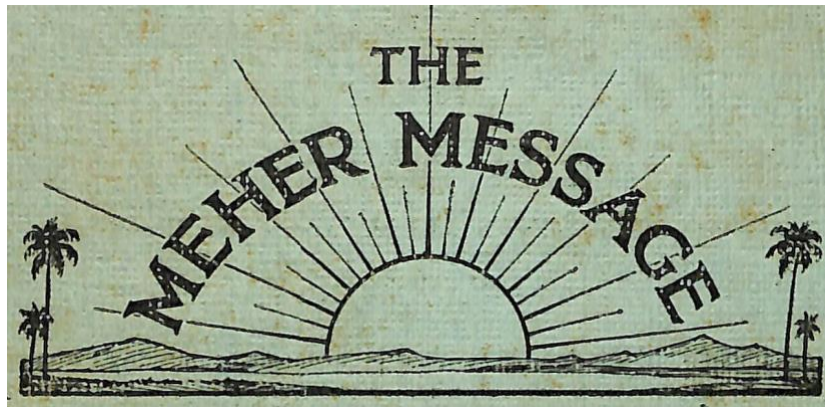
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R. N. B. 2520



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Vol. II ]

MAY 1930

[ No. 5

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## CONTENTS

SAYINGS OF HIS DIVINE MAJESTY SADGURU MEHER BABA	1
INNER LIFE " " " " " "	2
ON A SPIRITUAL RIDDLE <i>By Shri Meher Baba</i>	8
<i>The Editorial:</i> THE PHILOSOPHY OF ACTION AND THE INDIAN CIVILIZATION	9
MIND: ITS MYSTERIES AND CONTROL I <i>By Swami Sivananda</i>	15
THE MERCHANT OF DREAMS <i>By Raphael Hurst</i>	23
A SPIRITUAL RETREAT <i>By Max Gysi</i>	26
THE PHILOSOPHY OF LIFE <i>By Herbert Porter</i>	30
BIRTHDAY OVATION <i>By M. R. Dholakia, L. C. E.</i>	34
DIVINE LOVE (A Poem) <i>By Meredith Starr</i>	37
TO HIS DIVINE MAJESTY SHRI MEHER BABAJI <i>By C. V. Sampath Aiyangar</i>	41
WHEN THE DEAD WILL BE RAISED <i>By C. Tejpal</i>	43
SOMEWHAT SHOCKING, BUT QUITE TRUE	47
THOUGHTS SUBLIME	52
SPIRITUAL ANECDOTES	54
HERE AND THERE	56
THE EDITOR'S DIARY	62
FROM OUR FRIENDS' LETTERS	71
OUR SERIAL STORY: From Degradation to Realization	74
THE WORLD OF BOOKS: Reviews and Notices	79
CORRESPONDENCE	84

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### CONTENTS

<i>Chapter</i>	<i>Chapter</i>
I Love Sparks	XI The First Wonderful Escape
II The Gem of an Institution	XII Truth Tells
III The Hero	XIII The Inevitable Reaction
IV The Divine Lift	XIV Two Masters Meet
V All Aflame	XV The Transference to Toka
VI Beyond the Gross	XVI The Mission to the West
VII The Devil's Work	XVII History Repeated
VIII The Result	XVIII The Second Bid for Freedom
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THE  
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Vol. II ]

**May, 1930**

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SAYINGS OF HIS DIVINE MAJESTY SADGURU  
MEHER BABA

(81) Pain and evil are real only in \_the sense in which dreams are real. Considered absolutely, only God is real; all other things, including pain and evil, are unreal. Pain and pleasure, good and evil, are all relative and go to explain the law of polarity.

(82) Never hesitate to show the recesses of your heart to one whom you consider your spiritual Master.

(83) Humanity should be considered the greatest test of civilization. He who is devoid of humanity should be considered a barbarian, even though he may be very learned, may be up-to-date in the worldly routine of life, and may be availing Himself of the latest discoveries of science.

(84) Nature never was, is not, and will never be at war with man. The reason why it seems as if she is at war with man lies in the consequences of the man's violation of her laws. No individual and no nation can break her laws with impunity.

(85) Intellectual disputations about God will not at all bring you nearer to Him, and may take you far away from Him. But persistent hearty prayers to Him will lower the veil that at present envelopes you in darkness.

*( 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

## V

## THE MENTAL SPHERE

As soon as the pilgrim reaches the fifth plane, his journey commences through the mental sphere or the sphere of the mind. He now becomes the master of the mind. He can work and work wonders through the medium of the mind without the help of the gross and subtle organs. In other words, without using the gross and subtle organs, the pilgrim can bring about the desired results in any of the gross, subtle and mental spheres, with far greater certainty and exactitude than those who work through the media of the mind and the gross and subtle organs. It is true that every spiritually ordinary human being can also do a lot of things mentally. In fact none can do anything in the gross or the subtle sphere without first doing that thing in the mind, whether slowly or swiftly and consciously or unconsciously. But generally, 'doing in the mind' means doing only in imagination. Suppose you are in India and think that you are in Russia, you will feel yourself to be there to a certain extent, but would you feel yourself to be actually in Russia with the same certainty and feeling as you would if you were bodily present there? Then again the average human being can do only such things in the mind as he can through the media of the gross organs. He can eat, drink, walk and jump in imagination but these are all gross actions; and thus at the most the average man can experience only gross things in the mind and that too in imaginations.

It may be laid down that the jivatman in the gross sphere uses the mind through gross means; in the subtle

sphere he uses the mind through subtle means; but in the mental sphere he uses the mind directly, without the help of gross and subtle means.

Strictly speaking, unless and until the mental sphere is reached, no one really knows what the mind actually is, much less to do things through the medium of the mind itself to bring about tangible results.

Suppose a pilgrim in Egypt reaches the mental sphere and conceives the idea of seeing America. The pilgrim has not even to think about America, but simultaneously with a wish on his part to be there he will find himself actually there,—sooner than the time it takes to think about America in the ordinary way. And why does the pilgrim in the mental sphere travel faster than the thought itself? Because he does not, strictly speaking, travel; as the mind is everywhere the pilgrim in the mental sphere (whom we must call a Vali or a Maha-Yogi) can be anywhere he likes, without using his gross and subtle organs.

In the gross and subtle spheres, the soul works with full consciousness through the media of the mind plus the gross and subtle organs, while in the mental sphere the soul works with full consciousness through the mind itself without necessarily using the gross and subtle organs.

Thus in the mental sphere, the mind neither has the need to think nor actually thinks; but it acts *directly*, and independently of the gross and subtle organs. Only a few reach this sphere which is not only beyond the gross sphere but even beyond the subtle sphere.

Still this is not omnipresence, for although the Master of the mental sphere can be present anywhere



in the gross, subtle and mental spheres, in full consciousness; Truth, which is *beyond* the mental sphere, is yet far beyond him. Just as the gross is the outcome of the subtle and is dependent upon the subtle, but the latter is completely independent of the gross; so the mental sphere is dependent upon God, but the Almighty is completely independent of the mental sphere.

However on entering the fifth plane the pilgrim comes into direct connection with God inasmuch as he actually feels the connection between his own existence and the existence of God. Sometimes this feeling of direct connection with God overpowers him, so much so as to 'drown' him into it, and when this happens, he passes through the fifth lower Fana which may last for hours or days together. But when as a result of this Fana, he gets the fifth minor Baka, he becomes completely and permanently free from all desires. His mind becomes as pure as crystal and therefore he is now safe to a great extent. The reason why we do not attribute unqualified safety to the Vali's position is that although his mind and thought are quite free, the lower ego is still there and will remain, as it is, up to the sixth plane. The total annihilation of the lower self for good i.e. the final Fana which is the goal of the spiritual path and gnosis is only achieved when the pilgrim enters into the heart of the seventh plane.

In spite of the imperfection in gnosis the Vali or Maha-Yogi is comparatively a great soul indeed. He can know anything and everything in and about the gross, subtle, and mental spheres, simply by willing to know. What is more noteworthy is that he can help others from amongst the less advanced as well as the uninitiated ordinary human beings to advance to his

own level of progress. When he wants to help anyone directly, the Vali-Mahayogi can actually lead an aspirant so to say by the hand along the path. And when he does so, the aspirant himself also perceives internally the continuous presence of the Master of the mind as well as feels being actually led along the glorious path to Perfection by the Master. Generally however a Vali-Mahayogi helps others by merely gazing into the aspirant's eyes, thereby *tearing up* the inner veil from the real eye within, and thus after initiating the aspirant into the path leaves him to work out his own advancement, which depends upon the aspirant's own exertion, strength of determination and intensity of longing. This spiritual influence of the Vali through the sight is generally called Tavajjo, which has absolutely no relation with the practices of hypnotism and mesmerism. By this spiritual influence through the sight or Tavajjo a Vali can instantaneously make inanimate things move and jump and even shatter them into pieces. If he remains continuously in the superconscious state, his gaze proves to be simply dangerous: if he happens to look at the heart of a spiritually ordinary man, it would stop working for good and instantaneous death of the person concerned would take place; or if he would gaze at a mountain, it would be divided into halves as if shaken with an earthquake. But as a rule, such a Vali generally lives with drooping eyes in secluded spots, away from the gaze of mankind.

The Vali, who is continuously gross conscious, imparts the Tavajjo, when he likes, by deliberately gazing into the aspirant's eyes after getting the latter seated before himself; But the Vali who always remains in the superconscious state, is more powerful and can lift

the veil from the inner eye of any layman within sight and put him on the path, whether the latter be standing, sitting or otherwise engaged at that time. The Tavajjo of the Vali-Mahayogi, who sometimes remains completely gross-conscious and sometimes completely in the superconscious state, and its outcome are worthy of notice. When such a Vali is pleased to impart the Tavajjo, he gets the aspirant seated before him with closed eyes and then looks at his heart, as a result of which the aspirant at once finds the cup of his heart so to say overturned and begins to perceive the subtle light therein through the subtle eye. This experience of seeing the subtle light in the overturned cup of his heart remains constant throughout his waking as well as sleeping state. In the sleeping state although the aspirant ceases to see through the inner eye; and in the waking state simultaneously with the subtle light that he sees through the inner eye, he sees the gross eyes. It is interesting to compare the sleep of a spiritually ordinary human being with that of the aspirant who has been initiated into the subtle sphere by such a Vali; both are equally unconscious of the gross sphere; but while the former is sub-conscious of the subtle sphere, the latter is fully conscious of the subtle sphere.

( *To be continued* )

*FRAGMENTS*  
*of the*  
SPIRITUAL SPEECHES OF SHREE  
SADGURU MEHER BABA

(17) On a Spiritual Riddle

*Five minus seven = twelve*

The human body is composed of five elements of Nature, viz., air, fire, earth, water and sky. Now each of us possesses mind, but so long as the mind controls the body the 'Perfection' state (i.e. the state of a God-realised person) cannot be attained. If the mind crosses the first and goes into the second plane, the first is released; when it goes to third, the second is released and so on. Needless to say when it reaches the seventh plane, it becomes "Perfect." Now every Sadguru is divided into twelve parts, which mean his "Circle." The 'Circle' is invariably of twelve persons, only.

So, the human body, which is composed of five elements of Nature passes through the seven planes (5-7) and becomes a Sadguru who, as said above, is said to be divided into twelve parts, i.e.  $5-7 = 12$ .

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*Our New Publications*

We intended to publish during this year no less than four new books on Shri Meher Baba and His teaching. As desired by the Holy Master we have postponed their publication.

THE PHILOSOPHY OF ACTION  
AND  
THE INDIAN CIVILIZATION

Of the various scriptures the Bhagawad-Gita is the most wonderful, not only because of its abstruse philosophy and of its great value as a piece of literature, but also because of its universality. It rises above caste and creed, and so it must be regarded as a sacred book not merely of the Hindus, but of all the nations. No matter to what creed a man belongs, no matter whom he believes as a Saviour, he should peruse this immortal book carefully and dispassionately. Every word of it is carefully written; every line of it breathes sanctity of thought; every sentence of it is thought-provoking; and through the whole of it spirituality runs like a golden thread. The Gita contains a mine of divine wisdom, and so he who wants to grasp it thoroughly, to make its philosophy his own, should read it over and over with a pure heart and an active mind, Fortunate is the man who fathoms its depths of wisdom! Blessed indeed is the man who puts its precepts into practice, and who works in harmony with its philosophy of action.

One of the main causes of the greatness of the Gita undoubtedly lies in the philosophy of action that it teaches. The Blessed Lord, Shri Krishna, was pro-

bably the first God-incarnate, the first Christ Who *publicly* taught the right philosophy of action, the right method of working.

All persons, except spiritually advanced personages, are subject to *sanskaras* or impressions. Whatever action a man performs with desires or self-interest, he contracts *sanskaras*. Good actions give rise to good *sanskaras*, bad actions to bad *sanskaras*; but no matter however good they are, even they come in the way of a man's spiritual progress. Golden chains bind just as much as iron ones, and if one desires freedom one must liberate one's self from golden chains just as much as from iron ones. It follows, then, that we must work in such a way that no impressions may be created on our minds that we may not entangle ourselves in the meshes of new bindings. And what is that way of working? It is, nothing but the practising of Karma Yoga, i.e. performing actions so unselfishly, disinterestedly as to be absolutely unattached to their fruits. No doubt even Karma Yogins contract *sanskaras*, but their *sanskaras* are entirely different from those of other persons. *Sanskaras*, according to Shri Meher Baba, may be broadly divided into two classes, viz. *Sulat* or ordinary ones, which may be good or bad, and *Ulat* or extraordinary ones, which are always extremely good. *Sulat* or ordinary *sanskaras* are formed by the thoughts and actions of the average man, who is not free from desires and who generally performs even good deeds with a view to gaining something. On the other band, *Ulat* or extraordinary *sanskaras* are formed by absolutely unselfish actions, i.e. actions prompted only and solely by philanthropy or love to God. Now these *Ulat* *sanskaras* are a sort of antidote to some of the *Sulat* ones. Nay they

are something more. For with the destruction of *Sulat* sanskaras *Ulat* ones are simultaneously wiped out. In other words with the formation of *Ulat* sanskaras, some of the *Sulat* and all the *Ulat* ones are destroyed. It is probably because of this that Shri Krishna said to Arjuna "He who acteth placing all actions in the Eternal, abandoning attachment, is unaffected by sin, as a lotus leaf by the waters." Thus it is that the Karma Yogin though he desires no reward for himself unconsciously benefits himself spiritually, while doing good to others. In other words, though he performs actions, remaining unattached to the fruits of actions he effects his own salvation. Karma Yoga generally implies spiritual aspiration. But even if a selfless worker is not an aspirant, he stands to gain in the end.

He who works for others in the spirit of worship does not expect any gratitude from those whom he serves. On the contrary he himself thanks those whom he serves, for by serving them he is serving God. "Inasmuch as ye have done it to one of the least of these my brethren" said Jesus the Christ, "ye have done it unto Me."

Self-sacrifice is the law of nature. Look where we will, we find that all things and all creatures make progress not by living for themselves, but by living for others. Cynical hedonists, whose chief characteristic is selfishness, who plume themselves on their being practical, but who are pitiably narrow-minded, are blind to their own interests. By subordinating their divinity to their bestiality, by riding roughshod over others, and by taking base advantage of the ignorance or helplessness of others, they blunt their finer sensibilities, injure their manhood and forge the wretched destiny of

their next life with their own hands. They are the dupes of their own illusions. They know not that the mind of a selfless worker is enthroned in contentment and that he basks in the sunshine of peace. and joy. It is more blessed to give than to receive and to give is to live. The following beautiful epitaph on Edward Courtney is worth noting:—

"What we gave, we have;  
What we spent we had;  
What we left we lost."

Considering the spiritual benefits that accrue to a man who performs actions without attachment, who does good to others for the sake of duty, considering all persons as forms of God, it is not at all surprising that the blessed Lord, Shri Krishna, inculcated upon his followers the necessity of performing actions, while remaining absolutely unattached to their fruits. Let us all work in the spirit of worship. If we desire to serve others, let us all work in the spirit in which Shri Krishna asked Arjuna. to work. India wants workers not leaders; Karma Yogins, not popularity hunting time-servers.

This Aryavarta has already contributed more to the genuine civilization of the world than surely any other country in the world and probably all other countries combined. But considering the rank materialism of the West, considering how rank barbarity passes for high civilization, how civilization is identified with the multiplication of materialistic human wants, how religion is confused with dryasdust dogmas, how spirituality is confounded with spiritism, how the British, the



French, the Americans and other Western barbarians are reluctant to give up their political and economic dominations over countries which they got hold of by force and fraud, and considering to what a horrible extent injustice and immorality prevail in the world, cannot India flatter herself that she and she alone will bring cosmos out of chaos, will put matters to rights, and will set right the time that is out of joint? Considering her glorious past, she and she alone is fit to be the arbiter of nations. Considering her religious zeal she and she alone is fit to guide the world by her spirituality. We have not the slightest doubt that Mother India has a great future before her and has a grand mission to fulfil.

Sir Fitz James Stephen only displayed his contemptible megalomania, when he dogmatically asserted that the British were the representatives of *intelligent* civilization. The sooner this kind of megalomania in Britishers and other Westerners becomes as extinct as megalosaurus, the better for them and others. It is just because their civilization is not intelligent that the Westerners have miserably failed, to use Sir Fitz's own words, to settle with the East by vanquishing her intellectually. The fact that, despite its persistent and vigorous onslaughts on the Eastern civilization in general and Indian civilization in particular, the West has failed to achieve its sordid object, should surely teach a healthy lesson to its megalomaniacs.

But if India is to fulfil her mission in the world, she must first be *herself*, i.e. she must be free and independent. Mahatma Gandhi, in his historic letter to Lord Irvin, the present Viceroy of India, has rightly asserted that the British rule in India has proved to be

a curse to her people. But even if, for the sake of argument, this rule may not be considered a curse, even then she must free herself from the iron grip of the Christian barbarians, who have been ruthlessly exploiting her for the last one hundred and fifty years. Though we regard the British as a nation of barbarians, we must frankly admit that some Britishers are really civilized. Such civilized Britishers can have no hesitation in agreeing with our opinion, expressed above. Concluding the preface to the third edition of his book, "Is India Civilized?" Sir John Woodroffe, who may be considered a really civilized Englishman, and who believes that Indian culture has value and that its ideas, if spread, will have a beneficial effect on men at large, writes: "Let India then continue to affirm *Herself*, standing fast, firm and faithful until the time when She is able to impart and others are ready to receive what She has to say. She may then recall to the West Principles, which both East and West held to before the latter's entry upon some paths of modern aberration. But who will listen to any message,—indeed who can give it—if it be not given by a free, thinking, and *respect-earning Self*."

Therefore, though *The Meher Message* is not concerned with politics, it sends its hearty blessings to all those who are working for the political and economic independence of India. Blessed be those who are selflessly working for her freedom! After the freedom is achieved it shall not be difficult to solve other problems of this Aryavarta, such as the Hindu-Muslim unity and the caste system of the Hindus. Free and great India, devoid of pernicious customs, will work wonders throughout the world.

## MIND

### MIND : ITS MYSTERIES AND CONTROL

*By Swami Sivananda (of Swarg Ashram, Rishikesh)*

1 The mind has the potency of creating or undoing the whole world in the twinkling of an eye. Therefore, slay this mind, the slayer of Atma, either through the destruction of the *Vasanas* (latent subtle desires) or the control of Prana.

2 Annihilate this mind of *Ajnana*, (Ignorance) through the power of constant association (*Sat-Sang*) with Acharyas and Atmic-Jnana books such as Yoga Vashishta, Upanishads, Brahma Sutras, Atma Puran, Sarva Vedanta Siddhanta Sara Sangraha, Sree Sankaracharya's Aparoksh Anubhuti, etc.

3 The mind can be destroyed either through the control of Prana (Hatha Yogic method) or the arrest of the fluctuation of the mind (Raja Yogic method) '*Yogas chitta vritti nirodah*' of Patanjali Maharish. Control of mind leads to stoppage of breath and control of breath leads to stoppage of mind, because Prana and mind are under one *Sambandha* (connexion). If you stop the wind, the light is extinguished and if you extinguish the light, the wind goes away by itself. Similar is the relation between mind and prana. During meditation the breathing becomes very, very, slow. Those who practice meditation may be aware of this fact. This goes to show that when the mind is concentrated, prana. stops by itself without any effort.

4 Through direct perception of Atma the mind will be destroyed and will generate infinite Bliss. In such a perception, the seer, sight and visibles become one,

5 The mind of the Jnanins cannot be termed mind, but only *Tattwa Reality*. That which gets differentiated through the diverse objects is the mind. It will become stainless, like copper transmuted into gold by alchemic process.

6 The mind has three Gunas, *Sattwa* (light, bliss, goodness), *Rajas* (passion, motion) and *Tamas* (inertia, darkness).

7 There are three *Vrittis* in the mind corresponding to the three Gunas. *Santi vritti* (peace) comes out of Sattwa Guna, *Ghora vritti* from Raja Guna, and *Mooda vritti* from Tamo Guna. Equilibrium or balance is *santi vritti*, anger is *Ghor vritti*, laziness, carelessness and drowsiness (*Alasya--Pramada--and\_ Tandra*) are *Mooda vrittis*.

8 Anger resides in the *Linga Sarir* or astral body. But it percolates through the pores into the outer surface of the earthen pot.

9 Mind, Buddhi, and understanding are in the *Linga Sarir*. But they operate through corresponding centres in the physical brain.

10 Mind always wants variety and new sensations. It is distinguished with monotony.

11 Curiosity becomes a desire in the mind. Interest and feeling precede a desire. Hope and expectation fatten the mind. .

12 Mind always runs after pleasure, because it is born of *Ananda*.

13 Duality is the very nature of the mind. It can never think in terms of unity. It is through *Chitta Shudhi* (mental purity) and Vedantic Sadhana that it should be trained to think in terms of unity.

14 Mind is so framed that it runs to extremes. It is through Sadhana or spiritual practice that it should be brought to a balanced state [SAMATA].

15 It is one-sided by its very nature. It is through mental drill or training that integral development must be achieved.

16 Mind is a gate-keeper or guard who can allow only one person, one kind of sense vibration at a time into the mental factory. You cannot hear and see at the same time. You have only one idea at a time. Mind selects, attends, and rejects.

17 Mind is an advocate who places all facts collected through sense channels before the chief judge, Buddhi, for decision. After receiving orders from Buddhi, it forwards the messages to the *Karma Indriyas* (organs of action) for execution. Mind gropes in darkness. It is *Sankalpa-Vikalpatmik* (will thought and doubt). It is Buddhi only that determines.

18 It is through the power of attention that mind carries out all its activities. Attention is the basis of Will Force. Therefore, cultivate the power of attention. Power of attention becomes weakened in old age.

19 Mind contracts during pain and expands during pleasure.

20 It is the mind that really sees tastes, smells, hears and feels.

21 *Manolaya, avastha antara prapti*, is i.e. resolution or involution of the effect into its cause. Mind

involves with its potential vasanas into the Prakriti during sleep.

22 Sensational mind, rational mind and intuitive mind are three aspects of the mind.

23 There are two compartments in the mind viz. the thinking portion and the perceptive portion. It is easy to stop the thinking portion, but it is extremely difficult to stop the functioning of the perceptive portion.

24 Perception, sensation, memory, imagination discrimination, judgement, and volition are the six powers of the mind.

25 It is the sound that sets the mind in motion.

Sound disturbs the mind a great deal in meditation. A sound with meaning disturbs more than a sound without meaning ... A continuous sound as the silent murmur of a river is not so disturbing as an abrupt, sudden, sharp, broken sound. The mind does not feel a sound when it is used to it. You feel only when the clock stops. It is the sound that makes the mind to think.

26 When the mind is at work, Buddhi and Ahankar work simultaneously along with the mind. Mind, Buddhi and Ahankar work in healthy co-operation

27 An object awakens or receives the *Sanskaras* (impressions) in mind through external stimuli. Hence Sankalpa or thought arises subjectively from within, without a stimulus from outside. When you think of a cow which you have seen before, you repeat the word 'cow' mentally. Then only the mental image comes. Then a thought is formed. Sanskara causes Sankalpa, and Sankalpa causes Sanskara. This is a *Chakrika* or cyclic causation, just as the seed is the cause for the tree and the tree is the cause for the seed in turn,

28 Mind, Indriya or centre and the Karana (external instrument) as the physical eye should all be joined together. Then only perception of an object is possible.

29 Mind has three states, viz. active, passive and neutral.

30 Mind is *Jada* or non-intelligent, but appears to be intelligent by borrowing light from Brahman just as water exposed to the sun borrows heat from sun.

31 In *Mano nirodha* (controlled) mind there is no vritti or thought. But there is the *blank vritti*. The Sanskaras are not destroyed or freed.

32\_ *Vikshipta, Mooda, Shipta, Ekagrata, Nirodha* are the five Yoga Bhumikas. The Chitta or mind manifests in five different forms. In *Vikshipta* state, the rays of the mind are scattered on various objects. It is restless and jumps from one object to another. *Mooda* is a dull state of mind. *Shipta* is the gathering mind. By practice of concentration the mind struggles to centre itself. In *Ekagrata*, it is one-pointed, There is only one idea. The mind is under perfect control in *nirodha* state.

33 Every thought has got its own mental image.

34 Mind has got three avasthas, *Jagrat* (waking state) *Swapna* (dreaming state) and *Sushupti* (sleeping state).

35 In dream mind itself creates the dream creatures out of the materials from waking experiences with some modifications.

36 "*Manam eva manushyanam karanam bandha mokshayoho.*" Mind only the cause for bondage and liberation of human beings.

37 If mind and prana cease to exist, then

thoughts will not arise in any. Both these are one only like the flower and its odour or a sesamum seed and the oil in it. Prana and mind stand to one another in the relationship of the supporter and the supported, If either of them is slain, then the other also will cease to exist. The destruction of both will confer on all Moksha.

38 So long as the thoughts of one are not thoroughly destroyed through persistent practice, he should ever be concentrating his mind on one truth at a time. Through such an unintermittent practice, one-pointedness will accrue to the mind and instantly all the hosts of thoughts will vanish.

"*Tataprati sidhyartham ekatattva abhyasah.* ("Patanjali Yoga Sutras chap. 1 32.) To remove this (tossing and various other obstacles which stand in the way of one-pointedness of mind) the practice of concentration on one thing alone (should be made).

39 Mind is known by the name, 'Great Bird' because it jumps from one object to another object just as the bird jumps from one twig to another twig, from one tree to another tree.

40 Carefully mark the ways of the mind. It tempts, exaggerates, magnifies, infatuates, unnecessarily alarms through vain imagination, vain fear, vain worries, and vain forebodings. It tries its level best to take you out to from concentration on your *Lakshya*. It makes various tricks. When you once know its ways, it lurks like a thief. It will no longer trouble you.

41 Mind is *Sankalpa—Vikalpatmika* (will--thought--doubt). It is *Vyakarnatmika* when it forwards the decisions of the Buddhi, the messages from Buddhi to the organs of actions for execution. Mind selects, attends, and rejects.



42 The *Drishya* (what you see outside) is due to mental avidya. There is only light outside. There is only vibration outside. But, it is the mind that gives a colour and form (This is one view. This is one theory of perception).

43 Mind is *Chaitanya* (intelligence) when compared with the senses. It is *Jada* (non-intelligent) when compared with Buddhi, Buddhi of Sankhya categories is will and intellect combined.

44 *Upama* of mind (calmness) comes through the practice of Shama and Dama. Shama is restraint of the mind in not allowing it to externalize or objectify. Dama is restraint of the Indriyas. Shama and Dama are both essential for peace of mind. Dama blunts the Indriyas. If the senses are very sharp and acute they carry away the minds of even good Sadaks impetuously, just as the gale carries away the ship in stormy weather. (Gita 2, 67).

45 Perfect control of the senses is not possible through Dama alone. They can be controlled perfectly through the help of the mind, through Vichar of the mind.

46 Mind is the Commander General with ten soldiers ten senses at its command, (five Jnana Indriyas and five Karma Indriyas).

47 Senses cannot do anything, if the mind is not connected with them. When you are wholly absorbed in the study of an interesting newspaper, you do not hear when your friend loudly calls you. You are not aware that the clock has struck five. It is everybody's daily experience. The mind was away at that time. It was not being connected with the sense of hearing. The eyes may be widely opened during sleep. They do not see anything, because the mind is not there.

48 You see with one eye only at a time, either with the right or the left; you hear also with one ear only at a time, either with the right or the left. Mark this in your daily experience.

*(To be continued)*

Wanted the first number of The Meher Message

An Appeal to our Readers

We have got very few copies of the first number of the first volume (January 1929) of *The Meher Message*. As there is great demand for the back numbers of our Magazine, we earnestly request those of our readers who have got *The Meher Message* for January 1929 to send its copies to us for the benefit of others.

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## THE MERCHANT OF DREAMS

[*By Raphael Hurst (of London)*]

I stand upon the shore of dream where tides of beauty drench my face with sacred spray. Soft hallowed by the silvered light the moon's far face remains my friend in this lone world ..... Dark eagles flap the heavy air and turn their heads towards the hills, where eyries gaunt shall be their beds ... Then silence falls upon the sea and I am left in reverie beside the slowly ebbing tides. Ah! voices of the lonely moon, your strength is passing with the night. All is forlorn.

I call upon the gods to give me birth in that brighter and more beautiful world where flowers are the language of the soul, and thoughts mirror themselves in pellucid pools, so beautiful are they and so glad to see their own beauty.

Oh gods! not here in the darkness of night-world can I stay, for the body is no longer my servant and has given me, once its proud master, the servile stigma of a slave. Heavy are my chains and harsh the bonds that bind me to the bitterness of an alien world. I stand lone and forsaken for who that passes cares for a Merchant of Dreams, one who wants not the pennies for his wares but is glad to find any who will take them freely; one whose only reward is sometimes the attic bed and sometimes the friendly nod of a weary tree.

Often when the mood of wandering has led me into the woods seeking for I knew not what, the gentle

dryads have called out to me in heaviness of soul and bade me tell them why the grey palls of gloom hang over this world and why the trembling air filled with the bitter thoughts of men. For I knew them of old, these simple guileless spirits that make their habitation within the clasp of welcoming boughs. I knew their swift shrinking from the fierce hunger of the followers of the red star who, sometimes weeping, sometimes with brutal laugh seek the lurid splendours of a passionate life.

Why then have I been born into a world where the sense of white dream has gone clean out of the memory of man? Why should I tread the thorns of pain grown by the monsters of a people's own thought-creation? .

I walk the lonely ways of life with slow halting steps. Now and then I turn aside to pause and offer all I have unto God—but a few prayers. I see through closed eyes the soft, tremulous prayer shaping itself out of the bowl of sacrifice and rise, a wraith of dim purple hues, up through the air and melt into the far skies like a shy wanderer in some foreign land. At other times gentle intimations are brought to me of the bitterness of a life devoted to the service of Time when I find that some prayers are so heavy with the desire of this world that they cannot rise out of the bowl at all. A great dark shadow broods over them, like the fog which hangs over the soul of a large city, stifles them in its deadly arms. And so, my little offering falls dead.

The followers of the amber gleam of Dawn travel from land to land in its constant quest, as pilgrims move in high hope from one sacred shrine to another. Sometimes the feet halt for a while, think that here is that for

which they sought this long time. But no the light slowly fails again; the voices of the air tell of distant holy places where the veil is torn aside; and we rise and take our staves and fare forth yet again.

There are days when we wander by desolate shores and have for friend only the softly-murmuring sea, while the quiet tumult of its rise and fall breaks like music on the arid waste of our lonely hearts. We move through the hideous gloom of solitary caves or stumble along the stony beaches—pale wanderers in the dark domain of this world.

And yet—sometimes I have moved along the dim strand that separates the restless ocean of time from the calm fields of eternity. My little boat had been flung from wave to wave and was not easily coaxed towards these kindly but surf-laden shores. There were nights when I prayed to the moon to shrive my soul that my passage from life to death might be made the more swift. There were other nights when the bitter enmity of the winds of passion and the rains of ungoverned thought brought me down to the knees in fear and chill despair. Yet the friendliness of God guided the tiny vessel, as it will guide all other vessels if allowed until a dawn came when the soft grinding of the keel in the sands told of the near end of my quest.

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# A SPIRITUAL RETREAT

(By *Max Gysi*)

An advertisement has lately appeared in the "Meher Message" about a "Retreat" on Indian lines in England, the first regular ashram in the Western world, dedicated to the work of Shri Sadguru Meher Baba. When I heard of the possibility of meeting an accredited disciple of this greatest of living Masters, I eagerly grasped the opportunity of meeting again in this pupil my old friend, Meredith Starr. I had heard from a mutual friend that, as a result of his visit to the Great Master, Meredith Starr had returned from India a totally different man.

I gladly made the necessary arrangements to travel over 3000 miles from Boston in the U.S.A. to this retreat, and as nobody so far seem to have informed the readers of the "Meher Message" of its location and scope, I thought it might interest them to read a few notes jotted down after a stay of over a month by the visitor from America.

The location is quite unique and eminently suited for such an institution;—it is within reach of the earnest searcher and yet almost inaccessible to the outside world. A good train service brings a visitor to Ilfra-combe, one of the most famous health resorts in England, and a frequently running motor omnibus connects the railway terminus with Combe Martin,—a six mile ride along the beautiful coast of north Devonshire. In this little village, with its houses

spread along its mile-long street the beautiful coast of north Devonshire. In this little village, with its houses spread along its mile-long main street, the visitor has to be met by a member of the household, because it is almost impossible to find the way unaided to this old farmhouse (built in 1916) which lies on the slope of a high hill, surrounded by large rectangular fields with high thorny hedges.

Although clearly visible from the valley below, very few visitors have ever succeeded in reaching this "enchanted castle" without the help of a guide,—an ideal location for a spiritual retreat.

There is a very beautiful view all around over many ranges of gently sloping bills on which sheep and lambs are grazing peacefully. The Atlantic ocean, here called the Bristol Channel, is quite close and accessible by two narrow trails that lead down an 800 foot cliff which rises almost vertically from the beach. The top of the highest mountain in the neighbourhood (over 900 feet), with a magnificent view over sea and country—even to the coast of Wales across the Channel—can easily be reached in 15 minutes.

The only contacts with the outer world are through the pleasant postman, who keeps us in touch with friends, and the daily visit of the farmer, who brings some provisions for this otherwise self-contained household and who looks after the sheep and cattle of his 60 acre farm. The usual noises of Western "civilization" from motors, railways, factories etc. do not reach this peaceful retreat, but twice a week the solemn sound of bells from the old church in the valley adds to the serenity of this place.

With such favourable external conditions it can

easily be seen that the life here is very healthy and conducive to quiet meditation and serious work.—A proper balance is always maintained between spiritual and mental work and physical exercise; even the personal hygiene of the student is greatly helped by the demonstration of some of the most up-to-date methods.

The main stress, however, lies in the spiritual work. Just as the physical conditions are ideal from every point of view: pure air, sun, sea, spring-water and ample and well prepared vegetarian food,—the latter mostly fresh from the garden,—so also will be found most helpful the spiritual atmosphere of the place for all who come here in a spirit of humility and sincerity. Through the grace of Shri Sadguru Meher Baba will be found here, by the sensitive aspirant, a power as definite as electricity and the work of each visitor is specially adapted to his or her particular needs.—

Writers, musicians, artists, poets and all kinds of serious students have already visited this ashram and have received definite benefit whenever they have followed the instructions faithfully. A well-selected library is at the disposal of the visitors and one of many specially helpful features is generally found in the days and sometimes weeks of absolute silence which are strictly kept here from time to time.

Meredith Starr (so well-known to the readers of this magazine through his inspiring poems) who has founded and guides this establishment, expects this year a visitor coming over 6000 miles from the West (Vancouver in Brit. Columbia) and a well-known author and poet from India, besides others from Italy, Germany and France; this shows how such a spiritual retreat, when



blessed by the Grace of the Great Master, is universally appreciated.

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A lady who took up the practice of Christian Science Healing surprised Gorky with her unexpected visit, At that time Gorky was not well. "Consider yourself healthy and you will be well," remarked the healer.

A few weeks later when Gorky was in good humour again he wrote her a letter stating that he took her advice. In closing his letter he wrote: "Consider yourself paid and you are paid."

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# THE PHILOSOPHY OF LIFE

( *By Herbert Porter.* )

## IV

96 Goethe, whose immortal genius did create "Faust" was one of the profoundest Thinkers and Philosophers of all the Ages.

97 Æsop the Phrygian Philosopher, was a slave in body only, for no earthly power could chain such a master mind. His Fables and Moralizings do display a straight vision through Life and the keenest sense of judgment and justice. It is probable that the injustice he suffered as a slave, did awake in him such fine insight into character. He literally 'looked through' men. He was a Classicist, of potence and deep sagacity. Croesus was his patron. Æsop hath delighted the children by the wonder of his pithy Tales and clinching moral. He is supposed to have met his death at the hands of priests by being cast over a cliff.

98 Thoreau, the American Philosopher, whose enlightened mind was so sensitive to the injustices of the World, did live for two\_ years, a hermit in a lonely hut. His was one of the finest minds America hath produced. He loved the simple Life.

99 Sensitive and retiring men are frequently greatly misunderstood by insensitive persons in that the latter, being dead to the finer emotions, rarely grasp 'ideal' in the other men's mind, and attribute to pride, that quiet spirit which is caused by their own arrogance.

100 Traherne, Philosopher, Poet, Mystic, Saint, must rank with the master-sages of the Earth. Mental nobility, intellectual penetration and spiritual discernment are his, by natural heritage. He daily dwelt upon the Elysian Heights and did draw from the Natural Creation, universality of knowledge. He did find in all external objects, a spiritual significance and counterpart, which did lead him to the ladder of light which doth mount above the Planes of Matter, Mind and Intuition. He was 'on fire' with the Spirit, as the flaming of the physical suns. His all too early exit from this planet, did bring to an abrupt end, his 'Centuries of Meditations.' It is a slur upon Mankind that such a mind should have lain in oblivion for between two and three centuries.

101 Descartes, the Father of modern Philosophy—remembering how Galileo was condemned by the Roman Inquisition. did refuse to publish his treatise on "The World." His endeavour was Philosophical Certainty. He did assert the principle of dualism of Spirit and Matter. Leibnitz did develop his doctrine,

102 Do thou examine the views of men through the Ages. Canst thou not trace a broadening and deeper understanding of the mysteries of the Universes? How do secret things come to light! How, in the mind of Man, doth Truth expand! The dark Ages of this poor planet are passing. The mighty Spirit is abroad! We shall shortly awake into infinite Mind!

103 The real kings of the Earth are the kings of Thought. The world doth write their names upon its heart. Other kings have their names written in histories and upon tablets of stone.

104 Great is the wisdom of the doctors. With Bacon we do agree that they are splitters of cumin seeds.

105 The faculty of Reason is thy fortress, if rightly employed, but see that thou temper Reason with the things of the soul, for pure Reason is but one part of thy complex psychological composition.

106 If the fundamental arguments and principles of Learning be rooted in the mind, association of idea, and reason, should be sufficient to supplement these, without burdening the memory with weakening detail.

107 Go the way of knowledge; get Learning, seek the best and the useful, and live and rejoice.

108 Men of great ability do observe more in a day, than doth the clod in a lifetime.

109 The abstruse problems of Moral philosophy, Pain, Death and Immortality, are gradually being solved. We daily grow into a deeper comprehension of the Purpose behind Life. If it were not for suffering, there would not be a truly noble character in the world. If Nature did not knock us down when we disobey her laws, how should we come to the Highest?

110 Emerson and Carlisle are fixed and brilliant stars in the philosophical firmament. Their influence upon Life is profound.

111 John Locke, the English philosopher, doth delight with his wonderful sanity and illustrious thought. His personality doth commend him to the highest. Intellectuality was stamped upon every fibre of his face.

112 John Stuart Mill, the great Rationalist Intellect, did leave us immense Works upon Logic, Government and Political Economy.

113 Averrhoes, the great mind among Arabian philosophers, was a student of Aristotle.

114 You cannot destroy individualism.

115 The nearest approach which mortals have to

Truth, is to take the sum of Human Knowledge and sift it to a Summary of Fact—that is, Truth on the material Plane. But always remember that, after this, there come infinite Realms of Spirit.

116 Men shun Wisdom because it is too high for them.

117 La Rochefoucauld and La Bruyère were brilliant and capricious logicians, and diplomatic in the art of fine philosophy and diction, but they were each as full of literary hatred of the other, as Sir Joshua Reynolds, in the personal bitterness of a zealous nature, did hold for Romney, the artist.

118 By whom have the great things in Life been accomplished? By the men of energy—by men who could face persecution and criticism without shrinking—by the men whom fire and water could not hold back! Work and success are synonymous—Rust and decay are the meed of the idle.

119 Move with the Cycles of Things! At a low tide thou canst not expect to float thy ship.

120 He that readeth the proverbs is wise, but he that liveth them is greater than Kings.

*(To be continued)*

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BIRTHDAY OVATION  
JAY SADGURU MEHER BABA

*(By M. R. Dholakia, L. C. E.)*

May it please Thy Majesty to condescend to accept the humble present of a poor pigmy in commemoration of Thy birthday, as everyone has been granted by Thee the spiritual privilege of approaching Thee with any present of any form.

But then, why and wherefore art Thou a Majesty? And if Thou art, why to one and all? Let Thy adorers know Thou canst not be a Majesty to Thy ardent lovers. Lord Krishna was an athlete to Mathura, a king to Dwarka, a politician to the Pandavas, a philosopher to the thinkers and a Saviour to His followers. But to the Gopis, He was simply their Beloved.

When Kabir was extremely eulogized for his devotion and divine love to Rama, and as a result thereof He saw that His followers were on the point of burying themselves within the barriers of limits created by themselves under the erroneous belief that they had seen in Kabir the extreme boundaries of divine love, He scolded them in the following eye-opening words, "Whom are you prattling aloud repeating the name of Kabir? Who is that savage of Kabir? In a shallow well by the side of the sacred river of a single Gopi's love, such Kabirs will submerge themselves by thousands and millions."

Whom to speak about the Divine Love and in what language? Those that are born with the germ of Divine

Love are favoured with the gift thereof by a Sadguru can alone assimilate it just as the lioness' milk can be assimilated or held either by cubs or bowls turned golden. The Alpha of the speechless and wordless language of Divine Love takes hundreds of lives to learn to understand. It is learnt not in the midst of the worldly turmoil. but in the state of unconsciousness into which the humiliated Soul, after banishment of all thoughts except of Him, is lulled.

Divine Love transcends all mortal imagination, is immeasurable and incomprehensible. It can be perpetually possessed under the most tangible give and take law when our merits (Punyas) are sufficiently mature for Sadguru's favour. Without the Divine Love Bhagavan Vyasadev, the father of all philosophies and the spiritual Sun of all sacred lore, found himself wretched, dried up peaceless and plundered, till Narad initiated him into Love secret, as a result of which the sacred Love saturated Bhagvat has come down to us. Divine Love is ever green and ever young. Highest spiritual knowledge and the most rigid renunciation have bent their heads to pay their respectful homage to it. Divine Love laughing at all sorts of happiness except that of its own making has known no substitute.

Poor intellectual acrobats! Little these momentary dancers on ropes of mechanical reading, reason and logic, know that their movement and success are entirely dependent upon the music around and on the seemingly lower plane of humility and silent working.

Devangana, a princess of the Aryan civilization, thus spoke to her beloved spouse, when she lost herself in Divine Love, on sublimation: "Oh dear! I was in my youth for every moment of the day gluttonously feeding my eyes with the sight of the lovely face of thee whom

I never allowed to be out of my sight, and passing my nights with the help of dreams enthroning thee as their hero. And yet I knew not what moments of peace were like. Tell me, then, what shall become of me, now that a change has come upon me and I am burning body and soul, in the love of Him whom I have never seen and whom I am too sinful to ever see.

"My eyes with ever fresh remembrance of their former feasts resolutely stretch themselves wide to embrace their dearly loved reflection of thy face; but alas! the heart mortally wounded has by now extracted the last spark of their visionary vitality, and my looks while seeing thee are vacant."

Dear Baba! It is given to few to be in rapture on the Divine Love plane. It is the main secret of the Sadguru Shishya Sambandh (Master and disciple relation). Most of us are too selfish to be successful in the easiest tests. It was with full knowledge of the poor capacities of the posterity in the spiritual direction that devotees like Mayurdhvaja, on being granted a boon, demanded that the pigmy devotees of the Kali Yuga (Iron age) should never be subjected to tests, but saints and Sadgurus should be pleased to wash off their devotees' sinfulness by running around and over them the deluge of their Divine mercy.

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# DIVINE LOVE

A Symposium

in

Four Parts

*(By Meredith Starr)*

I

*Tamasik Aspect*

This is he whose eyes  
Pierce through all veils,  
Cleave through all skies  
Whose fury assails  
All others hold dear,  
Plucks God from his throne,  
Pulls Time by the ear.  
Him none can stone  
Or crucify;  
By him overthrown  
All tyrants die.

This is the Lion  
Whose will is supreme  
On earth and in Zion,  
In Truth and in dream.  
The untamed, untameable  
Lion, whose might  
Shatters the gates of hell,  
Lets in the light.  
He fills with his sound  
All earth, air, and sky;  
Crosses space at a bound;  
Him who can defy?

His terrible strength  
 Draws heaven to earth,  
 And frees men at length,  
 From death, sin, and birth—

In a trumpet of laughter  
 He shakes the stars down,  
 Here and hereafter  
 His Kiss is thy crown:  
 The crown of endeavour,  
 The pearl without price,  
 Whose glory for ever  
 Thy soul shall suffice.  
 If the secret be told  
 Of the innermost shrine  
 Of the temple of gold,  
 Where lightnings rain  
 Through body and brain,  
 And thunders are rolled  
 In a tempest divine  
 Round the brave and bold:  
 Thou art he, he is thine.

## II

### *Rajasic Aspect*

This is the dragon of fire  
 Who fills all worlds with desire,  
 Wrapping all earth in a flame;  
 Akasha rings with his name.

This is the king whose glory  
 Blots all creation's story,  
 Whose jewelled robes display  
 Splendour that dims the day.

This is the warrior bold  
 Who cannot be bought or sold.  
 Hero of a million fights,

Proud of his ancient rights.  
 In the roar and rattle  
 Of shot and shell,  
 In the thick of the battle  
 Where thousands fell,  
 He stands with a laugh  
 Wielding his sword,  
 And bantering chaff  
 With the hostile horde.  
 None can slay him  
 Who slayeth all,  
 No gods dismay him  
 No fears appall.  
 "What I seize, I hold!"  
 He roars and none  
 Can bear the gold  
 Of his eye's bright sun.  
 By force and fire  
 He gains the prize  
 Of supreme desire  
 That mocks the wise.

## III

*Sattvic Aspect*

This is the Child of heaven and earth  
 Who has forgotten death and birth,  
 Radiant, immortal, fresh and fair;  
 His throne is in the upper air.  
 Child of immortal love and longing,  
 Gods and angels round him thronging  
 Crown with stars his sleepy head  
 Round which passion-roses bled.

His breath is sweet as flowers in spring;  
 Beholding him, all creatures sing;  
 And all the roses of the South  
 Grow pale before his fragrant mouth.  
 His beauty blinds the sun and moon;

Because of him, archangels swoon.  
 O like the peach-bloom is his skin,  
 And honey-sweet, Love's kiss to win!  
 And, like twin sapphire stars, his eyes  
 Beckon to Love across the skies!  
 Who can resist him? "Nay, not I!"  
 Quoth Love, with an ecstatic sigh,  
 And forthwith like star plunged down  
 The lovely Child to kiss and crown.

## IV

*Formless Aspect*

Through my body and my soul  
 I heard these words like thunder roll:  
 "Arise, and thy bliss divine!  
 Thou art the cup, and He the wine.  
 He the cup-bearer, thou the cup:  
 Arise and drink with Him and sup,  
 His bliss. thy wine! Assuage thy drought,  
 For when the wine-cup kisses mouth,  
 The tongue sips ecstasy, and all  
 Is blotted—stars from heaven fall;  
 Earth shrivels to a point; cup, wine,  
 And he who bears that draught divine,  
 And he who drinks, are lost in this  
 Supreme, annihilating kiss.

And this alone is knowledge, this  
 Alone is everlasting bliss  
 And boundless being, merged in one:  
 A triple crown thy soul has seen."

TO HIS DIVINE MAJESTY  
SHRI MEHER BABAJI

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

*"Fix your mind on Him, and reach. the Goal"*

The night was cool with cloudless sky,  
The morning rose as if again to die.  
But where is Death, for Morn the Night succeeds?  
No birth, no death, to him, True Life that reads.  
What is true Life? 'Tis very hard to say,  
Unless our Baba dear shows the way.  
Oh Lord! Dear Babaji! What is our life,  
Without our sweet Beloved? All else is strife,  
As the Sun doth throw His rays on field and dyke,  
Thou pourest blessings e'er on all alike.  
Thine Love is endless like the boundless space,  
This world is naught but for Thy lovely face,  
"Avaunt, all castes, and all creeds, and rituals all,"  
My Lord proclaims. "They are the cause of Nations' fall".  
Let us then sit at His pure feet and learn  
How to discriminate and to discern,  
'Tis true Authority can't show the path,  
For that doth breed great Maya's fear and wrath.  
But how to feel and taste that Love Divine,  
Unless Sadguru takes off 'mine and thine'?  
I see Dear Lord in the twinkling stars remote;  
I hear my Lord in the sweetest music-note;  
He is in the darkest clouds and flowers wild,  
In rustics rude, and striving Rishis mild,  
My Lord is here and there and everywhere,  
For him that is not caught in Maya's mire.

Pleasure or pain to him is all the same,  
He does not mind dishonour base or fame,  
Can heat and cold such a Yogin great affect?  
No,—he does not belong to any sect.  
What is in us dark night to him is day,  
For, he in Baba's service has grown gray.  
Oh Blessed Lord! Thou proclaimeſt wiſdom pure,  
Which all material illſ will ſurely cure.  
Spirit and Matter groſſ Thou didſt explain.  
He who knows them not muſt e'er be insane.  
At hand and far away is ſubtle That,—  
At hand to him who doth avoid the Net.  
Sadguru Baba can ſave every ſoul;  
Then fix your mind on Him and reach the Goal.  
Oh Blessed Lord, Your Bhaktas Thee ſalute,  
For Thou haſt made all poor agnoſtics mute.  
Radiant with Heavenly light, our Tamaſ groſſ  
Thou haſt deſtroyed with Thy Spiritual Force.  
Samaſara's firm Iconoclaſt! To Thee  
We offer our Love-Sacrifice with glee.  
Hail, Saviour of the World, our Rudder ſafe,  
We are now roaming like a wanton waif.  
Help uſ to croſſ Samaſara's ſurging ſea,  
And drink the Lord's eternal melody.

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## WHEN THE DEAD WILL BE RAISED

[ *By C. Tejpal (of Rajkot)* ]

There is much ado about Untouchability and Caste system in India. If the Satyagrahi i.e. seeker after truth, may know truth about untouchability, the truth will make him free. It is hard to say how far or fast caste will decay in this land of anomalies, but there is no need to be pessimistic. India of today knows no boundary of religion or race, colour or creed, and her old men and young maidens are seeing visions and dreaming dreams. The average cultured Indian finds caste as a grave obstacle to the growth of common brotherhood because of the way in which it contracts the radius of sympathy, But so long as a country is enslaved by traditions, whether religious, social, economical or political, nothing great can be achieved.

The cult or culture of the Indian caste system has no virtue or strength of its own to stand upon, except clouded conception. In India the loads that might be borne on wheels, are borne by coolies and they work as draught animals.

What has been wrong with the reformer bent on bettering the dark, fallen, sick, helpless, ignorant and bankrupt India? To examine the causes of Indian life one must first have recourse to death, because the problem of life cannot be solved without the problem of death. Though India has a large number of vagrant Sadhus who may be wishing to serve in the next world

the institution of public undertakers or the funeral directors is unknown to Indians. Adi Shankaracharya, a great Hindu reformer of the tenth century, had to cremate the dead of his mother in his own court-yard for want of any facility to carry it to the cemetery. Hindus, for reasons best known to them, not only carry the bier but walk long distances in the sun, or in rain with clothing quite insufficient to protect them from heat or cold. When a male child is born in a Hindu family, the advent of the baby is generally hailed by the family for having one more corpse-bearer,—a result of slave mentality to be inherited and maintained by the new born. His education and intelligence do not help him.

The Asvalayan Gruhiya Sutra (a book of Shariat for Hindus) lays down that the bier can be carried in the hearse drawn by bullocks; but the present method of conducting Hindu funerals, a method objectionable from the sanitary point of view, is based upon the doctrine of untouchability. Moreover, they may have alternatives for everything in every walk and department of life, but none for the funerals. The cause and effect of it has been sufficient to divide Hindus into numberless castes and creeds with which, they not only confound religion but also social service for which those concerned are required to be paid in the form of a sumptuous funeral feast. Had early Buddhists continued the humanitarian method enjoined in the Asavalayan Gruhiya Sutra 4-2-3 the purpose of Buddhi would have been served in India and Indians would not have been what they are today.

Buddha Lived and died a pious man and his teachings prevailed in India for some time, but Buddhism was finally defeated and driven out of Indian life, and



there is no doubt about the extraordinary hold of the caste system on the Indian mind.

When one of the disciples of Jesus Christ asked him "Lord, Suffer me to go and bury my Father," Jesus said into him, "Follow me, and let the dead bury their dead." In these words there is a central truth and deep philosophy. The moment caste in India goes the publicans in India will begin to find God and Indians with their liberated force and unclouded intellect will secure her future worthy of her past. There has of course been some progress, but it is naturally halting and limited, and it will remain so without the lifting hand of God-realised Saint, Master or Sadguru of the type of his Divine Majesty Shri Meher Baba who works purely out of love and lives up to God-man, Blessed be Sadguru Meher Baba, the new Messiah, Tathaga to, Christ, Mahadi, Socio and Avatar, that he may manifest love and truth that will throw light and guide us to break our bondage.

What a joy it will be for Mother India, when her virtually dead children will be raised, when they will honour parents and love neighbours during their life period rather than their biers, when they will pay their tribute of last respect for the departed soul, but not in the untouchable or coolie fashion, when they will themselves pray for the soul and pay the hire of the public undertaker, rather than pay for hired prayers and expensive funeral feast, and when they will throw open the temples built of stone to all and try to live in true with the Infinite, and not turn deaf ears to the Upanishads, Prophets and Avatars that have proclaimed one God.

All the four usages viz. Bhumidah, Jaldah, Suryadah and Agnidah, are practised by the Hindus of different castes and parts of India. Mahomedans and Christians practice Bhumidah; and Parsis practice Suryadah and at times Bhumidah. But all those methods can only be temporary ones, since ultimately it is a sanitary question. Cremation in a modern crematorium is the most reverent and sanitary method for the disposal of the dead. But in the regime of the Indian Caste system, men in general seem to have lost the sense of right and wrong, truth and false, past and present, theory and practice, and the sense of moral bankruptcy is strong in general. However, one need not despair. God is one, mankind is one. Let us be up and doing and bring all castes to a common level and platform in their social, moral, and spiritual understanding, so that they may all be fused into one caste of man believing in one God.

Om     Shanti ! Shanti ! Shanti !

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## SOMEWHAT SHOCKING BUT QUITE TRUE

I speak with experience, I say that the Englishman is fed on lies, so far as India is concerned, right from the time when he first opens a school history text-book,

*R. A. Reynolds.*

\* \* \*

We are no longer cannibals, but we still tear half-cooked flesh with our teeth and find pleasure in pursuing animals merely for the sake of killing. The surest way to raise a laugh in a musical hall is to simulate a drunken man or to hint at a degree of bestial unfaithfulness ... From the aspect of the future man we are half-baked savages,

*Prof-A. M. Low.*

\* \* \*

That which is called the Christian religion existed among the ancients, and never did not exist, from the beginning of the human race until Christ came in the flesh, at which time the true religion which already existed, began to be called Christianity.

*St. Augustine.*

\* \* \*

All that doth vex, plague and annoy thee is only thy selfhood: thou makest thyself thy own enemy and bringest thyself into self-destruction and death.

*Jacob Bohme*

\* \* \*

If Christ were to be reborn now He would rail against Christianity just as He railed against the Scri-

bes and Pharisees, and then the High Priests of Christianity would catch and kill Him, if they could, just as Annas and Caiphas did in the interest of Society and in the name of God.

*Hamilton Fyfe*

\* \* \*

Of all men, theologians are the most stubborn.....The overwhelming majority, I am convinced, are hopeless. Theology attracts naturally the most vain and hateful sort of men, and they will not give up easily their franchise to harry and addle the rest of us. They have almost ruined Christianity as it is, and they will probably not stop until they have finished the job.

*H. L. Mencken.*

\* \* \*

To call woman the weaker sex is a libel; it is man's injustice to woman. If by strength is meant brute strength, then indeed is woman less brute than man. If by strength is meant moral power, then woman is immeasurably man's superior. Has she not greater intuition, is she not more self-sacrificing, has she not greater powers of endurance, has she not greater courage? Without her man could not be. If non-violence is the law of our being, the future is with woman. Prohibition of intoxicating liquors and drugs, and boycott of foreign cloth have ultimately to be by law. But the law will not come till pressure from below is felt in no uncertain manner ..... Let the women of India take up these two activities, specialise in them, they would contribute more than man to national freedom. They would have access of power and self ... confidence to which they have hitherto been strangers.

*Mahatma Gandhi*

\* \* \*

In cases where Asiatics have tried to relieve themselves of the economic and military pressure of European domination, they have complained that the West cannot understand any language but that of force. If that is true, it means that the West will be utterly unprepared and helpless in the face of well-disciplined, thoroughly organized and wisely led non-violent resistance, especially if it is accompanied by an equally thorough economic boycott . . . .

*Richard B. Gregg.*

\* \* \*

All riches come from iniquity, and unless one has lost, another cannot gain. Hence that common opinion seems to me to be very true, "the rich man is unjust or the heir an unjust one." Opulence is always the result of theft, if not committed by the actual possessor, then by his predecessor. . . .

*St. Jerome.*

\* \* \*

Every flogging Judge ought to have two or three dozen strokes himself to enable him to understand.

*Bernard Shaw.*

\* \* \*

The test of social progress is always to be found in personal values. One would be led to suppose by some writers that social progress consisted of the steam engine, motorcars, wireless, aeroplanes, and so on.

*Archbishop York.*

\* \* \*

No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism and no religion on earth treads upon the neck of the poor and the low in such a fashion as Hinduism. The Lord has shown me that religion is not at fault, but it is the

Pharisees and Saducees in Hinduism, hypocrites, who invent all sorts of engines of tyranny in the shape of doctrines of Paramarthic and Vyavaharic ..... If any is born of low caste in your country, he is gone for ever, there is no hope for him. Why, what a tyranny it is! There are possibilities, opportunities and hope for every individual in this country. Today he is poor, tomorrow he may become rich learned and respected ..... How many people really weep for the sorrows and sufferings of the millions of poor in India? Are we men? What are we doing for their improvement? We do not touch them, we avoid their company! Are we men? Those thousands of Brahmans ..... what are they doing for the low, downtrodden masses of India? "Don't touch" is the only phrase that plays upon their lips! How mean and degraded has our eternal religion become at their hands! Wherein does our religion lie low? In "don't-touchism" alone, and nowhere else!

*Swami Vivekananda.*

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The history of India illustrates most clearly how social evils have inevitably led to political degradation. In ancient India free and elastic social system went hand in hand with Political liberty and economic prosperity. The Varnashrama has disappeared giving place to the present caste system. And the joint family system, which took away the personal rights of individuals and bestowed them on a corporate body, the family, has now ceased to function as originally intended. Naturally the adjustment between the actual facts of life and the necessities of personal happiness and social welfare is completely broken. The social

system in vogue in ancient India had its own ways to secure the welfare of women. In the changed conditions of modern India, that welfare can only be secured by according to the women their natural rights and making them enforceable at law. In order that those rights may be fully exercised, it is necessary to break the bonds of caste and free men and women from the shackles which tie them to the old order of things.

*R. S. Harbilas Sarda.*

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## THOUGHTS SUBLIME

A jar kept in water is full of water inside and outside. Thus the soul immersed in God sees the all-pervading Spirit within and without.

*Shri Ramakrishna.*

\* \* \*

To love God with *all our soul* is to love him with the whole totality of ourselves, without self-reflection abandoning our soul to Him, that He may do what He pleases with us for time and eternity. To love God with *all our mind* is to submit our reason and all our spiritual lights to faith in God, the Author and Governor of our spirit. To love God with *all our strength* is to unite all the strength of our soul in God, by a contemplation of unity.

*Madam Guyon.*

\* \* \*

The soul of man is often likened to the two-faced Janus. It turns to matter the corruptible and temporal and again to spirit the incorruptible and eternal. When the soul of man turns its face away and forgets its Divinity, suffering and limitation is the result. Man then becomes a child of circumstance and sorrow, he forgets his mission here and so dwelling in his finite mind he finds himself a slave ever bound by his own forged chains.

*D. R. Coulson Turnbull.*

\* \* \*

My quarrel with theologians is that they make their God such a shrimp. The men of science has a God far bigger than the God that can be contained within the four walls of any creed. I would ask you never to measure your God with a foot-rule.

*Sir Berkeley Moynihan.*

\* \* \*



God sayeth: O man? only follow thou My laws. and thou shalt become like unto Me, and then say, 'Be' and behold, 'It is'

*A Tradition from the Prophet of Arabia.*

\* \* \*

He who sees himself in all beings  
And all beings in himself,  
Ha enters the Supreme Brahma  
By this means and no other

*Kaivalya Upanishad.*

\* \* \*

The soul is a river, whose holy confluence is self-restraint, whose water is truth, whose bank is morality, whose ways are compassion. Here perform ablutions, O son of Pandu! The inward soul is not purified by water. *A Sanskrit Proverb.*

\* \* \*

The inner life is life heightened, life of self-determined Activity. It is the true life of Freedom. How much it is neglected in these days when not a few shout Freedom with hate and passion in their hearts? How poor are they who are in the limelight compared to those who "sit under" the Spirit-light and are silent; believe me, brother, "greatness" is not godliness.

*T. L. Vaswani.*

\* \* \*

There is no one so evil, no one so worthless, but he has to bear his own cross. But with all our mistakes, with all our evil thoughts and evil deeds, there is a bright spot somewhere, there is still somewhere the golden thread through which we are always in touch with the Divine. For, know for certain, that the moment the touch of the Divine is lost there would be annihilation. And because none can be annihilated, there is always somewhere in our heart of hearts, however low and degraded we may be, a little circle of light which is in constant touch with the Divine. *Swami Vivekananda.*



to Chand Kazi against the character of Chaitanya as un-Hindu. The Kazi came to Sribas Pundit's house and broke a *mridanga* (*khole*) there and declared that unless Chaitanya would cease to make noise about his queer religion he should be obliged to enforce Mahometanism on him and his followers. This was brought to Sri Chaitanya's notice. He ordered the town people to appear in the evening, each with a torch in his hand. This they did and Sri Chaitanya marched out with his *Sankirtan* divided in 14 groups and on his arrival in *Kazi's* house, he held a long conversation with the Kazi and in the end communicated into his heart his Vaishnav influence by touching his body. The Kazi then wept and admitted that he had felt a keen spiritual influence which had cleared up his doubts and produced in him a religious sentiment which gave him the highest ecstasy. The Kazi then joined the *Sankirtan* party.

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"How delighted we should be to throw open our doors to Him (Christ) and listen to his divine precepts, don't you think so, Mr. Carlyle?" asked a fine society lady. Carlyle answered: "No madam, I don't. I think if He had come very fashionably dressed, with plenty of money and preaching doctrines palatable to the higher orders, I might have had the honour of receiving from you a card of invitation, on the back of which would be written 'To meet our Saviour'. But if He came uttering His sublime precepts and denouncing the Pharisees, and associating with the publicans and lower orders as He did, you would have treated Him as the Jews did, and cried out, 'Take Him to Newgate and hang Him.' True, Lord Houghton might have invited Him to breakfast."

## HERE AND THERE

*Is Religion Played Out?*

Presiding at the Centenary celebration meeting of the Brahma Samaj in Hyderabad (Sind) on February 12, Sadhu T. L. Vaswani, in the course of his speech, observed:—

"Religions were meant to be brothers. Today they quarrelled as rivals. Communal tribal and national 'gods' have held sway when what the sad world needs today is communion with the Spirit Universal,—the Spirit of Truth, Beauty and Love. All over the world a new movement in Religion is needed,—one which would emphasise the value of the unit, the value of individual development, personal experience and inner renewal. Numbers have their importance in the politics of democracy, not in the life of the spirit. For this life, the truly religious life, is a life of growth in Truth, Beauty and Love. And these eternal values do not depend for their validity upon votes of the majority. God is in a minority and His prophets and saints have oftener than not been persecuted and rejected.

The call of religion is to a life of love; and love is the eternal need of humanity; hence the eternal value of religion. Truly great was India in the long ago; and she was great in her power of this vision of religion as reverence for the One Life in all, as worship of Love and Sacrifice; and modern India will not be great again without a new appreciation and assimilation of this supreme vision of Her sages and poets and prophets of

the inner life. Modern India's urgent need is an inner movement of the Spirit with its message of harmony of religions and brotherhood of humanity and love and reverence for the poor and the sub-human God. Religion is Yoga, or Unity,—yoga, of science with faith, or aspiration with action, of work with worship, of knowledge with character, of nationality with humanity. Religion is the yoga of life with Love."

*Christianity and Avatarhood*

In *The Occult Review* (of London) for August 1929 an article, entitled, "His Holiness Sadguru Meher Baba", and written by the Editor of *The Meher Message* was published. We take the liberty of reproducing the following passages from it:—

"In *The Everlasting Man*, Mr. G. K. Chesterton asserts that no religion has declared the Avatarhood of God in terms as clear as those of Christianity, and that the Bible is the only book in which we find 'the loud assertion that this mysterious Maker has visited His world in person.' Mr. Chesterton is admittedly a man of talent and brilliant wit, but he displays a fossilised mentality when he takes on himself to deal with religious or spiritual subjects. He may have studied carefully the religions of the world, but in the very nature of things he cannot do justice to them. Anything pertaining to religion that he may see will be distorted by the false medium of his mental prejudices.

In reply to Mr. Chesterton's *ipse dixit*, it should be remembered that though some God-realised souls have preferred to hide their light under a bushel, others like Jesus, because of the nature of their work, plainly avowed the fact of their union with God, or of Avatar-

hood. The Hindu child prays daily to God: As the different streams arising from different sources all flow into the sea, so, O Lord, Thou art the one goal for the different paths of religion that human mind takes through different inclinations."

Christians should disabuse their minds of the idea that Jesus was the only incarnation of God and that there can be none like Him. Jesus Himself said, "Be ye, therefore, perfect, even as your Father who is in heaven is perfect." Yet, despite this clear declaration, the average Christian persists in believing that Jesus alone was perfect, that the world has never seen another Christ and that every man is essentially a sinner.

Jesus was certainly God-realised, although He was only one of many incarnations of the Divine. The world has seen many such; and of all the others combined. Even at the present time there are a few God-realised personages, of whom the most renowned is my beloved Master, His Holiness Meher Baba."

#### *Mahatma Gandhi on Liquor Traffic*

In a noteworthy article in a recent number of *Young India*, Mahatma Gandhi expressed *inter alia* the following views, with which we heartily agree:—

"No matter what is done the (liquor) traffic all the world over bears an immoral taint. The only true remedy is therefore prohibition. Even as thieving cannot be regulated save by prohibition ..... And as to the Parsi liquor dealers, surely it is not beyond the capacity of Parsi philanthropists to take them in hand and find for them a suitable employment. Parsi leaders can create an atmosphere against the traffic and

thus make picketing easy. Anyway I should be surprised if during this wave of self-purification the traffic is not swept away."

*The Rally on Shri Meher Baba*

Reviewing Mr. A. K. Abdulla' s book, "Sobs And Throbs," *The Rally* (of London), in its last but one issue, says: "Meher Baba, a man in the early thirties who has attained to the highest altitudes of spiritual power, has conceived the idea of sending forth into the world 'Messengers of Divine Love' to hasten the coming of the Kingdom .....Here we have a clue to the Master's purpose in kindling Divine Love in so many centres of radiation, i.e., the souls of these young boys who will in their turn transmit this idea of the unity which underlies all apparent diversity, till the 'Love of God covers the earth—as the waters cover the seas.'"

*The Aim of Yoga Discipline*

*The Occult Review* (of London) for March-Apr a brilliant editorial, entitled, "Who are the Sthenics?" The following passages from it are worth quoting:—

There is nothing wrong with the Religion of the West; it is the apathy with which the inner life is pursued which is at the root of the trouble. No adept, whether black or white, ever attained to power without that 'plus condition of mind or body' which, to revert once more to Emerson, goes invariably with success. Even in affairs of the material world it is the dynamic forceful character that 'gets there', whether the goal be the head of a political party or the making of a fortune. This plus or positive power it is which marks the man as standing

ahead of the herd of sleepy souls who browse through life with scarcely a lift of the eyes towards the peaks of the higher consciousness, which soar aloft into the heaven of eternal peace and there catch the golden radiance of immortality. The chief aim of the Eastern system of yoga discipline is the scientific intensification of this dynamic and positive force. The sadhaka sets out deliberately to take the Kingdom of Heaven by storm ..... The meditation of the yogi may be likened to the charging of an electric battery. All the authentic yogis with which the West has any acquaintance such as the late Shri Ramakrishna and Swami Vivekananda, and now today the burning flame of spirituality, Meher Baba, whose ardour is making its presence felt even here in the West, all these have exhibited the same characteristic of a positive radiance which is sufficient of itself to influence others." Each has been surrounded by an intense magnetic field like that of an active radio-coil, which tends automatically to induce similar vibrations in every other coil within its proximity. It is the secret of all true greatness, all leadership, whether along the path of power or of love."

*The Message on Shri Meher Baba*

In its current issue, *The Message* (of Gorakhpur) reviewing *The Meher Message* says:—

The anniversary number of "the Meher Message" contains 152 pages of highly interesting spiritual matters mainly dealing with the teachings of Sri Meher Baba, the modern saint of Bombay. What Sri Ramkrishna Paramhansa was to Bengal, the Meher Baba is to Bombay today. The Sadguru, as he is called by his disciples, explains higher religious truths, like Sri Ram-



krishna, very simple language and mostly through dialogues. The Meher Ashram is also a counterpart of the Ramkrishna Ashram. The general outlook of the teachings of Meher Baba is the universalism of religion, the growing need of the present age.

*As Others See Us*

Our February number has been taken notice of or reviewed by a good number of newspapers and magazines. All newspapers and periodicals, with the exception of *Light* (of London) warmly praised it. *Light*, which is a spiritualistic *Weekly*, thought it right to depreciate *The Meher Message*. We shall give a suitable reply to this Mugwump spiritualistic organ in our next issue.

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The Parsees have yet to learn what real religion consists in. The inappropriate practices of the priests, whose assistance is really not required at all, are a heavy burden on the impoverished purses of the large majority of the poor Parsees whose condition is a very difficult one. The Parsees are told that they should not pray in the current language which they use at the present day but should only mutter some Avesta passages which are most inapplicable and are a jargon of mythical statements. The Parsees have at present good translation of the whole of the Avesta but the majority of them do not read the translations and blindly subject themselves to the highly inconvenient and expensive customs, ceremonies and degrading recitals of Avesta texts. There is no community so priest-ridden as that of the Parsees.

*N. D. Khandalavala.*

## NEWS ABOUT THE HOLY MASTER SHRI SADGURU MEHER BABA

During the months of February and March, the Holy Master received many invitations from His devotees to attend the marriage ceremonies of their sons or daughter. He accepted only one invitation, and that from Mr. V. N. Jakkal of Sholapur, the marriage of whose son, Malaya, took place on 22nd March. The Holy Master left Nasik on the preceding day, and reached Sholapur in the morning, on 22nd. From 9 a.m. till 9 p.m. devotees poured in to take darshana of Him. At 6-0 p.m. the marriage ceremony was performed, in His presence, and soon after it was over He blessed the pair.

On the following day, early in the morning, the Holy Master left Sholapur for Panchgani. He reached it in the evening and put up at the place of Mr. Pundit, the principal of the Hindu High school. The hospitality and devotion of the host and the members of his family were highly commendable, Shri Baba was pleased with the management of the Hindu school, which is the only Hindu School at Panchgani, and allowed its boys to take darshana of Him. He returned to Nasik on 24th March.

In Kolhapur.

On 2nd April, the Holy Master with some of His disciples left Nasik with a view to visiting His old colony, Meherabad at Arangaon, Ahmednagar, and a few other places. He reached Meherabad on

the following day and stayed there for six days. On the 10th He went to Panchgani where He stayed at the place of Mr. Pundit for three days. From Panchgani He went to Kolhapur on the 12th and stayed there for three days. Mr. F. H. Dadachanji, who accompanied Him there writes.

"The Master was accorded a rousing reception by the Kolhapur Veedyapeetha authorities and boys. The boys and teachers had worked together in making preparations for His visit. One of the boys was taken ill while working. When Shri Baba arrived and learnt about it, He at once went to see the boy, who was at that time suffering from fever. On seeing the Master the boy became very glad and in his childlike way took an oath that if Baba was a real Baba .... a true Master, He would be all right and enable him to get up the very next morning.

13th April: True to his strong belief, the boy got up well this morning. Shri Baba had a special liking for him, and kept him near Him most of the time. The devotion and enthusiasm of all the boys knew no bounds and they vied with one another in exhibiting them. Shri Baba freely mixed with them and played cricket, hockey and other games with them. In the afternoon He imparted instruction to them on meditation. To the founders of the Veedyapeetha institution He gave special instructions on "I" and creation. In the evening there was a good gathering in the open compound. The programme commenced with planting of a mango tree, opposite to the seat of the master as a token of the hosts appreciation of His visit. Mr. Dixit, one of the founders of the institution said that the mango tree teaches all to grow and give, i.e. to grow

in moral and spiritual greatness and then give selfless service to others. Mr. Topkhane, the other founder of the institution then delivered a lecture in Marathi on Shri Baba's teachings. Towards the close of his lecture referring to Shri Baba's visit he said that though all the teachers devoted heart and soul to the institution to bring about the desired effect and result they had failed in their efforts; but they were simply surprised to see that desired effect on boys, which was doubtless brought about by a day's stay of the Holy Master, i.e. what they had failed to get for twelve years they got in as many hours, thanks to the Divine presence among them. He further observed that it was a typical example of what a Master of Divinity could do if He so willed, and hoped that the benign grace of the Divine Lord would descend upon them. After Mr. Vishnu Deorukhkar made a suitable reply on behalf of the Master, the gathering dispersed.

" On 15th April the Master left Kolhapur for Panchgani."

#### Great Work In Madras

Mr. C. V. Sampath Aiyangar and his worthy daughter's Sister V. T. Lakshmi have been doing commendable work in Madras, in Shri Baba's name. Not content with opening an Ashram, which they have named Meher Ashram, for the boys of the depressed classes, they have established a society, called the Meher League, and a free reading room, called the Meher Free Reading Room. Sister V. T. Lakshmi, in a letter dated 29-4-30, writes : "Improvements of the Meher Asramam are complete, A permanent pandal is put up. It is decorated with selected picture ...pictures of great Sadgurus and founders of different

religions, \_We have enlarged a photo of Shri Meher Baba and it is kept right in the middle of the Asramam facing the doorway, so that all visitors may have our revered Sadguru's darshan on entering the Asramam. Indeed Meher Asramam looks charmingly divine. It was in this Asramam that we have started a Free Reading Room in our Lord Babaji's name, from 21st April. In the morning of that day about one hundred so-called depressed children were fed. You will be glad to know that I myself served those sweet children. In my own humble way I do what I preach."

The opening ceremony of the Free Reading Room referred to above by Sister Lakshmi, was performed by Khan Bahadur S. K. Abdul Razak Saheb Bahadur, M. L. C., Chairman of the Saidapet Municipality, when a large number of people were present. The proceedings began with a prayer based on universal brotherhood by Mr. C. V. Ramanuja Charlu. Then sister V. T. Lakshmi delivered the following speech.

"Brother president, Brothers and sisters,

Upon the earnest request of His Bhaktas of Saidapet, when His Holiness Shri Sadguru Meher Baba condescended to grace Saidapet with His holy presence, on the first of March of this year, we requested Him to open this Meher Asramam as a branch of Meher Asram at Nasik so that it would be a centre, whence we can do some propaganda work for the realization of universal brotherhood. An apostle of social and religious equality and an advocate of spiritual unanimity, Sadguru Shri Meher Baba approved even the formation of a league to spread first and foremost universal brotherhood in God's Creation; secondly to promote social welfare of all people and eradicate some

of the most glaring social evils; and thirdly, to promote tolerance, good feeling and a spirit of 'esprit de corps' among the members of all communities. A special meeting was held immediately and in His presence the following resolutions were passed:—

1 The league should be called Meher League.

2 All persons, above fifteen years of age, irrespective of caste, creed and sex, wishing to join the League, with reverence and devotion, are qualified to become members.

3 The only condition for becoming a member is that he or she should undertake in writing to promote universal brotherhood in thought and deed.

4 The members of the League, who are Shri's bhaktas, should spread far and wide the message of Sadguru Shri Meher Baba.

5 A quarterly magazine "Meher Gazette", should be the official organ of the League.

6 The members of the League, who live at Saidapet, should have their meditation at least once a week at Meher Asramam Saidapet,

7 A Free Reading Room and library of purely spiritual literature should be opened at Meher Asramam for use of the public.

His Divine Majesty Shri Sadguru Meher Baba is the venerable patron of the League.

The following office bearers were duly appointed for the year 1930-31:—

Presidents: K. J. Dastur M.A., LL.B., and C.V. Sampath Aiyangar, Esq. B. A. B. L., Principal Sub-Judge, Guntur

Vice President: M. Vadivelu Mudaliar, Esq.

Secretaries: V. T. Lakshmi B.A., L.T., and K. S. Srinivasan, Esq.

Treasurer: C. V. Ramanuja Charlu, Esq.

Secretary in charge of the Free Reading Room C. V. Ramanuja Charlu, Esq.

Editor of the Meher Gazette: V. T. Lakshmi B.A., L.T.

I must here pause and say that though our beloved and revered Master, Sadguru Shri Meher Baba's injunction was obeyed and the league was unofficially formed, still, but for the ready support and willing co-operation, rendered by our chairman, Khan Bahadur S. K. Abdul Razek Saheb Bahadur and the valuable help afforded by the manager of our Municipality... this is no flattery to them ... the free Reading Room affair would not have seen the light of day. May I express my sincere hope that the Chairman and his Municipality may kindly continue to render us their usual support.

Now a word about the Free Reading Room. As its title connotes, visitors need not pay anything as subscription. It will be under the charge of Mr. C. V. Ramanuja Charlu. The sole object in starting it is to bind together all people of Saidapet and thereby promote spiritual brotherhood on a small scale, The following are the rules which have been framed in connection with it:—

1 The Free Reading Room will be open from 7- 0 a.m. till 9 a.m. and 4 p.m. to 6 p.m. on all days except Sundays, on which it will be open only from 4 p.m. to 7-30 p.m.

2 The following newspapers and magazines will be available for the public:—

Dailies	Weeklies	Periodicals
The Hindu	New India	'The Meher Message'
		Triveni
Swarajya		Indian Ladies Magazine
		Stri Dharma
Justice		
		Theosophy in India
Swadesi Mitra		Varalakshmi (Telagu)
(Tamil)		My Magazine
—		etc. etc.

3 Visitors are requested to sign in the register kept on the table.

4 Spitting and smoking are prohibited within the premises.

5 Books in the library shelf should not be taken home.

6 Books taken from the shelf should be replaced in their respective places.

7 Any religious books presented voluntarily by \_anybody to the library will be gladly accepted.

8 Any further information needed could be had from Mr. C. Y. Ramanuja Charlu.

When all is said and done, it is only left for us to request you, the citizens of Saidapet, to be good enough to encourage this spiritual work. It is for you to see that it runs successfully, for I have no doubt that regeneration of Mother India depends on its spiritual progress; and unless we understand the true state of affairs on the onward march of evolution, Phoenix-like, we will bury ourselves in our ashes. May the Almi-



ghty God and His Divine Majesty Sri Sadguru Meher Babaji bless the free Reading Room, which will now be formally opened by the Chairman.

- 1 "Lord Mayor of the Town, accept  
Our thanks, and blessings of Baba dear:  
Who ever speaks in accents clear,  
To all those, who for Grace have wept.
  
- 2 This Asramam is His Abode,  
The Meher League is the binding knot.  
The Reading Room will be sought  
By all to take off Maya load."

The Chairman then delivered the following speech: "It is a pleasure and a privilege to me to be associated in the work of starting this Reading Room, the need for one of which has been so keenly felt in Saidapet town. Our grateful thanks are due to the originators of the noble idea of affording a chance to us to meet here and to improve our mental outlook under the serene atmosphere of the Meher Baba Free Reading Room. I hope that the saintly person in whose name this institution is started will always shepherd over us and help us on to attain moral and spiritual improvement, in order that we may leave our Mother Town in a far better condition than what we found it to be. I am sure the spirit of the Great Meher Baba will hover over this institute always, as I feel that in his numerous devotees all over the world no more enlightened and noble disciples could be found than our friend Mr. Sampath Aiyangar and his talented daughter V. T. Lakshmi to whose sole efforts we owe this Reading Room.

Ladies and gentlemen, I declare this Meher Baba Reading Room open and invoke heavenly blessings on

it and. on all those who' have been instrumental in inaugurating the same!"

Then with a vote of thanks proposed. by Mr. C. V. Sampath Aiyangar and with the distribution of fruits, the function, amidst cheers, "Shri Sadguru Meher Baba Ki Jay", terminated.

No subscription is fixed for the Meher Gazette. It will be a free magazine for a couple of years. Those who want it should apply to:

The Editor, Meher Gazette,  
c/o Meher Asramam,  
Saidapet Madras.

From time to time The Meher League will issue free bulletins. The first bulletin, which has already been issued, is as follows:

1. Do not drink spirituous liquors.
  2. Do not use tobacco in any form.
  3. Be kind to all.
  4. This is the only road to spiritual progress.
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## FROM OUR FRIENDS' LETTERS.

In a letter, dated 30-3-30, *Mr. M. R. Dholakia* (of Poona) writes: "Degrees of spirituality may vary, but the sense of smell becomes as keen and awakened for the necessary *upabhoga* (enjoyment) on approaching a grain of musk as before a mountain thereof. The most important fact and deciding factor is the quality of its being musk. In matters of viewing different religious teachers I have got my own way of thinking. Following Hinduism it is clear that this is the age of Buddha, after Krishna, and it implies that the plan for keeping up the level of spirituality of the world is not the same as previous ages, viz. that Vishnu the protector should appear in one form. He appears in different forms and bodies to suit different needs and different *Bhumikas* of different countries and different peoples. This manifoldness became necessary as people became divided in course of time. It is the providential plan as countries, mentalities, beliefs became manifold after the Krishna period, before which other nations were in the embryo of civilization, that the Almighty should also become manifold. So that Budha or enlightened does include not only the Buddha of Kapilvastu, who purified Hinduism, but all such other world teachers as have and will be saviours of the world, including Ramakrishna Paramahansa, Meher Baba and so many others. ... Every world teacher has therefore that sort of recipe of spiritual draughts as is most suited to the world of patients that are destined to seek salvation at his feet. The surgeon will speak about surgery and the physician about his phials. Whichever principle the fol-

lower world stands in need of has to be made supreme and the rest has to be subordinated. The ultimate end and aim is the restoration of the equilibrium element."

In a letter, dated 30-3-30. *Sister V. T. Lakshmi* (of Madras) writes: "The Meher Asramam in Saidapet, Madras, seems to attract the attention of many people. Many have begun to come daily, in the evenings, when we read both Bhagavat Gita and our Lord's sayings and articles in the Meher message and deliberate over them."

In a letter, dated 12-4-30. *Mr. A. Richard Francis Fernando* (Ceylon) writes: "I have found such a great lot of splendid truths in the Meher Message. I thank you very much. I am indeed thankful to the Heavenly Father for bringing many in the world to a knowledge of His ways and keeping them in the spiritual channel by sending Shri Meher Baba to the world. I am indeed thankful to Shri Meher Baba for the beautiful truths He is providing for the world at this time of great distress. The more I get them the more I want."

In a letter, dated 20-4-30, *Mr. M. E. Daruwala* (of Bombay) writes: "When one goes through your very instructive magazine one feels as if he is reading a Ramayan or a Mahabharata, When there is so much pain, misery and affliction noticeable everywhere, this periodical brings about peace and quiescence of mind, hence one gratefully appreciates your labour of love. Humanity is greatly indebted to you indeed."

In a letter, dated 18-3-30, *Freedom Hill Henry* (of Roscoe) writes: "It will be a pleasure to me to come in close touch with your readers toward whom I feel a brotherly relationship—a relationship of understanding. And so I shall accept your offer to print contributions from me. I would like to report, occasionally, the pro-

gress of my work, rather than send essays of doctrines. So, as I feel like it, I will write short articles and send to you; but I want you to be free to print them or not according to your judgement."

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*OUR SERIAL STORY*

## FROM DEGRADATION TO REALIZATION

( *By the Editor* )

## CHARACTERS (All Fictitious)

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

## CHAPTER VIII

*"I Am Proud To Be His Follower"*

On the following day, before the clock struck ten, William Cope went to his uncle's. Arthur opened the conversation, or rather discussion by remarking in a pseudo-plaintive and seductively pitiable tone: "Willie, yesterday you threw me into great sorrow."

"I could not help it, uncle."

"I love you, my boy. It's a pity you don't appreciate my regard for you. I have no son, so I consider you my son." He then gazed at his nephew, till his eyes seemed ready to burst from his sockets, to find out what effect his words had produced upon him; but the gaze proved fruitless, for the youth's face was impassive and he remained enigmatically reticent.

"I wished to speak with you about two matters today. I hope, you will listen to me patiently and respect my wishes like a loving obedient son."

"I shall hear you with patience; but as to obedience ... well, if my conscience asks me to obey you, I shall; otherwise I shan't."

So gently did William utter the above words that the Police Inspector could not perceive the force that lay behind them. Becoming confident that he would coax the youth into carrying out his will he said in ductile language and dulcet tone: "The other day when I was thinking about your connection with Sadguru Madhavrao, I recalled by chance a most significant Gujarati proverb, which a Parsi friend of mine had acquainted me with, some time ago. That proverb says, 'We may eat what we like; but we should behave as

others like.' If you will ponder upon this proverb, my dear, I am sure you will admit that you are not justified in repairing to the place of Madhavrao,"

"That depends on the interpretation you put on the word, others. There are many who are glad that I have become a devotee of the Sadguru. Those many are 'others'; aren't they?"

"Yes but they all must be Indians and not Europeans. You are a European so you must consider this point from the European standpoint."

"But your own daughter goes to the Sadguru often. You do not prevent her from going to Him: then why do you interfere with me?"

"If you will stop going to the Sadguru, she will surely cease her connection with him." —

"Uncle I consider Sadguru Madhavrao my spiritual Master. I love and respect Him as such. You may as well ask me not to eat as ask me not to call upon Him when I like. I am sorry I cannot obey you in this matter."

"You will have to suffer for your perversity. Is it not shameful that you being a Christian should adore a heathen?"

"Uncle I am proud to be His follower. He only is a Christian who follows the teachings of Jesus Christ, and all are heathens who are spiritually benighted, There are many so-called Christians who are really pagans. There are far more enlightened Hindus than enlightened Christians. Sadguru Madhavrao is a great spiritual Master. It is probable that He is spiritually as perfect as Jesus was. There can be no comparison between ordinary Christians and Him. There is as much difference between Him and us as between light and



darkness. Uncle, just as you are not orthodox, so I too am not, though there are vast differences between us. I have profound respect for Jesus, and there is nothing un-Christian in being a devotee of Madhavrao."

As he heard all this, impotent anger began to simmer in the Police Inspector. He found it difficult to control his temper, which was fast choking him. The passive contempt that he formerly entertained for his nephew was now rapidly crystallizing into active hatred, for he was now sure that he could no longer lord over him. His hope of forcing his will upon him was now ripped to shreds. Agitated though he was like a storm-tossed ship he had to restrain his temper, and he pitifully blurted out that the local missionaries who had seen the Sadguru, considered Him a fraud.

It is because they themselves are frauds that they consider Him a fraud. I know these missionaries and their methods of conversion very well. I heard one of them, in the course of a speech he delivered before a Hindu crowd, say: 'If you accept Christ and become a Christian all your sins will be automatically washed off. Your poverty will then disappear and you will be rich. Once when I had no money I become very hungry. With closed eyes, I prayed to Christ to give me some money. What happened then? Believe me, brothers, when I opened my eyes, I found a ten-rupee note lying before my feet. Yes, Christ will give you whatever you require.' And in this strain he went on. These missionaries are not ashamed to tell such lies. There is nothing Christian about them. What do I care for what they think about my master?"

"It is useless to bandy words with you, boy."

"Yes useless, if you ask me to do the impossible or to disobey my own conscience."

Silence prevailed between the two for five minutes, Arthur broke it by suddenly reminding his nephew about his promise to marry Evelyn. Then ensued a long discussion which it is unnecessary to narrate here. William was too honourable to keep the word of promise to one's ear and break it to one's hope. Though he had thoughtlessly given the promise, he did not mean to go back upon it. But he recalled that he had made one condition, prior to binding himself, and that was the willing consent of Evelyn to marry him. He reminded his uncle about it, and said that if he had failed to win her heart, he would on no account enter into wedlock and that he would come to a decision after consulting her.

*(To be continued )*

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## THE WORLD OF BOOKS

### Reviews and Notices

STORY OF A MIGHTY SOUL By U. A. Asrani, M.A.  
(Pages 165, xxiv. Price Rs. 1-8) Published by Sat Dharam  
Mandir of Swami Hemraj Chidakashi, Hyderabad, Sind.

It is a truism that no country has produced so many saints as India has. One of the well-known saints, who flourished in the last quarter of the last century, was Swami Hemraj, whose life story is narrated in lucid language in this volume. Swami Hemraj who was formally a Hindu but really a Universalist, was born and bred in the Punjab. A precocious child like Lord Macaulay, he astonished all who came into contact with him, in his boyhood days, by his intellectual powers. Spiritually-minded from his childhood like Shri Ramakrishna, he entered on the spiritual path comparatively early in his life, and in his thirties became a mystic sufficiently advanced to play the role of a Master and be accepted as such by others. He gathered a large number of devotees around him, and so deeply did he influence those who came into contact with him that, though more than a quarter of a century has elapsed since he laid aside his corporeal habitation, even now a number of persons in Sind and in the Punjab cherish his memory with affection and follow his teachings to the best of their capacity. The Swamiji taught the Adwaita philosophy with great lucidity. Needless to say that his conception of religion was high

and taught people not to identify it with shariat or forms and rituals. On the death of his wife he did not keep a condolence hour for a single day and resolutely refused to perform a single ceremony. He may justly be said to have creditably played the part of a great religious reformer. He detested the caste system and taught his followers to rise above customs and convention. He included in his Sat Dharam Smriti simple vernacular hymns to take the place of Sanskrit hymns, and ridiculed the belief that all the Shastras were infallible. He held the Vedas in esteem simply because they, *inter alia* contain the records of the mystic experiences of Rishis and Sadgurus. "Burn all books," He advised one who enquired of him about Reality, "and forget all traditional views. Regard the temple as well as the mosque as mere accumulation of brick and mortar. Consider the Ganges as well as Mecca as mere places to which distance lends a peculiar charm. Rack your brains no longer in cramming or repeating texts, hymns or mantras. All this is useless waste of energy. Peep within and there alone you will find the Truth."

Despite its drawbacks we commend this volume to our readers. It is at once interesting and inspiring. On the whole the author has proved to be worthy of his subject. We hope that the grammatical and typographical mistakes, which are not a few in the present edition, will be carefully corrected in the next edition.

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LOVE LETTERS FROM SPIRIT TO YOU By Jacob Beilhart (Pages 222. Price 1 Dollar.) Published by Freedom Hill Henry, Rosco Calif., U.S.A.

Bound in gold with purple edges, this dainty-look-

ing volume is beautiful as much within as without. It contains no less than thirty-six Love Letters from the pen of the wonderful American mystic, Jacob Beilhart. They were originally published in Beilhart's free paper, *Spirit Fruit* and *Spirit's Voice*. His admirer and disciple Freedom Hill Henry, has brought them from the unfortunate darkness in which they hitherto were lying to the light which they justly deserve, by publishing them in an attractive and enduring form. In so doing he has doubtless rendered a distinct service to humanity in general and aspirants in particular. We readily and heartily agree with the worthy editor that these Letters are rich spiritual food. The following passage is typical: "It is not wise to remove your trials nor to take out of them, for this would cause My work to cease in you. I will give you all you need; but as long as you seek help from those who try to hinder My work of Love or try to deliver you from the environments I place you in, or as long as you resist, I cannot reveal Myself to you, even in these temporary ways."

It gives us great pleasure to commend this inspiring book to our readers Western, as well as Eastern.

\* \* \*

YOGIC AND VEDANTIC SADHAN By Swami Sivananda (Pages 30. Price 8 As.) Published by Ganesh & Co. Madras.

This is a noteworthy spiritual booklet. The author analyses the lower self and gives healthful advice to spiritual aspirants. He gives reasons for the existence of Brahman and very ably contrasts Adwaita with Vishishtadwaita, His notes on Asan, Pranayam, and Yogic Sadhan are certainly worth reading. We wish the booklet hearty success and congratulate the author on writing it.

MY PHILOSOPHY OF LIFE By Herbert Porter (Pages 27, Price 1 s. 6 d.) Published by the Cranemoor Divine Science College, Highcliffe-on-Sea, Hants, England.

The name of Mr. Herbert Porter is well-known to our readers. He is an aspirant and has a philosophical turn of mind. This booklet is written in the same style in which he contributes articles on the Philosophy of Life in *The Meher Message*. He has expressed all his thoughts tersely, and some of his ideas are worth pondering over. The following is a typical passage: Is God minimised by any Theory of Man? Is not all knowledge but Man's attempt to discover the phases and law of Infinite Mind? Neither Scientific Dogma nor Theological Dogma doth prove or disprove the Question of the origin of life. But whichever way life did begin, is the Deity the less wonderful?"

\* \* \*

CURATIVE HYGIENE AND NON-VIOLENCE IN HEALING By K. L. Sarma, B. A. B. L. (Part 11. Pages 136. Price Rs, 2-8,) Published by the Nature-Cure Publishing House, Pudukotah, S. I. Ry.

A staunch advocate of nature-cure, the author regards the medical science as quackery without a single intelligible principle. His passion for nature cure will be understood from the following passage: "One deadly error, which quackery nourishes, needs to be pointed out here. It does not admit the soundness of the Nature-cure rule, that *what is not good in health cannot be medicine in disease*. On the other hand, as pointed out by many able writers, it thinks that what ruins health must cure disease. Quackery may therefore be defined once again as the art of interfering between man and Nature, and of perpetuating disease. Its professors are men of culture and influence, but it is all the more dangerous. Rightly has it been said by

many able healers from its own ranks, that if the profession can be this day abolished mankind would be infinitely the gainer."

In the second part the learned author gives the natural history of disease, and deals with diet and fasting, sun-cure and water cure with illustrations. The third part is devoted to the cure of various diseases, motherhood, rearing and treatment of children, injuries and accidents, etc.

*Books Received For Review.*

- 1 Miserable in Heaven *by* Freedom Hill Henry.
- 2 Shri Bhaktirasayen *by* M. R. Ghoda, B.A., LL.B.
- 3 Chamatkar Nirnay (of Shri Mayanand Chaitanya)  
*by* Dr. Desai
- 4 Padyavali (of Shri Chaitanya) *by* G. L. Desai.
- 5 The Message of Aquaria *by* Harriette A. Curtiss & Dr. F.  
Homer Curtiss
- 6 A Pilgrim's Faith *by* T. L. Vaswani
- 7 Shri Ramakrishna. " "
- 8 Glimpses " "
- 9 The Wisdom of the Rishis " "
- 10 Keys To Symbolic Directing *by* W. Frankland.
- 11 Who Am I? *By* Sri Ramana Maharishi
- 12 Our Funerals *By* C. Tejpal.

*Books Presented*

The Editor of this magazine acknowledges with thanks the receipt of the following splendid books presented to him by Mr. Max Gysi (of Melrose, U.S.A.)

1. Bow of Burning Gold *by* E. Merrill Root.
2. Lost Eden *by* E. Merrill Root.
3. How to Be Always Well *by* Robert G Jackson, M.D.
4. Make Your Mind Build Health *by* Robert G. Jackson, M. D.

\_The Editor is indebted to Mr. Max Gysi also for making him a member of the National Geographic Association (of U.S.A.)

*CORRESPONDENCE*

## SHRI MEHER BABA AND HIS HOROSCOPE

To

The Editor,

*The Meher Message*

Dear Sir,

Those who calumniate Shri Meher Baba will themselves admit, if they have not taken leave of their common sense, that to speak or write ill of such an unselfish perfect person is nothing but fiendish calumny. Those who know the science of astrology will find out from His horoscope that Shri Meher Baba's life is meant for the amelioration of mankind. His stars go to support the statements made about Him by His disciples. I shall give the full reading of His horoscope in no distant future, in this Magazine; for the present I content myself with quoting the following statement about Shri Meher Baba's Ascending Sign Aquarius 16th degree, from page 226 of the book, "The Divine Language of Celestial correspondences" by Dr. Coulson Turnbull:

"Symbolization of Aquarius:—Degree 16th:

"A smith's forge and bellows: This symbol is related to the one who will show considerable aspiration in things of a spiritual nature and will be instrumental in awakening in the breast of man a belief in things



supernormal, by fanning the spark of intelligent faith into a flame of conviction and consuming desire. His profession will be allied to the useful arts and his walk in life, although simple and devoid of ostentation, will nevertheless be of singular service to humanity. Great in soul and of immense aspiration, he will prove a veritable Vulcan: It is a degree of Inspiration."

To depreciate a personage, who has such a future, is to revolt against the Creator Himself.

Your fraternally,

RATAN N. F. TUMBOLY,

---

### AN APPEAL.

To

The Editor

*The Meher Message*

DEAR SIR,

We shall be much obliged if you will kindly give space to the following few lines in your esteemed journal.

Your truly,

RAGHAVADAS.

Editor 'Kalyan.'

We shall be very grateful if gentlemen interested in the Ramayana will kindly intimate to us the sources from which we can get useful information for an original and exhaustive literary work on the Ramayana, we intend to soon bring out. Communications regarding original manuscripts, photos, pictures paintings or any other rare material calculated to be useful will be thankfully received and acknowledged. Charges for any material, if required, shall also be paid which must be settled beforehand through correspondence.

(Baba) Raghavadas

Hanuman Prasad Poddar

' KALYAN ' OFFICE, GORAKHPUR.

SHRI MEHER BABA,  
THE EDITOR OF THE MEHER MESSAGE  
AND POLITICS

A number of readers of THE MEHER MESSAGE have written kind letters to the Editor, congratulating him on his taking part in the Movement inaugurated by Mahatma Gandhi. While he heartily thanks them for their good wishes, he deems it fit to point out that he contributes his humble share to this Movement, simply because he loves India and humanity, and not because he is interested in politics. Needless to say that Shri Meher Baba has nothing whatsoever to do with politics or with any political movement. Everybody knows this fact. But Unfortunately a few over-zealous devotees, Mr. F. H. Dada-  
chanji, Mr. C. V. Sampath Aiyangar and Sister V. T. Lakshmi, in their eagerness to remind the public that the Holy Master has no connection with politics, have unconsciously put His Holiness in somewhat awkward position and have done some injustice to the Editor. While the Editor has great respect and admiration for his friends, referred to above, it shall be his extremely painful duty to reply to them in the next number of this Magazine.

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of *Meher Message* vol 2, no. 5

Print Edition Text	Online Edition Text	Page Number	Paragraph Number	Line Number
walking	waking	7	1	12
invarially	invariably	8	1	9
news	new	8	3	2
selfess	selfless	12	1	2
contemtti-ble	contempti-ble	13	2	1
sentres	centres	16	6	2
colected	collected	17	5	1
controled	controlled	19	4	1
benifit	benefit	22	2	5
itterness	bitterness	24	3	7
conditons	conditions	28	2	2
whith	with	31	1	2
discernent	discernment	31	1	3
pratting	prattling	34	3	7
eyeys	eyes	36	2	1
tripple	triple	40	3	4
cemetry	cemetery	44	1	5
then	than	45	3	3
on	no	47	2	1
ecomonic	economic	50	2	4
necessay	necessary	51	1	5
sole	soul	52	3	1

brigger	bigger	52	4	2
from	form	54	1	11
evenining	evening	55	1	7
religions	religious	56	2	9
depite	despite	58	2	4
reviewing	reviewing	60	2	1
blinldy	blindly	61	3	11
exibiting	exhibiting	63	3	5
Improrve- ments	Improve- ments	64	3	8
opeing	opening	65	2	1
sheperd	shepherd	69	4	9
comparision	compari- son	76	8	8
odinary	ordinary	76	8	9
thought	though	77	1	2
reqire	require	77	3	11
nevertheless	neverthe- less	85	1	4
akward	awkward	86	1	14