

THE MEHER MESSAGE

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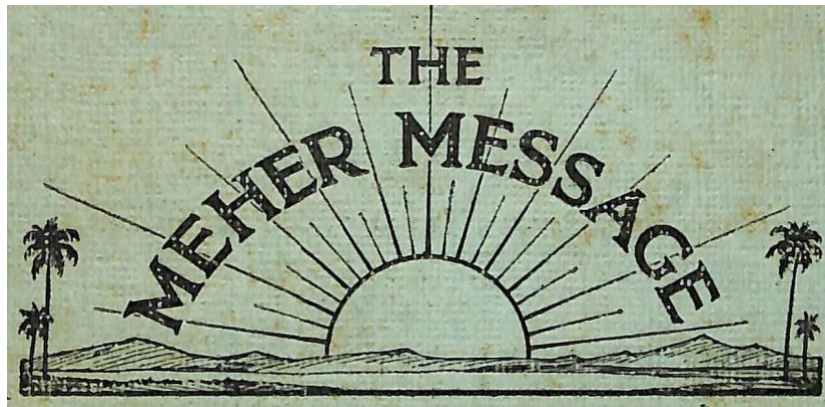
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Vol. II]

JUNE 1930

[No. 6



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

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CONTENTS

SAYINGS OF HIS DIVINE MAJESTY SADGURU MEHER BABA	1
INNER LIFE " " " " " "	2
ON KEEPING MIND QUIET, STEADY AND FIRM <i>By Shri Meher Baba</i>	5
<i>The Editorial:</i> RELIGION AND SCIENCE OR CREATOR AND CREATION	7
MIND: ITS MYSTERIES AND CONTROL I <i>By Swami Sivananda</i>	25
HEAR BABAJI AND REACH THE GOAL (A Poem) <i>By C. V. Sampath Aiyangar</i>	34
TO SHRI MEHER BABA (A Love Song) <i>By Meredith Starr</i>	35
LIGHT OF THE WORLD (A Poem) <i>By Herbert Porter</i>	36
DISAPPOINTMENTS <i>By Sister Mary Treumann</i>	37
SOMEWHAT SHOCKING, BUT QUITE TRUE	38
THOUGHTS SUBLIME	43
SPIRITUAL ANECDOTES	45
NEWS ABOUT THE HOLY MASTER	47
FROM OUR FRIENDS' LETTERS	49
FLASHINGS AND SLASHINGS	51
THE WORLD OF BOOKS: Reviews and Notices	60
CORRESPONDENCE	65

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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
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SAYINGS OF HIS DIVINE MAJESTY SADGURU
MEHER BABA

(86) Do not be afraid of Self. You merely do not possess but actually *are* Soul and the Soul is but one Paramatman. If you fear Self, you make God aloof from and independent of you.

(87) Do nothing—even to please Me or the world against the dictates of your conscience. And firmly and unhesitatingly do what you think to be right and proper, despite the opposition of the world. Let your mind be as firm as a rock that resists strong blasts of wind from all sides, without moving an inch.

(88) Those who have become one with the Eternal Light do not attach any importance to visions and consider the circles of light, which many see, with their subtle eye after closing their gross eyes and which is the sixth shadow of the Original and Real Light, as simply trivial.

(89) Revenge follows hatred, and forgiveness follows love. Without love none can cultivate the noble habit of forgetting and forgiving. You forgive a wrong done to you by one in the degree that you love one.

(90) Love resembles death in this that it is the annihilator of snobbishness, pomposity and vulgarity.

(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

VI

THE MENTAL SPHERE (Sixth Plane)

To gain the divine faculty of actually seeing everywhere one, Infinite, and formless God means to enter on the sixth plane, which is the terminus of the mental sphere and the last stage of the first mystical journey. The pilgrim who succeeds in reaching the sixth plane must now be called a Pir or Sant. Just as in the earlier planes, their novel sights and experiences used to render the pilgrim for some time, devoid of his lower self and all consciousness, save that of the newly entered plane for a certain period, so on coming face to face with God he once again loses his lower self completely and becomes totally unconscious of both the gross and subtle spheres and thus undergoes the sixth minor Fana. The Pir-Sant may thus remain all absorbed in seeing God everywhere as one and infinite for hours, days, or months together, or, even as long as his physical body lasts. But if and when he regains the gross and subtle consciousness, in other words achieves the Sixth minor Baka, he once again begins to see the duality and diversity, though at the same time he also sees the one, infinite God everywhere, in every thing. This actual sight of unity in diversity or oneness in manyness is the true and full divine illumination which a Pir-Sant achieves with the Sixth Baka. Unlike the Vali-Maha-Yogi of the fifth plane, he now automatically knows all the ins and outs of all the gross, subtle, and mental spheres. Similarly in the matter of helping others through the Tavajjo, the Pir-Sant has only to think of the persons whom he wishes to advance or initiate in the path, and they become advan-

ced or initiated at once, whether they are near him or far off. Needless to say that the Pir Sant is capable of advancing anyone from the first up to the sixth plane in accordance with his preparedness, longing, and connections with him in past lives, about which he is perfectly aware of.

Let it not be forgotten that all these six kinds of minor Fanas and Bakas; the gross, the subtle, and the mental sphere, the Soul's experiences in these spheres; the states of Rahravs, Valis-Mahayogis, Pirs and Sants, are *all* under the domain of duality, imperfection, and in the jivatman position. It is only when the soul transcends the mental sphere and gets the *final* Fana, i.e. the complete and permanent annihilation of the lower self, that the soul can be said to be free and fit to become one with God, who is the only Truth and the only Reality in Existence. Therefore really speaking, the evolutions up to the human form, the reincarnations after achieving the human form, and all the above mentioned subtle and mental experiences, spheres; and states are nothing but the different mediums for the Atma Soul to realize its original, infinite, unchangeable, formless, and pure, eternal Existence.

(*To be continued*)

FRAGMENTS
from the
SPIRITUAL SPEECHES OF SHRI SADGURU
MEHER BABA

(18) On Keeping Mind Quiet, Steady .
And Firm

Do not think much over petty questions, and wear out your mind. This constant thinking weighs heavy on your mind, and causes you much worry and anxiety for nothing. Do not let any material thoughts disturb your mind and eat it away. Do not be like a leaf (of a tree) moved here and there by the wind. Be like a rock, unaffected by gales and storms and standing firm in its place. What do you do when a fly troubles and disturbs you? You do not worry about it but merely raise your hand and wave it to drive it away from you. In the same way, without giving yourself up to worrying you must drive away the thoughts that trouble you.

Only stick to one thing—One Eternal Truth. Those who think about worldly matters only dream, as Vivekananda says, vacant dreams. The universe is nothing but a dream. It is unreal, compared to the reality of Truth—God.

Let Truth be your goal. This Truth—Paramatman is nowhere to be searched for. For He is very near you, nay, He is with you, within you. Seek Him within you. You could easily see Him, but for the four big "Devils" who stand in your way and do not allow you to see Him.

They_are (1) Egoism; (2) *Kama*; (3) *Krodha* and (4) *Lobha*.

Of the four the greatest is Egoism. It is the parent of all mischief. It is the lower self, which governs you. Therefore try your best to control and subdue it. The next greatest devil is *Kama* or passion. The vulgar attraction for the opposite sex is pitiable. Consider all young women as your sisters, and all aged women as your mothers. You must neither act nor think lustfully. The last two "devils" are *Krodh* or anger and *Lobha* or avarice. To give yourself up to them means to drive yourself away from Truth. Unless you master these four "Devils" there can be no hope for you to enter on the Path.

EDITORIAL

RELIGION AND SCIENCE
OR
CREATOR AND CREATION

The conflict between religion and science may justly be said to be peculiar to Christianity, for it is alien to Hinduism, Zoroastrianism, Buddhism and Mahometanism. The conflict is highly deplorable, and it would never have arisen if the Christian Churches would not have mercilessly trampled upon common sense and cast in their lot with the powers of darkness in general and bigotry in particular. Attaching the quality of infallibility to the Holy Bible and of impeccability to themselves, confining the conception of religion within the four walls of doubtful or absurd dogmatics and assuming an attitude of extraordinary insolence, the Christian Churches resolutely refused to see the light or to believe in the veracity of scientific discoveries. Thus did they create trouble—trouble for themselves and others. Hence the conflict between religion and science; hence the cruel persecution of scientists; hence the various sects and schisms; hence mummeries, Mumbo Jumbos, wordy warfares, and shameful shams; hence the growth of materialism and the decline of religion.

How old—was the earth? How did it come into existence? What was the origin of man? How old is he? According to the Churches, it was sacrilegious to inquire into such questions, for the Old Testament had already once for all settled them. The scientists were forbidden to open up new paths of research, and whenever they attempted to do so, they, as Huxley tersely and wittily observed, found a notice-board, "No road. By order of Moses."

"Doubt one point in the Bible, and you doubt everything." This was mercilessly dinned into the ears of the church-going and heaven-aspiring Christians. The Protestant Churches have already more or less substantially modified their attitude, but the Roman-Catholic Church still goes rigid. The latter still says unblushingly, "Doubt anything in the Bible, and you damn your soul, for the Bible is the Word of God." He would be a bold Roman Catholic indeed, who can show us that scientific discoveries do not go against the teachings of the Old Testament and that evolution can be reconciled to Genesis! This seemingly impossible task has been actually attempted by an American Roman Catholic whose book, "Our Palace Wonderful,"* we received for review some four months back.

How far has Rev. F. Houck succeeded? Our unhesitating reply is that while he says what he has to say very loud, he says very little, and that little is unconvincing. He says that the aim of his little treatise is rather to confirm the believer than to convert the unbeliever. In this aim, so far as orthodox Roman Catholics are concerned, he may have succeeded; but

* "Our Palace Wonderful or Man's place In Visible Creation" By The Rev. Frederick A. Houck (Sixth Edition, Pages 180, Price \$1.25) can be had of the author: 1120 Horace Street, Toledo, U.S.A.

the average reader, not belonging to 'the only Church of God,' while he will be thankful to the author for having taken him on a journey in mind through our palatial home, will not see his way to chime in with his religious beliefs. While we as firmly believe in the existence of God as our author does, his 'Argument of Design,' which cannot convert an agnostic or an atheist into a deist or a theist, neither instructs nor pleases us. While he states most of the facts pertaining to the mineral, vegetable and animal kingdoms in a reasonable manner, he loses his mental balance when he relates them to his theological beliefs and dogmas. Whenever he touches upon a question of theology, which he confuses with religion, he becomes aggressively dogmatic and feigns to pity those who cannot share his views, even though they may be open to convictions. His dogmatism only betrays his intolerance, and his condemnation of those who humbly say that they can only grope toward the light, while they guess at truth, shows that he is utterly lacking in modesty, which is a condition precedent to search after Truth and without which one cannot advance a step farther on the road leading to the secrets of nature.

We do not know whether the author has faith in the Christian belief that the world was created only six thousand years ago, for he is silent on this point. In justice to him it must be stated that he does not at least believe in the doctrine that God created the world within six days and rested on the seventh. True, it is written in the Bible; but our author evades this absurdity by stating that day, as used in the Genesis, does not mean a period of twenty-four hours. Without any evidence and proof he lays it down that the Genesis,

means by day a period of unknown but great length, thus imitating Dr. Riley, whom the late Mr. Joseph McCabe, in a debate before a fundamentalist audience forced to admit that the story of life on earth during a billion years *might* be true.

But our author is too orthodox a Christian and a Roman Catholic at that not to believe in the Christian theory of the origin of creation, according to which no universe existed prior to this and God *created*—the word to be understood in its literal sense—this universe out of nothing. But out of nothing, nothing comes; and no reasonable-minded man can believe that God produced this huge universe out of nothing, Our author rightly regards the materialistic theory of the world's origin as melancholy and illogical explanation, but the Christian theory is even more absurd than the materialistic one. We agree with the author that the existence of an eternal, self-existing matter is as repugnant to reason as the existence of a round square; but we must point out that the Christian theory is as repugnant to reason as the materialist's view that a man weighing 150 pounds is a conglomeration of the same substances that are to be found in 1200 hen's eggs, and so man is this and nothing more. Our author talks much of science and logic, but he oft shows himself to be deplorably illogical and unscientific. He believes that every man—but not animal—has a soul, that God created this soul out of nothing and this soul is immortal. But logic and science say that just as it is unreasonable to believe in eternal self-existing matter, so also it is unreasonable to believe that *created* souls are immortal. For creation implies previous non-existence and that which has a beginning must have an

end: If the soul is immortal, then it is clear that it was not created, and just as it will have no end, so it had no beginning. The Christians cannot have it both ways: they must either admit that the soul was not created and hence is beginningless and endless, or that it was created, it is not immortal.

The Rev. Dr. Houck is so enamoured of Christian dogmas that he seems to have surrendered his reason to them. His criticism of the pantheistic theory shows his muddled state of mind, for he does not distinguish between lower pantheism and higher pantheism and has the effrontery to say that the pantheistic conception of the universe finds especial favour with the vain and proud, without understanding the A B C of higher pantheism. He reminds us of a Sanskrit proverb which says: "The man who is entirely ignorant is easily guided; the wise man is still more easily led; but even the Supreme Being cannot influence the smatterer." The trouble with Rev. F. Houck, so far as his knowledge of pantheism, Vedant, and mysticism is concerned, is all the greater for he is not merely a simple smatterer, but a prejudiced one. He merely exhibits his crass ignorance, pitiable mentality and deplorable bigotry when he says: "Pantheism tries to build without a foundation. It professes belief in a Supreme Being and in the same breath maintains that there is no essential difference between this Supreme Being and things outside of Him."

For the benefit of our readers we take leave to explain briefly the higher pantheistic theory. According to it, there is nothing but God or Supreme Soul who is one without a second, who is infinite, and who is Sat-Chit-Anand (Existence-Knowledge-Bliss Absolute). The universe is but finite, comparatively a few drops of the infinite Ocean of the Supreme Soul, and is but a projection from the Supreme Soul, and by no means the

first projection. No matter however old this universe may be considered, it might be said to have come into existence only yesterday as compared with the beginningless eternal existence of God. It is quite rational to believe that there must have been a number of universes before this universe, and after this universe will end there will be numberless other universes. Evolution and involution have been going on time out of mind, and will go on till the time we dare not imagine. As something cannot come out of nothing, God never *creates* anything. The universe is creation only in the sense of projection or manifestation or evolution. Just as the tree is latent in the seed, so this universe before it manifested itself was latent in the limitless Ocean of the one Self or the Supreme Soul. As nature is everywhere uniform, the tree may be said to teach us a great lesson. The tree before it manifested itself, was nothing but the seed and when its life will end, it will again be seed. Just as the tree comes out of the seed and again returns to the seed, so this universe has come out of the Supreme Soul and will again return to the Supreme Soul. The fact that there is design and harmony in the universe is not at all surprising, for it may be said to be born of the Cosmic Intelligence or Absolute Knowledge which is of the essence of God. As there is nothing but God all the forms whether animate or inanimate, are of Him. Everything and everybody is Soul and the Soul is but one,—Supreme Soul. The forms are perishable, but necessary for the ultimate purpose of Self-realization. Evolution which the scientists must not forget, presupposes involution, doubtless goes against the fantastic Christian belief of the fall of man, but not against the immortality of the

Soul or the existence of God. Alfred Russell Wallace confused mind with soul when he objected to the evolution of mind and propounded the absurd theory that at some unknown stage in evolution God knocked out the monkey-mind and infused a human soul. The Soul—drop of the Ocean of God—passes from one form to another, from lower to higher, and the form of human being is the goal of organic evolution, for there is no higher form than that of man. It is in this form that the Soul gains his heritage or the Self-realization is achieved, but not all at once. He has to be born again and again in the human form till he becomes fit for the goal of Self-realization. Perfection is said to be achieved, when the Self is realized and the Perfect Man, when he drops his body, goes back to the Source from Whom everything comes, but not in the same condition, for the consciousness of having realized the identity does not die with the laying aside of the last corporeal frame,

Such, in brief, is the Higher Pantheistic theory. Unlike the Christian theory. it does not conflict with science at all. Indeed, it may be said to be the only scientific theory of Creation. Of all the theories of creation, the Christian theory is the worst. By no amount of reasoning, of quibbling, and of glossing over or conniving at facts, can the Genesis be reconciled to science, can the various Christian dogmas be shown to be in harmony with scientific laws.

No doubt it must be admitted that Roman Catholics have contributed much to science; but their contribution has been not because of, but in spite of their faith. Taking all things into consideration it may justly be said that the Roman-Catholic Church has tried

more to frustrate or hinder the progress of science than to promote or accelerate it. Galileo Galilei has rightly been called a martyr of science, and this fact is oft alleged as a proof that the Church is opposed to science. Without any evidence our author has the audacity to say that the facts in the case of Galileo are garbled, and asks: "If the Catholic Church were opposed to science, why is it that her enemies do not bring other instances than this solitary one of Galileo? We are not an enemy of the Roman-Catholic Church, but in order to enlighten our author we must point out that Galileo was not the only martyr of science. Was not Arnold of Villeneuve bitterly persecuted and driven out from various countries? Was not friar Jean de Roquetaillade imprisoned and did he not die in prison? Was not Giordano Bruno burnt? With pride and joy does our author inform us that Copernicus, one of the greatest astronomers that ever lived, was an ecclesiastic; but is it not a fact that this great astronomer was afraid to publish his scientific convictions till he was beyond the reach of the Inquisition? Other instances could also be cited, but we hope the above are sufficient. Our author says that the Roman-Catholic Church is ever ready to encourage and promote every branch of scientific knowledge. But this is only partially true, for she has and still does put hindrances in the way of the progress of science. Does not our author know that the names of several great works of scientists, as well as those of poets, dramatists and philosophers, are to be found on *Index Expurgatoria*? Is our author ignorant of the Catholic Doctrine on this point defined by the Vatican Council? This Doctrine has been quoted with approval by the present Pope in

his Encyclical Letter on Education of Youth, which he issued on January 11th of this year. Though the Doctrine asserts that the Church does not hinder the pursuit of arts and sciences and does not prevent the sciences, each in its own sphere, from making use of principles and methods of their own, it frankly lays down: "Only while acknowledging the freedom due to them, she takes every precaution to prevent them from falling into error by opposition to divine doctrine, or from overstepping their proper limits, and thus invading and disturbing the domain of Faith." From the above it is clear that the Roman-Catholic Church enjoins upon the scientists not to pursue knowledge that goes against the so-called divine doctrine and not to discover that which disturbs the domain of Faith. True to their Church, the Fundamentalists the world over, many of whom are Roman Catholics, perpetrate great mischief against culture and harass scientists. Consider their crusade in America alone. Some three years ago, the University of Des Moines, which regards the higher criticism of the Bible as an invention of the Devil, ousted all modern geologists and evolutionaries, and last year its entire faculty was dismissed owing to its non-agreement on fundamental views with the Baptist Bible Union, which has taken charge of the University. Following the notorious Monkeyville trial in Tennessee, which caused very great amusement and equally great pity among sensible persons throughout the world, two other states, viz. Mississippi and Arkansas, have prohibited the teaching of the Darwinian Theory of evolution in schools and colleges, on the ground that it conflicts with the scheme of the Bible. By the law of the latter state, which

surrendered itself to reaction after a general plebiscite, any teacher who teaches the evolutionary theory as well as any member of any text-book commission who allows or connives at the teaching of the Darwinian theory to the students of any public school and college or the State University, including the medical school, is to be fined \$500 and promptly expelled, The putting into force of this law implies the banning of works like the *Encyclopaedia Britannica*, and so adapting or altering modern, scientific treatises on Astronomy, Biology, Zoology, Botany, etc. as to bring them into agreement with the dogmas of fundamentalism. In Indianapolis fundamentalists, led by Paul Badar the ex-prize-fighter, call themselves defenders of the Christian faith and their plan is to establish forty-eight nerve centres (one in each state) for the suppression of what they call pernicious teachings "that are undermining the very moral fibre of our youth." Like the British who oft declare that they are the trustees of India, while shamelessly sucking her life-blood, the fundamentalists declare that they are not opposed to *true* science, all the while crucifying culture and science on the cross of the Bible, the so-called infallible word of God.

A father of the Church once said: "*Credo quia absurdum.*"* Many Christians, both Roman-Catholic and Protestant, seem to be believing in various Christian dogmas, just because they are absurd; They mistake absurdity for what they call supernaturalism, which they consider essential to religion. The Rev. Mr. Houck is a typical Roman Catholic, and is so zealous that he does not hesitate to declare his creed in the

* "I believe because it is absurd."

book under consideration. He gravely tells us: "In spite of our being in the joyful possession of the human knowledge and experience of the generations that have come and gone, were the influence of the Old and the New Testament to disappear from the world, we could very soon occupy the same depth of moral depravity held by Pagan Rome." This is nothing but fatuous flabdoodle. In the first place, it may be doubted whether the so-called Pagan Rome was morally inferior to the Christian Europe and the Christian America. In the second place, the Bible, great as is its value, is by no means incomparable or superior to all other books. There are many scriptures which are as grand as the Bible, and a few, such as the Bhagawad Gita,* are better than the Bible,—all the more so, for unlike it they do not contain absurd legends and false unscientific statements. A staunch Roman Catholic as he is, our author dogmatically and fanatically declares, "And the Catholic Church has ever been a faithful custodian, staunch defender and infallible interpreter of this greatest of God's gifts to man. She alone possesses the authority from Jesus Christ, the Son of God, to teach and explain Divine Revelation to all nations and throughout all the ages." Considering that such Roman Catholics still exist, it is not at all strange that the present Pope, in his Encyclical Letter on Education, babbled about receiving the Divine

* Our contemporary, *The Islamic World*, seems to hold similar views on this point. In its last November issue, this Moslem periodical asserted: "Again, Rama and Krishna have made greater sacrifices for truth than Jesus, because they belonged to a Royal House, while Jesus was a poor man and was not in a position to make any sacrifice, so far as worldly possessions go. The teaching and the precepts of these Indian Gods are, also loftier and sublimer than the sermon on the mount. The Gita is a beautiful book in Hindu religion and lays stress on the unity of God; but the conception of God presented in it is perhaps more majestic and more awe-inspiring than that presented in the Gospels."

life of grace through Baptism, and called the Church the spotless Spouse of Christ. We hold no brief for the Protestant Churches, but we must say that the Roman Catholic Church has committed more blunders, more sins and more crimes than her rival. Perhaps it is because she is the "infallible .interpreter of Divine Revelation" that she has committed stupid blunders and fiendish crimes. Perhaps it is because she 'alone possesses the authority from Jesus' that soon after his accession, Innocent III sent two Cistercians, Guy and Regnier, to visit the dioceses of southern France and Spain, "to catch and kill the little foxes" as the Waldensians, Cathari, and Patarines were called; that Charles IV, inspired by Gregory XI, imprisoned large crowds of Frenchmen for heresy and erected several new prisons, including the Bastille; that the bloody Inquisition was instituted in various countries; that in 1481, two thousand persons were burnt in the archbishopric of Seville and the bishopric of Cadiz; that in the last decade of the fifteenth century the Spanish Government, with the approval of the then Pope, confiscated the property of the Jews and the Moors, savagely persecuted them and drove them out of their country; that the Queen Isabella said, "In the love of Christ and his maid-mother I have caused great misery and have depopulated towns and districts, provinces and kingdoms," that Paul IV announced that the Spanish Inquisition was founded by the inspiration of the Holy Spirit; that Muzarelli considered the Inquisition an indispensable substitute to the Church for the original gift of miracles exercised by the apostles; that during the pontificate of Sergius III, Theodora and her daughter, the two most notorious courtezans of the age

held the substance of power; that almost all the popes had worldly ambitions and were devoid of spirituality and a few of them were out and out scoundrels, that some of the popes were disclaimed by the clergy and forced to retract their own "impeccable decrees"; that for a period of thirty-eight years, during the fourteenth century, the two rival Popes—compared by Wycliff to two dogs snarling over a bone—one holding his court at Rome and the other at Geneva, regaled and scandalised Europe, by pelting each other with words of scorn and hurling at each other monstrous accusations; anathemas and excommunications; that Clement V concurred in the foul and shameful devices by which Philip the Fair, whom Dante called the "Pest of France", suppressed the order of Templars, accused its knights of horrible crimes and put them to death by fire; that the Massacre of St. Bartholomew, i.e. the massacre of thousands of French Protestants, for which the then Pope ordered public thanks-giving, was perpetrated; that the religious war of the seventeenth century, called the Thirty Year's War, which devastated Germany, was waged; that the Roman Catholics perpetrated in the seventeenth century brutal atrocities on the Protestants of Bohemia, Siberia and Moravia; that in 1856 Pius IX issued an encyclical against somnambulism and clairvoyance and in 1865 uttered an anathema against freemasons;—we can go on like this, but we must stop!

Our author talks a great deal about what he calls Divine Revelation. He tells us that without supernatural faith it is *now* impossible to please God. Why now? How was it that God used to be pleased formerly without supernatural faith? By supernatural

faith the Rev. Mr. Houck of course means blind, unreasonable faith. He asserts that the person who imagines that he can get along without the aid of "divinely revealed truths" is labouring under a delusion. But there are millions of human beings who do get along very well without these "divinely revealed truths." There are mystics and saints, who are fit to be worshipped by ordinary persons like our author and who have attained their high spiritual position, without knowing these "divinely revealed truths."

Great as is the value of Bible, it is a stupid blunder to call it the infallible word of God. Is it not stupid to deify the Bible, a considerable part of which was written by ordinary mortals who were spiritually benighted; and which contains a number of absurdities, such as the creation of the world six thousand years ago, the creation of light before the sun, the Almighty's fits of anger, the Almighty's brutal injunctions to murder innocent children and numberless men and women, the fall of man, the revenge of God on all human beings for Adam's sin, the virginity of the mother of God, the flying of Jesus into the sky, and the doctrines of sacrament, baptism, and atonement by death? We cannot help saying that those who consider the Bible infallible, do not at all glorify it, and those who call it the word of God do monstrous injustice to God.

A. great deal of heart-burning might have been avoided and there would have been no conflict between religion and science and the various evils that have followed in its wake, had the Churches boldly declared that as the Bible was concerned mainly with religion and not with science, and as Jesus was neither responsible for nor ever supported Genesis, there was neither

moral nor religious obligation to attach any importance to its statements pertaining to science and history. But alas! they could not show this wisdom, for they were imbued with fantastic ideas about religion in general and Christianity in particular, Real Christianity should consist only of the sermon on the mount and such other authentic teachings of Jesus. Just as purged of its offensive features, the Bible is a grand book and may stand comparison with the Vedas, the Gathas, and the Koran; so pruned of its excrescences, the basic principles of genuine Christianity are the same as those of genuine Hinduism, genuine Zoroastrianism .and genuine Mahometanism.

Religion should neither be identified with dogmatics nor associated with churches or temples. Religion means leading a pure life, rendering unselfish service to others, considering all human beings as forms of the one Self or children of the one Father, becoming spiritually minded and aspiring for God-realization. If religion is thus understood, it is palpable preposterousness to talk about the conflict between religion and science. Genuine religion can never think of encroaching upon science, and genuine science upon religion. Religion is concerned with things spiritual; science is concerned with things material, The aim of religion is to realize Divinity, but the aim of science is to accumulate knowledge. Scientists should feel no offence at the saying that science ends where mysticism begins. Mysticism or higher religion is the spiritual path, the goal of which is Self-realization. Mysticism has connection with the spiritual realms,—the subtle mental and supermental spheres, whereas science is concerned with the gross sphere.

Tyndall is reported to have once declared; "We claim, and we will wrest from theology, the entire domain of cosmological theory. All schemes and systems which thus infringe upon the domain of science, must, in so far as they do this, submit to its control, and relinquish all thought of controlling it," We unhesitatingly admit that this is but a fair claim on the part of scientists, but we must respectfully ask them to behave themselves. They should rightly be jealous of their rights, but they should not have the hardihood to encroach upon the rights of others. In their own domain they have a great deal to do, and like all mortals they are liable to commit mistakes in their own sphere. A few years ago, Mr. Harold J. Cook startled America by declaring that he had found the molar of a pre-historic man in Nebraska. We are told that this tooth was subjected *to every test known to science*, and the authorities concurred in the opinion of its founder that it was really the molar of a pre-historic man who had lived in Nebraska millions of years ago. The curator of the American Museum of Natural History, New York, pronounced the same opinion, and as it went to support the evolution theory, he allowed it to be displayed in the Museum, tagged with the long name, 'Hesperopithecus Haroldcookii.' In the Bulletin of the Museum for 1925 regarding this molar, it was stated: "Every suggestion made by scientific sceptics was weighed and found wanting." But soon afterwards it was established beyond doubt that this molar of the so called prehistoric man was nothing but the tooth of a wild pig.

The above is not an isolated instance. Without belittling science, it may therefore be said that scien-

tists are likely to deceive themselves and others unconsciously, in their own sphere. Then how much more likely are they to commit blunders in a sphere alien to them especially in a sphere which deals with the Infinite? Those scientists, who oft rail at religion in the fond belief that it will be given up by human beings are living in a fool's paradise. Normal human beings can no more think of abandoning religion than of going without food. Religion is as necessary to the Soul as food is to the body. Henry Benjamin Constant de Rebeque, in his work, *De la Religion*, has rightly observed: "*La religion est le resultat des besoins de l'ame et des effets de l'intelligence.**" Out-and-out materialists may do without it, but to the average normal man it is indispensable.

The materialistic scientists, who encroach on the domain of the Infinite, generally cut a sorry figure, make an exhibition of their ignorance and pitiable objects of themselves, no matter however clever and learned they may be in their own domain. To give an instance, let us consider a point or two from the speech which Sir Arthur Keith recently delivered at the Manchester University. Sir Arthur is reported to have said that every fact known to medical men compelled the inference that mind, spirit, soul were manifestations of a living brain, just as flame was the manifest spirit of a burning candle, and that therefore at the moment of extinction both flame and spirit ceased to have a separate existence. This comparison of soul-life to the flame of a burning candle reminds us of Herbert Spencer's comparison, in his 'Principles of Psychology', of soul, which he identifies with the brain, to the piano.

* "Religion is owing to the needs of the soul and the effects of intelligence."

Just as Spencer forgot to take into account the plain and incontrovertible fact that the piano needs a performer to give rise to chords and cadences, so Sir Arthur Keith unreasonably disregards the stubborn fact that the candle, unlike the human being, is totally devoid of self-consciousness. The analogy of Sir Arthur is, therefore, as grotesque as that of Spencer. In the same speech the English scientist remarked that however much the mode of explaining man's mentality might run counter to long and deeply cherished beliefs, medical men could not think otherwise, if they were to believe in the evidence of their senses. But the spiritual realm is not at all subject to the evidence of the gross senses. Soul is not physical, neither is it mental. It is as childish to identify it with mind as with body. Mind is subject to decay, but the Soul is not. Mind is finite, but the Soul is infinite. Mind may or may not be a function of the brain, but the Soul is above and beyond mind, brain and body, and therefore not subject to comprehension by intellect. The Soul can be understood no more by a process of ratiocination than by the use of scientific instruments.

We close this article with the sincere prayer that religion may be rightly understood by all men and that religion and science may understand each other in the right spirit!

MIND
ITS
MYSTERIES AND CONTROL

[*By Swami Sivananda (of Rishikesh)*]

II

49. *Kasaya* is the subtle influence in the mind produced by enjoyment and left there to fructify in time to come, and distract the mind from Samadhi. This is a serious obstacle in meditation. It does not allow the Sadak to enter into Samadhi Nishta, It induces the subtle memory of pleasures enjoyed. It is synonymous with the term Sanskara or impression, From the Sanskaras vasanas originate. Sanskara is the cause and vasana is the effect.

Kasaya means colouring. Rag, Dwesh and Moha are the *Kasaya* or colouring of the mind. Constant Vichar coupled with Brahma Bhavana is the only potent remedy to eradicate this dire malady, *Kasaya*.

50. When the Indriyas or senses give up the objects, they take up the form of the mind-stuff. They are drawn into the mind. This is termed *Pratyahara* or abstraction.

51. Chitta is termed as the *mind-stuff* or mental substance. It is the ground floor, as it were. It is the lake as it were, from which the waves of thoughts arise incessantly. It is Raja Yogic terminology of Patanjali Maharishi. In Gita, Lord Krishna also uses the term Chitta in various places.

52. Ahamkar is derived from Prithivi Tanmatra. (Tanmatras are Sakshma Bhutas or subtle elements. The gross elements are formed out of the tanmatras). Chitta is derived from water tanmatra, Buddhi from fire tanmatra; mind from Vayu tanmatra; Ullam from Akasa tanmatra.

53. It is the mind that makes a man rich. You have become the beggar of beggars through desires. A desireless man is the richest man in the world. Desire is a mode of the emotive mind. It is the enemy of peace.

54. Erroneous imagination that you are the body is the root of all evils. Through wrong thinking you identify yourself with the body. Deha Abhyas arises. You are attached to the body. This is Abhimana. Then *mamta* or mineness arises. You identify with your wife, children, house etc. It is the identification or attachment that brings about bondage, misery and pain. You never wept when millions of Germans died in the war. Why? Because there was no identification. But you weep profusely when your son dies on account of attachment. The word 'my' produces wonderful influence in the mind. Note the difference in effects that is produced in the mind when you hear the two sentences 'Horse is dead' and 'My horse is dead.'

55. You may become old. Your hairs may turn out grey. But your mind is ever young. The capacity may vanish but the craving remains, even when you have reached advanced senility.

56. The objects created by Ishwar (Ishwar srishti) cannot give you any trouble. It is the vasana in the mind that causes attraction towards objects,

and brings about bondage. Have Sankalps but no vasana.

57. Thought crystallizes into a habit. Habit solidifies into a circumstance. If you once entertain a lustful thought in the mind, a habit of thinking in this direction is formed in the mind. The mental energy will readily flow along this line. You will be forced again to think again several times. Habitual thoughts, feelings and sentiments should be controlled.

58. When all vrittis or thoughts die away, the frame of the mind remains with the sanskaras. This is termed *potential mind*. In vedantic parlance it is called Antakarana matra,

59. Charity, Jap, Nishkamyā-Karma, Yagna, Agnihotra, Brahmacharya, Sandhya, Teertha-Yatra Dama, Sama, Yama, Niyaina, Swadhyaya, Tap, Vrita, Service of Saints all tend to purification of the mind (Chitta Shudhi).

60. If you give up an old standing tea habit, you have controlled to a certain extent the sense of taste. You have destroyed one vasana, This will give you some peace, because the craving has gone and you are freed from your efforts and thinking in getting tea, sugar, milk etc. You will have no thinking in this direction. Thinking is pain. Seeing is pain Hearing is pain for a philosopher and a sadaka, It is all pleasure for a worldling. The energy that was agitating you to run after tea is now transmuted into will. You gain peace and will-power by giving up one thing. If you give up fifteen things, your peace of mind will be still greater, and the will still more powerful. This is the fruit of Tyaga, Sannyasa. So, you are not a loss in Sannyasa. You gain more knowledge, more bliss

more power. You give up something in favour of something higher. Is there any one who will not give up black sugar in favour of white sugar? If you once control one vasana, it will be easy for you to control other vasanas, because you gain strength and power.

61. If you give up tea, you have really controlled a small portion of mind; control of tongue really means control of mind. Control of lust really means control of mind.

62. It is through Vairag and Tyag that you will have to thin out the mind. When the mind becomes thread-like by thinning process, it is termed *Tanumanasi*.

63. Hope and anticipation are the opposites of Vairag and Tyag. They fatten the mind. They are Deyoha's Cod Liver oil for the mind. To be perfectly hopeless is a very high state for a philosopher. It is a very bad state for worldlings. They always say with contempt: 'He is a hopeless man.' Worldlings and philosophers move in diametrically opposite poles.

64. From sanskaras emanate vasanas like swarms of locusts; from vasana, stream of desires; from enjoyment of objects of desire, *Trishna* or internal craving (intense longing). *Trishna* is very powerful.

65 There is the bed of Sanskaras in the mind, in the Karana Sarir. There arises memory of pleasure in the mind. Then the mind thinks of objects. Maya has her powerful seat in the imagination. There comes attachments. The mind plans and schemes. You are swayed by the passions. You physically exert to possess those objects and enjoy. In your efforts you favour some and disfavour others through Raga (attraction) and Dvesha (repulsion). You will have to enjoy

the fruits of your virtuous and vicious actions. Through this six-spoked wheel, Raga, Dvesha, virtue, vice, pleasure and pain, this Sam Sarsi, wheel of birth death moves on without stopping from Anadhi Kal (beginningless time).

66. Milk is agreeable to some and disagreeable to others. There is nothing wrong in the milk itself. Surely, there is something wrong in the mind. Doubtless, there is a defect in the mind. The view of a child when it sees its mother is that she is its supporter, nourisher, and giver of all comforts. The husband of the woman regards her as an object of enjoyment. A tiger when it sees the same woman regards her as its object of prey. The object woman remains the same. The viewpoint differs in those three cases owing to the *dosha* of the mind.

67. Mind is formed out of the Sattwic portion of five tanmatras. There is light outside. Sun also emits light. The eye is made up of fire tattwa. That portion of the mind which perceives is also made up of fire tattwa, So fire sees fire. That portion of the mind which is made up of shabda tanmatra can only hear. Sound comes from *Akash* outside. So *Akash* of the mind hears *akash* from outside. But Atman can see, hear, taste, and feel everything. So Atman only can see Atman. Whatever you see outside is Atman only (*Sarvam Kalvidam Brahman*—Everything is Brahman only). You are the best judge of your mind. Introspect by living alone in solitude or retiring into a calm room for an hour. You will then know your defects and weaknesses very clearly.

68. *Uparama* is calmness of mind produced by

the practice of Sama. Sama is keeping the mind in the heart by Sadhana. You do not allow the mind to externalise, to objectify. This is termed *Antarmak vritti*.

69. *Sattwapatti* is a state of mind wherein the mind is filled with full Sattwa or purity. There is purity of thought (Bhava Sang Shuddi) and Sattwa Sang Shuddi (cleannesses of life). It is the fourth Jnana Bhumika, stage of Jnana,

70. In sleep the mind rests in Mukhya Prana (chief vital air) in the heart,

71. The first thought that arose in your mind was 'Aham', The last thought or vritti that will arise in the mind before it is absorbed in Brahman will be Brahmakara Vritti, which is produced by your feeling that you are Infinity.

72. The cows are different. They differ in colour and various other particulars. But milk is the same. Man minus customs, manners, mode of dress and eating is the same throughout the world, his passions and feelings are the same throughout the world. The languages are different in various districts and climes but the idea behind is the same. There is oneness, behind variety, duality and multiplicity. There is one essence or one rasa in sleep. All feel alike. There is no *nama bhav* in sleep. Similarly there is one homogeneous substance behind the objects. That is Atman. That is Brahman. That is your own Self.

73. "A bird tied to a string after flying towards the sides and finding no place of rest, at last has recourse to the spot to which it is tied. Even so, the mind, my child, after roaming towards all sides and failing to obtain a resting place, at last takes the shelter of the

soul (Prana). Verily the mind has the soul of its tie rope." (Chandogya Upanishad Chap. VI. Sect. VII).

74. Mind is compared to quick silver, because its rays are scattered over various objects. It is compared to a monkey, because it jumps from one object to another object. It is compared to moving air because it is *chanchal*. It is compared to a rutting furious elephant because of its passionate impetuosity.

75. Just as heat melts the lead, just as heat and borax melt the gold, even so Kama and Krodh, the heating factors of the mind, melt the mind.

76. Just as the spider throws out the web from its own body, the mind throws out this physical universe from its own body during waking state and withdraws the world into its womb during sleep. Perceiver and perceived are one. An object is a mental vritti externalized or objectified. This is one school of thought (Drishti srishti vad -Drishtir eva srishti).

77. In the mind will and sight are separate. In pure Chit, will and seeing are one; will and sight are combined and no longer as in the mind separated from each other.

78. The function of a vritti in the mind is to cause *avarana bhanga* (removal of the veil of ignorance in _objects). Sthoola avidya or gross ignorance is enveloping all objects. When the veil is removed, perception of objects is possible. The vritti removes the *avarana* or layer of ignorance. When you pass in a big crowd of persons, you are able to notice only a few persons. You do not see some persons, though they happen to come in front of you. Why, because there was not complete *avarana bangha*. When this is done the object shines before you.

79. Whenever the mind hisses to get back the objects that are rejected, raise the rod of Vivek. It will lower down its hood. It will keep quiet.

80. The mind being very subtle is in close opposition or contact with other minds though the human skull intervenes between them.

81. Mind has influence over the body. Grief in the mind weakens the body. Body influences the mind also in its turn. A healthy body makes the mind healthy. A pain in the stomach causes depression in the mind. Body is a shadow of the mind. It is a mould prepared by the mind into which it pours forth its energies. A pure mind means a healthy body, though not always.

82. A strong mind has influence over weak minds. A hypnotist with a strong mind hypnotises in a bunch or a circle ten boys of weak minds. Mahatma Gandhi has influenced millions of minds to wear Khaddar and follow his doctrines, through the power of his strong mind.

83. A ray of the mind actually goes out, assumes the shape and form of the object and envelopes it. Then only perception takes place. This is one theory of perception. The perception of a book is only possible when the mind has assumed the actual shape of the book. Mental image plus external something is the object. Whatever objects you see outside, have got their mental images in the mind.

84. Another theory of perception is that there is only vibration outside. But mind gives colour, shape and form. In this case, it is all mental deception, mental avidya.

85. Mind has got *aura* (mental aura or psychic aura). Aura is *Tejas*, brilliance, or halo that emanates

from the mind. The aura of those persons who have developed their minds is extremely effulgent. It can travel a long distance and affect beneficially many persons who come under its influence. The spiritual aura is more powerful than either the psychic or pranic aura. The spiritual aura of Lord Buddha used to travel over 3 miles.

86. The power of powers who gives power to the mind, the light of lights who sheds light to the mind, the seer of seers who witnesses the motives and movements in the mind, the support of supports into which the mind rests in sleep is Brahman. To that power of powers, I bow with folded hands. That power of powers I am.

87. The universe is rendered visible by mind. But it is a pity nobody has seen the mind save a seer.

88. Desire is a mode of the emotive mind. Desire is the fuel, thought is the fire. The thought-fire is kept up by the desire-fuel. If you withdraw the supply of fuel, the fire will be withdrawn into its womb. If you stop thinking by cutting off desires, the mind will be withdrawn into Brahman.

89. According to Sankhya philosophy. Mahat or Buddhi tattwa comes from Avyaktam or undifferentiated Prakriti; Ahamkar from Mahat: Mind from Ahamkar (Sattwic portion).

90. "When man departs (this life) his speech merges into the mind; the mind merges into life (Pran); the life into heat, and the heat into the Supreme Deity-Brahman" (Chandogya Upanishad Chap. VI 9-6).

(To be continued)

HEAR BABAJI AND REACH THE GOAL

(By *C. V. Sampath Aiyangar*).

A thought struck me while I was musing here,
'Is all this accident, or system clear?'
Who can with sense find fault with honest doubt?
But to senseless Doubt we say "Dear friend, get out."
Pure intellect alone can't see the Path. . .
That leads one in gross sphere to deadly wrath.
Wed intellect to heart, then Gnosis pure,
You'll find, and Maya can then no one lure.
Mere intellect may conquer this sphere gross,
And as an Autocrat before us pose.
That may be good as one's experience;
But, that's not necessary in any sense,
When we, with folded hands, to Him do bow,
And solicit Sri Kutb's Grace and Love.
We misread what Krishnji says and howl
'Down with authority' , . . all that is foul..
For wisdom crave, but do investigate,
And act with heart, and leave alone the result.
'No accident', our dear Babaji says,—
Hear Him, and reach the Goal with His pure Grace.

TO SHRI MEHER BABA

A LOVE-SONG.

(*By Meredith Starr*)

Eternal One, Master of Time,
Indestructible, birthless and deathless!
I pant for Thee, Swan sublime:
My passion has left me breathless.

I am building a bridge with wings,
To scale the summits of Air,
And the heart of me burns and sings
As I mount on the steps of prayer.

I worship Thee, not as a Master;
I pray, but not as to a god
Who will save the soul from disaster
And scatter his grace with a nod.

On my lips are the words of a lover;
My heart is aflame like a sword
To burn through all veils and discover
A path to the One, the Adored.

I pray not for wisdom or power,
I ask not for glory or grace,
I bring my love for a dower,
And fling the veil from my face.

In the book of life I have read
That Thou and I shall be one . . .
If I come to Thee, living or dead,
What matter? Love's will be done,

LIGHT OF THE WORLD

(By Herbert Porter)

Light of the world, to Thee we cry
Amid Thy Mansions of the sky,
 Where Thou, in calm, celestial might,
 Art hidden from all mortal sight.

We praise Thee, whom we have not seen
That livest in joy of life serene;
 To Whom the Seraph Choirs, do sing
 In music sweet and wondering.

What cravings in the Soul arise,
To meet Thee in Thy holier skies;
 Where we shall know Thee as Thou art
 In Spirit, Intellect and Heart.

We wake and live . . . , we sleep and die. . .
We rise, and pass from earth to sky;
 We soar to Thee on wings of fire,
 That flash in mystic, new desire.

Teach us to walk each day with Thee,
As saints of immortality:
 Take from us, by Thy piercing glance
 All self-deceiving ignorance.

Let us, with wisdom, here rehearse
Thy Truth in Matter's Universe:
 Longing to see Thee, thank Thee ... be
 Born in immortal power with Thee.

DISAPPOINTMENTS

(By Sister Mary Treumann)

On one occasion I had a conversation with a lady on ideals and idealists. Stating her position she said: "I myself was formerly an idealist, but now I am not, Human beings are too bad." "What were the causes which drove her to renounce her ideals? The causes, as usual in such cases, were that she had met with many disappointments, she had received ingratitude from those whom she had served, and some friends whom she had taken for idealists, showed themselves to be earth earthy, Her friends spoke of ideals in high terms, but their life ran counter to them, The lady, on account of these disappointment, gave up striving for higher things.

But have not almost all, who try to serve others and who are seeking the Eternal, to face with disappointments, ingratitude and troubles of various sorts? Has not Sri Meher Baba said that the spiritual path is not an easy path? Whoever has chosen *to* lead a spiritual life must be prepared to meet with many disappointments. Let not troubles dishearten aspirants. Troubles are blessings in disguise, for they enable them to go nearer to the Eternal Source of Life. Let them not expect anything from others for serving them and let them live the truly spiritual life. Things of this world are evanescent, but God remains the same throughout Eternity.

SOMEWHAT SHOCKING BUT QUITE TRUE

The true values of life are of an Immaterial Order. This truth is often ignored by many in the name of the noble Hindu doctrine of *Karma*. The doctrine is often construed in terms of material success. Have you plenty of the world's goods? You are supposed to have done good *karma*! Is this view of *karma* much different from materialism? Wealth is not a criterion of good *karma*, nor suffering of evil *karma*. Wealth may only be a witness to your power of exploiting the poor. And suffering, like the white pearl, crushed and swallowed, may rejuvenate the man. By a Law of Transformation, pain becomes a part of life's spiritual discipline and strength. The *Iliad* sings of the chief Hellenic Deity as the " Cloud Gatherer." And true it is that many a 'cloud' of suffering is big with the rain of His Mercy.

T. L. Vaswani

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Religion cannot always stand still, or be referred eternally to documents thousands of years old, many of which are far below our modern standards of intelligence and morality.

Sir A. Conan Doyle

* * *

Society sorely needs religious missionaries like Swami Vivekananda or Swami Ram Tirtha, Not all missionaries can rise to their stature, but many can

follow the lines chalked out by them. In painful contrast with such missionaries is the average priest of the present day, who is himself superstitious and ignorant and feeds the superstition of the people whom he serves. Priests like these are a drag on society and naturally bring their order into contempt. The evil that they do is aggravated where they constitute themselves into a caste and demand reverence by virtue of their belonging to the Caste. The whole institution of Priesthood needs an urgent drastic reform.

The Bombay Chronicle.

* * *

To pray for victory (in war) means asking God to bless the use of poison gas, boiling oil, incendiary bombs, treachery, lying and bayonets. If God really blesses the use of such things, the world would do better by cursing than by worshipping Him. A country which can only be defended by war, such as is described in 'All quiet on the Western Front,' is not worth defending. It is high time that Christian Churches washed their hands clean of this war business. There cannot be a just war. It is far better to die clean than live through the vileness of the next war."

The Rev. Rhondda Williams.

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People are willing not only to tolerate, but even to approve, in churches what they would not put up with for a single moment in a concert-hall. Late and irregular attendance, copper collection, bad music, and silly sermons badly delivered, were things which happened regularly in thousands of churches, and nobody seemed to mind.

Rev. T. H. Tardrew,

* * *

Devotion to Christ, to the person of Christ and to the Christ ideal, has always been the good genius of Christianity; and it is for the sake of Christ that we have given to his reputed Father—the jealous, vindictive, partisan God of the Old Testament—a loyalty to which he had no claim. But we are now beginning to realize that there is no necessary connection between supernatural religion and the Christ ideal; and some of us go so far as to believe that until supernaturalism, the evil genius of Christianity, has been finally exorcised, the Christ ideal will not come into its own What then is the remedy for our troubles? Religion we must have. What form will the religion for which we are waiting take? The worship of a God who takes sides has been our undoing. Must we not now give our devotion to a God who does not and cannot take sides? There is only one such deity—the One who is All. There will always be a strain of selfishness in the devotion which is given to any lesser deity than this, But there can be no strain of selfishness in the devotion which is given to the All in the very act of being given to the One.

Edmond Holmes.

... .. ∴

Let the 'untouchable' brethren not to be lured from the common goal because it was the presence of Englishmen that stimulated Hindu thought and brought to the 'untouchables' a sense of their rights. The fact is there. But the English did not descend upon India with any such benevolent motive. Their civilization or rather Western civilization does not recognize distinctions in the manner decayed Hinduism does. We could

have profited by this excellence of theirs without having the infliction of their rule. My indictment is not against the English as the ruling caste.... As rulers they can do, have done, no good to any of us. They have pandered to, and accentuated, our vices. And as we have developed the inferiority complex, their contact demoralizes us. I have watched ourselves acting one way in their presence, another way behind their backs. This is an unmanly and unmanning process; it is unnatural. 'The tallest of us' said Gokhale, 'has to bend before them.' When they come to their senses, they too will realize that their rule has no less debased them than us.

Mahatma Gandhi,

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In each religion we must distinguish its original principles and accretions. That "Christianity" is not necessarily Christ's teaching is shown both by the nature of what passes as such, and the history of the Churches, as also by the fact that all the Churches disagree amongst themselves what that teaching is. Each says that the "Christianity" of the other is not the true thing. It is Official Christianity which has been slow to recognize the merit of Indian teaching and to give credit for anything to the "Heathen." Vedanta kindly tolerates even the most ignorant of its detractors,The notion that the West is entirely materialistic and that every Indian is wholly devoted to unselfish idealism is, like many another generality of its kind, incorrect. If any exaggerated statements are to be

found, it is due to the result of reaction to the indiscriminating, unintelligent, and prejudiced criticism of India which came from the West. It was the latter who first started this conflict. The character however of Indian civilization is distinctly and predominantly religious.

Sir John Woodroffe.

Hindu on Meher Free Reading Room

Hindu of Madras, in its issue of 25th April, published a short account of the opening ceremony of Meher Free Reading Room as follows:—

The Meher Free Reading Room, Meher Asramam, Saidapet, was opened by Khan Bahadur S. K. Abdul Razaak Sahib Bahadur, the local municipal chairman yesterday. In the morning nearly 100 children of the depressed classes were fed. In the evening a meeting was held at 5-30 pm. when, Mr. C.V. Sampath Aiyangar Sub-Judge, Guntur, proposed the Khan Bahadur to the chair. The proceedings began with :Prayer, by Mr. C. V. Ramanjacharlu. The Secretary, V. T. Lakshmi B. A., L, T. then read the report, which stated that 'Meher League' and 'the free reading room' were started at the direction of His Holiness Meher Baba the saint at Nasik.

The chairman then made a speech in which he stated: '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.'

THOUGHTS SUBLIME

The belief of a mystic is not an outward belief in a deity he has not seen; the mystic's worship is not only an outer form, that by saying prayers his worship is finished. He makes the best use of the outer things; but at the same time his pursuit is logical, scientific; and he will, if possible, unite them with the mystical conception. Mysticism is the scientific explanation, also the realization, of things taught by religion: things which otherwise would have no meaning to an ordinary person. When an ordinary person reads about the kingdom of God and Heaven, he reads these names but he does not know where Heaven is; he feels there is a God, but there is no evidence. And therefore a large number of intellectual people who really are seeking the truth, are going away from the outer religion, because they cannot find the explanation, and consequently they become materialistic. The mystic says "the explanation of the whole religion is investigation of Self". The more one explores oneself, the more, one will understand all religions in the fullest light and all will become clear. *Pir-O-Murshid Inayat Khan.*

* * *

Sail forth—steer for the deep waters only,
Reckless, O soul, exploring, I with thee, and thou with me,
For we are bound where mariner has not yet dared to go,
And we will risk the ship, ourselves and all,
O my brave soul!
O farther, farther sail!
O daring joy! but safe! are they not all the seas of God?
O farther, farther sail!

Walt Whitman .

* * *

Better than sovereignty over earth, better than earth into heaven, than lordship over all the worlds, is the reward of entering the stream of holiness.

Buddha.

* * *

In mysticism, that love of truth—leaves the merely intellectual sphere, and takes on the assured aspect of a personal passion. Where the philosopher guesses and argues, the mystic lives and looks: and speaks, consequently, the disconcerting language of first-hand experience, not the neat dialectic of the schools. Hence, while the Absolute of the metaphysicians remains a diagram—impersonal and unattainable—the Absolute of the mystics is lovable, attainable, alive.

Evelyn Underhill.

* * *

Be gentle, and you can be bold; be frugal and you can be liberal; avoid putting yourself before others, and you can become a leader among men.

Lao Tze.

* * *

Be full of serenity and full of dispassionate tranquility, and you find that all your surroundings and environments will of course and of force adjust themselves aright. It is not your duty to worry and hurry about any business. Your only occupation or duty is to keep yourself self-contained, self-poised and self-pleased.

.. *Swami Ram Tirtha.*

SPIRITUAL ANECDOTES

The husband of the Moslem saintess Rabia of Syria, who must be distinguished from Rabia al-Adawiyya (of Basra) was Ahmed b Abi al-Hawwari, himself a well-known ascetic and a servant of Abu Sulayman, another ascetic. When he became betrothed to her, then a widow, he told her that he did not trouble himself about women, being too much occupied with his own spiritual state, to which she replied that she was more concerned with her spiritual condition than he was with his, and that she had no inclination towards men, but also had inherited from her late husband, 300,000 dinars lawfully earned, and these she wished to bestow upon him, and this money, she thought, might prove to be a way to God Most High.

Her betrothed sought out his master, Abu Sulayman and reported what Rabia had said (Abu Sulayman having warned Ahmed, as a Sufi, against marriage, saying: "Not one of our friends has married without changing—for the worse"). and he relates: "Abu Sulayman put his head under his garment and was silent for a while: then he lifted up his head and said, "O Ahmed, marry her, for this woman is one of the saints of God, and this is the speech of those who are sincere in their faith; "So Ahmed married her, but their relations seem to have remained Platonic. We are told elsewhere that she said to him, "I do not love thee with the love of a wife, I love thee with the love of a sister, and my desire towards thee is only to serve thee,"

One day Moses overheard a man praying "O God show me where Thou art, that I may be Thy servant, and cleanse Thy shoes and comb Thy hair and sew Thy cloth and fetch Thee milk." Moses rebuked the man calling him an idolator for conceiving of God as a Man with physical needs. The shepherd fled. Then came a voice from heaven, saying, "Moses! Moses! Why hast thou driven My servant? Thy office is to reconcile My people to Me and not drive them from Me! I accept not the words which are spoken, but the heart that offers them!"

* * *

When Swami Hemraj was only nine years old, his grandfather took the whole Mallick family to Hardwar. While there, he once asked the old Mallick the reason why so many people came from distant places simply for a plunge in the Ganges. Mallick Moolchand explained that some came to wash off their sins in the sacred river and others to procure Mukti or Salvation for their dead ancestors by entrusting their bones to the sacred waters; but this conventional answer could not satisfy him. He began to discuss with his old sire, the nature of sin and the probability of its removal by such external agencies as a bath. He had read enough of Yoga Vasistha to criticize the hazy idea of Mukti indicated by the above mentioned popular view of pilgrimage. He convinced his grand-sire that all that our texts or our ancient seers meant was perhaps nothing more than to prompt the masses to leave their homes and to spend some time of their lives in the lap of Grand Dame Nature and at the feet of Grander Rishis who frequented the sacred banks. How could salvation be secured except by a personal realization of the Divine?

NEWS ABOUT THE HOLY MASTER, SHRI MEHER BABA

For the third time this year, the Holy Master went to Kolhapur on 4th May. Mr. F. H. Dadachanji, who accompanied Him, writes: "All the boys and the staff of Veedyapeeth were joyous. The Master's presence amongst them filled their hearts with happiness and enthusiasm. All the while, during this visit, there was nothing particular to mark but this—the outburst of deep devotion and love for Shri Baba. Private talks and personal advice almost to all occupied hours, till late at night. The only entertainment was of singing by Shanker Sri Naik, who is called the Nightingale of Maharashtra, and by his celebrated Guru, Alla Diya. Khan. The Master stayed in Kolhapur for forty eight hours. The nearer the hour of Baba's departure came, the sadder grew the hearts of boys as well as of grown-ups. Everybody wished that Shri Baba could stay for a longer time. But in the afternoon on 6th May He left Kolhapur for Panchgani."

On 15th May the Holy Master, with a view to keeping Himself in seclusion, went to a cavern, specially constructed for Him near a beautiful valley, in Panchgani, and stayed there for nine days. On the 25th, He went to His own colony, Meherabad, Arangaon, Ahmednagar. On the 1st June immured Himself in a room of a certain building, where formerly some of boys of His Ashram stayed. For ten days He stayed in this room all alone. On the 11th of June He came to

Nasik, to pay a flying visit, and returned to Arangaon on the following day.

From 15th May the Holy Master has been living only on liquid food. As hidden by Him a number of His disciples have been living on milk and a little fruit only. The fasting from practically all solid food of the Master as well as of the disciples will continue for some months. It is also noteworthy that, as desired by Shri Baba, some of the disciples have been staying in seclusion, at Arangaon.

OUR NEXT ISSUE

will contain

Among Other Features

MAHOMED—An Adventurer?"

By

Prof T. L. VASWANI.

FROM OUR FRIENDS' LETTERS

In a letter, dated 10-5-30, *Mr. A. Richard Francis Fernando* (of Ceylon) writes: "My religion is Christianity (Wesleyan Methodism). I was pretty religious. Now I am not a Churchian, but a Christian, a true follower of Jesus the Christ. The purpose of life is Self-realization. Can I be perfect simply by hearing the sermons which are learned essays, popular lectures and pulpit performances? No. At the present time people want a way to be one with God. Jesus the Christ taught and showed it. But the Church-Christianity has not recognized the whole truth taught by Him. More than half is missing. The whole world is in need of an Enlightened One. A nation without an Enlightened One is a dead corpse. We are facing an universal church. I believe God's truth, rather than devil's lie. Sadguru Meher Baba is a saint; an incarnation of God—i.e. the Divine manifested in the flesh: He is sinless and completely filled with God. He is love, and self-sacrifice, and self-bestowal. He is a perfect Man, and is a Christ. He will be a Catholic Man, a pattern man a master of nations' tremendous forces and a Lord of the Heavens. Because He lives and moves in eternity, He has realized the Self. He is walking with God. He has crucified the lower self and the whole world. He is making his life fruitful in Divine Service like Jesus the Christ. He is one of the brothers of Jesus the Christ. "Verily, verily, I say unto thee, except a man be born again, he cannot see

the kingdom of God," said Jesus the Christ. We are here to realize the deeper Self. It is the kingdom of God. No salvation without Self-realization. No Self-realization without the help of a Sadguru. Material wealth is nothing; sense-gratification is nothing; social position is nothing. All these things are useless. But Self-realization is the only thing, and it is everything. What are heaven and God, and Christ and the kingdom? Self-realization or union with God. Some men live in pleasure on the earth, yet they are dead. A true Christian is a burning light; he is a real man who aspires to be a perfect-man. A true Christian is not a perfect Christian. A true Christian is like a pilgrim, but a perfect Christian is one who has realized the Self.

* * *

In a letter, dated 15-4-30, *Miss Faith Stewart Arnold* (of W. Concord, U.S.A.) writes; "Several weeks ago I received the February number of the Meher Message. This Magazine is radiant with spiritual light that penetrates to the very heart of Truth. The illuminating message it gives, of Love, Truth, Purity and Justice, is vital with the regenerating power whose application alone can arrest and reverse the deadly materialistic trend of a collapsing civilization, The profoundly impressive face of Shri Meher Baba, illumined with divine light, shining through serene, clear-seeing eyes, inspires holy emotions in the soul of the beholder.

FLASHINGS AND SLASHINGS

Titles of Adoration

An American reader of this Magazine writes to us: "The one point upon which I find myself out of harmony with you, as students of this Master, is in your persistent use of such terms as, "His Holiness", "His Divine Majesty," "Holy Master", "Holy Lord," etc. To my independent Western mind, such terms of adulation and worship are supremely repugnant, be the man to whom they are applied ever so wise and loving. If Meher Baba is a man of cosmic consciousness, his personality is entirely merged in his higher Self, and is above flattery and adulation. Such terms are a denial of love, and suggest only servility on the part of his disciples. Presumably, Meher Baba has risen to the plane of God-consciousness, and upon that plane he stands as an inspiration and ideal to those about him, who have not yet gone so far, but who may confidently hope to reach that eminence either in this incarnation or a later one. The essence of love is equality, not humility, and the last thing a man of supreme attainment in love and wisdom desires is grovelling on the part of his disciples."

Because we appreciate the spirit in which the above words have been penned by our correspondent we have unhesitatingly quoted them. Whether terms of praise and worship should be applied to spiritual Masters is a matter which admits of honest differences of opinion.

The average Westerner generally does not employ such terms, but the average Easterner is passionately fond of using them. It is customary in the East to use such terms as Shri, Mahatma, Bhagawan, Sadguru, etc. before the names of spiritually advanced personages. We assure our correspondent that the use of terms of adoration does not at all imply grovelling or flattery or servility. A personage like Shri Meher Baba, is certainly indifferent to praise, but the average Easterner firmly believes that it is the duty of His devotees to lavish just praise upon Him and to use a title of worship before His name. Our correspondent says that the essence of love is equality, but we are emphatically of the opinion that it is only human love whose essence is equality. The essence of divine, as distinguished from human, love is not equality, but humility which does not necessarily involve servility or grovelling. It is the duty of a spiritual aspirant to be humble, Humility is one of the conditions precedent to spiritual progress.

Let us not be misunderstood. We do not mean to say that everybody should use terms of adoration before the names of Perfect Masters. There should be tolerance in this matter. Those who use eucomiastic words should not interfere with those who do not use them, and those who dislike them should not criticise those who are fond of them. Be they Westerners or Easterners, those who like them may certainly use them, and those who dislike them should not under any circumstances employ them.

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Mr. R. B. Hiray

For doing his duty by his country, *i.e.* for committing the "crime" of patriotism, *i.e.* for participating in the non-violent rebellion inaugurated by Mahatma Gandhi to overthrow the tyrannical rule of the British barbarians, our esteemed, noble and selfless friend, Mr. R. B. Hiray has been sentenced to nine months' rigorous imprisonment. A true patriot, Mr. Hiray has done his best to serve Mother India whom he loves both wisely and ardently. He was one of the founders of the National High School of Ahmednagar, which has been highly praised by various personages, including Shri Meher Baba and Mahatma Gandhi, and gave a good account of himself as its principal. A silent man, he likes more to think than to talk. He has a wonderful serenity of mind, which cannot easily be ruffled. A selfless man, he has sacrificed much. He would not hesitate to make any sacrifice, which his conscience would ask him to make. Dear Brother Hiray, thou art indeed a wonderful man! Persons like thee are the moulders of India's future glorious destiny! Our mother country has nothing to be afraid of for she is fortunate in possessing sons like thee!

The jails of this country are at present full to overflowing with noble and patriotic sons of India. It is because he has rendered great services to *The Meher Message* that we have thought it our duty to single out Mr. Hiray for appreciation. We are not going beyond the mark, when we say that without his help it would not have been possible for us to keep this magazine alive. May he live long and continue serving the causes dear to his heart.!

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Shri Meher Baba, The Editor and Politics

The note which appeared, under the caption, "Shri Meher Baba's Devotees and the Civil Disobedience Movement," in our April number, admitted of no misunderstanding. Still Mr. F. H. Dadachanji thought! it fit to write out a letter with a view to reminding the public that Shri Meher Baba had nothing to do with politics, and Mr. C. V. Sampath Aiyangar and Sister V. T. Lakshmi to publish it along with the first issue of *Meher Gazette*. The letter was published under the caption, "A Denial and Explanation From Shri Meher Baba", which is misleading and mischievous. We respectfully ask our friends, referred to above to point out what the Master denied and explained, or what they denied and explained on behalf of Him. A perusal of the letter will show that the heading is entirely misleading, for they have neither denied nor explained anything, and there was, in fact, nothing to deny and explain. This misleading heading did some injustice to us, but we shall not harp upon it, for we do not for a moment believe that our friends purposely desired to be unjust to us. The injustice was obviously unconscious, for in their zeal they were driven to say more than what they actually meant to convey. Again we do not believe that they meant to convey the impression to the readers that Shri Meher Baba had nothing to do with religion and social welfare; but we are afraid that some of the readers must have run away with that notion, for it was printed in big black types that the Master has no connection whatsoever with any social or religious movement. While we heartily admire the zeal of our friends, we must point out that discretion is the better part of zeal, as of valour.

As regards Sister Lakshmi's philosophizing, we need not say much. Suffice to say that, if put into practice, her "philosophy" will defeat its own object.

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The Sincere Man

The sincere man is not only honest, but also honourable. He scrupulously observes the dictates of his conscience and jealously guards his personal honour the demands of both of which he considers to be of greater importance than those of the society in which he lives. He is quite conscious of the fact that a legal right may sometimes be a moral wrong, and he therefore always considers it beneath his moral standard to take any unfair advantage which law or convention may allow him, and is ever ready to do a deed which, though not required by law or society, is demanded by the mandate of his conscience or his sense of fairness.

The sincere man is immutable. He does not change with his changed material condition, or alter with the altered attitude of others towards him. He is above conditions and circumstances, weaknesses and temptations. His heart is very strong: it acts as his ballast and prevents him from sinking into the waters of sinful temptations. He may not have a good head to contrive or a good hand to execute, but he has a good heart to remain pure.

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Nasik Temple Entry Satyagrah

Nasik is one of the most important holy cities of the Hindus. Of its innumerable temples, the Kalaram temple is the most prominent. By carrying on Satya-

grah to seek entry into this temple, the so-called untouchables might justly be said to have bearded the lions of the self-styled Sanatanists in their own dens. What wonderful organization and discipline this despised class has exhibited in its struggle against the hollow-hearted and shallow-minded Sanatanists! It is said that an aged Brahmin gentleman was so moved by the scene that the Satyagrahis presented, one day in the first week of the struggle, that he emptied the contents of his purse in the hands of a Mahar volunteer, saying that such devotion would melt the stone walls of the temple but not the hearts of the Sanatanists. But at last the Sanatanists seem to have been moved, for they are now considering the rights of the depressed classes, It is to be sincerely hoped that common sense will prevail over customs and humanity over humbugs. The sooner the Sanatanist grant the rights of the depressed classes, the better. Every day's delay adds insult to injury.

We must warn the depressed classes against the use of violence. Violence will defeat its own object. Satyagrah is the only weapon, wherewith they can achieve their object, and let it not be forgotten that Satyagrah and violence are as poles asunder. Their cause is just; the rights they claim they fully deserve; and success will surely be theirs in the end. It will take some time to achieve full success, for they have to fight not against mortal. human beings, but against blind orthodoxy and time-honoured customs.

* * * ..

Christian Bigotry in S. Africa

The Dutch Reformed Synod has found Prof. du Plessis guilty of heresy on the following counts:

"That he believes that the Bible is not inherently inspired in all its parts."

"That he accepts the Higher Critical reconstruction standpoint, which reverses the trend of the history of Israel as it appears prima facie in the Bible, denying it, as well as the authorship of the Moses.

"That he holds that Christ, in becoming human, divested himself of his divine attributes, that he was humanly ignorant and could not deliver authoritative judgment on the writings of the Old Testament, thereby attacking him in his unalterable dignity.

"That he claimed to have the right to raise controversial dogmatic issues without first submitting them to the Synod."

"Thus has the Dutch Reformed Synod attracted attention of the civilized world to itself, The Synod still seems to be living in the medieval times. As it has disgraced the word, Reformed, we suggest that it call itself bigoted or benighted.

* * *

A Reviewer Becomes Aghast

We were much amused by the review of the Feb. number of this magazine, which appeared in a recent number of a spiritualistic weekly, which calls itself *Light*. The reviewer says that he became aghast at his position, while considering our "colossal claims". We unhesitatingly extend our sympathy to him and trust that the shock he has undergone has not undermined his health. For his own good we request him to dabble only in spiritism, and leave mysticism alone, for he has neither the brains nor the heart to understand the spiritual path. Instead of concealing, he has

plainly exhibited his ignorance, by adopting a highbrow attitude. As regards the charge of monomania, our only reply is: "Physician, heal thyself!"

* * *

Spiritism

Whether living or dead, every human being is a spirit. Just as nobody is necessarily called spiritually minded for conversing with others, so none should be considered spiritually-minded, simply because he talks with discarnate spirits, As a matter of fact most of the spiritists are pitifully materialistic in their outlook on life, and are ignorant of even the A B C of mysticism or the spiritual path.

The Western spiritists often wonder why the East, which is called spiritual, does not take interest in spiritism. They need to be told that grown-up human beings do not play with toys. To Easterners spiritism is a childish game, which cannot benefit the wise, though it may teach some lessons to the ignorant who do not believe in the survival after death.

The monstrous claims that are being made by childish Western spiritists bespeak a highly deplorable mentality. Just as it is foolish to regard spiritism *per se* as a humbug, so it is ridiculous to muddle it with mysticism or to exalt it to religion.

* * *

Prophet Mahomet On Marriage

We earnestly request the Moslem opponents of the Sarda Child Marriage Restraint Act to ponder over the following two authentic sayings of Prophet Mahomet: "Let not a virgin be married unless her consent is

obtained and let not a widow be married without her permission." "Some people marry beauty, others rank and others wealth, but you should marry a good pious *woman*." From the above it is as clear as daylight that Prophet Mahomet utterly disliked child marriages. How then do those Mahometans, who enmesh their children before puberty in the toils of wedlock, in the name of religion, justify their action? Are they not shamefully violating the injunctions of their Prophet?

Wanted The first Number of The Meher Message

We have got very few copies 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 above issue to send its copies to us for the benefit of others.

THE WORLD OF BOOKS

Reviews And Notices

THE MESSAGE OF AQUARIA *By* Harriette A. Curtiss and F. Homer Curtiss, B.S., M.D. (Third edition, Pages 480. Price: \$ 2.50) Published by the Curtiss Philosophic Book Company Washington, D.C., U.S.A.

This is a text book of the spiritual life. The learned authors have explained in it many Biblical statements with great lucidity. They believe in the coming of an Avatar. We do not agree with all that they say about Him, but we heartily concur in their following opinions. "This great Teacher will not come to any one school of philosophy, sect, society, order or church, but to mankind; for He must be born of the combined Mother-love and Will of humanity, Hence, only those who give up their love, will, devotion, and intuition will know Him when He comes; for they will be affinitized to the divine force which He manifests and will know Him as a mother knows her child."

The authors have given many a practical spiritual hint. Their views on the solar plexus are worth noting. They observe, "Many students, not understanding its nature and functions, concentrate on the solar plexus in an effort to obtain spiritual enlightenment. This being a centre of the animal consciousness, concentration upon it quickens the forces of the animal nature, and if at the same time the student is trying to master that nature the conflict is apt to bring about an unbalanced

condition. It is much like speaking kindly to a dog to get him to perform his best tricks and then beating him for performing. It is the forces from the physical sun, together with astral currents, which center in the solar plexus,. and not the forces from the Spiritual Sun. And since the function of the. physical Sun is to bring forth the physical life in Nature, concentration upon its center in the body naturally stimulates our *physical forces, not our spiritual.*"

The students of Christian occultism and mysticism will find this book very interesting and instructive.

MISERABLE IN HEAVEN By Freedom Hill Henry (Pages 216. Price \$ 1) Published by Freedom Hill Pressery, Roscoe California, U.S.A.

In this dainty-looking book the worthy author attempts to show us that it is childish to remain miserable, for this earth is essentially a heavenly place. Analysing human nature and showing the defects the average man is imbued with, Freedom Hill Henry gives helpful spiritual advice. He knows what he talks about, and, as he has passed through various states of consciousness, he is fit to be a teacher of ordinary erring mortals, or bifurcated jackasses as he calls them. The book is at once pleasant and inspiring to read. The following is a typical passage: "This world as it now is, and as it has been for thousands of years, and will be for many thousands more, is the happiest known place for a man to live. I mean a *man* not a monkey, or parrot or peacock, or jackass, but a *man*. ·I don't mean those two legged growing things that call themselves men; I mean one who has developed into true manhood, found his place in Nature, and taken that place; one

who is content to retain his place in the Universal Machine, instead of running around trying to throw monkey wrenches in the wheels of Evolutionary intelligence because the Creator didn't make things to suit his notions."

We heartily commend this book to our readers.

* * *

SHRI RAMAKRISHNA *By* T. L. Vaswani (Pages 63. Price 8 Ans.) Published by Ganesh & Co., Madras.

All the works of His Holiness T. L. Vaswani have a noteworthy cachet. They bear the stamp of his spiritual genius. It is a pity that the life-story of this great patriot-mystic of India has not still been written by any of his numerous admirers. We sincerely hope that one of them will soon undertake to acquaint the world with the story of his life, which must needs be at once instructive and inspiring,

In the booklet under consideration our distinguished author has brought together notes of some of his lectures and talks on Shri Ramakrishna and His Message. Shri Ramakrishna was a God-man and Vaswaniji has done full justice to Him. Rightly does he say: "I think of him as a symbol of that true India which stands for supremacy of the Atman, as the West of today stands for supremacy of an intensely individualised Intelligence." The booklet is inspiring and worth reading."

* * *

KEYS TO SYMBOLIC DIRECTING *By* W. Frankland Pages 100. Price 3 s. 6 d, net, Published by L. N. Fowler & Co. 7 Imperial Arcade, Ludgate Circus, London E. C. 4, England.

The worthy author tells us that he often thinks of life as a game of skill with an invisible opponent who

tests our mettle. He does not, therefore, endorse the fatalistic point of view, and is firmly of the opinion that astrology is not mere fatalism. As a keen and clever student of the science of Celestial Correspondences, Mr. Frankland has advanced in this book a theory in regard to the symbolism of the nativity, which seems to prove *inter alia* that the very degrees that one heavenly body is situated from another at the moment of birth are symbolic of certain periods when the planets concerned exert strong influence on one's life. The theory is interesting and worth testing. The author rightly asserts that if it withstands severe tests, it is of value, and however difficult to find the reason why, its proof is its foundation. He has sufficiently tested it, and has come to the confident conclusion that astrology can prove that there is a symbolic connection between the apparent space obtaining between heavenly bodies.

The author has given interesting examples, and horoscopes of King Edward, Mr. Rudolph Steiner and Mr. C. E. O. Carter. The students of astrology will find this book highly interesting, instructive and suggestive.

*

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*

BHAKTI RASYAN (in Gujarati.) By Motilal R. Ghoda B.A. LLB. (131 55. Price Re. 1) Published by A. A. Bhakshi, Manager Shardapith, Prabhas Patan, Kathiawar, Rajkot.

This is the eighth volume of the Shardapith series, published under the patronage of Shri Shankaracharya of Gujarat. The text, originally written in Sanskrit by Shri Madhusudan Saraswati, has been translated in Gujarati by Mr. Ghoda, who is a learned Sanskrit Scholar. It deals with the alchemy, of divine love which is discussed in a scientific manner. It expounds various stages of Bhakti, in such a way that none can help extolling its author. Shri Shankaracharya of Gujarat has added to the worth of the text by his brilliant and inspiring introduction.

The author and the publishers deserve the thanks of the Gujarati-reading public for making a noteworthy and praiseworthy addition to the Gujarati spiritual literature. We heartily commend this book to our Gujarati-knowing readers.

* * *

GLIMPSES *By* T. L. Vaswani Pages 86. Price 12 Aas.
Published by Theosophical Publishing House, Adyar Madras

This booklet is full of sublime thoughts. Its message is, 'O Men! pause ye, think, and awake"! The worthy author has not attempted to offer a philosophic system, but has given his spiritual viewpoints in it. The following is a typical passage: "Religion is meant. to build up Manhood: and true Manhood is ever ready to offer itself on the altar of service, Develop your bodily vigour: use it in the service of man and you will be as the bright, gay grass, humble yet strong. One by one the senses must be purified and thus prepared to assimilate the daily developing wonder of the world."

* * *

PADHAVALI in Hindustani and Marathi *By* Bhagawan Shri Mayanend Chaitanya. Edited by C. L. Desai. Published by Vignyan-nauk Karyalay Jayaji Bazar, Lashkar, Gwalior.

This booklet contains fifty-two Hindustani and forty-four Marathi spiritual hymns, composed by Shri Mayanend Chaitanya, a great saint of the present day, who. has a large following. All the poems are highly spiritual and spirit-stirring. The booklet deserves a wide circulation.

OUR FUNERALS *By* C. Tejpal Rajkot.

The author of this booklet is a pioneer in funeral reform. He utterly dislikes the present Hindu method of conducting funerals, vigorously advocates the establishment of public undertakers, institutions and crematoria,

CORRESPONDENCESHRI MEHER BABA, THE EDITOR
AND POLITICS.

I

From Dr. A. S. Krishnaswami

To

The Editor, *The Meher Message*

My dear Brother,

Please accept my heartiest congratulations on your bold, courageous and manly determination to vindicate your rights as an Editor against unwarranted attacks from certain persons who do not realize the source of your inspiration. In these days of religious revolutionaries and political reactionaries. you have sounded a clarion call which tests people with different degrees of courage.

Great work cannot be done by small people, whatever their estimate of themselves. True selfless service, as is yours, is done quietly, and without flourish of trumpets, flourish of the pen or advertisement of various kind which is shy of action. Enthusiasm which is conditioned on our views being accepted is no enthusiasm at all. Plain men commit plain blunders. Men who are forcibly transported to Himalayan heights of spiritu-

al eminence become giddy very soon and commit necessarily Himalayan blunders. These things need not upset us, my dear Editor, because neither you nor myself have ever claimed to be what we are not.

When I was in England recently, my attention was drawn to a printed tract of Homosexual religious maniacs which, though masquerading as a "spiritual" journal for the upliftment of mankind, contained nothing but childish and grotesque views, on religion and social reform and an inveterate but not unnatural denunciation of the opposite sex. Similar stuff is being printed day after day in all parts of the world, wherever there are little money, little brains, little time and plenty of vanity. The authors of such stuff delude themselves into believing that an eager and impatient world is expecting to drink at their fountains of "Spiritual Wisdom". No Spiritual Journal of any respectability can be edited by a manly woman or a womanly man or a diseased Homosexual. It gives me the greatest pleasure and personal satisfaction that your Journal is the best of its kind and bears the stamp of a masterly mind and whose eternal gospel is the gospel of Love and not of Hate, Hate, Hate!

Yours fraternally,
(Dr.) A. S. Krishnaswami

Madras, 15th June, 1930.

II

To

The Editor,

The Meher Message,
Nasik.

My dear Editor,

I shall be obliged if you will publish the following letter in your valuable Meher Message.

"A denial and an explanation from His Holiness Shri Meher Baba" a leaflet which was issued jointly by Mr. Dadachanji, Sister Lakshmi and Mr. C. V. Sampath Aiyangar, calls for a reply. In it we are told in bold black types that His Holiness has no connection whatever with any political, social or religious question or movement. I am at a loss to understand the mentality of the authors of this bold statement. It is obvious that our Holy Master, Shri Meher Babaji, is the present "Morning Star" of Reformation—of social welfare and religion. It cannot therefore be gainsaid that He has everything to do with social welfare, and religion; and Mr. Aiyangar himself identifies Babaji's name, in his writings and speeches, with social reform questions. Our Holy Master is the establisher of Universal Civilization, the unifier of religions, the standard-bearer of universal peace. Shri Baba's approval or disapproval does not arise for you, Mr. Editor, and other disciples who participate in the C. D. Movement inaugurated by Mahatma Gandhi, a great apostle of peace, who fights for the cause of Mother India in a pure spiritual way,

under the holy name of Satyagraha. You, Mr. Editor passionately love India and are willing to sacrifice your mortal frame for Mother India and care more for her than for the salvation of your soul. Babaji cannot but approve of your political work, as you are actuated by the motive of selfless service, which is one of his fundamental teachings. Let me quote here a few lines from Mr N. B. Kelkar's article published in the Meher Message for April of the current year:—

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

Babaji replies: "Exactly so. You are quite correct, my friend. *Saints do realize the situation and they are undoubtedly preparing the ground and are cultivating the spirit of loving one's nation and Dharma.*"
(Italics mine)

From the above it is clear that Shri Meher Baba is not only not against our fight for freedom, but in His own way He works for India, so that she may be free. Mr. Dadachanji's letter with the notes of Mr. Aiyangar and Sister Lakshmi created a wrong impression among the public about you and our beloved Master. It is to be hoped that this impression will now be removed.

I am,
Yours faithfully,
K. S. Shrinivasan

Madras, 6th June, 1930.

III

From M. Vadivelu.

To

The Editor, *The Meher Message*

My dear Mr. Editor,

The letter of Mr. F. H. Dadachanji, with the comments of Mr. C. V. Sampath Aiyangar and the Editor of the "Meher Gazette", which appeared in the first number of the *gazette* with reference to the statement made in *The Meher Message* regarding the part taken by some of the disciples of His Holiness Meher Baba in the Civil Disobedience Movement, has stirred the feelings of many here. The controversy raised in this connection is unnecessary and has no justification whatever. The title given to the letter is really misleading. Perchance, the writer and the publisher of the letter assumed that the Master will endorse their views. The attempt to show the public that the Master has not identified Himself with the Movement is uncalled for, and to drag Him and make use of His name in the present controversy is not proper. The part taken by some of the disciples in the present struggle for freedom is no doubt laudable, as they have been impelled by the motive of selfless service. The fundamental duty of spiritual persons is to establish Dharma in place of Adharma in the world. When Adharma predominates,

the spiritually advanced persons cannot sit peacefully in a corner, with folded hands and legs, witnessing the atrocities committed in their presence. What for did Lord Krishna descend from Heaven and play an important part in the battle of Kurukshetra? Was it not to uphold Dharma and eradicate Adharma? Did He not preach to the world that when Dharma decays, He will spring into the world to put down unrighteousness? It is quite proper that the disciples of Shri Baba have ventured to contribute their quota towards establishing peace and freedom in India.

To further state that His Holiness has no connection or concern whatever with any political social or religious question or movement, is wholly erroneous. This statement can be easily refuted by ever so many instances. Certainly, it can be asserted that the master stands for the social emancipation, political freedom and spiritual enlightenment of humanity, as these three are interwoven with each other.

Yours fraternally,
M. Vadivelu.

Madras 16th June.

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of *Meher Message* vol 2, no. 6

Print Edition Text	Online Edition Text	Page Number	Paragraph Number	Line Number
or	of	28	1	1
cismes	climes	30	5	6
Quires	Choirs	36	2	3
Sole	Soul	36	3	1
recieved	received	37	1	6
evanecent	evanescent	37	2	10
exercised	exorcised	40	1	9
orginal	original	41	2	1
misundes-trood	misunderstood	52	2	1
inerrantly	inherently	57	1	1
rue	true	61	4	15
esatblishment	establishment	64	7	3
you	your	65	1	2
reaction-arises	reactionar-ies	65	1	5
reedom	freedom	68	4	2
contro- vercy	contro- versy	69	1	7