

THE MEHER MESSAGE

[Vol. II] **July, 1930** [No. 7]

An Avatar Meher Baba Trust eBook

July 2020

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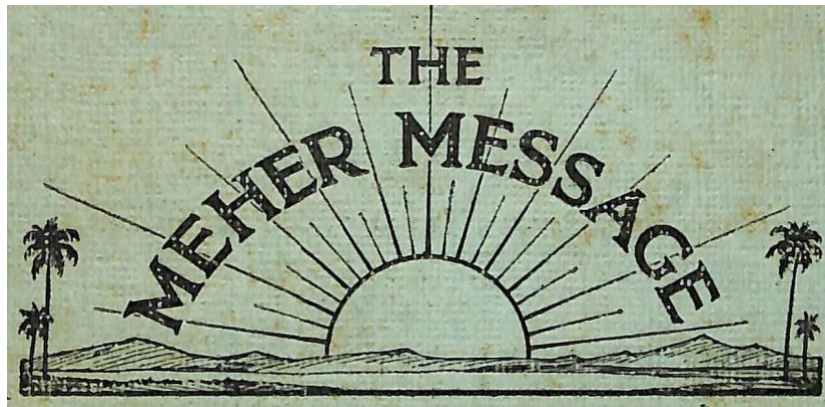
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R. N. B. 2520



Vol. II]

JULY 1930

[No. 7



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

The Divine Lord, SHRI MEHER BABA

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

Vol. II]

July, 1930

[No. 7

SAYINGS OF HIS DIVINE MAJESTY SADGURU
MEHER BABA

(91) God-consciousness means to be mentally emotionally and spiritually conscious of the one Self at all times and in all places. The God-conscious man can radiate spirituality even as a cheerful man radiates joy, and can impart spirituality even as a wealthy philanthropist parts with money to help others.

(92) Whereas atheism is generally born of intellectual vanity, agnosticism may more often than not be the outcome of intellectual humility. Humble honest agnosticism is sure sooner or later to be converted into firm conviction for the Reality of God.

(93) Make use, where necessary, of the modern civilization, but do not let it dominate you. Neither despise it nor be driven away by it.

(94) Many young persons of to-day think they are wise when they are only proud, and clever when they are only self-conscious.

(95) To be virtuous out of vanity is little better than to be vicious out of perverse-mindedness.

(*To be continued*)

SPIRITUAL SERIAL

ON

INNER LIFE

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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

VII
FINAL FANA
or
THE END OF THE FIRST JOURNEY

We have seen that in spite of undergoing, no less than six times, minor Fanas or partial annihilations of the lower self, to which the ordinary physical Fana or death, can stand no comparison, and achieving the great powers, privileges, experiences and knowledge, including the actual constant sight of the formless oneness everywhere in everything, which is the greatest of all spiritual achievements next to the *Realization*, and without which none can be considered to have achieved distinction of a *Pir* or *Sant*, the pilgrim is still within the domain of duality. True, when one gets full divine illumination, whereby an ever permanent and changeless sight of the Almighty is achieved, the pilgrim becomes worthy of being worshipped as he is now devoid of all low desires; but let it be carefully noted that the seer and the seen are distinctly different from each other. It is extremely difficult or rather impossible to completely root out the idea of the false *I*, and so it is impossible to achieve the final Fana or the goal of the first journey, unaided. One out of thousands can succeed in getting initiated in the path independently; one out of hundreds of thousands may transcend the stumbling block of a fourth plane all by himself; and one out of millions can reach the rare position of a *Pir* by self-help; but none can enter the Seventh Plane—the plane wherein lies both the final Fana. and the Real Baka, the goals of the first and second journeys—without the help of a Guru or Murshid, who must needs be spiritually perfect.

It must be remembered that not only the goal of the first journey, which continues through all the six planes, but also the process of the egoless consciousness reaching the Real Self, the goal of the second journey, is on the Seventh Plane. In other words there are two journeys or rather two goals on the Seventh Plane,

Now to resume the journeys. Whereas in the preceding planes the pilgrim used to get relative experiences, and minor annihilations used to take place as a matter of course, the pilgrim, on advancing toward the Seventh Plane, for the first time actually begins to experience true annihilation itself. In the beginning the pilgrim feels getting himself above and away from all the phenomena of duality and diversity both individual and universal, so much so that the whole of Maya, Universe, body, energy and the mind itself, appear as objects, tremendously far away and down below, as one would find the objects on a plain from the highest peak of a big mountain, The Truth towards which he finds himself drawn is also now actually seen to be as much beyond all the dual phenomena. of mind and matter as himself. And just before merging in the Truth comes the *final* snapping of all links and connections with body, mind, universe and energy. The snappings of the so long vital connections have no parallel example in the gross creation to compare with. Even the physical death that permanently disconnects one's gross body from life is a mere snap of a common string, in comparison to this gigantic and complete severance for good of each and every connection with the whole of the individual and universal existence of mind and matter. As a result of the ordinary physical death, although the *Astitwa* = Subtle body and Jiva = life do get separated from the

gross_ body completely, the connection of the mind is closely maintained with the corpse for the first three days after death, and slight connection goes on for seven days more; but here in the final Fana there is no question of the separation between the body and the mind. Final Fana, as has already been said, means the permanent annihilation of all sanskaras, ego and the mind, as a result of which what remains of a pilgrim is the Spiritual Vacuum, the 'Conscious Nothingness', until the second journey is completed and thereby the Real Baka—Godhood is attained. This is the real death, the death after which there is no more death, the death which is the first and the last and as such to be undergone only once; and it is the death which is unfailingly followed by the ever permanent· changeless, birthless, deathless and fully superconscious life of 'I am God' the true manifestation of the Real I. Of course till the second journey is completed, for the pilgrim who has reached the goal of the first journey there is neither God nor universe, neither Creator nor creation, neither false "I" nor real "I". The question therefore may naturally arise here as to the reality about the Path = Tarikat = Adhyatmic Marga and the journey along the same, since in the beginning I laid so much stress about its being a real pathway more in the literal than in the figurative sense of the word. Just as the unreality of a dream is only appreciated on getting wide awake from sleep, so to experience the gross creation with all its apparent realities and tangibilities as a mere vacant dream, one has to be fully conscious of the subtle and mental spheres. The journey along the spiritual Path is millions of times more true and tangible than the ordinary travel in the gross world; but when once God is realized, as the one

who has achieved the final Fana is bound to realize even the Path with all its wonderful experiences becomes a question of dream, with this difference that whereas the Path is to be considered as a real dream, the gross existence must be considered an empty dream or a dream into a dream,

It will be remembered that we have already defined the pilgrim as the Real Self plus consciousness plus sanskaras, plus ego, plus mind; and the ego in reality as the perverted manifestation of the Real Self. Now when we say that the pilgrim travels along the path, ordinarily it means that the Real Self travels. But how and where can the Real Self travel, since it is, was, and will remain everywhere? While travelling in a fast moving railway train we some time feel as if the fields and trees, rushing by us, actually travel fast in the contrary direction, although we know that they are as stationary as ever. Similarly, paradoxical as it may seem, it is not the pilgrim but in reality the Path itself that travels past the Real Self in its apparent Journey towards Itself i.e. Self-Realization.

Whatever conclusions and ideas one may form about the Path, the only point never to be missed is this that to be one with God Who is one, eternal, indivisible, unchangeable, pure, formless, infinite and beyond all phenomena must be the aim of every life worth the name.

(To be continued)

FRAGMENTS
from the
SPIRITUAL SPEECHES OF SHREE
SADGURU MEHER BABA

(19) ON THE THREE DIFFERENT ASPECTS OF THE
HIGHEST STATE.

When one reaches the goal of the Path, one is said to be in the state of Eternal Knowledge, Bliss and Power of the Highest. These three—Knowledge, Bliss and Power are different aspects of the Highest.

To attain to this state of the Highest, three different routes have been chalked out: they are Bhakti, Dnyan and Karma. The aspirant has to pass through three principal stages; they are gross, astral and mental.

(1) He who adopts the Bhakti Marga and reaches the astral plane gets glimpses of the Eternal Joy. When he reaches the mental plane, he directly enjoys this Joy. But does not become one with It. That is to say, he enjoys the 'Bliss' aspect of the Highest, but is not himself Bliss.

(2) He who adopts the Karma Marga gets glimpses of Eternal Power in the astral plane, and becomes a Mahatma on reaching the mental plane.

(3) He who adopts the Dnyan Marga on reaching the astral and mental planes, gets experiences pertaining to the Knowledge aspect of the Highest.

You will see from the above explanation that though these three paths lead to the same Goal, those following different routes get different experiences or see different aspects of the Highest, up to the mental plane, and cannot be said to have reached the Goal. When one attains the Goal through the help of a perfect Master, one is said to be one with Bliss, Knowledge and Power combined.

(20) ON COLOURS OF IMPRESSIONS

All thoughts words and acts cause sanskaras or impressions on one's mind. Sanskaras are of seven different colours,—the same as those of a rainbow, Ordinary, good thoughts cause impressions of light-blue colour. When such thoughts are put into actions either in words or in deeds, the impressions generally caused are of a deep-blue colour. Anger and wicked deeds like murder cause sanskaras of red colour, Red sanskaras are the worst, and they are difficult to be wiped out. Intense, spiritual longing gives rise to sanskaras of the green colour'. Just as red sanskaras are the worst, so the green ones are the best.

WE are sorry to inform our readers that it shall not be possible for Shri Meher Baba for a few months to 'dictate' any article. Our readers will have, therefore to content themselves, for a few months, far as Shri Meher Baba's teachings are concerned, with His sayings and fragments from His speeches, which we shall go on publishing. We assure our readers that both the spiritual serials of Shri Meher Baba, after the lapse of a few months, will resume to be published regularly.

MAYA

Maya, a Sanskrit word, originally meant creative power. Then, gradually beginning to be identified with the world, it came to mean illusion, and it is in this sense that the word is generally used. The etymological meaning of the word is *not that*, which resembles its popular meaning. Indeed, this world is *not that*—not what it seems to ordinary mortals. God is real; everything else is unreal. The universe was not created by God, but it has come from Him as naturally as hairs grow on a man's head. Cause and effect, or substance and quality, are not two different things; but one and the same. What milk is to cream, what yarn is to cloth, what wood is to furniture, the universal Essence, Brahma, is to the external world. God is everywhere and there is nothing but God. St. Bonaventura has rightly said that His circumference is everywhere and His centre nowhere. He is within as well as without this world of phenomena. One of the Hindu scriptures says that as the web-wombed spider projects and takes back the thread, so this universe comes out of the infinite Ocean of Sat-Chit-Ananda and goes back to it. Creation and creator should not be divided into watertight compartments. The Mahometan mystic, Jami, has well said, "The unique Substance, viewed as absolute and void of all phenomena, all limitations and all multiplicity, is the Real. On the other hand viewed in His aspect of multiplicity and plurality, under which He displays Himself when clothed with phenomena, He is the whole created universe. Therefore the universe is the outward visible express-

ion of the Real, and the Real is the inner unseen reality of the universe. The universe, before it was evolved to outward view, was identical with the Real; and the Real, after this evolution, is identical with the universe."

The theory of Maya has been ridiculed to a degree, but it still holds and will continue to hold its ground as firmly as a rock, and is capable of weathering the fiercest storms of both silly ridicule and cheap criticism. The Swami Vivekananda, who did not like to call it a theory, considered it to be a statement of facts, on which point spiritually-minded persons are at one with him,

Herbert Spencer defined reality as that which persists under all conditions. Therefore, that which does not persist in all circumstances is necessarily unreality. We do not call our dreaming state real, because when we are awaked from sleep, the dreaming state vanishes into thin air. When we actually dream dreams, we take them to be real; but once we wake up, we do not care to trouble ourselves about them. Similarly when we are in deep sleep, this world which seems real to us in the wakeful state, is no longer real, nay does not even exist for us. The reality of the world does not persist in the sleeping state. The above definition of unreality, therefore, applies not only to the dreaming and sleeping states, but also to the waking state.

Swami Ram Tirtha once remarked that all the philosophy of Europe and America was based on the experience of the wakeful state, and took little or no notice of the experience of the dreaming or the deep sleep state. This remark is pregnant with great significance. The Western philosophers start with insufficient data: how can their conclusions then be correct or reliable?

It is not going beyond the mark to say that the waking state is as illusory as the dreaming or the sleeping state. We have not sufficient grounds to markedly distinguish the former from the latter. Dreams are, indeed, fleeting and unsubstantial; but the experiences of our wakeful state are not less so. In his *Meditations*, the European philosopher, Descartes, has well declared: "When I consider the matter carefully I do not find a single characteristic by means of which I can certainly determine whether I am awake or whether I dream. The visions of a dream and the experiences of my waking state are so much alike that I am completely puzzled, and I do not really know that I am not dreaming at this moment." Shri Gaudpada, one of the greatest of the Vedantic philosophers, has remarked that as in dream so in waking the objects seen are unsubstantial though the two differ by the one being internal and subtle, and the other external and gross.

Beyond the shadow of a doubt, the world is unreal, when compared with the reality of God. It may not be called illusion *per se*. It is there, it has appearance, but it is not what seems to the eyes of the worldly-minded, to whom it is more deceptive than the distance of a light on a pitch-dark night. It exists not absolutely, but in relation to our mind. Our gross senses deem it real and solid; but our sixth sense, when it is developed, views it quite differently. It is an illusion in the sense that a serpent is an illusion when a rope is mistaken for it. Just as there is something real behind the illusion of the serpent, so there lies the reality of the Almighty behind the unreality of the phenomenal world.

On page 202 of his "Six Systems of Indian Philosophy", Prof. Max Muller observes that it is very curious to find that, though Sankara looks upon the whole objective world as the result of nescience, he nevertheless allows it to be real for all practical purposes. Why the learned Professor should have been surprised at this opinion of the great Advaitist we fail to understand. The world is Maya, but it cannot be altogether robbed of its empiric reality. That is why Sankara justifies the need of actions. On page 240 of his same work, the Professor himself has rightly remarked: "After lifting the Self above body and soul, after uniting heaven and earth, God and man, Brahma and Atma, these Vedanta philosophers have destroyed nothing in the life of the phenomenal beings who have to act and to fulfil their duties in this phenomenal world. On the contrary, they have shown that there can be nothing phenomenal without something that is real, and that goodness and virtue, faith. and works, are necessary as preparation, nay, as a *sine qua non*, for the attainment of that highest knowledge which brings the soul back to its source and to its home, and restores it to its true nature, to its true Selfhood in Brahman."

There is no doubt that it is very difficult for the worldly-minded to conceive the unreality of the phenomenal world. To them the phenomenal world seems to possess boundless reality; and what is behind and beyond it, the one Noumenon of the Almighty, Who is without attributes and above time, space and causation, seems to possess equally boundless unreality. This viewpoint is the result of nescience, and unless and until one removes the curtain of nescience one cannot perceive

the reality of God and the unreality of the world. The entirely materialistic life is not really life, but mere pitiable existence. When he was very aged, the Persian saint, Bayazid, was asked how old he was. "Four years only," was the reply. All who heard this reply were astonished, and so they remarked: "How can that be"? Bayazid replied: "I have been veiled from God by this world for seventy years, but I have Him during the last four years. The period, during which one is veiled, does not belong to one's life."

The eyes of most of us are turned towards the world. We see nothing but Maya. But the moment we turn about, we have the opportunity to behold something that is less Mayavic than this Mayavic world. Krishna-Chaitanya, who lived in the sixteenth century, on one occasion said to his disciple, Sanatan; "When a creature forgets Krishna (God), his face is ever turned to external things, and therefore under the influence of illusion, he undergoes the misery of being born in the world, now rising to heaven, now sinking to hell, just as a criminal is ducked in water by royal command. If under the teaching of true scripture, a man turns to Krishna, he is saved and he gets rid of illusion."

Years ago, on the Mahometan festival day of Id, the saint Shibli was seen mourning and clad in black. People said to him: "To-day is the Id day. Why are you so clad and so sorrow-stricken"? The saint replied: "I see all men rejoicing and clad in new clothes, but not one of them is aware of Allah. I mourn this day because of their thoughtlessness."

Just as swine prefer refuse-matter to sweetmeat

so most of us prefer the bondage of Maya to the blessings of spiritual life. We are too much attached to the world to think of the salvation of our souls. It is stupid to subordinate God to the world, to sacrifice the Self to bestiality. Let us then constantly think of God, and pray to Him to lead us from the unreal unto the Real, from darkness unto Light.

Mr. Noshir N. Satha

For delivering sermons on patriotism, our esteemed friend, Mr. Noshir N. Satha, has been sentenced to eighteen months' rigorous imprisonment. Nobody loves Mother India more than Mr. Satha and none has more conscientiously tried to serve her than he.

Spiritually-minded from his boyhood days he was naturally attracted to Shri Meher Baba. The spell of the Master fell upon him as early as 1925, and he responded to it promptly and nobly. It is no exaggeration to say that he is one of the most sincere followers of the Holy Master and that he is second to none in serving Him. His incarceration is a personal loss to us, but we must bear it cheerfully. May he live long and continue serving Mother India and the Holy Master!

MAHOMED, AN "ADVENTURER"?

(*By Sadhu T. L. Vaswani*)

"Twelve against the Gods," is the name of a book just published. Its author, Mr. Bolitho, selects for study 12 of the world's great men. He calls them "Adventurers", "outlaws," "law-breakers". He examines their psychology to support his main thesis which he expresses in the following words:—"History is jolted along with great breaches of law and order by adventurers." My own view is different; I interpret history in terms not of 'adventurers' but of creative personalities. They initiate renewals in the historic process; and nations are helped to recreate themselves, to become new and vital through the impulses of rejuvenation passed on by creative geniuses. It is true, progress is achieved in a medium of tension. Ancient India, and ancient Greece became great in periods of tension. In such period is the best in a nation drawn out. No birth without a pang: no renewal for a nation without a tension, Progress is a product of tension between two or more diverse elements. But tension-atmosphere is different from the adventure which Mr. Bolitho regards as key to history.

Of the "Twelve against the Gods",—the 12 adventurers concerning whom Mr. Bolitho writes—one is Mahomed. To put Mahomed in a class of "Adventurers", is to misread the man and his message. Mr. Bolitho speaks of Mahomed as no better than "a hometown boaster!" And Mr. Bolitho proceeds to 'en-

lighten' his readers that Mahomed founded Islam as a vast "Come-to-Mecca" "advertising stunt!" So Mahomed was no better than a "Mecca-advertising" "adventurer"! What a distorted picture of the prophet of Arabia! Of him who heard in his valiant heart the call of his mission,— "O thou that hast wrapped thyself up! Be up and warn"! What a tribute to Mahomed in the simple sincere words uttered by a Muslim spokesman to the Abyssinian king of Mahomed's days:—"O king! we were an ignorant people, given to idolatry. We ate corpses. We did disgraceful things. We did not keep our word. _We ill-treated our neighbours. The strong among us exploited the weak. Till at last, God raised a prophet for our reformation. He called us to the worship of God. He exhorted us to give up idolatry and stone-worship. He asked us to speak the truth and keep our word and do good to our neighbours. He taught us to shun evil and avoid bloodshed. So we believed in him, followed up, tried to act up to his teachings." How true these words! How touching! How they move me to tears!

Read the old records and you will glimpse the grace and beauty of his life. A king and a spiritual leader, he yet milks his goats, mends his clothes—even his shoes, and works as a labourer to help in the construction of a mosque, And how simple his dress and daily living! "I sit at meals as a servant", he says, "for I am really a servant." Sometimes his meals consist of dates and water,—nothing else. Sometimes you see him,—this king amongst men,—clothed in tattered garments. He has realised that man's abode is not on earth, that he is a pilgrim of eternity. "My

case" he says, "is like that of a mounted way-farer who pauses at noon under the shade of a tree just to rest for a while and then proceed on his way." And his constant prayer is:—"Show us the way that is established—the way of those on whom is peace." This word Islam means Peace. They persecute him. He is loyal to his call—"O thou enwrapped in thy mantle! Arise! and preach!" He moves about preaching the way of Peace! How patient, how forgiving to his enemies! Abdullah has instigated the Meccans and the Jews to crush Islam. Abdullah dies. And Mahomed prays to God to forgive Abdullah! Mahomed gives his own shirt to enshroud Abdullah's body. Resting under a tree all alone Mahomed finds himself face to face with an enemy who unsheathes the sword and says:—"Who can save you now?" And Mahomed answers:—"God"! Strange enough the sword drops down from the enemy's hand. Mahomed lifts up the sword and repeats the question: Who can save you now?" The man trembles! Mahomed pardons him! And I recall the words of the Quran:—"We have not sent thee but as a mercy for mankind."

And his love for the poor! How beautiful! How sublime! He never disappoints a beggar, but with his own hands places a coin in the hands of him who is really in need. He never rebukes his servant. He sets every slave free. He feeds the hungry even if that means, sometimes, that he himself should go without meals. He is anxious to serve orphans and widows. To be harsh to an orphan, and not to exert to oneself to feed the poor are, according to him, the two signs of irreligion. He respects women. "Paradise,"

he says, "lies at the feet of mothers." He loves the little ones. He takes up children in his arms and nurses them. Shouldn't we include birds and beasts, also in the class of the poor and helpless ones? For them, too, there is love in the heart of Mahomed. He bestows personal care on his camel. He would not disturb a cat resting on his garment. When a man fetches water from a well to quench the thirst of a dog, Mahomed feels very happy and says: "This man has earned paradise."

Not then as an "adventurer" but as one of the world's mighty heroes let Mahomed receive our reverent recognition, our affectionate salutations. He has been a world-force. Western criticism has not entered into his psychology and his message. And India has not done him justice yet. Prophets have often suffered at the hands of their disciples. And this is true of Mahomed, too. Islam in India has long stayed within the furnished lodgings of traditions. Let it move forward. Let it learn detachment and leave the Middle Ages. Let it enter the New Age. Mahomed calls for new interpreters of his inspiration and his emancipating influence in History.

A PRAYER TO HIS DIVINE MAJESTY
SADGURU MEHER BABA

(*By P. M. Vittal Ram*)

Give me, O Baba, Thy love in all its power,
And let me be good and pure and true;
Give me the grace to do Thy will not mine;
And when I falter as I often do be Thou my guide.

MIND
ITS MYSTERIES AND CONTROL
(*By Swami Sivananda (Rishikesh)*)

III

91. The pains that afflict the physical body are called the secondary diseases, whilst the Vasanas that affect the mind are termed mental or primary diseases.

92. The primary causes for the diseases which afflict the body are bad thoughts. If bad thoughts are destroyed all bodily diseases will vanish. Purity of mind means healthy body.

93. When mind is agitated, then this body also is agitated. Wherever the body goes, mind follows. When both body and mind are agitated, Prana flows in a wrong direction. Instead of pervading the whole body steadily and equally, it will vibrate at an unequal rate (unrhythmical). All the nerves will quiver like electric wires. Then the food is not digested properly. Diseases originate. If the primary cause be annihilated at its root, then all diseases will be destroyed.

94. If the mind is rendered purified with true Sattwa guna, the Prana will be distributed freely throughout the body. The food will be digested thoroughly. No disease will arise.

95. Mind is unfailingly rendered pure through true, virtuous and pure actions and constant Sat Sang (association with the wise and Acharyas). There

will, doubtless, thrill unalloyed bliss in the mind thus purified.

96. Mind is all electricity. Thought is a great force.

97. Mind builds castles in the air. This is termed *Manorath*. in Sanskrit. This is a serious obstacle in meditation. It should be stopped by Vichar.

98. Pranayam or control of breath checks the velocity of the mind and reduces the quantity of thinking. It removes the dross (impurities) Rajas and Tamas from the mind.

99. The mind can have one idea only at a time. But it moves with such tremendous lightning speed backwards and forwards that an ordinary man thinks that he can have several ideas at a time.

100. By Spiritual Sadhana, vichar, meditation, pranayam, Japa, Sama and Dama, an entirely new mind is formed in a Sadhaka with new feelings, new nerve channels, new avenues and grooves in the brain for the mind to move and walk about, new nerve currents, and new brain cells etc. The mode of thinking also becomes entirely changed. He will never think about affairs that tend to self-aggrandisement, and self-exaltation. He thinks for the well-being of the world. He thinks, works, and feels in terms of unity.

101. Before you write out a drama, you have a vivid mental picture of the whole drama in your mind. Then you write it out in succession in four acts. When it is staged, it is acted in succession part by part. Similarly the universe and its movement is a vivid mental picture in the cosmic mind, in the mind of Ishwar. There is neither past nor future. Everything is present for Him. There is neither 'near' nor 'far' for Him. Every

place is *here*. Every time is *now*. The events come out in succession in the stage of the long, world drama as Time rolls on. Atoms rotate continuously. Old becomes new and new becomes old. In reality there is no such thing as old; there is no such thing as single. The Jivas with individual minds are witnessing the events in succession. But the Ishwar knows all events at one sweep, is *Sarvaina* (all-knowing). He is *Sarvavit* also. He knows every detail of His creation. The cosmic mind creates the Maya. Individual minds receive them under delusion.

102. When the mind is fallow (barren) evil thoughts try to enter. Evil thinking is the beginning or starting-point of adultery. Through a lustful look only, you have already committed adultery in the heart. Mental actions are the real actions. Remember this! God judges a man by his motives; worldly people judge a man by his external physical actions. You will have to look to the motive of the man. Then you will not be mistaken. Keep the mind fully occupied, Then evil thoughts will not enter. An idle mind is Satan's workshop. Mahatma Gandhiji always keeps his mind fully occupied. He is a real hero. Even when he goes to the closet, he takes some newspapers and reads there. Watch the mind every minute. Give it some work to do, either stitching, gardening, cleaning vessels, sweeping, drawing water, reading, meditating, rolling the beads, singing divine songs, praying or serving elders or nursing the sick. Avoid loose talk and gossip. Fill the mind with sublime thoughts, with thoughts of Gita, Upanishads, Yoga Vashishta, etc.

103. 'As a man thinketh.' 'As you think, you so become.'
Think you are strong, strong you become.

Think you are weak, weak you become. Think you are a fool, fool you become. Think you are God, God you become. Practise *pratipaksh-bhavana* (counter-idea) When you become angry, fill the mind with the idea of love. If you are depressed, fill the mind with the idea of joy and exhilaration, If you are sick, fill the mind with ideas of health, strength, power and vitality. Practise this. Practise this. Herein lies the great treasure for you.

104. If you are one with the mind, if you identify yourself with the mind, you cannot know your objects. If you are a *Sakshi* or silent witness of the mind and if you practise subjective introspection, you can know your various defects. You should afterwards feel the necessity of removing them. Your Swabhav should agree to change. Than you must do the right kind of Sadhana to remove them. Then only improvement will set in.

105. Mind is nothing but a collection of Sanskaras. It is nothing but a bundle of habits. It is nothing but a collection of desires originated from contact with different objects. It is also the collection of feelings recruited from worldly botherations, It is a collection of ideas, gathered from different objects. Now these desires, ideas and feelings constantly change. Some of the old desires, ideas and feelings are constantly departing from their storehouse, the mind, and new ones are replacing them.

106 This constant change does not in any way interfere with the harmony of mental operations. Only some of the old desires, ideas and feelings depart. The remnants work in healthy co-operation and concord with the new arrivals. The new arrivals are

strongly magnetised by the remnants. They both work in harmony and this harmony retains the identity of the mental existence.

107. The mind is the cause of attachment to delusive objects. It is the mind which is the germ of all Karmas of existence. It daily agitates this body of ours to work and secure for its enjoyment various pleasurable objects.

108. True renunciation lies in the abnegation of the mind. It consists in renouncing all desires and egoism, and not world-existence. Then will come life in Immortality or the enjoyment of the infinite delight of existence free from ego founded on oneness of all in Brahman.

109. The true nature of the mind consists in the vasanas, The two are synonymous. The idea of 'I' is the seed of the tree of mind. The sprout which at first germinates from this seed of Ahamkar is Buddhi. From this sprout, the ramifying branches called Sankalpa take their origin, Therefore cut off daily the branches of Sankalpa from this dire tree of manas and ultimately destroy the tree of mind at its root completely. The cutting off of the branches is only secondary. The eradication of the tree at its root by removal of 'I' is primary. Therefore if, through virtuous actions you destroy the ideas of 'I' at the root of the tree of mind, then it will not spring up.

It is Brahma-jnana which enquires the true nature of 'I' that is the fire which destroys the mind. It is the '*Jnanagni*' of Gita 1V chap. 37th Sloka. '*Jnanagni Sarva Karmani bhasma Sath Kurute he! Arjuna.* The fire of wisdom reduces all actions (and the false 'I') to ashes.'

110 The mind has a great power to imitate. That is the reason why a spiritual aspirant is prohibited from mixing with householders. His mind will try to imitate the minds of worldlings, Downfall will ensue.

111 If you are not established in mental Brahmacharya, at least try to control the body when the sex-impulse is troubling. Light, Sattwic food, fasting, pranayam, veddiyan bandha, Jap, prayer, Vichar will help a lot in the eradication of this inveterate malady.

(To be continued)

Notice To Our Contributors

No contributor need send to us any article or poem for publication in *The Meher Message* if it has already been published in any magazine or newspaper, journal or has been sent for publication to any other Indian or foreign.

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 PHILOSOPHY OF LIFE

(*By Herbert Porter*)

Poetry is the art of substantiating shadows, and of lending existence to nothing. *Burke.*

Poetry is a much easier and more agreeable species of composition than prose; and, could a man live by it, it were not unpleasant employment to be a poet.

Goldsmith.

Of Poetry and Poets

1. Homer, in the two noble epics—the Iliad Odyssey—hath bequeathed to us classics which will live as long as men have eyes to read and a tongue to speak.

2. Zoilus, the rhetorician of ancient Greece, was a curious critic who cast aspersions upon the poems of Homer.

3. Sophocles doth stand upon the poetic peaks of tragic heroics.

4. Æschylus was the father of Greek tragedy. He was born at Eleuis, Athens, and did die at Gels, Sicily. The muse of Æschylus was of a highly productive order which did enable him to climb to the pinnacle of poetic possibility. He was the son of Euphorion.

5. Euripides, the Athenian tragic poet, was the object of the perversions of Aristophanes and poetasters. He was killed by the dogs of the king who did befriend him. He was a friend of Anaxagoras and Socrates.

6. Hesiod was a writer of great Greek didactics. He was born at Boeotia, Greece, and did die at Orchomenus,

7. Theocritus was the Greek poet of Nature.

8. Pindar, the Grecian lyricist, did write in praise of the Olympian, Pythian, Namean and Isthmian Games. He did also write Hymns to the Gods and paeans and lamentations for the dead. He had a fine mind with keen insight and understanding.

9. Sappho, the poetess, was the ideal female poet. The sublime and inimitable grace and beauty of her work is unsurpassed among female artists. She was one of the greatest of Greek lyricists.

10. Vergil, the Roman poet, has achieved the fame of the world. He was born 70 B.C. and died 19 B.C.

11. Quintus Horatius Flaccus, known in short as Horace, was a Roman poet beloved of the populace. His Odes are in simple poetical style and have a beauty and charm which are exquisite. He was presented, by Maecena, with the famous "Sabine Farm".

12. Publius Ovidius Naso was a Roman poet admired of the rich and fashionable. He was banished by the Emperor Augustus and did die at Tomi, on the Black Sea.

13. Catullus, the Roman poet of renown and ease was the friend of Cicero.

14. When thou hast impulse to write, let thy lines be according to true inspiration. Then shalt thou move the world by the rapture of thy music and the majesty of thine art.

15. Deliver thy message, O Poet, and leave to the world thy charm. Spirit doth greet spirit. Thou shalt dwell in the Courts of the ethereal. Thou shalt

inspire the thoughts of men. Thou shalt mould the nations!

16. "Let me make the Nation's Songs and I care not who makes its laws", was the cry of a poetic wiseacre. In the deep heart of a people there lie the great and simple Songs of its Spirit-winged bards. The magic of words is unmeasured! The poetry of a great Nation is not only its reformer but its spiritual comforter and guide. The true poet is the great Priest. One simple song may touch an Empire's feelings and do more good than a thousand sermons from pulpit and rostrum.

17. When one true poet doth arrive upon the earth, ten thousand critical dogs awake from their wrathful slumber.

18. Chaucer, the father of English poetry and the ancient spirit of our Verse, did lay the Foundations for Classicism in the English Tongue. The Parliament of Birds—The House of Fame—The Legend of Good Women—The Knight's Tale and the like, are exemplary.

19. Shakespeare is the greatest poet of all the Ages. To him all the poets pay ungrudging tribute. The flights of his mind are surpassingly sublime and ethereal. Homer and Milton do melt us into admiration and wonder but the aerial mental vapourings of this Sun-Genius of artistic, philosophical expression, would appear even mightier than the aspirations of the Muses themselves. By his psychological changes, Shakespeare was a myriad personalities moulded into one.

20. Christopher Marlowe, from whom Shakespeare did first conceive the idea for Historical Drama, was killed in a pot-house brawl.

21. The Shakespeare-Bacon controversy hath led

to an endless chain of discussion and debate. The discovery of new Ciphers doth not appear to lead to any final and determinate view of the question. The two minds are diverse, the one being a systematic logician and the other a reasoner at random. Shakespeare could tack with any wind. However, it is not impossible for this dual mind to exist in any Genius of such high degree.

22. Milton is the word-pure poet; without philosophy. I should imagine that he and Shakespeare did sleep with a dictionary under their pillows, and weep for the barbaric world. Milton has distinction by excellence of Etymology. His was the spirit of an hierarch in a body consumed by mind.

23. Heaven made Wordsworth a saint by the power of Nature. A gentle mind was his, absorbing the heavens and the earth. His brain was etherealized by the perpetual heavenly correspondence. The wood, the trees, the hills, the flowers, the lakes the mead, were to him, the conception of an earthly paradise, and the symbol of a heavenly one. He was, truly, the High Priest of Nature, his mind being a mirror of earthly reflection, from which did flash the fire-gleams of heavenly emotion and introspection.

24. The Reviewers, under Jeffery, did cast upon Wordsworth every subtle aspersion which their evil and cunning minds could invent scorn and ridicule were poured upon him for years. Of course the world laughed and jibed with the scribblers, because it had no deeper insight. But now, who is immortal, Jeffery or Wordsworth? This evil slander withheld a true, and just appreciation of the genius and artistic glory contained in the works of this master. At his best, there is little in literature that can excel him.

(To be continued)

THE DEPRESSED CLASSES

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

I

It is but calling a spade a spade, when we exclaim that Indian Society, as it exists now, in these civilized times, is honeycombed with multifarious social vices, serious among which is undoubtedly the question of "Untouchability" or the deplorable and shameful position given to the Depressed classes in society. Our treatment of these Depressed classes is nothing creditable to us. It is a standing libel on our sense of equality. If we do not wake up, at least now, to our sense of duty to these downtrodden people and do reparation, however tardy, for our past follies and injustice, Nemesis is sure to overtake us, in a measure, if it has not done so already. Until and unless we eradicate this social evil, "untouchability", that encrusts and sucks the very life of our society, and willingly extend a helping and protecting hand to those weak, helpless and less fortunate brethren, India's redemption will be only a chimerical hope.

Indeed, in every nation, we find, as the basis of the social pyramid a large class of people, who are ignorant, degraded and unclean in language and habits and who, despite performing many necessary tasks for society, are despised and neglected by the very society to whose needs they minister. But, the idea of cutting off this whole class from society and keeping it at a distance, for eternity, as a mark of degradation, and constantly

declaring it positively unfit for any kind of social intercourse has never struck anybody except the Indians.* The abominable treatment meted out to the Depressed classes by the higher castes in India have few parallels in history. Neither the "Submerged Tenth" of England nor the "Negroes" are, in any way, as bad as the Depressed classes here, in spite of some of their social and political disabilities. Their social position is more satisfactory than that of the "Untouchables" of our country. There is nothing to prevent them from enjoying primary social rights in society and rising in the social scale, by dint of perseverance and industry. But, in India, the very existence of the Depressed classes is miserable and degrading. In the name of religion, they are allowed no sort of social intercourse with the other sections of the community. We deny even the primary human rights to them, by observing such inhuman practices as pollution, the denial of the right of entry into Hindu temples,—which is the burning question of the day,—and the denial of use of certain public roads, the refusal of equal educational opportunities, such free access to all state-aided schools, and lastly the forcible shutting up of taps, wells and tanks in villages.

"Untouchability" is not warranted by Hindu religion, which is based on the bedrock of "Brotherhood of Man" and "Fatherhood of God". It is rather an "excrescence of Hinduism", which should be removed by persistent efforts, As to the origin of the Depressed classes, opinions differ. According to some, they have sprung from the aboriginal inhabitants of the country,

* This happened owing to the hereditary caste system. We do not believe that the caste Hindus ever made systematic attempts to degrade the depressed.
Editor, The Meher Message

conquered and enslaved by the Aryan invaders, who have been treating their conquered contemptuously and scornfully. While in the words of Abbe Duboi, the Depressed class-people were most probably composed, in the first instance, "disreputable individuals of different classes of society, who, on account of their various offences, had forfeited their rights to associate with the respectable people." They then perhaps, formed a class apart and gave themselves up, without any restraint to their natural tendencies towards all kinds of vices. We have, however, no idea of the nature of the crimes committed by the forefathers of the existing Depressed classes, for which they lost their status as "respectable human beings"; but, it is evident that they have been placed in a "niche" and intended to remain there, for all times, quiet and obedient, stooping to the penalties imposed on them, for the crimes committed by their ancestors! It is, however, high time now, to cast off all our petty differences and court the co-operation of the Depressed classes on terms of absolute equality—social, religious, economical and political. How shall "we dare to plead to the Lords Compassion to stoop to us and help us to rise, unless we, in our turn stoop to those below us and endeavour to elevate them?"

Who are then the people, who come under the category of Depressed classes? They are the chucklers 'Thotees', 'Togees', 'Madigas', 'Polyas', 'Oddans' etc, etc. They, as a rule, live outside the towns and villages and are always at an elbow-distance. They live in huts which are anything but comfortable. Their surroundings are invariably in a most insanitary condition. The solution of the problem of "Paracheri-Sanitation", it is held is an impossibility for the present. They are ordinarily so poor that it is doubtful if the majority of them have

more than a single scanty meal a day. What is left of food partaken by the higher classes on marriage occasions is about the most delicious that the ordinary Depressed people, especially 'Jogees' and 'Adi-Dravidas' can hope to get. Underfed and ill-clad, they are nevertheless fond of liquor and toddy. As for their occupations some of them earn their livelihood as servants of farmers; some 'Thotees' are employed as sweepers and scavengers in the towns, most of the 'Adi-Dravidas' are employed as syces and watchmen in villages; while the remaining few are found, nowadays, in the Police Military departments. They live generally apart from the criminal communities, such as the hereditary thieves—'Kallans', 'Koravans', 'Enadis', etc.—and make up the huge bulk of the Depressed classes. They are all gentle docile, as a rule, industrious and pathetically submissive; but, civic virtues, they are, for the most part, utterly devoid of. They are also mostly beyond the pale of Education and have only 'natural religion' in them. Whatever changes Hindu society may have undergone, in the socio-religious relations of the different classes do not seem to have very much changed and consequently, the position of the Depressed classes has not very much changed. Social reformers, now, should direct their efforts to the eradication of the social evil, 'untouchability', and to the elevation of the Depressed classes, in whose freedom lies chiefly the salvation of India.

(*To be continued*)

TO THE BELOVED

(Shri Meher Baba)

(*By Meredith. Starr*)

I

Nature is but thy veil.
 It is not Thou.
 Through Thy veil glimpses of Thy beauty are caught.
 But a lover is impatient of veils,
 Thou art Truth, and Truth is naked.
 Do not let even the exquisite lies of Nature come between us.
 The whole universe cannot satisfy my heart. Take back Thy gift,
 O Lord.

II

My eyes cannot behold the picture because they are blinded by
 tears of longing for the Painter.
 Because of the beauty of the cup-bearer, I have spilled the wine
 and the cup falls idly from my hand.

III

The belt of the Zodiac is but a jewelled ring upon Thy finger.
 And what are jewels, to those who have seen Thy face.

IV

Take back Thy universe, O Lord. It is too small a gift.
 The hand of the giver is so beautiful, that I have no eyes for the
 gift.
 I am too rich in love to accept alms. It is Thyself I desire.
 Alms are for beggars. Thy jewels lie scattered on the floor.
 But I hold fast Thy hand.
 Yet I will not take Thee, save Thou come to me of Thine own
 will.
 Thou hast taken my heart, Give me Thine in exchange: if Thou
 wilt.
 But I do not want Thy jewels,
 It is Thyself I desire.

TO YOUTH

(By Herbert Porter)

When summer comes and days are hot
 And breezes scarce are cooling,
 When nods the sweet forget-me-not,
 And boys and girls are schooling,
 The merry striped wasp goes by,
 And honey bees flit, booming
 The kine drowse neath the arched sky,
 The air, blythe birds go pluming.
 Thrice happy are our childhood days,
 Mid fairy haunts the fleet foot strays,
 When all the shining World is fair,
 And laughter fills the jolly air:
 Where wrinkled Care hath never stood
 Besides Life's madly rushing flood.
 O give me back my boyhood days,
 Fill up my heart with innocent praise;
 Let Knowledge go, with leaden tread,
 To meetings where the heart is dead,
 O Youth how beautiful thou art—
 Like the swift roe, or bounding hart.

TO MY MASTER DEAR (SHRI MEHER BABA)

(By C. V. Sampath_ Aiyangar, B.A. B.L.) –

Behold! My master dear in silence speaks,
 At whose soft touch gross Maya flies,
 He sees us steeped in Pride and sighs,—
 Come here, I shall remove your Maya Streaks.
 My Lord, the Lord of Love, the poor man's Friend,
 Came and blessed our benighted land.
 Then, here arose His loving band.
 Pledged to His work, tho' welkins all may rend,
 Master, our love lo Thee is writ with blood,—
 The blood of our ethereal frame.
 We have all shunned mere name and fame,
 And have begun to chew Thy Sacred Cud.
 To Thee with bended knees we all do pray,
 Show us the Path—Salvation's Path.
 E'en cavilers can't draw Thy wrath,
 For sinners all will have the blissful Day.

SOMEWHAT SHOCKING BUT QUITE TRUE

What does it matter to me, a Frenchwoman living on my estate, to know that Egil succeeded Haquin in Sweden, and that Ottoman was the son of Ortogrul? I have read with pleasure the history of the Greeks and the Romans; they offered me certain great pictures which attracted me. But I have never been able to finish any long history of our modern nations. I can see scarcely anything in them but confusion; a host of minute events without connection or sequence, a thousand battles which settled nothing. I renounced a study which overwhelms the mind without illuminating it.

Madame du Chatelet

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Miserable physicians of souls, you declaim for five quarters of an hour against the mere pricks of a pin, and say no word on the curse which tears us into a thousand pieces! Philosophers and moralists, burn your books: so long as the caprice of a handful of men will cause the massacring in all loyalty of thousands of our brothers, the part of the human race which is devoted to heroism will contain all that is most frightful in human nature. What concern to me are humanity, benevolence, modesty, temperance, gentleness, wisdom, piety, so long as half an ounce of lead shatters my body, and I die at twenty in torments unspeakable, surrounded by five or six thousand dead or dying, while my eyes, opening for the last time, see the town I was born in delivered to fire and sword, and the last sounds that reach my ears are the shrieks of woman and children expiring in the ruins—and the whole for the pretended interests of a

man that we do not know? If ever there was a war evidently unjust, it is that which you propose; it is to go and kill your neighbour for fear your neighbour should be in a condition to attack you; that is to say, you must run the risk of ruining your country, in the hope of ruining without reason some other country.

Voltaire.

* * *

In Roman Catholic schools the great aim is to subordinate education to the welfare of the Church. With this aim in view, the Catholic pupil is taught to rely on authority, to distrust science, to abhor free inquiry and to exalt faith over reason.

Dr C. L. D'avoine.

* * *

We need a more intimate understanding of the mentality of the East and some knowledge of, and far more reverence for the culture of the Aryans. Let us reflect for a moment upon what these Aryans achieved. Who wrote the first amusing book of animal stories? Bilpai, whom old Æsop simply "cribbed" and copied. Who were the earliest psychologists on earth? The Brahmins, whose 'mantras' preceded Coué by twenty centuries and who can still teach Professors Freud, Jung and Adler. Who invented Swedish exercise? The Yogis did, milleniums before we emerged from woad and barbarous ritual dances, and their system is still the very best. Where did Loyola get his spiritual exercise? From the Aryan East, for the Moors who gave us arithmetic brought to Spain the methods of mysticism which have been practised for thousands of years by the Ganges and by the banks of other holy Indian rivers. We are far too arrogant in our silly belief that

Western "civilization" is the coming world culture: and it is the arrogance of children who cannot see beyond what they grasp and hold for the moment. Simply because India did not invent "quantity production" and modern plumbing and the ballot-box and things of that sort, it is commonly thought that she is not civilized. It is not true (I would like to use a harsher word.... but belief in "non-violence" forbids me), India has a mental life on a higher plane than ours. Our emphasis has been always on 'externals'. In India and China the stress is different, the rhythm is strange to all of us, and our senses are deadened and deafened by the clamour and the damnable poisons of our so-called "civilization". Our senses are not attuned to those harmonies peculiar to the East.

J. D. Jenkins

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Whether sick or well, food should never be taken without an appetite, without the ability to enjoy it. And this appetite is more especially essential if one is ailing. Eating to keep up your strength is commendable when the stomach is craving additional nourishment, when it can digest and absorb the essential elements from the food that is eaten. At all other times food is foreign matter. It sometimes becomes not unlike violent poison. The importance of dietetic knowledge, when feeding the sick, is paramount. It may mean the difference between weakness and strength, life and death.

Bernarr Macfadden.

* * *

Thinking constructive thoughts acts as an adjuvant or aid to, a speeder-up, so to speak, of all the properly directed physical activities of the body; for these thou-

ghts are also conscious thoughts and, as such, are materialized in the body. So is it easier to think the constructive kind of thoughts when all physical activities of the body are made to meet the requirements of the natural law, by exercising them fully every day. A body that is not exercised in all of its physical parts every day accumulates toxic or poisonous substances which depress its entire nervous mechanism. A toxic or poisoned brain must mean a correspondingly depressed brain. A depressed brain or thought-medium must mean correspondingly depressed thoughts. Depressed thoughts are destructive thoughts to the extent of their depression. Destructive thoughts are destructive suggestions to the subconscious mind, which the subconscious mind immediately proceeds to "make flesh" or build into the body-forming cells.

Dr. Robert G. Jackson.

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THOUGHTS SUBLIME

Prayer is the very core of man's life, as it is the most vital part of religion, Prayer is either petitional or in its wider sense is inward communion. In either case the ultimate result is the same, Even when it is petitional, the petition should be for the cleansing and purification of the soul, for freeing it from the layers of ignorance and darkness that envelop it. He therefore who hungers for the awakening of the divine in him must fall back on prayer. But prayer is no mere exercise of words or of the ears; it is no more repetition of empty formula. Any amount of repetition of *Rama-nama* is futile, if it fails to stir the soul. It is better in prayer to have a heart without words than words without a heart. It must be in clear response to the spirit which hungers for it. And even as a hungry man relishes a hearty meal, a hungry soul will relish a heart-felt prayer. And I am giving you a bit of my experience and that of my companions, when I say that he who has experienced the magic of prayer may do without food for days together but not a single moment without prayer. For without prayer there is no inward peace.

Mahatma Gandhi.

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Knowingly or unknowingly, consciously or unconsciously, in whatever state a man utters God's name he acquires the merit of such an utterance. A man who voluntarily goes to a river and bathes therein gets the benefit of the bath; so does he also who has been pushed into the water by another, or who, when sleeping sound-

ly, has water thrown upon him by another Man suffers so much simply for his want of devotion for God. One should so adopt the means that the thought of God may come to him even at the last moment of his life. The means is 'Practice of devotion to God', If one makes such practices previously, it is sure to occur to him even at the last hour.

Shri Ramkrishna.

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The fountains mingle with the river
And the rivers with the ocean,
The winds of heaven mix for ever
With a sweet emotion;
Nothing in the world is single,
All things by a law divine
In one another's being mingle—
Why not I with thine?— P.B. Shelley.

SPIRITUAL ANECDOTES

Once while taking a solitary morning walk on the Ganges banks, Swami Hemraj, then a boy of nine, found a beggar-boy begging in passionate tone for some garments to protect himself against the severity of the cold weather. Hemraj could not bear passing him without lending a helping hand. He gave him his costly coat, his shirt, his dhoti, and felt satisfied only when he found the whole body of the beggar well protected. With only a single loin-cloth on, he wended his way home. Those who observed this over-generous act naturally remonstrated with him. But he was ready with his own arguments and citations from the scriptures. The melodious voice of the little boy reciting passages from the Adi Granth and other scriptures naturally attracted more people, until by the time he reached the principal bathing ghat, a good number had gathered round him. In the meanwhile his parents, getting nervous for not having come home at the appointed time, set out for finding him. How great must have been their surprise to find the little boy of nine, divested of all garments, standing in the midst of a crowd, charming the audience by sweet-recitations! When he went home and told them what had happened his grandfather rebuked him for what he called gross extravagance. "But I used to think, grand-sire," replied the boy-Swami, "that the wealth of the world is the joint property of all its inhabitants; is it not really so? Is not the wealth in our possession merely trust in our hands, and not our eternal property?" The old man was

almost put to shame at his own narrow-mindedness and expressed his admirations for the noble ideas of the boy.

* * *

When Alfred the Great was in exile with his mother, a beggar came asking for food. There was but one loaf in the house. Alfred's mother was about to turn out the beggar. But Alfred reminded her of Jesus, saying that the Lord had fed thousands on a few loaves. Alfred's mother was moved. She gave half the loaf to the beggar. That night a saint appeared to Alfred in a vision and said; "Alfred! that beggar to whom your mother gave half the loaf was the Lord Himself. Blessed are you! Your kingdom will be restored to you!"

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According to Tota Puri a great Siddha was once sitting on the shore of the ocean, when there came a great storm. The Siddha feeling it noisome, said, "Let the storm stop," and his words were fulfilled. Just then there was a ship going on in the ocean with great speed under full sail. And no sooner did the storm stop suddenly than the ship sank with all its inmates. Naturally the scene of causing death to them accrued to the Siddha, and on account of it he lost his occult powers and had to go to hell.

HERE AND THERE

Correspondence Between Prof. J. C. Kumarappa and the Lord Bishop of Calcutta

In a letter, dated 19th April 1930, and addressed to Dr. F. Westcott, the Lord Bishop of Calcutta and metropolitan of India, Prof. J. C. Kumarappa wrote: "It seems a terrible reflection that a Government responsible to a nation that supports the Christian Church as a national institution should perpetrate such atrocities and especially on non-Christians. This will do incalculable damage to the cause of the Christian Church in India. If the Church does not register its protest ... and that right early ... and urge the Government to at least follow the lead in non-violence given by Gandhiji, great service may be rendered even by getting resolutions passed by the various Christian organizations and forwarding copies of these to the Government and to the press. May I respectfully point out that with Christians non-violence cannot be treated as matter of policy. It is one of the principles inculcated and practised by Christ."

In the course of his reply to the above letter, the Lord Bishop of Calcutta wrote: "As a social reformer, he (Mahatma Gandhi) had my wholehearted support. for in doing that he seemed to me to be truly following in the footsteps of Jesus Christ, but now you ask me to support him when he has, unlike Jesus Christ identified himself with the political aspirations of the Nationalists. You will remember the multitudes sought Jesus

Christ to make him their King that he might lead them to assert their national independence and secure their freedom from Rome rule. This He absolutely refused to do regarding it as a temptation of the devil to be resisted. You seem to assert that our Lord would have approved of civil disobedience, and would have called upon Governments when any of the subjects deliberately violated the laws of the country to go on and break others with impunity. It is hard to understand how you could imagine that this is a God's way of ordering His world. When I look to nature, I find that what we call 'Natural law' is absolutely fixed and reliable Can we expect that Jesus Christ who came to reveal the character of God would so utterly repudiate this revelation of God given us in nature? We know He did not, for again and again He exhorted His disciples to obey the law You avail yourself of the safety which a stable Government affords you and of all the services which it provides for your convenience, but think you are at liberty to violate its laws with impunity. So far from encouraging any civil disobedience or religious disobedience, our Lord exhorted His disciples to obey the Scribes and Pharisees ... I do not wish to discuss either the question of salt-tax or the excise policy of the Government. That is beside the point. What I am protesting against is that you should think the teaching or example of Jesus Christ gives any warrant for the practise of civil disobedience."

As a rejoinder to the above strange, childish, and ignorant reply of the Lord Bishop of Calcutta, prof. J. C. Kumarappa sent a spirited letter to him. We quote the following passages from it: "May I say how surprised I was to find you reading me a homily

on Civil Disobedience all through. I never even mentioned the words, civil disobedience, in my letter to you. What I wanted was not that you should support Gandhiji in his political campaign, but that you should urge Government to use non-violent methods. Surely any Christian on either side can do that even while vehemently condemning the other side. I did not for a moment imagine that that was too much to be expected of the head of the Anglican Church in India. At present the inhuman methods used by the Government towards the Satyagrahis is unworthy of an opponent like Gandhiji, and no gentleman can countenance it, leave alone one who professes to follow Christ. I fail to understand how you could stand aside calmly watching without a word of protest, while such brutalities and tortures are being used. This attitude of callousness is tantamount to denial of our Lord more culpable than that of Peter's, and the only hope is that it may be followed by repentance and more ardent services as in the case of the rugged Apostle. The next paragraph in my letter does not even refer to the present political situation but only to the application of the principle of non-violence in settling all manner of disputes. You have chosen to ignore this paragraph altogether. Perhaps you do not wish to follow Christ to the extent of non-violence. You will forgive me it' I say that most of our missionaries and other leaders of the Christian Church seem to be Britishers first and Christians afterwards if convenient. You remember how during the World War practically every pulpit was turned into a recruiting sergeant's platform and every Church service ended with that morbidly narrow nationalistic song, 'God save the King' which embodies the 'tribal God' idea of King David. Christ's teachings are torn from the context and twisted

passages are partially quoted to meet their national needs and the flocks committed to their charge are being misled. This is a grave charge which seems to apply even to you, as I shall proceed to show presently..... You refer to the multitude seeking to make Jesus King and you add 'that He might lead them to assert their national independence and secure their freedom from Rome rule, This He absolutely refused to do regarding it as a temptation of the devil to be resisted'. May I refer you to the actual context and passage, John vi, 14 and 15 which follows on the description of the miracle of feeding of the five thousand men. 'Then those men when they had seen the miracle that Jesus did say, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take Him and make Him a King, He departed again into a mountain Himself alone'.—There is no mention or even room to infer all that you say about national independence and freedom from Rome rule, and much less anything about Jesus regarding it as a temptation to be resisted. There is no idea of a temptation here at all. Then later on you proceed to say, 'Our Lord exhorted His disciples to obey the Scribes and Pharisees'. He said, 'Whatsoever they bid that do and observe'. In other words you allocate to the bureaucracy in India the same place in the political order that the Scribes and the Pharisees of old held in the Jewish organization. I am absolutely one with you in this, but I resent your partial quotation calculated to misinterpret Jesus. You omit the first part of His injunction and fail even to refer to the later parts of the chapter. Matt. xxiii, verse 2, says, 'The Scribes and Pharisees sit in Moses seat'. And then comes the third verse: 'All therefore whatsoever they bid

that do and observe'. That is in so far as the Scribes and Pharisees are the custodians of Mosaic Law, which to the Jew was God-made law or we may term a higher moral law. He wants them to obey this. But He never enjoins them to blind obedience as you will find right through the rest of the chapter one of the strongest condemnations of the Scribes and Pharisees usurping the place rightfully due to the Mosaic or God-given law and prostituting it to suit their own selfish ends and devouring widows' houses. Most of the verses in this chapter begin with such biting words as 'Woe unto you, Scribes and Pharisees, hypocrites'. 'Woe unto you, ye blind guides'. 'Ye fools and blind' and end up with 'Ye serpents, ye generation of vipers—how can ye escape the damnation of hell'. (And I say, Amen to the bureaucrats of India.) He has again and again exhorted them to 'beware of the scribes and Pharisees'. He never advocated blind obedience such as what you imply. He enjoined them to follow the God-given law..... Did He Himself obey the Scribes and Pharisees in all things even where laws were immoral and anti-social? I need only refer you with the first few verses of Mark. III, where you will find a record of His civil disobedience against the law of the sabbath when He considered its operation anti-social. After spiritedly condemning it and the Scribes and Pharisees, He defiantly broke it by healing the man with a withered hand. His action so enraged the then custodians of 'law and order' that the Pharisees 'straightway took counsel with Herodians against Him, how they might destroy Him'. Sabbath was made for man and not man for the Sabbath. Wherever the man-made law has proved to be immoral, as in the case of the salt tax, and anti-social, as in the case of the excise policy,

the righting process will lead to a disturbance of the peace.....You appear to have terribly confused ideas of 'law of nature' and man-made laws and attribute the same potency and virtue to both alike. 'Law' in science is but the observed uniform order of sequence hence the 'fixity' you talk about—until a variation from this uniformity is noticed then even this 'fixity' has to be modified. Therefore even in natural law there is nothing that is 'absolutely reliable' _as you so innocently imagine. Man-made laws are only rules for the regulation of society and as no man is infallible—I am not sure what you think of the Pope—some of these regulations may be totally immoral and anti-social. Then what is our duty towards these? The example of Christ urges us to rise to that which is our highest light irrespective of consequences. You accuse the people of taking advantage of the services of the Government. Are these services offered gratis? The way you speak of it one would imagine you were under that impression. Do you not realize even at this late hour that the very blood is squeezed out of the Indian peasant by way of taxes? Even if I grant for argument's sake, that the service we get is desirable, is there no idea of adequacy of payment? I am sure you will be the last one to justify the late war on the score that it called forth some heroism occasionally. Surely the price was too heavy to pay. This is one of the basis of contention of the Satyagrahis. According to you it would seem that the Government exists that the people might obey. Man is made for the Sabbath theory—a most pernicious way to look at the relationship—you cannot get anywhere with such ideas. Instead of Government bending to the will of the people the bureaucracy says, 'We will crush them down to accept our mandates. The Indian citizen... indeed if

he can be called a citizen and not a slave—is made for maintaining a Government and finally the British trade.'

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Meher Group of London

Mr. H. Raphael Hurst (Literary and Editorial Service, London) writes: "Strutton, Kotwal and myself have formed a 'Meher Group of London'. We will meet every week at my home to study Shri Meher Baba's teachings and to meditate. This is but the nucleus, it will help each of us individually to thus associate together, but more important is that it will enable us to serve the Master in certain ways. We want to have a group ready here in London when dear Baba comes here one day, to welcome Him and to serve Him in any way that He may wish, and also to serve those disciples who may come with Him ... In this great city of London, with eight million people, although it is so iron-hearted and overburdened with materialism, there are scores of souls among them who are seeking the Light, as I have met them during my past sixteen years' study of mysticism. The Master has brought me such wonderful happiness (mixed with the agony of longing for God-realization) that I want to tell others of it. "

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The Scholar on Shri Meher Baba

In its June number, *The Scholar*, a monthly periodical of Palghat, reviewing *The Meher Message*, writes:

"The Meher Message is a monthly Magazine intended mainly for the dissemination of the religious teachings of Sri Meher Baba. The Babaji is an adept in spirituality. His teachings are enlightening and practical. The saint is no sectarian.

The periodical usually contains in addition to the great saint's invaluable teachings and sayings, interesting and instructive articles on religious and philosophical subjects, and poems on and appreciations of the great Master by persons who have had the good fortune to come in contact with him. Through this journal the saint also gives practical hints and lessons in the field of religion and spirituality. The magazine contains reports of the movements of the saint. It keeps the world well-informed of the saint, his teachings and his activities. We hope it will bring in many people to the banner of Divinity and help many devout souls to reach their goal through the help and grace of the great Religious Teacher.

NEWS ABOUT THE HOLY MASTER, SHRI MEHER BABA

The_ Holy Master, with a few disciples, left Ahmednagar on 15th June for Kashmere. He did not stop at many places, and wherever He stopped He kept Himself practically *incognito*. However a few fortunate persons, who accidentally came to know of His presence, succeeded in taking Darshan of Him and getting spiritual instruction from Him. In Delhi a great astrologer, on seeing Him, said to the disciples, "Within a few years this powerful Personality will work wonders. His silence is an indication of the secrecy in which He keeps His powers at present." A journalist who met Him at Delhi, told Him that he was piling up money in order that he may be able to invite saints to his house and serve them. The Holy Master said to him, "Your aim is good, but the way in which you want to fulfil it is improper. In your eagerness to collect money you are likely to resort to unfair means. Better remain poor, but lead an honest and chaste life. And if you have a keen desire to serve a saint, it will surely be fulfilled. A true saint wants love and devotion, and not convenience and luxury, from his host. Therefore try to create divine love in your heart. "

When the Holy Master was proceeding from Lahore to Amritsar by rail, a Punjabi gentleman, who was sitting in the same compartment, seemed to be much attracted to Him but was too ashamed to speak any thing, The Holy Master abruptly said, "Everywhere there is bliss." This emboldened the Punjabi gentleman, on

whom fortune seemed to have frowned very much, to open his mouth. He said "It may be for you, sir, but not for us." The Holy Master said, "It is because you don't see it that you speak thus. I experience it every moment." Thereupon the Punjabi gentleman said, "But I find nothing but misery in this world. I have found no happiness here and I am quite disgusted with my life." The Holy Master replied, "You are ignorant of the real bliss. You are after the shadow, losing the substance. Let your desire be only this ... to find Bliss, to find Truth, to find God. Let this be your regular longing, and you will earn real happiness, You will find the way of getting it. Somebody will show it you." When the Punjabi gentleman said whether He would not be so good as to show it to him, the Holy Master replied, "Certainly, That is my mission, I will show you real happiness, if you only do as I say. What I want you to do is very easy. Only do this ... spare only five minutes every day early in the morning, sit aloof in a quiet place and try to meditate on the unity and omnipresence of God. Do this for only five minutes daily, and then you will get something. I'll see to it that you get a reward. "

At Domel, Kashmere, a religious minded person, who somehow succeeded in approaching His Holiness, asked, "Do you believe in Gita?" The Master replied, "I not only believe in it but I experience it every moment." The same person asked, "Will it be selfish if I request you to pray for sinners?" The Master's only reply was, " Blessings!" .

His Holiness returned to Ahmednagar on the 3rd of this month.

FROM OUR FRIENDS' LETTERS

In a letter, dated 20-6-30 *Mr. K. P. Padmanabhan Tampi* [of Trivandrum] writes: "I take much pride and pleasure, to say that I am a very ardent admirer of Shri Baba, and His sublime and soul-elevating teachings. I cannot but admire, approve, and appreciate "The Meher Message" which is the trumpeteer of the great teachings of Shri Meher Baba. I am quite sure, that 'The Meher Message' is most ably and timely edited. The tone and thought of the Magazine are beautiful and instructive. All true seekers, will surely go in for "The Meher Message,"

In a letter, dated 23-6-30 *Dr. M.. L. Mehra* [of Lucknow] writes: "*The Meher Message* is the ideal paper for spiritually minded people. I believe I shall be immensely benefited by it. It is a treat to read the *Message*. I wish the *Message* every success."

In a letter, dated 17-6-30, *Mr. H. Raphael Hurst* [of London] writes: "In view of the criticism [which you published] directed against your style and strong language, may I add my humble opinion that you are fully justified; the high import of the *matter*: justifies the vigour of the *manner*; in any case we live in such a hypocritical and spiritually slothful age, that strong, piercing and fearless writing such as yours is more likely to 'hit home' than feeble, timid expression of half-hearted thoughts. Therefore, dear brother, all power to your inspired pen! I have been acquainted with most of the periodicals devoted to spiritual and mystical subjects and can firmly endorse the claim of *The Meher Message* to be the leading Magazine in its line to-day. Although it is produced in India and naturally has the Orien-

tal 'colour', it can nevertheless stand up in comparison against any Western Magazine and prove its superiority through its greater content of spiritual LIFE, and not mere *words*, with which we are regaled here."

In a letter, dated 28-6-30, *Mr. R. D. Naegamvala* [of Simla] writes: "I find great comfort in reading and re-reading *The Meher Message* and the subjects of the Master. They are so very interesting and instructive that I have no words to express my real pleasure. I should be very glad to learn, if the Divine Lord would be kind enough to name the planets or worlds B and C mentioned in the diagram on page 4 of *The Meher Message* of September last. The scientific men want to reach the cold moon by a rocket but since there are no inhabitants there what would be the end of such an adventure? Only loss of valuable lives, I suppose, without a gain to science."

In a letter, dated 29-6-30, *Sister V. T. Lakshmi* [of Madras] writes. "You will be glad to hear that Meher League is going strong. People have very kindly received Meher Gazette. Meher Free Reading room and the Spiritual library have become very popular. The Library has 330 books now. Our meditation classes are going on as usual on Sundays. Babaji's work is progressing very satisfactorily. Bulletin No. 2 has just been issued, under the auspices of Meher League."

In a letter, dated. 9-6-30, *Sister Mary Treumann* writes: I read your articles on Christian missionaries with great interest. I entirely agree with your opinions. My sympathy goes out to India. May she soon become free from the foreign yoke ... Mrs. Schilling has invited me in autumn to deliver some lectures on Shri Meher Baba and His teachings before the Society of Psychic Research."

THE WORLD OF BOOKS

Reviews And Notices

A PILGRIM'S FAITH by T. L. Vaswani Pages 95. Price 8 Ans. Published by Ganesh & Co., Madras.

This is an inspirational booklet. containing sublime spiritual thoughts from cover to cover. Chapters on the Law of the Infinite, Higher Materialism, and the Spirit in Nature and Nations, are especially worth reading.

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CHAMATKAR NIRNAY (In Marathi) by Shri Mayanend Chaitanya (Pages 270. Price Rs. 1-8) Published by G. L. Desai, Vigyannauka Karyalay; Jayaji Bazar, Lashkar, Gwalior.

This noteworthy, book is a philosophical treatise on the subject of miracles. It is not necessary to chime in with all the views of Shri Chaitanya in order to appreciate it, As a spiritual book it is highly valuable, and it is a noteworthy contribution to the Marathi spiritual literature,

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— THE EVILS OF ANIMAL DIET by Dr. Katheleen Gomes (Pages 36. Can be had free of charge) Published by the Bombay Humanitarian League, 149, Shroff Bazaar, Bombay 2.

Vegetarians were once regarded as cranks, Now they are generally more envied than pitied, more praised than ridiculed. No great authority on diet now champions the use of flesh, and a number of dietitians vigorously advocate vegetarianism. Dr. Katheleen Gomes seems to have mastered the subject of dietetics, and she has done justice to the subject matter of this booklet. We congratulate the Bombay Humanitarian League on publishing it free of charge.

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THE WISDOM OF THE RISHIS By T. L. Vaswani (Pages 82. Price 8 Ans.) Published by the Theosophical Publishing House, Adyar, Madras.

Says the worthy author, "I hear India's true original voice in her ancient culture. Many of her modern things and movements are an imitation; and the world respects not imitation but what is your own." The booklet, which contains the substance of some of Vaswaniji's addresses on the Wisdom of the Rishis, is inspiring and instructive from cover to cover.

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WHO AM I? by SHRI Ramana Maharishi (Pages 16 Price 1 Anna. Published by C. Shanmugam, Sri Ramaneeyavani Pustakalayam, Tiruvannamalai, S. India.

The booklet contains some healthy spiritual advice to aspirants.

The Meher Message Supplement

We have the great pleasure to distribute along with this issue of our Magazine a booklet, which contains a lecture on Vegetarianism by Mr. Charles Forward, as a supplement. We trust our vegetarian as well as nonvegetarian readers will read it carefully. Our free distribution of this booklet will be justified, if some, if not all, of our meat-eating readers will turn vegetarians, after reading it.

We heartily congratulate the Bombay Humanitarian League on publishing this booklet, and heartily express our thanks to its able and enthusiastic Assistant Secretary, Mr. J. N. Mankar, for having given us the opportunity to serve the noble cause of Vegetarianism.

The Editor's Explanations

In our last number we had to perform a painful duty, viz, to comment upon the note published by Messrs Dadachanji, Aiyangar, and Sister Lakshmi. It gives us great joy to declare that as expected by us, they have taken our comments in the same spirit in which we made them. We have nothing but great respect and admiration for all of our three friends, and we did not mean to be unjust to them, even to the smallest extent. But if in our eagerness to make our position clear, we unconsciously did any injustice to them, we must unhesitatingly express our sorrow; and if by the publication of letters written by our three correspondents their feelings have been even slightly injured, we must beg pardon of them.

A friend writes to us that the disagreement between our friends and us has created a wrong impression on the minds of some outsiders. This wrong impression has as much surprised as amused us. The sincere devotees of Shri Meher Baba may not agree with one another on all questions, but that does not diminish their respect and affection for one another. or lessen their devotion to the Holy Master. Worshipping as they do the same Master, the bond which binds the numberless devotees of the Holy Master is essentially spiritual, and this bond generates affection that knows no quarrels and squabbles, The devotees who bears a grudge against another devotee cannot be said to be true to his Master Whom he reveres.

A few of our Western readers have taken strong objection to our application of the word, barbarians, to some of the Western nations. We express our sorrow if their feelings have been injured by it. We hate neither any individual nor any nation. The word barbarians applies only to those Westerners, who feel no shame in ruthlessly exploiting, and mercilessly oppressing innocent countries like India and the native races of Africa and America. Can any decent Westerner even if he be an Englishman, defend or approve the horrible atrocities that are being perpetrated in the name of law and order, by the British authorities on Satyagrahis pledged to truth and non-violence?

The Meher Message aims at bringing about harmony between the East and the West. To say that we are anti-British is simply preposterous. We love the British just as much as we love Indians. We are as eager to see genuine friendship between England and India as to see India free and independent. India may or may not remain in the British Empire, but the welfare of not only India and England but of the whole world depends to a great extent on the friendship between these two countries. It shall be our constant endeavour to promote this friendship. Mahatma Gandhi is one of the greatest friends of England, and we support this Movement not because we are interested in politics but because we love peace and freedom.

Sanj Vartaman On Shri Meher Baba

The leading Anglo-Gujrati evening daily newspaper of Bombay, *Sanj Vartaman*, in its issue of 9th October, published an account from a correspondent, under the caption 'Meher Baba Towards Persia'. It says: 'Meher Baba, Who has become renowned by His philanthropy and by the establishment of the Meherashram at Arangaon, in the Ahmednagar District, has left Bombay, by the steamer Versowa, with a view to going to Persia. Hindus, Parsis, Mahometans and many persons of other communities believe in Him as a Sadguru. So on the occasion of His departure, in order to take the benefit of His *darshana*, a big crowd consisting of numberless people was present at the harbour. As He is extremely popular on account of His cheerful disposition and kindness to all, tears came to the eyes of many by the thought of separation from Him. Meher Baba blessing all, consoled them by saying that He would return in a short time Mr. Mazharul Haque (who was the president of the All India Muslim League 1915) and other leaders have praised the Meherashram Institute, expressing a high opinion about it. The teachings of Meher Baba have spread not only in India, but also in Germany, Russia, America and other countries. Even in these foreign countries He has many admirers and followers."

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of *Meher Message* vol 2, no. 7

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undergoes	undergoes	13	2	8
unrhythmical	unrhymical	19	3	5
Sipritual	Spiritual	20	6	1
objets	objects	22	3	3
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resoner	reasoner	28	1	4
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Savation's	Salva- tion's	34	2	14
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