

THE MEHER MESSAGE

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ARANGAON AHMEDNAGAR

Proprietor and Editor.—Kaikhushru Jamshedji Dastur

M.A., LL.B.

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THE
MEHER MESSAGE

Vol. III]

February, 1931

[No. 2

SAYINGS OF HIS HOLINESS SADGURU
MEHER BABA

(126) Just as even a random thought can manifest force in the shape of a bodily action, meditation or deep and properly organized thinking produces a force of its own which is very useful to the spiritual aspirant. The manifestation of such force produced through deep and methodical thinking may not become evident immediately or in a short time in every case, but meditation is bound to bear fruit in the long run,

(127) It is unnecessary to lay down hard and fast rules regarding the posture in meditation. Any sitting posture, which one finds most convenient, should be adopted, But once it is adopted, one must stick to it and sit in the same way daily.

(128) There is no length of time that can be called too long for meditation, and every hour of the night and the day is suited for meditation; but the best period for meditation is the early hours of the morning, 4 to 7 a.m.

(129) The grace of a God-realized Master works wonders, but one must so to say extort this grace from him.

(130.) It is only when you attain to that particular state, or rise above the mental sphere, that you can realize the nothingness of the gross world. Those who say that God is real and the world is also real are ignorant. It is because they have very hazy notions about the divine realm that they say that the world is real.

(To be continued)

SPIRITUAL SERIAL

ON

GOD-REALIZATION

(The Practical Side of Self-Realization)

(By Shri Meher Baba)

(Continued from the April 1930 number)

GLOSSARY

Tyaga = Sanyas = Tark = Renunciation.

Chit Suddhi = Khooloose Qulb = Mind purity,

Vairagya = Vahshat = Mixture of dislike and disgust.

V

Dnyana Yoga

Like Bhakti Yoga Dnyana Yoga has also three stages, though the three stages of either cannot be divided into separate compartments. But whereas renunciation is necessary in the third or last stage of Bhakti Yoga it is essential in the very beginning of Dnyana Yoga, because Dnyana Yoga has a principal connection with *Chit Suddhi* or the purity of mind which is closely connected with and is the outcome of renunciation. Indeed it can safely be asserted that renunciation is the very basis of Dnyana Yoga. And, therefore, before dealing with the three stages and aspects of Dnyana Yoga I should, in this article, explain the true significance of renunciation.

Renunciation or Tyaga invariably follows Vairagya or disgust with the world. In fact there can be no Tyaga without Vairagya, except in exceptional cases, and this Vairagya being the forerunner and the root cause of renunciation, we shall discuss few of the many kinds of Vairagya.

First kind : Shallow Vairagya :

This is as easy to get as it is shallow. The mere sight of a passing funeral procession is likely to cause in many a man disgust with the life he leads, or some unexpected calamity may turn hundreds of people to think about things other than worldly, as well as make some pause and ponder over the question of giving up all that is shallow and get hold of something substantial and reliable. But all this is just a momentary spell of the shallow kind of Vairagya, and its influence will pass away sooner than a cloud covering the sun.

Second kind : Temporary Vairagya :

This may last for a few hours or at the most a few days. It may arise, on the one hand, from purely worldly affairs, such as a quarrel amongst friends or the members of a family, a sudden financial loss in business or gambling, or the passing away of a near and dear one, without any idea about God and a search for God. On the other hand it may arise from hearing a good argument in favour of the substantiality of the Spirit or reading a convincing argument upon the frailty of the world and its affairs, or finding the truth about God proved in a drama or a film. Both these types of Vairagya, with or without any idea about spirituality, are temporary. Both these Vairagyas may turn into actual Tyaga and one may really leave all and try to get out somewhere out of the din of the world. But he or she is sure to come back to the original position. This

immature Vairagya is of no use at all in the realm of divinity. This reminds me of an Irani youth who, some years ago, came to me, saying that he felt like retiring from worldly affairs in search of the Substantial. I liked the idea and encouraged him to put it into practice. The man one evening actually left home and went to a solitary spot near the Parbati Temple at Poona. He remained there for some hours but when at night-fall he heard the foxes yelping, he felt so alarmed that he took to his heels as if his life was in danger, and did not stop even for breath until he went back into his house, perhaps never to venture out on the quest of the 'Unknown' again. I know another such amusing but true case of a man who once had the second type of temporary Vairagya. This man felt himself so very impressed about this passing show of the world at the end of a drama, entitled "Bhagirath", that he went straight to a Sadhu at Kurla (Bombay), instead of going home to his wife and children, and there surrendered himself to the Sadhu. The latter accepted him and as one of the first conditions of discipleship got the poor man's hair shaved completely and then ordered him to sit in the open until called for. So far as the shaving was concerned, his Vairagya-Tyaga remained unshaken, but when on the following day the sun began to warm the unprotected crown of his head, his enthusiasm for spirituality began to dampen. By noon the climax was reached. Far from any Vairagya being left in him, the man actually felt repentance for rushing into renunciation so very suddenly. To his discomfiture, his wife, who had been searching for him, happened to appear on the spot just

then, and forced him to retreat with her tongue and slippers.

Third kind : Serious Vairagya :

Through unfavourable circumstances in life, like repeated failures in business or keen disappointments in home or society, one may get serious Vairagya that may lead to a permanent or prolonged renunciation and one may begin begging and borrowing for one's requirements from others. But such Vairagya-Tyaga, far from having any spiritual value, is nothing but the manifestation of rank cowardice. On the other hand, he who gets a similar serious fit of Vairagya and a feeling of being fed up with this ever changing ephemeral world for no particular reason in view, not even with any ideas about God and the spiritual Path, but also without being forced out by circumstances as mentioned above, and if he avoids begging and borrowing, he is sure to stumble upon the Path sooner or later. However, such serious but at the same time perfectly voluntary Vairagya is the outcome of very good sanskaras gathered together in the previous lives. Sant Tukaram, the great Sadguru, did get this serious kind of voluntary Vairagya before he became perfect. Tukaram was by profession a Baniya but he was also a Darya.* He was not prince like Buddha, but all the same he was a king by heart. Had he not been so generous and magnanimous, his would have been a happy life from the worldly point of view. But he was naturally inclined towards giving and giving whatever he could to others—so much so that a quarrel at home with his wife was not a rare occasion. Under the circumstances it is not strange

* Baniya literally means a grocer as well as denotes a particular caste among the Hindus.

Darya literally means ocean in Urdu, though it is also used as Darya-Dil or the magnanimous heart.

that a serious Vairagya of the spiritual type, that is, not as a result of worldly unhappiness or troubles, was engendered in him. This serious Vairagya soon turned into *pacca* Vairagya of the fourth kind (with which I shall deal in the next article), leading to the love for God that ultimately made him one with Him, or to be more correct, made him God himself, with the constant complete non-changing eternal consciousness that He was that. And now there are millions who revere His august name.

(*To be continued*)

SPIRITUAL SERIAL

ON

INNER LIFE

(The Mystical Side of Self-realization)

(*By Shri Meher Baba*)

(*Continued from the July 1930 number*)

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

VIII

THE DIFFERENCE BETWEEN FANA AND BAKA

The first mystical journey beginning with Gnosis (Tarikat) and ending in complete annihilation of the lower self has been fully explained in the foregoing chapters and so we shall presently turn to Baka. But a little more explanation on the difference between Fana and Baka is necessary, because the difference is so very slight, so very minute, and so irrecognizable, besides being noteworthy, that it cannot be easily grasped through intellect alone. Sufis have had great discussions over the point—discussions which seems to laymen to be merely skill in distinguishing and dividing a hair 'twixt south and south-west side. One must bear it in mind that both Fana and Baka states are attained on the seventh cosmic plane. Strictly speaking, the seventh plane, which is the goal of all life, and wherein true Divinity is manifested, and wherein Self after getting rid of its false egoism reveals and realizes itself and eternally enjoys its own Infinity, is not a plane at all, but is endless eternal Existence. Fana means entering Godhood, while Baka means asserting Godhood. In Fana as we said before, the Self becomes completely devoid of the sanskaras, the ego and the mind, and is unconscious of the universe. It is true that in the first original unconscious state and in the sound sleep state, too, the Self was and is unconscious of the universe. But from the following explanation the difference between the Fana and the two above mentioned states and also the difference between Fana and Baka will become more clear. In the first original state, the Self was conscious neither of the universe nor of itself; and then nothing existed

for it, except its own self. In the sound sleep state, too, it is unconscious of the universe and of itself, but the universe and body exist for it, owing to the evolutionary process that it has undergone. In the state of Fana there is no consciousness of the universe or of the Self, but still the consciousness of the original and also of the sound sleep state does not exist in Fana, for in it the divine infinite consciousness exists without the Self being able to make use of it (which it does in Baka). In other words in Fana the Self is superconscious and yet is unable to assert and enjoy the superconsciousness. So it comes to this that whereas in the state of Fana the Self remains the "conscious nothingness" or the conscious consciousness which is not made use of; in the state of Baka, the Self enjoys and realizes its superconsciousness eternally. In the first original state the Self was completely unconscious and so devoid of ego. Then simultaneously with the gaining of the consciousness the ego appears, but it is false, limited and finite, owing to the evolution it undergoes and the sanskaras it contracts as a consequence. But when the Self undertakes the mystical journey (Gnosis) and passes through one plane after another, it gradually gets rid of the sanskaras, and finally in the state of Fana (seventh plane), it completely loses its ego, though it retains its consciousness fully. In Baka appears the ego again, but now it is real, unlimited and infinite, because now it can realize the consciousness free from the binding of the sanskaras, desires, and attachment to the universe.

To Sum up:

Original state = Unconsciousness of the universe and of the Self, universe and body not existing.

Sound sleep state = Unconsciousness of the universe and of the Self, though universe and body exist.

Fana = Unconsciousness of the universe and of the Self, but superconsciousness exists, which cannot be made use of.

Baka = Unconsciousness of the universe, but consciousness of the Self, which is realized eternally.

Kutubiat = Consciousness of the Self and of the universe.

In the first original state no 'I' (with unconsciousness) exists. In the human state, false finite 'I' (with consciousness) exists. In Fana no 'I' (with consciousness), exists. In Baka real infinite 'I' (with consciousness) exists. In Fana the false 'I' with its finitude gets drowned in the ocean of Infinity to reveal transformed as real 'I' in Baka. Fana and Baka both lie in the same ocean of Infinity and Baka must inevitably follow Fana.

(*To be continued*)

SHRI MEHER BABA

If we mistake not, it is Mr. H. G. Wells, who has somewhere observed that the origin of all loves and hates is indefinite. This remark is only partly true. The origin of loves may or may not be definite. Love may be broadly divided into two classes, viz. the love of "falling in" and the love of "rising in." When a man falls in love, he may or may not know its origin definitely.

There are many who have fallen in love with Shri Meher Baba, whose thirty-seventh birthday will be celebrated by his numberless devotees on the seventeenth day of this month, and there are not a few who have risen in love with Him.

It is well-known that the Master's personality is surcharged with magnetism. When one is attracted to Him more by His personality than by any other factor, one may be said to fall in love with Him; but when one is drawn to Him by His philosophy and spirituality rather than by His personality and miracles, and when one longs to tread the path the goal of which He has already reached, one may be said to rise in love with Him. The former love sometimes turns into the latter, and it should turn if it is to endure.

Shri Meher Baba wishes that His devotees should rise rather than merely fall in love with Him. He who rises in love with Him becomes devoted to Him, and carries out some, if not all, of His teachings to the

best of his capacity. There are thousands who accept Him as a Master, but there are not even scores who actually follow Him. Merely singing praises of Him and reading His sayings and articles in *The Meher Message* are not enough. Actions must correspond with faith and words. Has not the Master said: "Just as mere description of a medicine will not cure you of any disease, so mere hearing about saints will not make you saintly. Just as you have to take the medicine in order to be cured, so you must practise all the necessary virtues in order to be saintly"? Love transmutes wickedness into goodness. He who says that he loves Shri Meher Baba but does not love ordinary human beings is either a hypocrite or ignorant of his own feelings towards the Master. Loving the Master necessarily involves following His teachings, one of the fundamental of which is love. Some of the Master's teachings are highly philosophical and metaphysical, but His teaching of love is simple, can be understood by all, and can be put into practice by all. To be on fire with divine love is not a common gift, but to cultivate and be imbued with human love is comparatively easy.

In the time of Lord Buddha, there were five Brahmins who oft used to discuss among one another about God. As they could not agree with one another, they at last called upon the Buddha and requested Him to settle their dispute. Each of them stated his viewpoint, mostly taken from books, frankly and fearlessly, contradicting the others, He listened calmly to all of them, and then asked each of them: "Does any favourite book of yours say that God becomes angry, that he ever injures any one, that He is impure?" Everyone of them replied, "No, Maharaj; they all

teach that God is pure and good." "Then, my friends, why do you not become pure and good first, that you may know what God is?" Like Buddha, Shri Meher Baba gives advice in similar words to those who indulge in vain discussions about God. Many come to Him and request Him to give them enlightenment. But few or none are ready to pay the price of the enlightenment. One day, in February of the last year, an aged Brahmin gentleman called upon Him, and after paying his homage to His Holiness, said, "Maharaj, I have wandered much, have visited all the sacred places, have come in contact with many Sadhus, done much *tapas*, but have gained nothing. I long for the sight of God. I shall be satisfied if I merely have a glimpse of Him. If you are a real Sadguru, let me have one glimpse." Thereupon the Master remarked that He would not merely let him have a glimpse but enable him to see God at all times and in all places, but on one condition, and then asked him, "Will you fulfil that condition? It is easy." On being asked what it was, the Master replied, "The condition is that you should stay with me for six months and do as I tell you. I shall then grant you far more than what you want. You merely want the silver of the glimpse of God, but I shall give you the gold of the constant sight of God." But though he had wandered much in search of a Guru, and claimed to have a longing for God, and though he was shortly to have one foot in his grave, he expressed his inability to fulfil the condition and thus pay the price.

There should be a limit to the reliance upon the Master. Why should one expect the Master to make one Perfect, when one does not carry out His simple fundamental teachings? It is quite true that to the average man little enlightenment is possible without

the grace of Guru, but it is equally true that to the average man little grace of the Guru is possible, without putting into practice the Guru's teachings and orders. With his dying breath the Buddha is said to have advised those around Him, "None can help you; help yourself: work out your own salvation." This advice is certainly applicable to those who cannot submit to any Master but it cannot be brushed aside even by those who have surrendered to a Master. The Master may effect the salvation of His devotees, but the devotees must win the grace of the Master by self help.

Let us not be misunderstood. We do not wish to discourage anybody. We do not mean to say that only the good and pure should come and remain in contact with the Master, and all those who cannot obey Him or carry out His teachings should sever their connection with him. The Master Himself has said, "No matter however vicious qualities one may be possessed of, one should neither hesitate to come nor feel any shame in coming before Me. I am for all. The wicked have as much right to approach Me as the virtuous. Indeed, my main business is to improve the vicious." Yes, the wicked have as much right to draw near Him as the virtuous. But the wicked must try to improve, must pray to Him for the strength to give up their vicious qualities.

A saint should not necessarily be judged by his devotees. The devotees may be both good and bad. Every saint allows the most wicked people to surround him, to live with him, hoping that they would improve by his life. Shri Meher Baba's devotees and disciples belong to all classes and creeds; many are good, a few are bad; some are very intelligent, a few are very foolish. As a rose gives off fragrance, so Shri Meher

Baba radiates love. He is the embodiment of love, though He has sometimes to play the role of a strict disciplinarian. If we were asked what the secret of His life is, we should reply in one word, and that is love. He reminds us of Lao-Tze's description of the heart of a holy man: "The holy man possesses not a fixed heart. The hundred families' heart he makes his heart. He universalizes his heart and the hundred families fix upon him their eyes and ears. The holy man treats them all as his children."

Revealing His identity in the battlefield of Kurukshetra, Shri Krishna said to Arjuna: "Whenever religion is abused and irreligion prevails, I manifest Myself. To protect the righteous, to put down the wicked, and to establish religion again, I take birth in this world from age to age." The history of mankind clearly shows that the Lord has been true to this promise. The condition of the world at present is exceptionally bad, and so it is not fantastic to expect the manifestation of a Messiah, who will give rise to a remarkable spiritual outpouring. The candidates for the Messiahship are no doubt many, and so many a person, getting confused and becoming impatient, considers every candidate to be a hypocrite. The disciples of Shri Meher Baba are almost sure that the Prophet of the forthcoming Spiritual Era or Avataric Period will be no other than their Master. Those who are convinced that Shri Meher Baba will play the role of the Avatar, should prepare the world for His manifestation. We have little doubt about this, and so in our humble way we are rendering what service we can in this matter. Whether we have been rash or imprudent in this matter, future alone will tell. In the meantime we shall go on hoping and working, and performing what we consider to be our duty.

Avatar or no Avatar, Messiah or no Messiah, Shri Meher Baba is certainly one of the greatest of living Masters, if not the greatest. We have no doubt as to His spiritual attainments. He has given proofs to his devotees of His superhuman powers. The aspirants who come in contact with Him know that He radiates spirituality, even as the sun radiates light. Not a few who came to mock at Him have remained to pray. The mystic beauty of His life cannot be too much appreciated. Mahatma Gandhi is said to represent the soul of India. Our readers know that we have very great respect for the Mahatma, and so without depreciating him we should say that Shri Meher Baba and other Masters represent the soul of India better than Mahatma Gandhi and his colleagues. India stands for the supremacy of the soul more than for anything else, and of the spiritual India, Shri Meher Baba is one of the greatest of symbols.

THE AWAKENING OF ISLAM

It is never so dark as before the dawn. It seemed immediately after the great War was over that the imperialism of certain western powers was to be the knell of the very existence of Islam as a political power. But the Turks under their wonderful hero, Gazi Kemal Pasha, came to the rescue of Islam, and vigorously blighted the hopes and ambitions of the British imperialists and French chauvinists. Turkey is no longer the Sick Man of Europe. On the contrary she is throbbing with new life, so much so that her name is pronounced by the Muslims with pride and by her Christian enemies with envy mingled with admiration. Under the masterful guidance of Reza Shah Pahlevi the Persians seem to have almost metamorphosed their country. True, some of the high posts in Persia are still filled by foreign experts, but their assistance will be dispensed with in no distant future. In an interview which His Majesty was pleased to grant to Rosita Forbes, Reza Shah is reported to have said, "Persia must learn to do without foreigners. I hope that in five or six years it will be unnecessary to employ any but Persian officials. By then we should be able to dispense with all the Europeans in our public departments. Persia. must learn to run her own affairs. Remember, she has inherited considerable experience, for she once ruled an empire." Afghanistan can scarcely be said to be lagging behind other Moslem countries.

King Nadir Shah is neither a reactionary nor a tool of the fanatical Ulema. He is a good social reformer—a better one than his predecessor, for while he has the zeal of Amanullah, he has not the latter's rashness and so exercises his discrimination thoughtfully. Indeed Afghanistan bids fair to be as progressive as Persia. The Mahometans of India are not less astir with aspirations than their co-religionists of other countries. They no longer fight shy of all Western cultures and no longer insist on sticking to outworn customs and conventions. Their leaders have realized the cost of illiteracy and *purdah*, and so they are now busy spreading the blessings of education in their community, and rousing their women from the stupor caused by the *purdah*. It is noteworthy that at the second sitting of the 42nd All-India Muslim Conference, held in Benares, on 29th December, the resolution, moved by Miss A. Faize, that, in view of the present appalling illiteracy prevailing among Muslim women, "there is a need for a central institution at Delhi" to offer the necessary facilities for education, was passed unanimously. Arabia caused a great deal of anxiety, when Sultan Abdul Aziz Saud became her master, to the Muslims of progressive ideas and to the well-wishers of Islam. Wahhabism no doubt has its good points, but it has many serious defects too. It is more theological than religious, and more bigoted than simple. Ibn Abdul Wahhab was justified in his vigorous campaign against the usurers and oppressors of his co-religionists and against the hypocritical Ulema. But he did not make good use of his energy and time, when he fought against the decree of the *mufti* releasing tobacco-smoking and coffee-drinking from the anathema, and tried to include music and jewels in the prohibited *bida*, His tirade against

veneration of saints cannot be too much condemned. His proscription of all speculative explanation in jurisprudence, and his insistence on adhering to the literal sense of the Koran only serve to show his narrow-mindedness.

Though an admirer of Wahhab, Ibn Saud has fortunately steered clear of the bad points of his creed, and has dispelled the anxiety of the liberal-minded Mahometans and well-wishers of Islam. He has proved himself to be an astute statesman and a broad-minded Wahhab. He has brought the whole of Arabia under his sway. He has been turning barren deserts into fertile gardens and has given a fillip to languishing industries. He has not hesitated to introduce railways, motor cars and aeroplanes in his country. In the beginning of this year he signed a contract made with a British company to establish fifteen wireless stations in the principal centres of Arabia, in order that he may keep himself in constant touch with his two capitals, Mecca and Riyadh, during his journeys into the desert. His has been called a militant state, but nonetheless he has established amicable relations with his neighbours and with the British. In his address to the Indian Ulema who visited him in 1925, he made it clear that he was not a bigot and would not persecute Sunnis. Arabs in particular and Muslims in general may well be proud of Sultan Ibn Saud.

There are two principal characteristics of the awakening of Islam. One of them is deep distrust of the Western powers. This distrust may be considered deplorable by all peace-loving men, but who can say that it is groundless and unjustifiable? Have not the Western powers harassed and plundered the Muslim states? It was the 'Allies' who drove Turkey to take

the side of Germany during the Great War, and yet they tried their utmost to take mean revenge upon her—throwing overboard the promises given by the British statesmen to the Indian Muslims. In his "Turkey Faces West," Prof. Halide Edib Hanoum, the chief spokesman for Turkey in the West, points out that had the 'Allies' consented to modify "the supreme symbol of Turkish humiliation"—the capitulations—in 1914, when Turkey was neutral, there is no doubt that "twenty Enver Pashas would not have sufficed to drive Turkey into the general lunacy of war." And yet the 'Allied' tried to drink her life-blood on the completion of the War, and abetted the Greeks in their crime of landing at Smyrna and of perpetrating atrocities too horrible to mention. Moreover how is it that the promised Arab kingdom from Damascus to the Hedjaz has not come into being? Was it not shameful to divide Syria and Palestine between France and England? The Balfour declaration was favourable to the Jews, but is it not monstrously unjust to the Arabs, to whom Palestine is as holy as to the Jews? And the Muslims will not easily forget the way in which France and Spain suppressed their co-religionists' rebellion under the leadership of Abdel-Krim, These and other causes, too numerous to mention here, drive the Muslims the world over to distrust the West. Raza Shah Pahlevi gave expression to this distrust, when he said to Rosita Forbes: "The two greatest evils from which a country can suffer are foreign control and communism, but, if Persia had to choose between the two, I should be the first to put myself at the head of a communist army. Unless England and France give up their imperialistic policy and render justice to the Muslim states, distrust will not be dis-

pelled. Let us hope and pray that better counsels may prevail, and there may be genuine peace and friendship between the Muslim countries and the Western powers.

The other characteristic of the awakening of Islam is progressiveness. Islam is not conservative and reactionary. It is a mistake to say that Islam has awakened, simply because the wave of Westernism has swept over it. Westernism is after all one of the factors which have contributed to its awakening. Considering its past traditions it is but in the nature of things that Islam should have now awakened. Nations like individuals have their ups and downs. Unlike many Christian countries, the Muslim countries were, a few centuries ago, in the heyday of civilization. The contribution which Islam has made to the progress and civilization of the world cannot be too much appreciated. The all-round progress which Islamic countries are now making, far from being alien, is natural to Islam. In some respects Islam is imitating the means and methods of the West, and this imitation gives cause for anxiety. Imitation has its dangers, but the complete eschewal of Western civilization has still greater dangers. The imitation is justifiable, in so far as it tends to preserve the integrity of Moslem states and bring about the consolidation of Islam. It seems to us that Turkey under Kemal Pasha has crossed the boundary of discretion, but let us hope that the recent revolt by the orthodox will serve the purpose of teaching her the lesson of sobriety. In the zeal for material advancement, religion must not be lost sight of. Woe to Islam if it gives a wide berth to religion and ridicules the healthy cry of the glory of Allah. Islam means peace which cannot be brought about without religion. Every Moslem country must

consider the interests of other Moslem countries as dear as its own. If Islam is to exert its proper influence, its solidarity must be brought about, and it is as clear as daylight that it cannot be brought about without the unifying influence of religion. Neither nationalism nor materialism should be allowed to impair the religious unity of Islam.

On the seventeenth day of this month falls the

THIRTY~SEVENTH BIRTHDAY

of

the great spiritual Master of thousands of persons,

SHRI MEHER BABA.

May this birthday prove to be of joyful significance not only to His Holiness, not only to His devotees, but to the whole world! Our *Gurubandhus* will pray with us:

Thou art the Captain of Life's sea
Make us from vanities quite free!
Calmly guiding
Gently bidding
Steer us to the port of Divine Treasury!

The Editor.

ROAD-MAKING

(*By Jamshed N. R. Mehta, the Lord Mayor of Karachi*)

The other day a friend asked me what was love? I answered it was only the art of road-making.

Generally love offered to a particular person with the object of getting and giving creates in the long run more misery than happiness. When loving a person, we ought to have the definite object of making a deep cut, a tunnel or a passage, in the heart of the person whom we love, so that many more can enter through that passage and worship God in that person's temple. The deeper and broader the passage we make, the more can enter there and be made happy. If love is poured out to some one with that object, love's mission is truly fulfilled.

As lovers we have to act like road-engineers. A road-engineer, according to his efficiency, according to his knowledge, and according to his sense or duty and attachment to his work, can make a road, good, bad or indifferent. It is his duty to select good materials for making roads. He has to use road-metal of as even a size as possible. He has to make provision for clean water, he has to procure sweet sand, and in the selection of all these materials for road-making he has to be very careful. He has then to apply implements for road-making and there also he has to be careful to select good implements, good materials, efficient assistants and labourers, all are necessary for the making of a good road.

A person needs to have good materials, pure thoughts and clean behaviour, if he has to make a clear passage to the temple of the person whom he loves. Wisdom to control as an engine, concentrated thought as even stone-metal, sacred desire as sweet sand, pure emotion as matter, cordial relations with family members or friends as assistants and labourers are necessary for making a good road, a clever broad passage to the temple of the beloved. When the road is well made with such materials, implements and labour, many are attracted to travel on that road, to go to the temple. The road-engineer watches with satisfaction and happiness how in the passage that he has made and how on the road that he has built, so many more are able to travel with comfort, with ease, and are attracted to the temple. The temple is visible to many if the road is smooth, well-made and comfortable. Every one beholds the temple from a distance and seeing that the road is so smooth, feels inclined to travel on that road to go to the temple. That is the ultimate and the greatest happiness to the one who loves.

If one loves with that object, so that more may love the beloved one and that the beloved one may love more, and if one feels happiness in watching that growing circle of love, it is true love.

When a person loves with this view and with this object, with a definite programme for making a road to the temple of the beloved's heart, he finds that the Master of his temple begins to direct him how to make roads. The Master comes out with His pleasant smile; He watches the struggles of the road-engineer in his work of road-making, gives blessings to the road-maker and the road-mender, points out to him where the flaws have been, where and what have been his

mistakes, where he has not been able to procure good metal, and constantly guides him in his efforts to make a perfect road. And as the Master watches a good road being made and more people coming in the temple of love, He pours out His sweetness, His love, His blessings. The road-engineer becomes filled with happiness, and he humbly bows down in ecstasy and with reference to Him who is the Lord of Love and Wisdom.

The time comes when the road-engineer is promoted to a higher duty of an engineer in the office of the Lord, nearer to Him, from where he watches, from where he guides and from where he calculates. He becomes a distant Star to guide and to protect; he does not come into touch with his men, his labourers and the implements; physically he is not required to meet others employed in the road-making or those who pass on the roads to the temple. In his more important work and responsible duties, in the service of the Master of the Temple, he is cut off from individual touch but he remains a distant star in fullness of glory as a protector and as a guide more full of love for each. His connections with his group of friends and workers never cease. These continue in more ethereal and finer forms. Sad as it may be to part with the promoted road-engineer who has to leave the individual for more responsible duties, this separation has to be borne with wisdom and gratitude.

That is the way for all. He, the promoted road-engineer, watches quietly from the window of his high office-building the many roads that he has made in the past and the thousands who pass on those roads to the central temple feel a constant bliss, and with that bliss he goes onward firmly watching, guiding and directing others who in turn have become the road-engineers. Thus his mission of love is fulfilled.

This is the Path to unlimited Glory through Love which is destined for every child of God.

MIND

ITS MYSTERIES AND CONTROL

By Dr. Swami Sivananda (Swarg Ashram, Rishikesh)

X

253. In sleep the mind is in a subtle state. The *Vrittis* also have assumed a subtle state. But in Adwaita (Vedantic) *Nishta* there is no mind; there is no universe. The world sinks down in Brahman (*Prapanchopasamam*). (Vide Mandukya Upanishad II Mantra 1).

254. In *Yogic Samadhi*, *Dhyeya* remains. *Dhyeya* means the object of meditation. In Vedantic Samadhi *Keval asti* remains (existence alone).

255. Language is different but thought is one. Mental image is same in all. Sound has got four forms. *Para*, *Pasyanti*, *Madhyama* and *Vaikhari*. *Vaikhari* is the ordinary speech. It differs in different countries. But *Para*, *Pasyanti* and *Madhyama* are one and the same. *Para* is undifferentiated sound that lies dormant in Brahman. The language of the *Devatas*, the language in the mental plane, is one. It is *Madhyama*. The rotatory vibration of the causal body (seed body) or *Karan Sarir* is *Pasyanti*. That is your real name. When you operate through your *Karan Sarir*, when you clairvoyantly see through the eye of your *Karana Sarir* (*Lower Prakamya* or *Lower Divya Drishti*), you will hear the *Pasyanti* sound, your real name.

256. From *dissatisfaction* (with the sense objects and worldly sense enjoyments) comes *aspiration*. From aspiration comes abstraction. From abstraction comes concentration of mind. From concentration comes meditation or contemplation. From contemplation comes *Samadhi* or Self-Realization. Without dissatisfaction or Vairag nothing is possible.

257. A Raja Yogi concentrates on the *Tirukuta* (Ajna Chakra, the space between the two eye-brows) which is the seat of the mind in the waking state. You can easily control the mind, if you concentrate on this region. Light is seen during concentration in this region very quickly, even in a day's practice, by some persons. He who wants to meditate on *Virat* and he who wants to help the world should select this region for concentration. A *Bhakta* or devotee should concentrate on the heart, the seat of emotion and feeling. He who concentrates on the heart gets a great deal of *Ananda*. He who wants to get something for himself should concentrate on the heart.

For Nirguna Meditation, you should concentrate either on Tirukuta or top of the head. Even a Vedantin meditates on the heart.

258. Just as the physical body is composed of solid, liquid and gaseous matter, so also the mind is made up of subtle matter of various grades of density with different rates of vibration. A Raja Yogi penetrates through different layers of mind by intense *Sadhana*,

259. *Vrittis* or modifications in the mind are the effect of Avidya. When Avidya is destroyed by *Jnana*, vrittis get absorbed in Brahman (*Laya*), just as water thrown in a heated pan is absorbed in the pan.

260. A sudden stroke of mystic illumination puts an end to all empirical existence altogether, and the very idea or remembrance of such a thing as this world or the narrow individuality of the spirit in this world absolutely leaves the self.

261. The seat of Avidya (ignorance) is in the mind of man. The explanation of the empirical concept must be sought in the nature of our cognitive faculty. Sree Sankara explains Avidya in this way. It is Naisargik, it is innate in our mental faculty. It is *mithya jnana nimitta*, based on wrong knowledge; and knowledge is a function of the mind. It is *nitya pratyaya rupa*, it consists in the form of a wrong conception. "All Jivas—human entities—which are really nonexistent, are (with all concomitant appearance of birth, death, etc.) mere results of the objectivising tendency of the mind and nothing else." The whole experience i.e. duality, made up of perceiver and perceived, is pure imagination. There is no Avidya apart from the mind. On the destruction of the mind all is destroyed. The activity of the mind is the cause of all appearance.

262. Avidya works through *upadhis* (attributes, limiting adjuncts). All the special apparatus required by Avidya constitute the upadhis of the soul. Mind is an upadhi, Buddhi is an upadhi, and Ahamkara is an upadhi.

263. Even this world does not disappear as absolutely as is supposed in Jivan-mukti state. Empirical world, in fact, ceases to exist. But this does not mean annihilation. It merely means that existence changes its form and colour as it were for the Absolute. It is empirical existence and not all existence which vanishes. Existence, Reality, remains but its limited

forms vanish. Externality has to go, spatial and temporal views of things must go, causal determination of one thing by another must go, manyness as well as oneness must go. This is inevitable. But the universe with all its reality will not go even for the liberated soul. It will merely change its form, meaning and significance. Nothing will disappear except a false view, a limited horizon, erroneous idea, and a circumscribed vision. Fact, Reality, Existence, however, will remain as fundamental as ever. But the view-point will change.

264. Thinkers are very few in this world. Most of us do not know what right thinking is. Thinking is shallow in the vast majority. Deep thinking needs intense *sadhana* (practice). It takes innumerable births for the proper evolution of the mind. Then only it can think deeply and properly. Vedantic *sadhana* (*manana*, reflection) demands a sharp intellect. Hard thinking, persistent thinking, clear thinking, thinking to the roots of all problems, to the very fundamentals of all situations, to the very presuppositions of all thought and being is the very essence of Vedantic *sadhana*. You will have to abandon an old idea, however strong and ingrained it may be, when you get a new, elevating idea in its stead. If you have no chance to face the results of your thinking, to swallow the conclusions of your thinking, whatever they may mean to you personally, you should never take the trouble to philosophise, Take up to devotion. Independent and original thinking is resorted to by Vedantins.

265. A complete detachment from the outward things, the manifold of sense, together with a capacity for metaphysical abstraction and concentration on in-

ward things are demanded from a spiritual aspirant or an earnest seeker after truth.

266. The *voice* of the pure spirit cannot be heard till all superficial organs cease to speak.

267. Calmness of mind is a direct means to the realization of Brahman (or Self).

268. You can meditate only when your mind is beyond anxieties.

269. An untrained mind can either see or hear at a time, but a perfected mind can see and hear at the same time. It can be linked to several organs, to one or to none. It can be manipulated in any way the Yogi likes. It can do eight things at a time: this is *Ashtavadhana*. It can do ten things also at a time: this is *Dashavadhana*.

270. In Swarga or Heaven all the earthly experiences of the mind are sorted and analysed. The essence is taken. The Jiva is born again in the physical universe with a new frame and bent of mind according to the nature of the essence extracted in the mental plane.

271. Fleishy eye is only an external instrument (Karana) for perception. It is not an organ of vision. The organ of vision is a centre situated in the brain. So is the case with all senses. Mind is connected with the Indriya, the Indriya with the corresponding centre in brain, and the centre with the physical eye, the physical eye with the external object. The mind presents the sensation to Buddhi, takes it to the Purusha (which is pure spirit, which is immaterial). Now real perception takes place. Purusha gives order back to the motor centres (Karma Indriyas, organs of action) for execution. This is the theory of perception according to Sankhya Philosophy.

272. Mind has got a reflexive power of looking up into its own depths. A Raja Yogi develops this power. Introspection helps to cultivate this Yogic faculty. Enter into silence now from to-day in a dark, quiet room. Watch the mind carefully. Be patient. Do not identify yourself with the mind. Be a *Sakshi* or silent witness. Separate your self. You can directly perceive the various mental states.

273. A Raja Yogi who wants to control the mind must avoid the two extremes, luxury and severe tamasic *tapas*. Too much fasting brings about extreme weakness. You cannot do any sadhana, You cannot think. You cannot ratiocinate. Take any food that agrees with you. Do not make much fuss about it. Any food that is readily available and that agrees with your mind and body is *sattwic*,

274. *Dharana* is fixing the mind on an external object or an internal *chakra* or one abstract idea as 'Aham Brahma Asmi.'

"*Desabhandhas chittasya dharana* "

Patanjali Yoga Sutras Chap. III-I

275. There is an intimate connection between the mind and the five tattwas. When Agni tattwa flows through the nostril, mind is much agitated and meditation is interrupted. During the flow of *Akasa tattwa* meditation is very favourable, Those who have knowledge of the flow of five tattwas in nostrils can rapidly advance in meditation. A knowledge of '*Swara Sadhana*' or '*Svarodhya*' as it is popularly termed is necessary for those who take up to meditation.

276. When *Sushumna nadi* is working, i.e. when the breath flows through both nostrils, meditation goes on with ease and joy. The mind is calm (*Prasanta*)

state). There is increase of sattwa guna when Sushumna is operating. Sit for meditation the moment Sushumna begins to flow.

277. Considerable changes take place in the mind, brain and nervous system by the practice of meditation. New nerve currents, new vibrations, new avenues, new grooves, new cells, new channels are formed. The whole mind and nervous system are remodelled. You will develop a new heart, a new mind, new sensations, new feelings, new mode of thinking and acting and a new view of the universe (as God in manifestation).

(*To be continued*)

THE MYSTICS I HAVE MET

(By A. K. Abdulla (Ramjoo))

And they are many. Muslims and non-Muslims, aged and young, those whom thousands believe as saints and those whom even their neighbours do not know as such, men full of miracles and men either fumbling at the mere borderland of mysticism or just initiated in it. But all mystics can never be considered as perfect Masters, though every Kutub or Sadguru, the acme of divine perfection, can fairly be called a mystic in the true sense of this mysterious word. And as such it is but meet that I should begin with the Master Himself.

Auto-suggestion, hallucination and self-delusion are some of the many words that serve the sceptics well in running down mysticism and allied subjects, be it through lack of comprehension or mere ignorance of this divine science, as was done some nine years back by one of my esteemed friends, Dr. Castellino, the very first day that I began to put it into practice. It was the day following my surrender to the Master, as a result of which the first order given to me was to sever my connections with civic and political organizations within twenty-four hours. One of my resignations of the day was from an Association, for the establishment of which I was partly responsible. It proved to be too much for my colleague, who being a M.B., B.S. of the Bombay University, could not help looking upon my new departure in life with great misgivings. In spite of all my arguments, Dr. Castellino diagnosed my "case"

as "Overworked and suffering under a fit of temporary hallucination."

Just as in the West people would jump at being shot into the moon, so in the East many people are too ready to dive deep into the bottomless ocean of mysticism, at the first possible opportunity. But for all this tendency towards the subtleties of the spirit, there is a pyramid of prejudice between some Hindus and Muslims even in the matter of mysticism which is in fact far above all particular cults and creeds. Consequently though born a believer in mysticism, if one may say so, I was also a believer in so-called Muslim mysticism alone since my very childhood. As a boy romping about the hills of Lonavla I remember how even amidst my recreations I used to pause in front of any Hindu temple coming in my way to spit out against it the deep-rooted contempt I felt. However, later on, when the Khilafat and Punjab wrongs had cut me to the quick and fired my youthful imagination into a deep emotion, the spontaneous unity amongst the Hindus and Muslims made me substitute pity for contempt, and in spite of looking upon Gandhiji as an ideal and having respect for him almost amounting to reverence, I could not help feeling, "What a pity he is not a Mussulman," until I recognized Merwanseth as Hazrat Qibla Meher Baba.

I first saw the Master-Mystic, Merwanseth, whom one of my most intimate friends, Dr. Abdul Ghani used to refer to as his schoolmate, at Munshi Abdurrahim Sahib's place at Poona, at about the middle of the year 1921. And since then I not only heard Merwanseth's name frequently mentioned amongst all our friends. but noticed that it was begun to be held in

great esteem. However, the first prolonged company I enjoyed with the new 'friend' was once while we happened to travel together in a railway train between Bombay and Poona. So very simply and freely did he mix with us that I almost forgot his presence until my attention was drawn when he remarked, "Is that not very strange that, in spite of God being supposed to be equally just and merciful towards all, there are many people who are happy and many who are unhappy? Granted that this is due to individual good and bad actions on the part of persons concerned; but what about those who are either born princes or born paupers?"

Before one of us could find a suitable reply, Merwanseth remarked, "Perhaps it is like the rain. It rains over all places, but while pools hold the water for a long time, rocks soon get dried up: but we cannot blame the rain for this result, can we?"

"Certainly not," chimed in every one of us, approving the explanation and thinking that the unexpected serious turn given to the light discussions going on would stop at that.

"But then," continued Merwanseth, "why are there pools that hold water and the rocks that dry up soon, and who is responsible for creating this difference?"

With the same abruptness with which he started the topic, he brushed aside the subject without allowing anybody to ponder over it, saying, "Oh, leave the matter and let us talk about something else."

The following day when I had forgotten all about the journey, Mr. S. M. Usman, one of my best friends, who was also with us on the preceding day, rebuked me

mildly, saying: "I say you ought not to have stretched your legs and placed your feet with the boots on against Merwanseth's seat, in the train yesterday."

"And what harm was there in so doing?" I asked. "No harm," replied my friend, "but it was rather rude of you to do so."

And thus I came to know that besides esteem my friends had also begun to have reverence for Merwanseth, But it made no difference in my own attitude of disinterestedness towards him.

For the following few months, without information or invitation, and quite under unexpected circumstances I used to find myself present in Bombay on several occasions whenever any friends arranged a singing or a picnic party to be enjoyed in Merwanseth's company. On one of such occasions when I had come to Bombay to make purchases for a small cloth shop that I had at Lonavla, Merwanseth remarked, "It would be better if you make no purchases at all this time." Later on I found that the purchases proved a source of much trouble to me, though at the time I smiled at the unsolicited advice and thought I knew my business better.

In the course of time I myself began to feel some attraction towards Merwanseth and thereupon I made some off-hand yet deliberate attempts to see him. But whereas formerly I used to come across him without any intention to do so, now every time that I tried I failed to reach him, until the 23rd of January, 1922. On this day a picnic party was arranged at a place called Mandwa which is reached by boats from Bombay. For the first time I was directly invited to join it by my friend, Usman, who almost forced me to run down to Bombay with him for the purpose. With this meeting,

the feeling of attraction for Merwanseth turned into a definite conviction that there was something supernatural about him. Just as the steam-launch began to get far away from the harbour, pointing to the panoramic view of Bombay with all its varied buildings, domes, mill-chimneys huddled up against one another Merwanseth began musing over the grandeur of Bombay. When all concurred with him that Bombay was really great, he suddenly turned round, and with a twinkle in his eye asked whether that which was seen was great or the one who saw it all. And then followed a spiritual discourse—not a scholarly piece of ordered arguments based on theoretical information from objective sources, but statements and assertions based on subjective and personal experiences. For me it was as if a curtain had been lifted from across my mind, showing infinite possibilities in the unknown existence beyond materialism and beyond the experiences of the visible senses.

That evening some of us came out for a stroll on the Mandwa beach. Taking this as a good opportunity for offering my evening *Namaz* unobserved, I quietly retired behind a cliff and after making myself sure that none could find me out, I finished the prayers as usual. On my return to the bungalow we had occupied for the occasion, as if by way of a practical demonstration of his spiritual insight, Merwanseth, whom now I should begin to call Baba, loudly remarked: "Fancy, keeping the rest of us waiting here! You people go out for strolling and praying at this time of the day!"

(*To be continued.*)

IMITATION OF BABA

(By_ C. V. Sampath Aiyangar, Sub. Judge, Kurnool)

Chapter V

Dear Babaji says, "For the masses they (Sadgurus who, after being realized, 'come down' for their duties and who have to play the part of Avatars, and whose only aim is to give enlightenment to humanity) lay down certain rules and regulations, so as to enable them to lead good lives and to proceed towards the Path and enter the Tarikat stage. The rules and regulations form the tenets of a religion, to which people give the name of its founder, and are called the Shariat. The Shariat is the first step in the spiritual line The preaching of a particular creed at a certain time before a certain mass of people requires a close study of the signs of the times and various conditions with which the people are affected. Every Prophet makes a close observation of all this, and preaches doctrines he deems best in his time and circumstances."

If earnest students of religion understand this, all troubles in this world will disappear. It is clear that only simple truths are given to the ordinary mass of humanity. All Prophets revealed a few esoteric truths only to a few. It is not because they are wanting in love, but because they are full of love. Many *cannot* understand the esoteric truths in their stage of evolution. This explains the famous saying of Lord Jesus about casting pearls before swine. He did not defame people

by calling them swine, As a great Teacher observes, "He simply meant that to give the inner truths to people who have not yet the knowledge to enable them to appreciate them would be as foolish as to cast pearls before swine ... The pearls would be of no use to them, however valuable they might be to us. That is generally the attitude of ordinary people, when we put before them truths which are not comprehensible to them. They do not see their value: they cast them aside and are usually angry with us for giving them something which they regard as useless."

So says Babaji, "Every prophet considers the time, place, circumstances and the mentality of the people before founding his creed It must be noted that Shariat is only the outer covering of religion, the real end and aim of which is to realize God."

Truth is to be sought for in holy scriptures, not eloquence. All holy scriptures ought to be read with that spirit with which they were written. We must rather seek for profit in the scriptures than for subtlety of speech," said Thomas a Kempis. These are the canons for reading all religious scriptures. If they are read in this light, we shall know the truth of our dear Babaji's statement: "The fundamental principles of all religions are the same, despite differences in dogmas and doctrines. Shariat, if carefully and sincerely followed, will lead the devotee to the path." Please mark the words, 'carefully and sincerely'. Thus did dear Babaji answer the question: "If the aim of the prophets was only to direct the minds of the people towards God, why did they enjoin different rules for the solution of one problem?" The simple answer is: "The rules suited to the time, place, circumstances and the mentality of the

people in which the Sadguru was born, were given by that Avatar. But the fundamental principles of all religions are the same. If you set aside the externals, the fundamentals are the same."

The scriptures of all the religions say only the Truth. It is the followers of the several religions that misinterpret the principles—often for their own self-aggrandizement. This is the origin of the autocracy of the sacerdotal class. I shall give an example. The earliest religious books of the Hindus—the Vedas—speak of Aswamedha, Gomedha and Nrimedha, The commentators explained them as the sacrifice of horse, cow and man. It is absurd to say that God, who is Love, wants animal and human sacrifice. The explanation of the commentators is ridiculous. As a great writer says "We may be sure that the great ones have never countenanced such sacrifices. In India, for example, the original revelation of the Vedas certainly did not contain them." Swami Dayananda Saraswati clearly explained the true meaning of these Yajnas. They are not *animal* sacrifices. They are the sacrifices of *self*. The Gita tells us what true Yajna is. Says a great writer, "We ought to be eclectic about the scriptures." It is true, blood-sacrifices are mentioned in the Psalms and in other parts of the old Testament, as we have them now. In my humble opinion, that could not be the fundamental principle of the founder of that religion. Even granting it was so, we must be eclectic. As a great writer truly observes, "They (blood-sacrifices) invariably belong to the type of religion that considers the deity as an evil-being, who must be bought off." "We should take from any scripture what is noble and beautiful and grand for all time, and we may with advantage drop all

those parts which do not come up to our standards." "Let the love of pure truth lead us to read what is ennobling in *all* the scriptures. Inquire not who said this, but attend to what is said," said Thomas. Babaji Himself gives us the Truth. A living saint gives us the Truth, A God-realized Sadguru gives us the Truth. And that is our Scripture.

As the learned Editor of *The Meher Message* truly says in one of his editorials: "Only those appreciate the worth of scriptures who practise in daily life their fundamental rules. By the fundamental rules of scriptures we mean moral and spiritual principles which do not change with the passage of time." This is what Thomas means when he says, "The truth of the Lord remaineth for ever." Sadguru says, 'God is one,' and Truth must be one, "God speaketh many ways to us, without respect of persons." A certain amount of free-will is given to us. We must use well this free-will, which, if well used, will in course of time become God-consciousness. Discrimination is the first step in using well this free-will. Let us therefore be eclectic when we study the different scriptures. Let us not unnecessarily discuss portions in them "which should be simply passed over."

"If thou wilt receive profit, read with humility, simplicity and faith: and seek not at any time the fame of being learned" says Thomas. Mere learning (knowledge) may make one proud. Wisdom is knowledge *plus* humility. A great writer says, "A man may have vast stores of knowledge and yet be unwise, for knowledge is concerned with objects and their relations in space and time, whereas wisdom is concerned with the soul or consciousness embodied in those things." Sri

Ramakrishna Paramahansa said, "What will you learn from the mere study of books? What will you gain by empty discussions?" In inimitable language our Sadguru says, "Upon the altar of humility we must offer our prayers to God." Read scriptures with humility and understanding.

"Willingly consult and hear with silence the word of the saints; and be not displeased with the parables of the ancients, for they are not spoken without cause," says Thomas. We have now a Sadguru who is ready to help us 'in silence'. He says, "If a person wishes that Maya should no longer bewitch him, he must go to him for whom Maya does not exist and who has completely subjugated his passions." Such a Sadguru is our Dear Babaji. We can 'consult' Him in person. He is accessible to the Emperor as much as to the slave. We can 'hear' Him in person. Once we approach Him, the 'many' will go, and we can easily be on the Path to see the 'One'. He will certainly help us in trying to unite with our silent self. It is a great secret that silence is attached to the Higher Self-Atma.

Here is a Muni-Rishi-Saint-Sadguru, in flesh and blood who has incarnated for our sake, to tell us the fundamentals of all scriptures, and help us in becoming one with the Paramatman. Shall we take advantage of this opportunity, as so many did in the days of Lord Buddha and became Arhats, and follow dear Baba? Or shall we content ourselves to be in the Augean stables of our sanskaras?

(To be continued)

WHAT IS A MIRACLE?

(By *Khan Bahadur Bomanji D. Pudumjee*)

It seems to be the universal law in the history of man, whether considered as individuals or nations, that the dawn of intelligence is the first step towards a higher awakening. The human mind is inevitably associated with and influenced by its surroundings, and the degree of feeling awakened by the latter is a function of the rank it takes in the hierarchy of knowledge. To be awe-struck at seeing anything that transcends ordinary human experience, is an inherent condition of the human mind, which man shares with the lower animals. It is the realization of God by man as a free and absolute entity which raises man above the rest of the creation. This realization enables him to recognize that the activity of the Higher Spirit is not limited to the ordinarily known laws of nature and leads him to the point of view that a miracle is merely a continuity of nature and its laws, so far as they are known to us, and the outcome of a state to which all might attain if they choose. The first step towards this attainment is that man be awakened to the knowledge of his oneness with the soul of God. It takes time for man to realise the true identity of his real Self, and the practice towards this end constitutes what is termed "Yoga." This unity of man with the image of God is not meant in the physical sense, but in that of man being gifted with the spiritual characteristics of the Infinite Spirit., " *Nar jo karani kare toe naraka,*

Narayan ho jay," says Kabir, the Saint-poet. There is Biblical authority for the same, which finds expression thus: "The Lord thy God in the midst of thee is mighty."

When one's mind is awakened to this knowledge, he will naturally enter upon the path of righteousness and will try to unfold his real and spiritual Self and bring it into harmony with His immutable Laws. With God all things are possible. All things that are worth knowing will be revealed to us if we open ourselves to the Divine inflow. In the degree that we progress through the different stages of our spiritual evolution we shall come into the realization of higher and higher perceptions and powers. It is thus that we can acquire the power of seeing into the very heart of things. "Seek ye the kingdom of God and His righteousness and all things will be added unto you." Once our hearts are opened to the Spirit of the Infinite Wisdom, it will lead to the knowledge of those laws and forces that were hidden before, and all the higher phenomena and mysteries will reveal themselves to us. The present writer, at one time in his youth whilst studying the literature of the Holy Scriptures of the world, refused to believe that the miracles described there as having been performed by the revered prophets of yore were ever really performed. They were then looked upon as so many fictions invented by the over zealous followers of the prophets. This conception was only natural though erroneous, and it would be so in the case of most people possessing a materialistic mentality, considering that our knowledge is as a rule confined to physical and material subjects, extending over a considerable period of our lives as the result of

the secular nature of our education. Having subsequently come into contact with several spiritual masters and saints, the most eminent amongst them being His Holiness Shri Meher Baba, and having had opportunities of witnessing their miracles and the effect of the immense power they can wield, the writer could not help changing his frame of mind and believing without the least doubt that the miracles attributed to the revered prophets, who were all God-men, were quite within the range of possibility, and must have been genuine and duly performed. Anything done out of the ordinary, which cannot be explained by any known or recognized process of the physical sciences, is called a miracle or a supernatural feat. Supernatural it may be called only by virtue of its being beyond the comprehension of man in his ordinary state of mind. The laws of God, higher than the ordinary mind knows of, will manifest themselves to him who is awakened to the knowledge of his real Self and his oneness with the all-pervading wisdom and power of God, and who has brought his life into tune with the Infinite. When he acts up to these laws, and when people see the results thereof, they call them miracles or supernatural deeds, but it is in the power of everyone to perform the same miracles as a natural process, provided the requisite conditions are fulfilled for the operation. Miracles are being performed in the present age just as much as they were performed in the olden times, and will continue to be performed in the future, provided the requisite operations are carried on in strict accordance with the laws of what may be called the spiritual sciences. It is generally believed that the power of performing miracles is a sign of Divinity

and it is for this reason that the illiterate and ignorant masses refuse to recognize a God-man or a God-realized as such, unless the latter gives satisfactory proofs of his powers of performing miracles. All God-realized persons can perform miracles, but all who can perform miracles are not necessarily God-realized. His Holiness Shri Meher Baba can be fully relied upon for performing miracles, being a God-realized personage. Several miracles have been already performed by him and witnessed by those who have the good fortune to come into close contact with him and he is expected by them to perform wonderful miracles if the masses insist upon his doing so, and on his manifesting himself as the next Messiah. The time for such manifestation, his devotees trust, is not far remote.

TOPICS FROM INDIAN JOURNALS

When was Christ Born

In an article on the Nativity of Jesus Christ, published in the *Bombay Chronicle* for December 21, Dr. C. L. D'Avoine writes:

The festival of the nativity of Jesus is solemnly celebrated every year on the 25th of December. Jesus, however, was not born on that date; the date of his birth is altogether unknown. Centuries before Christianity came into existence, the Festival of the Sun-God, The Light of the World, used to be celebrated in Europe, Egypt, Persia and Syria on the 25th of December. The Festival was probably introduced into Europe when the worship of Mithra, one of the Vedic gods, was spread from the East all over Europe, except perhaps the Northern countries. It is well-known that in England during the time of the Romans, Mithraism spread as far as Northumberland. That was really an astronomical festival—the birthday of the Unconquered Sun. In the month of December, the Sun in the Northern Hemisphere appears to have lost its powers and sinks every day further South until the Winter Solstice is reached on the 23rd December, when the turning point is reached and it again takes a northerly direction. To the ancients it was a time of great rejoicing as the dying Sun seems to come to life again to revivify desolate Nature in the northern regions. Even the barbarous tribes of the North, possibly as yet uninfluenced by the worship of Mithra—the Sun God—kept up the event in their own peculiar way, for they celebrated the Yule Tide, a strange festival in which blazing logs and ornamented trees and hanging sprigs of Mistletoe—a sacred plant among them—were the principal features.

When Christianity was introduced in Europe, the missionaries found that festival to be universal. As it was then the policy of the new religion to adopt the prevailing pagan rites and customs,

the birth-day of Christ was fixed about the year 273, some say even later, on the 25th of December in order to give this wide-spread pagan festival a Christian complexion. It is in this manner that the 25th December became Christmas Day. This explains why the Mistletoe, the Yule Log and the revelry are still retained in Teutonic countries during the Christmas celebration while in such countries like France it has long ago lost its barbarous features. As a matter of fact, "Le Gui l'An Neuf", that is to say the Mistletoe of the New Year which the Druids used to cut with a golden sickle, no longer features in the festival of "La Noel" or "La Nouvelle Annee." In France, indeed, Christmas has long lost its pagan character. There, the festival is partly a religious affair. What to a certain extent, still corresponds with the astronomical festival of the pagans in France, is the New Year which is celebrated with much rejoicing and solemnity.

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The Influence of Jainism.

In an article published under the caption, "The Social Atmosphere of Present Jainism," in the last but one number of *The Jaina Gazette*, Dr. Charlotte Krause writes:

Jainism is one of the oldest religions of India, older than Buddhism and older perhaps than even the oldest systems of Hindu philosophy. Though according to present opinions, it never attained the power and extension of Buddhism, nor spread beyond the boundaries of India, still it *acted once a prominent part in* Indian religious life: counting, at a time, kings and nobles among its followers, and enforcing the influence of its humanitarian principles on other religious and philosophical systems. During the last centuries, however, *it has lost a great deal of its power*, and at present, the number of its actual followers, decreasing from census to census, has come to a minimum standard of eleven lakhs (1,100,000) at last.

It would be unjustified, however, to infer from this fact that the Jaina religion itself is declining in proportion to this develop-

ment, and ceasing to exercise its influence on the spiritual life of India. As a matter of fact, *Jainism is not confined to those people who are Jainas officially*, i.e. Jainas by birth and tradition, but Jainism is indeed far wider spread over the country than the census reports tell, and its tenets are clung to by far more people than the outsider could possibly guess. For Jainism has constantly been and is still being, carried from place to place, by highly learned, refined and enthusiastic Jaina ascetics, who have always known how to attract not only the broader masses, but especially educated people all over the country, and to arouse, even amongst the heterodox of them, liking and esteem, if not enthusiasm, for the religion they profess themselves. Thus there are many persons, and I know a number of them personally, who, though never thinking in the least of giving up the Hindu, Parsee, or Musalman creed they profess by birth, tradition and ritual, could still be called convinced Jainas regarding their view on life and their ethical ideals. Nay, here are even numbers of heterodox people who, though sticking to their old creeds, still regularly visit Jaina temples, worship Jaina idols and even perform various ascetic and other Jaina observances as ardently as only good Jainas could do. I may be allowed to quote, as an illustration of the latter fact, the example of H. H. the present Maharana of Udaipur and his heir apparent, who, though orthodox Hindus, are known to worship the Jaina idol in the famous Temple of Kesaria Nath (near Udaipur) in all publicity. And there are quite a considerable number of princes who could justly be styled protectors and devotees of Jaina ascetics, in whose sermons they take delight, and on whose instigation they have even issued decrees in order to promote the protection of animal life, etc., in the sense of Jainism.

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Science and Mysticism

In the course of an article on this subject, published in the January number of *The Humanist*, Mr. Narayanswami Mudliar writes:

Every living religion is running to science to rip open the veiled and hidden mystery of religious symbology, to seek its aid

for the elucidation of principles involved in ceremonial and ritual that abundantly abound in each religion, and by the scientific light thrown upon such subjects to purge the religion of its filth and the muck accumulated in the course of ages past and to restore it to its pristine purity. In effect, we are passing through a stage in our life, where we find the older forms impotent to cope with a new spirit, a new yearning within the life that madly heaves and struggles to find its way outwards. Individual freedom of expression is fighting its way out from the conventional, social and traditional tyranny and struggles to be more articulate and self-expressive than it hitherto was. Strong social eddies, tempestuous traditional cross-currents and sibilant sounds of arch-critics have to be avoided before the frail ship of life is securely moored in reformed harbour. For, at any moment, the wreckage of the ship may be strewn on the sands of eternity by a sudden and impetuous wind and made to breathe the odour of earthly passions and crime. Circumstances are so grouping that, from the angularities of his religion, man is compelled to look upon the problems of the world as his own, to treat men of other folds and faiths on a par with his own, and to bring within the ambit of his daily thoughts the well-being of humanity as a whole. He is peeled out, from the egg of his selfishness and orthodoxy, and brought out, like a chicken, in the blazing light of hetrodoxy and universal brotherhood. Science having failed to "pierce the keen seraphic flame from orb to orb, from veil to veil," is now busy in bringing the various forces together to solve the problems of life in conjunction with the spiritualists, the mystics and the occultists. Russell says: "Much as I should like to agree with his (Haldane's) forecast, a long experience of statesmen and governments has made me somewhat sceptical. I am compelled to fear that science will be used to promote the power of dominant groups, rather than to make men happy. But, that was before the destructive and painful effects of the Great War opened the eyes of, not only the youths of the nation that suffered most by the ravages of that war, but also of the elderly statesmen who contributed greatly in bringing the war-like spirit in conflict with one another. Science is like a two-edged sword—it may cut both ways; it may either increase man's power of grati-

ifying his ambitions without altering his passions: or it may influence his philosophy and theology. The gruesome and bitter experiences of the war have tended in turning the scientific mind towards universal peace and is compelling science to "emerge as the cleanser of man's soul and the saviour of mankind."

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Guru Gobind Singh

In the second number of *Dawn* for December, Shri T. L. Vaswani writes on this 'Prophet of Freedom' as follows:

After reviewing the history of his times in India and the West, I arrive at the conclusion that Guru Gobind Singh was the world's greatest man in the 17th century. He was a practical mystic. He became a saviour of India by breaking the force of Moghul imperialism and building up the Khalsa.

December 27 is sacred as his birth-anniversary; 1666 was the year of the Guru's birth at Patna. Looking back through the vista of these two centuries and a half, can you picture to yourself the Guru and the India of his days? India disunited; India oppressed; Akbar's dream murdered by his successors; and Guru Gobind Singh, the very picture of sadness! Iron has entered his soul. But he weaves it into a great vision, the vision of a Free Khalsa. The pure in heart see God. And only the pure of purpose and strong of resolve can be prophets of freedom.

One such was Guru Gobind Singh. The new India, the Free India we all desire, will be built by prophets, by spiritual teachers. Guru Gobind Singh knew Sanskrit and Persian; but he was not merely a scholar. He carried on his fight with skill and courage; but he was not merely a "leader." He sacrificed his sons at the altar of his country, they were buried alive at Sirhind; but he was not merely a "patriot." His place is among the Spiritual Teachers and Martyrs of humanity.

He was wiser than many a modern politician who asks for abolition of religion. The Guru realised that spirituality was

shakti, a dynamic power, a spring of sacrifice. The Khalsa could have achieved little but for the power of a dynamic, purifying, transforming, character-building religion inspired by worship of God and service of the poor.

The Khalsa was meant by the Guru to be a symbol of true Democracy. Members of the Khalsa dined together and worshipped together. The one great Vow taken by every member of the Khalsa was "Service." To-day many think of Democracy in terms of Power rather than Service, The Khalsa was a Brotherhood Service. Power will not solve the world's problems, but the spirit of Service will,—the spirit of Fellowship, the spirit of Love and Sacrifice.

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The Diwan of Hafiz

In the last number of *The Hindi Graphic* is published an article, entitled "Two Famous Persian Gazals from the pen of Mr. C. M. Cursetjee. In the course of it he writes:

This collection of the odes of Hafiz was formed after his death by Sayyed Kasem-i-Anwar, a devoted admirer and follower of his. It contained 569 odes and a few quatrains. Another authority gives the name of Mohammed Gulandam as the collector and editor. The number of odes vary in different editions, and very probably some are interpolations by inferior hands. The *Diwan* of Khwaja Hafiz is so highly esteemed in all Persian-speaking countries as well as in Turkish provinces and in Arabia, as to be looked upon as a work of divine intelligence. It may well be called the gospel of Sufism, the mystic cult more or less peculiar to Persia and not unobserved in other lands to which this creed has penetrated.

The word *diwan*, applied to this form of Persian poetry, has an interesting derivation. It comes from '*div*' (plu. *diwan*) meaning a powerful spirit, capable of great works. Nowsherwan the Just bestowed it on his nobles, who had accomplished a great work or enterprising in three days, calling them giant-worker.

It so came to designate oriental notables or ministers of state engaged in high employ and thus by extension to a collection of poems of extraordinary beauty, excellence and value.

The *diwan* of Khawja Hafiz described as "the treasure-house of truths and mysteries", has often been used for casting omens, just as was the case formerly, with the Bible, the Iliad, the Odyssey and the Æneid. When consulted in a pious frame of mind its verses, lighted on at haphazard, have accorded responses that have proved oracular. The conqueror Nadirshah as is related in his History, translated into French by Sir William Jones, visiting the tomb of Khwaja Hafiz, consulted the *diwan*, for an omen as to the course he should pursue. The response received was the last couplet of ode 59, which is as follows:

"By means of Hafiz's joyous verse,
Hast taken Irak and Fars;
Come! now is the turn of Baghdad,
And the moment to take Tabriz."

Nadirshah following the oracle, turned aside and taking these last-named two great cities, became master of Persia. Another instance of this "*fal*" or omen-taking is given by Sir William Jones in his Commentaries on the poets of Persia. On the death of Khawja Hafiz, much contention arose instigated by the ultra-puritans of Shiraz, who doubted the propriety of following the funeral of the poet. They questioned his orthodoxy, because though profoundly versed in the true teachings of the Quran, he had expressed views which did not tally quite with all the punctilious ceremonial exactions and puerilities practised by the ordinary Mussalman bigots. The disputants agreed to consult the *diwan* and the enquiring eyes of the doubting diviners fell on the concluding couplet of ode 107, which resolved all hesitation. In the following unmistakable terms it aptly admonished these Persian Pharisees:—

"From the funeral of Hafiz your foot restrain not;
For immersed tho' in sins, he has made his way to heaven."

TOPICS FROM FOREIGN JOURNALS

Love will Conquer

In the December number of *Message of the East* is published an interesting article under the above heading, from the pen of Swami Paramananda.. We quote the following passages from it:

There are moments in our life when we see and feel with a certain distinctness. The man of spiritual vision describes these moments as revelation, but this revelation comes to all mortals and forms the real strength of their existence. Approaching the great theme of love, we must as much as possible try to feel that it is not just an abstract principle. Of course we do realize this, but only to the extent that love is related to our mortal sphere. Spiritual love, however, is a very definite and a very potent reality.

"The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served."

Here is a saying from a Christian source, yet how like it is the teaching of the Bhagavad-Gita, which Sri Krishna gave ages ago: "To work alone thou hast the right, but never to the fruits thereof"—love for love's sake, for the sake of itself. Naturally we must make our own interpretation, but these words may help to make clear to us what this Western mystic means.

Once a king was standing at the foot of the Himalayas with his queen. It was King Yudhisthira, one of the greatest of India's heroes, great not merely in the sense that he was a powerful ruler, but that he was an exalted spiritual being as well. And the queen was reproaching him for his noble qualities, as people often reproach others for their goodness, because through that very goodness, they are, so they think, not getting the best for themselves in this world of life.

"Why is it you are forever thinking of God and praising Him?" she asked. "What has He ever given you? Nothing but miseries all your days! Yet see how devoted you are—always loving and giving!"

For answer, the king pointed to the Himalayas.

"Look," he said, "at those mountains—magnificent, beautiful! How we love them! Yet we do not ask anything from them. There is nothing to ask, the beauty itself is sufficing. And just in that way do I love God."

Perhaps this incident may give a little idea of the fullness of life—that perpetual fullness—possessing which a man has no time to calculate or measure how much he has given or what amount he has received.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God."

We have heard a great deal concerning love from the lips of the preachers, but love is not anything we can merely speculate about, nor can it be conveyed by word of mouth; it is a fact; it is a force; it transforms and redeems. Men who are afraid of giving, afraid of serving, afraid of being their natural self, it lifts them out of that sphere altogether. That is the reason why the wise say God is love. Also love is the only approach to God. By "only approach" I mean that though there are many methods of reasoning, it is only after we have exhausted them all that we become a part of that great Blessedness. Among the people of the earth there is no difference of opinion that, no matter how we reach it, whether through philosophy, logic, spiritual idealism or through work, love, moving through all forms of life, is the most potent power in the universe. It is one thing, however, to reason about it, and quite another to partake of it. The only one through whom we may taste the joy of God is the man who has become transformed by means of love.

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The Classic of Purity

In the winter number of *The Shrine of Wisdom* its editors have published the translation of this short but profound Chinese work, which is one of the earliest of the Taoist classics, from their own pen. The translation is as follows:

The Venerable Master said:—

The Supreme Tao is formless, yet It produces and nurtures Heaven and Earth.

The Supreme Tao has no desires, yet by Its powers the Sun and Moon revolve in their orbits.

The Supreme Tao is nameless, yet It ever supports all things.

I do not know Its name but for title call It Tao.

Tao manifests both as the pure and the turbid, both as movement and stillness.

Heaven is pure, Earth is turbid.

Heaven moves, Earth is still.

The masculine is pure, the feminine is turbid.

The masculine is active, the feminine is passive.

Manifesting from Its Radical Essence, Tao flows forth even to the last of things, bringing forth Heaven and Earth and all that is between.

The pure is the cause of the turbid, and movement of stillness.

When man attains the power to transcend that which changes, abiding in purity and stillness, Heaven and Earth are united in him.

The Soul of man loves purity, but his mind is often rebellious. The mind of man loves stillness, but his desires draw him into activity. When a man is constantly able to govern his desires, his mind becomes spontaneously still. When the mind is unclouded, the Soul is seen to be pure. Then, with certainty the six desires will cease to be begotten and the three poisons will be eliminated and dissolved.

The reason men do not possess the ability to achieve this is because their minds are not clear and their desires are unrestrained.

He who has the power to transcend his desires. looking within and contemplating mind, realizes that in his mind, mind is not; looking without and contemplating form, he realizes that in form, form is not; looking at things still more remote and contemplating matter, he realizes that in matter, matter is not.

When he has clearly thought about these three, he perceives only a void, but when he contemplates the void, he realizes that the void is also void and has become a nothingness. The void having vanished into nothingness, he realizes that the nothingness of nothing is also nothing, and when the nethermost nothingness is reached, there is most truly to be found a deep and unchanging stillness.

In this profound stillness how can desires be begotten? When desires are no longer begotten, then there is essential and unchanging stillness.

Truth is essentially unchanging.

All things in Heaven and Earth are in essence unchanging. The unfoldment of man's mind leads him to this unchanging Truth.

In unchanging Stillness, unchanging Purity and Rest are found.

He who attains Purity and Stillness enters into the Immutable Tao.

Having entered into the Immutable Tao he is named the Possessor of Tao.

Although he is named the Possessor of Tao he knows that he does not possess It.

Only when he can transmute all living things, can he be truly named the Possessor of Tao.

He who is able to understand this can lead others to Sacred Tao.

What is Christmas?

The editorial in the December number of *The Canadian Theosophist* is entitled "The Incarnation." The following passage which we take from it is not unworthy:

There has always been a confusion in the minds of modern Churchmen about Christmas. It has been regarded as celebrating the birth of Jesus, but it is really Christ's Mass. This is a very different thing. Jesus, if He were born according to the New Testament account, when the shepherds were abiding in the fields, was born in May, when the lambkins had begun to play about, and the Rose of Sharon and the Lily of the Vale were blossoming. The Mass of Christ celebrates another festival altogether, one which is of cosmic significance. It has been associated with the Sun and his ascent from the Southern pit, the new birth of the year, the arising of that Sun of righteousness with healing in his rays which all the nations of antiquity regarded as the Source of Life and their Saviour from evil. To be united with this Christ was and is the object of all Mysticism, all Occultism, all Theosophy. That men like Jesus have attained to the union, that men like Buddha manifested it, that men like Krishna anticipated it, and that all of them accepted the conditions of this union, is the theme of the great Scriptures of the world.

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What is Karma?

Miss Clara M. Codd, writing on this topic, in *The Theosophical Messenger* for December, says:

Of all the subjects in our teachings which can be most misunderstood, perhaps the idea of *Karma* stands first. We all know that the word means *action*, and we think of it as acting preeminently on the physical plane, but the ceaseless play of Karma, goes on, on all planes of our being. Wherever there is separation, the relationship of one part of the All is to another part, there Karma is generated. It is said that the

Master has transcended Karma, but that means personal Karma only. He generates that no longer, because He has entirely ceased to act from personal motives. But He still has impersonal Karmic effects to deal with.

Once, many years ago, Dr. Besant conducted a class on the roof at Adyar on the subject of Karma, and she began by asking us when Karma commenced. We all pondered, and at last Dr. Mary Rocke answered that Karma commenced with the very first dawn of differentiation in the universe. Was it not H. P. B. who said that Karma was the impress of the Divine Mind upon matter? With that wonderful Life there is "no variableness or shadow of turning." So Karma is law, immutable, unchanging, moving with a vast, unerring, majestic impersonality. It cannot be turned aside or stayed, yet the heart of it is love because its purpose is the final fulfillment and beatitude of every living thing. We should not be afraid of Karma, we should not talk too quickly about our "bad" Karma, because in the long last there is no bad Karma, only all things working together for final good.

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Phantoms of the Sea

In an interesting article on this subject, published in the December number of *The Occult Review*, Mr. Elliott O'Donnell writes:

When I visited the west coast of Ireland in my childhood, many were the tales I was told of the ghost music heard by the father-folk on the coast of Clare and Kerry. Resembling the sweet and plaintive music of a harp, sometimes seeming to come from the surface of the water, and sometimes from deep down under the waves, it was said to portend invariably the death of some relative or friend of those who listened to it. The sea and shore near Doonmore Castle to the north of Kilkee were, and for all I know to the contrary still are, haunted by ghost music of a rather milder and more harrowing description. Many wrecks have occurred, from time to time, off this particular part of the coast, and the music is thought by some to be associated in some manner with the tragedies resulting from them. There is an islet near the mouth

of the Shannon, famous for its ghost music. It is haunted by a beautiful female phantasm that is periodically seen sitting on a wave-washed rock. She sings to some unseen instrument resembling a harp, and her voice is so infinitely sweet and sad that all who hear it are said to be fascinated as they have never been fascinated by a voice before. Furthermore she is credited with the power of prophecy. And, *apropos*, this is the following story, which was current for a long time in the neighbourhood.

A local fisherman, caught one day in a squall, was driven ashore on the islet. Tired after his exertions, he lay down on the beach and slept. For some time all was a blank, and then, suddenly, he heard someone singing a very sweet and plaintive air, to the accompaniment of what sounded like a harp. He sat up and looked about him, and there, perched on a rock, facing him, was the most beautiful girl he had ever seen. She had long, yellow, curly hair, eyes as blue as the bluest sky, and a lovely mouth and a chin. She was dressed in a filmy white robe, and there were bracelets of dazzling gold round her wrists and ankles. When she saw the fisherman gazing at her, she left off playing and singing, and pointing at the water in front of him, she bade him look down into it. Directly he did so, he saw reflecting in its shining surface—it was now as still as still could be—a poorly furnished room. Lying on the floor of the room was a man in the scarlet uniform of a British soldier, and there was a great gaping wound in his throat. The spectacle was so dreadful that the fisherman fainted, and when he came to and opened his eyes, the maiden was no longer to be seen, while the water was rough, and the waves were beating with a great force against the rocks and shingles. It was some hours before the water was calm enough for him to leave the islet, and all the way home he kept wondering if what had happened was only a very vivid dream, or if he had actually seen the ghost maiden who was known to haunt the islet. Some hours later, when he learned that a deserter from Athlone barracks had cut his throat in a cabin on the banks of the Shannon, at the very hour he, the fisherman, had had the strange experience on the islet, he came to the conclusion it was no dream at all but an actual *rencontre* with the Unknown.

A SONG TO SHRI MEHER BABA

(By Margaret Starr)

Could I but gather Thee the golden clouds ...
The scent of flowers, ...
And song of birds
That I might sing to Thee,
Through long ambrosial hours
For I have none of these,
Beauty nor perfume nor song;
All I can offer Thee,
The tears and longing in my heart,
The whole day long,

ALL THE WORLD IS GAY

(By Herbert Porter)

All the world is gay,
On this summer's day,
Summer is too short ...
Like an hour of sport.
Winter's full of blight
Like a hideous night.
But the world is ours
With its mixed powers:
Yet the earth will go,
Like a drift of snow,
Sometime, far, far hence,
In the aeons dense!

" AT THE CLOSE OF A SONG "

(*By Prof. S. Uma Maheswer, M.A.*)

When Earth's music's o'er, Heaven's music begins,
 When the minstrels quiet, new song is heard,
Where the light is fled, new Light is seen;
 Echoes take up where the voice doth end.

When the stream's no more, the river begins,
 When the flowers no more, the fruit appears
When the flowers are dead, the honey is rich;
 Nothing is lost but is gained elsewhere.

When the Christ's dead, the Cross is alive;
 Thus we from high to higher things climb,
We stop at the parting of the roads,
 And think the journey hath ended there.

"Wanted Universal Brotherhood "

On this subject, as mentioned in the last number, we intended to publish an article from the pen of Dr. S. A. Ghani, in this number. For certain reasons we have been compelled to hold it over. In its place we have published Pro. Maheswer's poem.

DEEP ARE THE WATERS OF LOVE

(*By Meredith Starr*)

Deep are the waters of love:
There is no end thereof.
They say that drowned men keep
The secrets of the sea,
That dead men tell us tales.
I have been drowned so long
I have forgotten speech and song;
I cannot tell how deep
Love's waters are. I sleep
The dreamless sleep of one
For whom in vain the sun
Shines, or the moon. I see
Nothing, hear nothing, know
Naught of the tides that roll
Through time and space above me
Where there is none to love me
As I love Love. My soul
Is drowned in love so deep
I have forgotten all
That men remember. True
It is that drowned men keep
The secrets of the sea:
That dead men tell no tales
So 'tis with me.

Editorials in Our Next Number

Editorial No. 1

The Evils of Child Marriage

Editorial No. 2

The Late Dr. Zimmermann.

EXTRACTS FROM BOOKS JUST PUBLISHED

The Sea-Serpent

In his "*The Case for the Sea-Serpent*" (Philip Allan) Lieut.-Commander R. T. Gould records twenty-five cases. The second case is taken from Bishop Pontoppidan's "Natural history of Norway," where a sworn affidavit by Pilot General Lorenz von Ferry and two of his men is printed. The following is Von Ferry's account of what he saw one day in August, 1746, within a mile of Molde, on the Norwegian coast:

I heard a murmuring voice :from amongst the men at the oars who were eight in number, and observed that the man at the helm kept off from the land. Upon this I enquired what was the matter, and was informed that there was a sea-serpent ahead of us. I then ordered the helmsman to keep the land again and to come up with this creature of which I had heard so many stories The head of this sea-serpent which it held more than two feet above the surface of the water, resembled that of a horse. It was of a greyish colour and the mouth was quite black and very large, It had large black eyes and a long white neck which hung down to the surface of the water. Besides the head and neck, we saw seven or eight folds or coils, of this neck, which were very thick and as far as we could guess, there was a fathom's distance between each fold.

After recording all the cases the author gives us the following description of the sea-serpent:

There emerges a more or loss consistent picture of a creature some sixty or ninety feet long. It has a long and slender neck, sometimes lifted out of the water to a considerable height and

terminating in a snake-like head. The body, which is much larger in girth than the neck, is propelled by four submerged flippers, or paddles, and tapers off to a slender tail. Neck and tail are exceedingly flexible and the skin of the body, normally smooth in appearance, can be contracted into a series of large humps or wrinkles. The colouring is in general dark brown above and white below.

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The Worth of Imagination

One of the most interesting chapters in Mr. Christian D. Larson's "*The Creative Power of the Mind*" (L. N. Fowler & Co.) is entitled "Special Rules For Practical Application," which we quote below:

Imagine and vision only what is actually wanted: what is good and wholesome; what is truly desirable and worth while; but want ALL that is good. When you find yourself imagining, or thinking about what you do not want, proceed to vision what you do want; and make this vision as vivid and as brilliant as you can. Write out an extensive programme covering everything that is wanted in life—the best you can think of. Then vision them all as realised, or coming to pass; and keep this vision before the mind as much as possible.

Never imagine for a moment what you do not wish to come true; and never permit imagination to run along the lines of doubt, suspicion anxiety or fear. What you picture in the mind will grow in the mind; so picture and vision only the good—the very best conceivable. Imagine only what you expect; and expect the finest and the richest for every phase of your life. "Hitch your wagon to a star."

The right use of imagination, at the proper time, can change your mind completely. You may remove all sorts of undesirable states and feelings, by imagining, vividly and powerfully, such states as peace, sunshine and joy. Act promptly, and you will

have instantaneous results. And every morning imagine your body new, your mind larger, your character stronger, and your talents more brilliant. Thus you cause all your powers to begin the day right ... in working for what you want.

When you think of yourself, vision and idealise your greatest self—the best and the most wonderful there is in you. See yourself actually BEING the man you have aspired to be. When you think of your work, see it growing, improving, advancing, progressing, and succeeding wonderfully in every way. All the powers of the mind will work for that which you continue to see and vision. When you think of your life, see it extending into the distant future—with health, strength, vigour, youth and happiness ALL THE WAY—and with increasing capacity in mind and body.

Whatever you think of, imagine the greatest, the most perfect, and the most ideal in every way. The way we imagine and vision, that is the way we think, so we become. Also, what we imagine, brilliantly and repeatedly the mind will create. Imagine yourself accomplishing what you have in view. The way we imagine, that is how we will plan, work, apply ourselves and concentrate. "We should take regular moments, therefore, every day, and vision ourselves VERY successful ... advancing on a large scale towards the goal in view.

Whenever you use suggestions affirmative or positive statements, SEE the suggestion taking effect. Imagine yourself being and doing what you affirm. And when you use the power of thought, SEE that power producing the results you desire. Whatever you direct or prompt the mind to do—consciously or subconsciously—SEE the mighty forces within you doing that very thing—fully and perfectly as you have directed. When you are working to attain a certain ideal or high goal, or develop a certain quality, power or talent, SEE the thing being done. Vision this growth and progress as actually taking place.

Take regular moment every day, and vision your own future as you wish it to be—the best, the richest and the most attractive conceivable—interesting, progressive, beautiful, highly desirable and wonderful. See yourself living a good life, a useful life, a long life, an ideal life, a great life.

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Was Jesus an Incarnation of Zoroaster?

In her "*The Cosmic Christ*" (Rider and Co.) Mrs. Violet Tweedale ridicules the idea that Jesus was the only Christ. She writes:

What of the mighty civilizations that flourished thousands of years before Christ? Had they no Christ? Who taught them the marvelous knowledge that they possessed? What of the sacred scriptures of the world other than the British Bible, which teach the same fundamental Christ-truths? Who inspired the scribes who wrote Bibles thousands of years B.C.? Had they no Christ? If it be true that the being who walked the earth in Palestine was the real Christ, then it is impossible for the ordinary intelligence to limit him to Western Christianity. If the Christ is a reality, then traces of Him exist throughout the world.

Mrs. Tweedale believes that it was Lord Zoroaster who incarnated Himself about two thousand years ago as Jesus. She says:

Zoroaster is of special interest to students and lovers of the Cosmic Christ, for all esoteric schools teach, and all tradition affirms, that he it was who through many incarnations prepared his body for complete Christ-ensoulment and was born into Palestine as Jesus of Nazareth. He was one of the greatest Sufis of whom we have any historical account, and the prophet Daniel based his teaching on that of the Iranian prophet with whom he had been associated in a former life. Let us remember that the Magi who were led by a star to the birthplace of Jesus of Nazareth were Zoroastrian priests. This priestly tribe carried on the faith after the Prophet's death, and exist to this day.

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The Worth of Scriptures

In his "*De Electione Gratiae and Quaestiones Theosophicae*" (Constable & Co., translated by John Earle), Jacob Bohme says on this point:

The words of Scripture are true, but an understanding must go with them, and not an outward imagining in which men

exercise their fancy about a strange God who dwells alone far off and high up in a heaven. We will point out to reason in a brotherly way how Scripture is to be understood when it speaks of the purpose and election of God; and we will give to reason the true understanding as to how election takes place and what the purpose is.

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An Indian on Indian Princes

Indian Princes have been severely criticized by Mr. Gauba, the author of "Uncle Sham," in his "*H. H. or The Pathology of Princes*" (Times Publishing Co.). In the course of this work he says:

The majority of Maharajas refuse to listen to progress. They kill elephants and lions, live in luxury, organize magnificent festivals and pretty shows, are amused by their *nautch* girls, dress in golden clothes and are flattered with salutes and long-sounding titles No Commission Royal or otherwise, has investigated what percentage of the revenues of certain states are spent on building new palaces, what is the average of pimps in their ministerial establishment, from what class are courtiers recruited, what amount is spent on motor cars, what use is made of the court dancing girl, how much the stables, kennels and shoots absorb from the annual budget, what is the total amount paid to procuring agencies in any year, and what is the paltry amount spent on sanitation, education and the development of industries.

SOMEWHAT SHOCKING BUT QUITE TRUE

Be it said to the credit of India that this (racial) diversity was not her own creation; she has had to accept it as a fact from the beginning of her history. In America and Australia, Europe has simplified her problem by almost exterminating the original population. Even in the present age this spirit of extermination is making itself manifest, in the inhospitable shutting out of aliens, by those who themselves were aliens in the lands they now occupy. But India tolerated difference of races from the first, and that spirit of toleration has acted all through her history. Her caste system is the outcome of this spirit of toleration. For India has all along been trying experiments in evolving a social unity within which all the different peoples could be held together, while fully enjoying the freedom of maintaining their own differences. The tie has been as loose as possible, yet as close as the circumstances permitted. This has produced something like a United States of a social federation whose common name is Hinduism. India had felt that diversity of races there must be and should be, whatever may be its draw-back, and you can never coerce nature into your narrow limits of convenience without paying one day very dearly for it. _In this India was right; but what she failed to realize was that in human beings differences are not like the physical barriers of mountains fixed for ever—they are fluid with life's flow, they are changing their courses, and their shapes and volume. Therefore in her

caste regulations India recognized differences, but not the mutability which is the law of life. In trying to avoid collisions she set up boundaries of immovable walls thus giving to her numerous races the negative benefit of peace and order but not the positive opportunity of expansion and movement. She accepted nature where it produces diversity, but ignored it where it uses that diversity for its world-game of infinite permutations and combinations. She treated life in all truth where it is manifold, but insulted it where it is ever moving.

Rabindranath Tagore

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Ever since the beginning of Indian History, Indian civilization has been more or less religious. One may retort that this could equally be said of other civilizations too. I do not admit that. Religion has had to do something with all civilizations. That is true. But religion has not been the dominating feature of them all. Take, for instance, the European civilization. Some people call it Christian civilization, but it has no relation whatsoever with the religion preached by Christ. It may have been so in certain epochs, but not always, nor now. It has not had that continuity of religious stamp on it that the civilization of India can claim. I am not saying this because I claim any credit for that. I am simply stating a fact. Ever since India has had a literature that is literature, the civilization embodied therein, and the life lived by the people, who composed that literature, have been dominated by religion.

Lala Lajpat Raj

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I feel that he must be a dull and limited man who finds nothing to admire in the Russian effort, and a

credulous man who believes all that has been said on the subject of the oppression of religious persons there.

A. Williams Ellis.

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An examination of Indian Vedic doctrine shows that it is, in important respects, in conformity with the most advanced scientific and philosophic thought of the West, and that when this is not so, it is science which will go to the Vedanta, and not the reverse.

Sir John Woodroffe,

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That by the above the date (3000 B.C., i.e. some 5000 years ago) city life in Harppa and Mohenjodaro (in India) was already remarkably well-organized and that the material culture of the people was relatively highly developed, is evident. Indeed, the roomy and well-built houses and the degree of luxury denoted by the presence in them of walls and bath-rooms, betoken a social condition of the citizens at least equal to that found in Sumer, and markedly in advance of that prevailing in contemporary Babylonia and Egypt, where the royal monuments of the kings-palaces, tombs and temples may have been superior to anything of their class to be found in India but where no private dwelling houses of the citizens have been discovered at all comparable with those unearthed in India.

Sir John Marshall.

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If a man will begin with certainties, he shall end in doubts; but if he will be content to begin with doubts, he shall end in certainties.

Francis Bacon

THOUGHTS SUBLIME

"Yajna" is duty to be performed or service to be rendered all the twenty-four hours of the day, and hence a maxim like "Paropakaraya Satam Vibhutayah" (all gifts are utilised by the good in obliging others) strikes one as rather inappropriate. To serve without desire is to oblige not others, but ourselves, even as in discharging a debt we serve only ourselves, lighten our burden and fulfil our duty. Again, not only the good but all men are bound to place all their resources at the disposal of humanity. And that being so, indulgence ceases to hold a place in life and gives way to renunciation: or renunciation itself wears the aspect of indulgence.

Mahatma Gandhi

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A cultivated man becomes ashamed of his property out of respect for his nature. Especially he hates what he has, if he see that it is accidental—came to him by inheritance or gift, or crime; then he feels it is not having; it does not belong to him, has no root in him, and merely lies there because no revolution or no robber takes it away.

Emerson.

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Love and ask nothing; love and look for nothing further. Love and forget all the "isms". Drink the cup of love and become mad. Say, "Thine, O Thine for ever O Lord!" and plunge in, forgetting all else. The very

idea of God is love. Seeing a cat loving her kittens, stand and pray. God has become manifest there; literally believe this. Repeat, "I am thine, I am thine," for we can see God everywhere. Don't seek for Him, just see Him.

Swami Vivekanand

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Remember that there is but one man in the world with whom you are to have perpetual contention, and be always striving to exceed him, and that is—*yourself*.

Paternus

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Wisdom is shelter from lies, the annihilation of the evil spirit. All perfect things are garnered up in the splendid residence of the good mind (Vohumano), the Wise (Mazda) and the Righteous (Asha) who are known as the best things.

Lord Zoroaster

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He who regards impartially lovers, friends, and foes; strangers, neutrals, foreigners and relatives; also righteous and unrighteous, he excelleth.

Shri Krishna

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A generous heart asks no reward;
 It is, like conscience, clear:
 A feast where all best things are stored,
 And guests have all good cheer;
 And with glad song
 In happy throng
 The hours prolong
 With loving friends whose presence makes life dear.

H. Hamilton.

SPIRITUAL ANECDOTES

The Shaikh Babu-ud-din Muhamed Amali, enchanted by the noble sentiments of Kaivan, a Zoroastrian sage, became his follower, and nobly exclaimed: "As the splendour of the Almighty is in every place, knock thou either at the door of the kabah or the portals of the fire-temple."

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Louis XIV said one day to Massilon, after hearing him preach at Versailles: "Father, I have heard many great orators in this chapel; I have been highly pleased with them; but for you, whenever I hear you, I go away displeased with myself, for I see more of my own character."

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Lao-Tze taught, "Return good for evil." When Confucius was asked by one of his disciples regarding the truth of this teaching, he replied: "What then will you return for good? Recompense injury with justice and return good for good." Hearing this Lao-Tze said, "The good I meet with goodness, the bad I also meet with goodness, for virtue is good throughout."

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Rabbi Yamai said to a man who gave alms publicly, "You had better not give him anything. In the way you gave him you must have hurt his feelings."

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In the beginning of this Kali Yuga there were two *sadhus* in the Himalayas who discussed together how

they could make themselves more comfortable on earth, for near their cave there were many rocks and thorns which cut their feet. One of them suggested killing a quantity of cows and tanning their hides and spreading them over all the earth as a carpet. The other *sadhu* considered this for a year. Then he said, "I have a better plan. Let us kill one cow only, and put its leather on the soles of our feet, instead of on the earth, so that wherever we walk there will be a carpet below us." These two were the first Yogis. There is no difference between one place and another, one woman and another, one *guru* and another. The differences are the veils of *maya*. You and I cling to them still. But when we are strong enough to know them for what they are, we shall rule our fate.

(From "*Bengal Lancer*" by F. Yeats-Brown)

Shri Ramana Maharshi

On this great living Saint of Tiruvannamalai, it shall be our good fortune to publish the first installment of the article, written for us by Mr. S. Ganapathi Iyer, B.A., Vakil, Kurnool, in the next number of *The Meher Message*.

HERE AND THERE

Prayers for Rain

Prayers for rain are futile, in the opinion of a majority of prominent American clergymen who took part in a symposium conducted by the magazine, "Christian Century."

One fundamental leader, Dr. Mark Mathews of Seattle declared that God had answered prayers for rain in Biblical days, and that He could do it again if He so desired.

Another answer on the positive side, came from Dr. James M. Gray, president of the Moody Bible Institute of Chicago. He upheld the possibility of divine intervention in meteorological affairs by declaring that since God made the weather He also could change it.

Dr. Harry Emerson Fosdick of New York, John D. Rockefeller's pastor, led the doubters. "No imaginable connection exists between a man's inward spiritual attitude and a rain storm," said Dr. Fosdick. He pleaded for an abandonment of "crude, obsolete supernaturalism in this benighted and uncivilized country."

Dr. W. P. Lemon of Minneapolis called praying for rain an attempt to involve God in "a co-operative scheme to maintain present American living standards." It is, he said, too much like asking God to send an earthquake to aid an excavation, _

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True Value of Man

Professor Albert Einstein, of relativity fame, asked by a German newspaper to contribute to a symposium of one-sentence philosophic beliefs by leading German thinkers, wrote:

"The true value of a man is assessable by how far and in what sense he has succeeded in achieving freedom from self."

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The Power of Prayer

To the many examples of premonition and the power of prayer may be added the personal experience related at the Church Congress at Newport (Mon.) by Mr. E. R. Appleton, the West Regional director of the British Broadcasting Company. He told how his little daughter had been taken ill, and that while he was nursing her, her godmother arrived unexpectedly from her home some distance away. She said that she was needed there.

When she entered the room they offered a short prayer for the recovery of the child. While they were praying, a blue light suddenly surrounded the girl, and about five minutes later she danced about the room completely cured.

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A New Messiah?

Posing as Christ and the 12 apostles, a party of men paraded the streets of Hurtado, near Coquimbo, says the Santiago (Chile) correspondent of the "Daily Herald."

The men all wore Biblical garments, and declared that they had come from the Holy Land in search of converts.

They held a demonstration, but this was broken up by the Governor of the town with police assistance.

The 13 men, posing as Christ and the 12 Apostles, who paraded the streets of Hurtado, near Coquimbo are providing a problem for the authorities.

All were arrested, but they have now gone on hunger-strike and declare that they will take their lives unless they are released.

Efforts are being made to persuade the governor the mayor and the police to grant the release of the Messiah who has offered to raise all the dead in the district within 48 hours.

This offer has not been accepted by the authorities who are consulting lawyers in an effort to discover a solution of the difficulty.

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An Egyptian Paper on Mahatma Gandhi

In the course of an extremely interesting article, "At Balagh", the organ of the Wafd party of Egypt, makes strong strictures against rulers of the Indian States and after comparing Mahatma Gandhi with Sir Rabindranath Tagore and H. H. the Aga Khan, addresses its readers as follows regarding Mahatmaji:

"Now bend your necks in veneration, for we are referring to the greatest man in India, Gandhi. Who is Gandhi? That skeleton of bones in which shines forth a great soul. It is he who has given the whole of his property to the nation, who has even taken off the clothes from his body in sympathy with the poor, who only ties a loin-cloth made of rough yarn spun and woven

by himself. That same Gandhi comes out of his Ashram with a little staff in his hands so that he may make his country free.

Such is Gandhi naked, thin and unarmed. O Gandhi, thou art not only the guide of India, but a source of light for Egypt as well. O India, in spite of all thy misfortunes, how fortunate thou art in this respect that thy soil can produce men like Gandhi!

(Translated in Urdu in "Payam" of Calcutta.)

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The Churches and Birth Control

An American journal gives a symposium of leaders in twenty different denominations on Birth Control. Here are a few:

Rev. H. E. Fosdick: "A right employment of B.C. can be of profound benefit, and so serious a problem cannot be solved by suppression."

Rev. John Haynes Holmes: "Birth control is man's final gesture of emancipation. I believe in it fundamentally because I am a teacher of religion."

Rev. Brodford Young: "A knowledge of contraception is an essential condition for happy marriage and intelligent home-making."

Rev. Paul Jones: "Birth control is a sound and necessary prelude to the solution of many of our problems of group living."

Rev. Don M. Chase: "The Church ought to be in the vanguard of this movement. People need the knowledge of contraceptives."

Rev. Curtis W. Reese: "Every law that prohibits B.C. information and the sale of contraceptive devices should be repealed."

Rev. William W. Peck: "We must insist that birth control is not contrary to religious principles or the highest ethical conduct."

Rev. E G. Gallagher: "Birth control has within it possibilities for happiness, more abundant life and untold blessings for this old world."

Rev, Joseph F. Michael: "The more I study the B.C. movement and see the plight of hundreds of homes the more I am convinced it is a God-sent movement."

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A Mystery Theory of a British Einstein

A mysterious new theory of the electron and proton—the 'bodies' charged with negative and positive electricity which make up the atom—was expounded before the greybeards of the British Association at the recent meeting of scientists. The speaker was a young Cambridge scientist of 28, Dr. P. A. M. Dirac. No one professed to understand it. The Chairman, Dr. F. E. Smith, of the Royal Society confessed himself baffled.

"Dr. Dirac's paper," declared Dr. Smith, "reminds me of one read before the Royal Society. No one understood it, but it seemed so good that we had it printed."

Dr. Dirac drew various diagrams on the blackboard, talked fluently about protons behaving in an unexpectedly jazzy manner in space, and appeared to think he had made everything quite clear. But white-haired scientists shook their heads in dismay.

One member of the audience declared that Dr. Dirac was the only physicist who had never made a mistake, but did nothing to explain the implications of the theory.

Sir Oliver Lodge white-haired and venerable, hastened to compliment the lecturer, but did not claim to understand fully what he was driving at.

"Dr. Dirac," he said, "has developed a theory which, so far as I understand it at present, commends itself greatly to me. It is quite new to me, and I am fascinated by it. I think it should, when developed, lead us on the way we want to go.

"The main point made by Dr. Dirac appeared to be that certain particles charged with negative energy travelled in the opposite direction to the forces acting on them—that is to say, in the direction they might have been expected to travel if positively charged.

"The implications drawn by Dr. Dirac from the phenomenon puzzled his audience. When I asked him to put his theory into simpler language, he said that he could not simplify it any further without becoming inaccurate."

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Superstition in England

I had always been a great believer in "See a pin and pick it up, All the day you'll have good luck," writes Francis Mortimer in the *Morning Post*. In spite of the doubtful quality of the rhyme, and the treacherous nature of pins, which ... always lurk on muddy pavements or on busy underground stairways, I still continued to ruin my gloves and trip up my fellow passengers by pouncing on every pin I saw.

I also had a propensity for crossing my thumbs to avert brickbats when passing under a ladder, and for wishing when I saw a piebald horse without casting eye on his tail. But there my superstitious occupation ended; I use the past tense advisedly.

The other day the question of superstitions was brought up at a party of apparently level-headed

moderns, and I was at once overwhelmed by a startling assortment of observances, without which any kind of success in life was apparently hopeless of attainment,

It appeared that this superstition business was a full-time job. Not only had pins to be picked up, but it was death to neglect a fallen button; sweeps must be greeted with three bows and a wish; white horses must be counted to the number of a hundred in order to know which man Fate had ordained as your future husband.

It was destruction to cross on the stairs without mysterious signs; hay-carts might mean good or evil, according to which side you passed them: a whole box of matches upset meant disappointment, but few spilled meant a surprise; left elbow bumped meant more disappointment and right ones told again of a surprise; new moons and Fridays tumbled over one another bulging with every sort of significance.

Really I thought, we call ourselves civilised, and we are as bad as the savage with his taboo.

From now on I am going to cut out all this pin and piebald business. If I do have superstitions, they shall at least be modern ones. For instance what about instituting a superstition that it is lucky to pass as many people as possible on a moving staircase (I am always late and in a hurry anyway, and I believe in making a virtue of a necessity.) ?

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A Woman's Mysterious Power

We have been reading of a woman "who has the mysterious power of making watches and clocks stop the moment she enters a room." The newspaper which reports the phenomenon gives some particulars of the

effect of her presence in any room where there is a clock, and it will be interesting to learn what science has to say on the subject. So far we are told of a theory concerning "the chemical properties of the skin" and its strange effects in the case of certain persons. Assuming the phenomenon to be correctly reported, it would point to some kind of radiation. We are reminded of the case of a lady who appeared to have a curious influence on photographic cameras. Whenever she was photographed her portrait came out as a vaporous mass in which the lady was only cloudily visible. So she shunned photography until, meeting that ardent psychic investigator, the late Felicia Scatcherd, she yielded reluctantly to Miss Scatcherd's solicitations and consented to face the camera in the interests of Science. The result was much the same as usual, and at a lantern lecture some years ago Miss Scatcherd described the case and threw the lady's portrait upon the screen. It was a weird spectacle and fully explained the lady's objection to her photograph taken. Perhaps the report concerning the lady whose presence stops a clock may revive interest in these peculiar manifestations. If some alleged scientist sniffs his contempt, we would remind him of the French proverb that mediocre minds habitually condemn anything which is beyond their mental reach.

Light

EDITORIAL NOTES

Prohibition

Mr, G. K. Chesterton is a celebrated man of letters and the editor of "G. K.'s Weekly". He is intelligent and brilliant. But sometimes the logic he exhibits is worthy only of a fit candidate for Bedlam. The lecture which he recently delivered on prohibition did not at all redound to his credit. In the course of it he is reported to have said, "Anybody who knows anything of the immediate past will admit that strong men drank 'strong' beer; women drank what is almost disrespectfully called 'small' beer; school children drank 'smaller' beer. But they all drank beer. It was as natural and obvious as a flowing river. In fact, nobody with any sense drank water. How did the theory arise that it was wicked to drink of a river that has been flowing for thousands of years and was regarded as normal in every country for all mankind of both sexes and of every age? To begin with, it arose out of a very detestable notion that grew steadily through the seventeenth century."

It is strange that any sane man should deny that drink causes poverty. Liquor is just as much responsible for poverty as for crime. It is obvious that the working classes would be better off, if they would abstain from drink.

Mr. Chesterton dwelt at great length on the so-called evils of prohibition. He opined that it was a failure in U.S.A., and declared: "The actual experi-

ments in America. are tragic and comic. They have reached in America a new condition of affairs, in the form of a new criminal—the bootlegger, unknown in most of the other countries of the world. Prohibition has created a new criminal class, who are aggressive to the point of murder and practically more powerful than the State. A new kind of social menace has been created."

There may be some truth in all this, but what about the positive results? Has not America enjoyed the blessings of prohibition in the shape of greater prosperity, better health, and more rapid spread of education? After investigating both the Wet and Dry sides of prohibition, Prof. Irving Fisher states his own considered opinion in his book, "Noble Experiment", in the following words: "Liquor consumption has diminished in the United States under prohibition. It is confirmed by the Department of Commerce, showing the birth during national Prohibition of the export trade in American grapes, its rapid growth, and the dwindling of the hop-growing industry. It is confirmed by the ruling high price of bootleg liquors which alone places them, for more than occasional use, beyond the purse of the average family among ninety million people of the United States. It is further confirmed by the best information available showing that the curve of arrests for drunkenness has found a level far below the pre-Prohibition level—Prohibition is less of a failure than any other measure for the control of the liquor traffic that has ever been applied in this or in foreign lands.... Summing up, it may be said that Prohibition has already accomplished incalculable good, hygienically, economically and socially. All that the Wets can possibly accomplish is laxity of

enforcement or nullification; in other words, enormously to increase the very disrespect for law which they profess to deplore. Hence the only satisfactory solution lies in fuller enforcement of the existing law."

Great as has been the success of prohibition in America, in other countries, England for example, it will even be more successful than in America, for other countries are more law-abiding than America. A drink sodden nation has no future. Those who say that there is no drink problem in England, or the liquor traffic in England should not be controlled, are the enemies of England. Sir Josiah Stamp, the chairman of the London Midland Scottish-Railway, does not exaggerate but rather underestimates when he says:

"From the economic point of view, the production of this country (Britain) if there were no alcohol would be eighteen to fifteen per cent higher In the moral field my personal feeling is that moral forces would have a much greater chance with a more moderate consumption of alcohol, and that under these changed conditions all sorts of other good social influences would have a chance to grow, I am sure of that." We request Mr. Chesterton to ponder over this statement of Sir Josiah Stamp. England is, no doubt, great; but she will be decidedly greater, when she goes dry, even though she may lose her empire.

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Cultural Unity

Whatever opinions one may hold about the British rule in India, there can be no two opinions about the need for forging cultural links between West and East in general, and England and India in particular.

Cultural unity would do more for the establishment of peace on earth than pacts and the so-called disarmament conferences. Those who are trying to promote it, whatever their political views may be, deserve the gratitude of humanity. In order to help Dr. Rabindranath Tagore's University, Shanti Niketan, a fund _has been opened in England in response to the appeal made by Lady Parmoor, Mr. A. M. Daniel, Dr. A. D. Lindsey, Mr. John Masefield, Sir William Rothenstein, Sir Michael Sadler, Dr. Charles P. Scott, Dr. E. H. Thompson, Mrs. Evelyn Underhill, Dr. Evelyn Wrench, Sir Francis Younghusband, and other high-minded Englishmen and. Englishwomen, We are told that the fund has been opened with the object of giving practical expression to the gratitude felt towards Dr. Tagore for his life-work in endeavouring to ensure, in his own words, that "The mind of India shall join forces with the great movement of Mind which is in the present-day world." Dr. Tagore is at once a patriot and an internationalist. Before the "All People's Association" of England he said that he would try to bridge the gulf which was daily widening between the East and the West. One of the ways of bridging the gulf is to promote cultural unity, and the Poet has already done much in this important matter. It is in order to appreciate his efforts in this connection that England has opened the fund for helping this University. This appreciation will be appreciated in India. We are sure time will soon come when England will appreciate Mahatma Gandhi as much as Dr. Tagore.

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Orthodox Babblings

Towards the end of December, the All-India Varnashrama Dharma Swaraj Sangh Conference was held at Jalgaon. It was attended by four "Sankaracharyas," bigoted pundits and stupid old fogeys. The Sangh was formed with the passing of the Sarda Act—not to uphold it, but to fight against it, and to oppose interference by legislation in religious affairs. The Chairman of the Reception Committee styles himself as Shri Santoji Maharaj. This Maharaj declared that "Varnashrama Dharma" embraced four great castes of the Hindus, and that as applied to Swaraj it conveyed four meanings (1) Swaraj for the maintenance of the four castes; (2) Swaraj of the followers of the four castes; (3) Attainment of Swaraj by the four caste systems of the religion; and (4) the attainment of Swaraj and maintenance of the four castes. This declaration, which is a negation at once of democracy and religion, only served to provoke the so-called untouchables who, thereupon, practised Satyagrah, blocking the main entrance to the Conference. It is noteworthy that a public meeting of the citizens of Jalgaon, held on the last day of December, condemned the aims and objects of the Conference; The custom of child marriage and the caste system have done tremendous harm to the country in general and to Hinduism in particular. It should be the duty of every patriotic and sensible Indian to contribute his or her share to the eradication of these evils. Those who bolster up these evils are neither religious nor spiritually-minded, but are simply stupid and custom-bound.

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All-Asia Educational Conference

Time was when the peoples of all the Asiatic countries looked upon India as their spiritual home. In those good old days there was noteworthy cultural contact between India and other Asiatic countries. With the passage of time owing to unfavourable circumstances, this contact practically ceased to exist. Time has now come when steps should be systematically taken to revive it. The First All-Asia Educational Conference that was held at Benares in the Christmas week, is, we hope, an earnest of the efforts in this direction. The Conference may justly be said to have achieved a fair success. It was attended by over three thousand delegates, and noteworthy speeches were delivered in it.

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The Late Shri Dhuniwale Dada

With profound regret we record the passing away of the Saint, popularly known as Shri Dhuniwale Dada. He entered into Mahasamadhi, at his Ashram in Sainkheda near Itarsi, on the last but one day of November. We intended to call upon him some time this year, but alas! he has passed away. He was undoubtedly a great Saint, and had a very large following. We came to know of his demise only in the middle of the last month; hence this delay in recording it. We hope to acquaint our readers with the story of his life on some future occasion.

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The Late Mr. K. B. Irani

With a heavy heart we take leave to record the passing away of Mr. Kaikhushru B. Irani. He breathed his last on the 18th of the last month, at Nasik. He was born in Bombay about fifty-three years ago. He received a good training at home, but, being averse to study, not at school, which he left when he was in the fourth form. Soon after his school career came to an end he went to Sholapur, where he worked for a few months as an apprentice in the weaving department of a mill. He then conducted the alehouse of his father, whom he had lost when he was employed in the mill. In the prime of his manhood, he bought in partnership with one of his friends, the jewellery shop of P. Dubash & Co. (of Bombay) with its goodwill, in which he had substantial concern. He was not a man of intellect, but he was certainly a man of heart. He was religious-minded, and was much devoted to Shri Meher Baba, with Whom he had been in touch since 1922 and to whom he gave large sums of money for conducting the Meherashram, All those who came in contact with him will cherish his memory with affection. May his soul rest in peace!

PRINCIPAL CONTENTS
OF OUR NEXT NUMBER

The following will be the principal contents of our
March, 1931, number:—

- 1 Sayings of His Holiness Sadguru Meher Baba.
 - 2 Dynan Yoga: By Shri Meher Baba.
 - 3 Inner-Life : By Shri Meher Baba.
 - 4 Editorial No. 1 : The Evils of Child Marriage.
 - 5 Editorial No. 2 : The Late Dr. Zimmermann.
 - 6 Sri Ramana Maharshi of Tiruvannamalai : By S.
Ganpathy Aiyer, B.A., Vakil.
 - 7 Babaji—Gita—Krishnaji : By C. V. Sampath Aiyangar,
Sub. Judge, Kurnool.
 - 8 Mind : Its Mysteries and Control: By Dr. Swami
Sivananda.
 - 9 Topics from Indian Journals.
 - 10 Topics from Foreign Journals.
 - 11 Longing (a poem): By Meredith Starr.
 - 12 The Celestial (a poem): By Herbert Porter.
 - 13 The Ascent (a poem): By Margaret Starr.
 - 14 Extracts from Books just Published.
 - 15 Somewhat Shocking but Quite True.
 - 19 Thoughts Sublime.
 - 17 Spiritual Anecdotes.
 - 18 Here and There,
 - 19 Editorial Notes.
 - 20 News about the Holy Master.
 - 21 The Biography of Shri Meher Baba: By "A Seeker after
Truth."
 - 22 Our Serial_Story: From Degradation to Realization ; By
The Editor.
 - 23 The World of Books: Reviews and Notices.
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THE BIOGRAPHY OF SHRI

MEHER BABA

(By "A Seeker After Truth")

Chapter II

Sannyasin Sheheriarji and Mataji Shirinbanoo

(1)

Biography means the written life of a person. But the author who takes it upon himself to write the biography of any person does not content himself with narrating the life of that person only. He thinks it his duty to acquaint the readers with his parents, and sometimes with grand-parents and even with great-grand-parents. Let it not be assumed that this duty is performed for the sake of formality or for respecting the prevailing vogue. Necessity and not formality demands that the biographer must give a sketch of the life of the father and characteristics of the mother of the person whose life-story he proposes to narrate. For in order to understand a man, is it not necessary to understand his parents?

Sheheriarji Mundegar Irani, the aged and noble father of His Holiness Meher Baba, was born in the year 1840 (the exact date is not known) in Khooramshah, a city in Persia—Persia, the land which once flowed with milk and honey, the land, the very name of which reminds us of the exploits and adventures of Zal, Rustam and Sohrab, the land which Zoroaster honoured by taking birth in it and blessed by founding and propagating his grand religion. Mundegar was not a

well-to-do man. He was in charge of the Zoroastrian tower of silence which belonged to his native city of Khooramshah. His salary was low and, doubtless, he found difficulties in keeping the wolf from his door. Sheheriar was born in poverty. The destruction of the _poor, it is said, is poverty. But it is not unmixed evil to all. To men, who are made of good stuff, it is, more often than never, a great blessing, rather than a hateful curse, inasmuch as it enables them to bring out their latent powers. In the case of the father of the Subject of this biography, poverty undoubtedly proved to be a blessing, inasmuch as it accustomed him to various hardships from his childhood days. When he was about five years old, he lost his dear mother. Of all the losses, the loss of mother is the most grievous to a child. Alas! the mother that fed Sheheriar from her gentle breast when he was a tender baby, that taught him to walk and to speak, that used to kiss him and hug him, that taught him to respect his elders and to love God was no more! But Sheheriar's loss was not quite a curse.

"We see but dimly through the mists and vapours,
Amid these earthly damps,
What seem to us but sad funeral tapers
May be heaven's distant lamps."

The man who has never been visited by calamities should not necessarily be envied or considered a lucky fellow, for calamities are, to be sure, in many instances, blessings in disguise. In the case of Sheheriar, the loss of his mother did prove to him to be a blessing in disguise. The loss did not submerge him in paroxysms of grief. It made him, though a child of five, religious-minded.

From his sixth year, he began to accompany his father to the tower of silence, and all day long to keep company with him there. Doubtless his company was a great solace to the grief-stricken father. In the tower of silence the boy had no opportunity of playing any games, which are the birth-right of all children, nor did he like to play. He spent his time in helping his father, in chatting with him, in praying to God and in meditating on serious matters.

As morning shows the day, so childhood shows the man. The stuff of which Sheheriarji is made of he began to exhibit from his early boyhood days. One day, when he was of only seven summers it so came to pass that his father who had gone out in the morning into the city for some business, leaving the boy alone in the compound of the tower of silence, with the intention of returning in the afternoon, was unable to return on that day. In the evening after sunset the corpse of a child was brought by corpse-bearers, or *khandhias* as they are called, into the compound of the tower of silence. According to the custom of the Zoroastrians corpses are not allowed to be put on the place specially built for the purpose, after sunset. So, leaving the corpse in the compound, the *khandhias* went away. Twilight deepened into darkness, and, as the father did not return, the boy was still all alone. The tower of silence was a very terrible place, located away from the town—on its outskirts where nobody lived. The silence that prevailed was grim; and the atmosphere was grimmer, when the silence was broken by the screaming of vultures. The boy had no lamp, and, as the moonlight was conspicuous by its absence, the night was as dark as pitch. A boy, seven years old,

all alone with the corpse of a child as his companion, in the fearful tower of silence on a pitch-dark night! Just picture him to yourself! Any normal boy would be frightened to death in such a place and under such circumstances. But was Sheheriar afraid? Incredible as it may seem, he was not a bit afraid. Even then he was, as he is now, as bold as a lion. So his flesh did not creep and his blood did not curdle. Like Nelson he did not know what fear was. He was absolutely unperturbed. Upon him devolved the duty of guarding the corpse of the child. Any ravenous vulture, happening to see it, was sure to stuff its belly with it, when the boy was asleep. He knew that; and he thought that if with a piece of string, which he happened to possess at the moment, he tied the corpse to one of his feet, it would be safe, for in that case no vulture would dare to pounce upon it and take it away. No sooner thought than done. The boy at once put his plan into execution and lay down to sleep. He fully deserved sweet sound sleep and he soon got it. Think of his courage and his presence of mind. Casabianca was not more courageous, when on the ship *Orient*, which he resolutely refused to quit, he cried: "Father, my father, must I stay?"

Sheheriar, even when a boy, could not see his way to attach himself to this world. The trinkets of the world did not attract him. Physical pleasures he did not like. Intellectual pleasures he could not get, as he was not educated. But he hankered after spiritual pleasures. These pleasures he got neither in his father's house nor in the tower of silence. He believed that by leading the life of renunciation and meditation he would be able to experience the peace that passeth understanding and

to have the darshan of God. So, when he was only thirteen years old, he boldly left his father's house, in order to become a sannyasin. The tempest of his own mind cast him from the semi-worldly life into the monk's life. For eight long years he roamed all over Persia. Many a hardship did he undergo; often did he suffer privations.

During the first four years of his career as a monk, he was often ridiculed and often contemned by the ignorant and the cynical. But neither ridicule nor their contempt produced any effect on him. He was in search after God, and so he was nonchalant to the ravings of both worldly men and malicious dervishes. He acted as a true sannyasin ought to act. According to Shaikh Sadi, a company of dissolute men on one occasion picked a quarrel with a darvish and vituperated him in indecent language. He was much offended at their behaviour and calling upon his spiritual master, he complained of what had happened. The master, thereupon, justly observed: "O my son, the habit of a darvish is the garment of resignation; whosoever weareth this garb and cannot suffer injuries is an enemy to the profession, and is not entitled to the dress. A great river is not made turbid by a stone, the religious man who is hurt by injuries is as yet but shallow water. If any misfortune befalleth you, calmly bear it, so that by forgiving others, you yourself may obtain pardon. O my brother, seeing that we have at last to return to earth, let us humble ourselves in ashes before we are changed into dust."

There are hundreds of thousands of sannyasins, sadhus, fakirs, darvishes or monks. But all of them are not in search after Truth. All are not spiritually-

minded. Many of them are hypocrites, are imbued with various material desires, to gratify which they would not hesitate to commit serious trespasses against God. Just as everything that glitters is not necessarily gold, so everybody who is garbed in the ochre robe of monastic life should not be considered a monk. He only should be called a true sadhu or a sannyasin or a darvish or a monk, who has renounced material desires, who leads a holy life and is in search after Truth. In his "Imitation of Christ" St. Thomas a Kempis rightly observes that wearing a dress and tonsure profit little; but change of heart and perfect mortification of the passions make a truly religious man.

Sannyasin Sheheriar was a genuine monk. He was proof against all sordid temptations. He never accepted money from anybody, and begged for bread only when he was hungry. When he was in the city of Bafte Badanjan, he, being hungry, approached a baker and requested him to give him some bread. When the baker was about to give him some of it, a Mahometan darvish, whom the baker used to give some bread daily, came to him all of a sudden begging for his usual portion. But on that day the baker refused to give any bread to him, informing him that his daily share would go to his brother-darvish i.e. Sheheriar. The Mahomatan, who was a darvish merely in name and dress, thereupon, began to remonstrate with him against his so-called injustice towards himself. "Why should you," he asked the baker, "feed him at my expense?" The baker replied: "You take bread daily; why should you grumble if for once I give your share to this darvish, who is so young and who so much appeals to my heart?" The Mahomatan then threw a contemp-

tuous glance at Sheheriar and said to the baker: "How dare you call such an urchin a darvish? I challenge him to answer my questions, if he is a real darvish as he pretends to be." By this time quite a lot of people—mostly the riff-raff and idle fellows—had assembled near them. The challenge of the darvish-Sheheriar enlivened them, and expecting a lot of fun from the worthy warfare between them, they requested Sheheriar to take up the challenge. The baker, who had become indignant at the arrogance of the Moslem urged upon him the necessity of entering the lists against him. Sheheriar was at first reluctant to enter controversy with the so-called darvish. By nature he was taciturn. But whenever he entered into controversy with anybody, he invariably came off with flying colours, though he never had any schooling. And he used to enter into controversy, only when he perceived that silence was not golden. On this occasion after some reflection, he arrived at the conclusion that it would be childish not to take up the gauntlet so arrogantly thrown down by the darvish. The dispute that took place between them was acrimonious, but from the beginning it went against the Mahometan. Everyone soon perceived that the Zoroastrian darvish knew more and argued more ably than his rival. The latter, to his intense dismay, soon found that he had caught a tartar. Amidst the jeers of the crowd, he, with a countenance both in sorrow and in anger, beat a hasty retreat. The whole crowd then congratulated Sheheriar on his triumph, and the baker gave him one whole bread, which he so justly deserved. All who watched the wordy warfare believed that he was not in the roll of common dervishes.

The story of a heroic deed that he performed as a sannyasin in Persia I cannot omit to recount, without criticising myself. One day when he was with three Moslem dervishes, they all of a sudden caught sight of a big cobra. The three Mahometans were very foxes for their valour. They at once became terror-stricken and took to their heels. But Sheheriar did not at all become chicken-hearted. Bravery, says a Hindustani proverb, is a man's jewel. Sheheriar, as we have seen, has been possessing it from his early boyhood days. On this occasion, too, he made a good use of this jewel. With a knife in his hand he made a dead set at the cobra, and brought its life to a full stop.

As said above, for eight years he roamed all over Persia, but the purpose for which he took to the life of a sannyasin was not fulfilled. During this period he managed to learn astrology and palmistry which stood him in good stead afterwards; but from the spiritual stand-point, it seemed to him that he did not get any reward. Little did he know about the great reward which he was to get after several years. But though he believed that his life of renunciation had not produced any fruit, he did not abandon himself to despair. No reaction took place in his outlook on life. His spiritual aspiration was not a bit dampened. On the contrary, he was still imbued with noble hopes, and where there is hope, there is life. Truly has Goldsmith said:

"Hope, like the glimmering taper's light,
Adorns and cheers the way;
And still, as darker grows the night,
Emits a brighter ray."

It was because he was animated by noble hopes that, instead of taking to worldly life in his native country, he, in company with his brother, turned his

footsteps towards India, the land of Philosophers and Saints. They landed in Bombay. His brother found employment for himself and Sheheriar, who allowed himself to be persuaded by his brother to accept it, though he was still true to his ideal of renunciation. In order that no spiritual deterioration might take place within him, he remained a strict vegetarian and a teetotaler, regularly prayed to God, and meditated. Indeed even while serving his master, he made no secret of his natural propensity to the ascetic life. He was always to be seen clad in a long white robe, and wore his hair long. His master, who was materialistic, did not approve of his mode of living, and he did not dissemble his dislike. Sheheriar's independence of mind occasionally brought him into conflict with him, After five months of service, matters came to a head when the master's manager picked a quarrel with Sheheriar, who was now absolutely tired of his service. He forthwith went to his master, told him that he would no longer serve him, and demanded his salary. His master thought it right to respond quietly to his demand. As soon as he got his pay, he distributed the whole sum among poor servants there and then, keeping only two rupees for himself.

Sheheriar was now again his former self. The loss of employment gladdened his heart, as it made him free to lead the life of renunciation. He at once made up his mind to roam all over India as a pious sannyasin. For ten long years he wandered throughout the length and breadth of India. The hardships and adventures he met with were of a more severe kind than those he had experienced in Persia. The period of the five months of service was an interval between his ascetic life in Persia and ascetic life in India. Were it not for this respite, it would not have been possible for him to bear stoically all the sufferings that he underwent as a monk in India. No doubt the work he did for his master was arduous, but when compared to the hardships of his monastic life, its arduousness must be considered as ease.

(*To be continued*)

NEWS ABOUT THE HOLY MASTER

Shri Meher Baba returned to Ahmednagar on the last day of December, and stayed there for more than a week. On 9th January He came to Nasik, and since then, except for a couple of flying visits to Bombay, has been staying here. Every evening the Arati ceremony is performed, when large crowds gather together. Among the prominent persons who visited him in the beginning of this month was the Prince of Bhor. The Prince was much drawn to the Master, whom he eulogized before other devotees.

On the 11th of February His Holiness went to Poona and put up at the house of Mr. Sadashiv Shelke whose daughter's marriage \took place on the following day. To the delight of Mr. Shelke the Master was present at the time of nuptials, and after the ceremony was over He blessed the couple. As usual His presence in Poona created a great deal of sensation throughout the city. Great was the rush of devotees, day and night, and the Master could hardly take rest for even five minutes. Among the prominent persons who paid homage to Him were the Maharajah of the Bhor State, the Prince of Bhor and Sardar Vinchurkar.

* * *

Sister V. T. Lakshmi writes:— "In these days of nihilism and airy reasoning, it is but necessary for our Lord Shri Meher Baba, the future Messiah of the world, to perform a few miracles, now and then, only in order to convince, convert, and metamorphose the adamantine

hearts of such as those atheistic cavilers, who are blind to His Divinity and Grace. The other day, my grandmother came weeping and told me that my grandfather's feet were all of a sudden swollen and that, anticipating something unpleasant, she sent for our family doctor. When I saw that old lady in that sad plight, crying out her very eyes for her devoted husband, my heart naturally melted away. But, strangely, at once a thought struck me. Immediately, I retired to the Meditation Room in the Meher Asramam, Saidapet; and I sat in meditation, in front of our Lord's photo, for ten minutes,—all the while, strongly appealing to our Master's mercy and sincerely invoking His Grace on the invalid. Then, moved by something unknown in me, I automatically took His sacred ashes, kept in front of His photo, and, with His divine name on my lips, besmeared my grandfather's affected feet with the same, in my grandmother's presence. The same process was repeated twice over that day. Oh, to my grandmother's surprise, the next day, her husband's feet were quite normal! The doctor never turned up, but after examining my grandfather's urine, sent to him for examination, wrote to say that my grandfather was quite all right. But, none of these gave me any astonishment, for I expected nothing short of it. Need I say that our Lord Meher Babaji has His dwelling in every man's heart and that He readily responds to our calls of need and anguish, if we with all sincerity, surrender ourselves to Him? Ardent prayers and meditation, and steadfast faith in Him, can do any number of miracles, which will, however, rest always on profound conviction, and that will ever remain to be insolvable mysteries to the petty minds of the worldly pigmies."

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The following birthday address has been sent to the Master by some of His Madras devotees.:

AN ADDRESS

From Meher Ashram, Saidapet (Madras.)

To His Divine Majesty

SHRI SADGURU MEHER BABAJI

(37th Birthday 17-2-1931)

Most Revered and Dearest Master,

We the members of Meher League, connected with .Meher Ashramam, Saidapet, Madras, beg to approach You with feelings of Love, and wish You a very happy birthday and many happy returns of the same.

In March of last year, You, with some of Your devoted disciples, undertook a journey to this town at great sacrifice. In order to revive the great Brahmagnanam in this part of our dear Motherland, You, our dear Master, condescended to open Meher Asramam, and found Meher League. Meher Gazette, the quarterly organ of the League, (along with its splendid elder sister, 'Meher Message') has been trying to spread far and wide Your Sacred Message.

Dear Master, You have sown the seeds of Wisdom. We have to see that they have not fallen on a rooky -soil, but shall bear rich and abundant fruit. We invoke Your Blessings on this our undertaking.

We reverentially thank You for Your soul-stirring Birthday Message.

We pray, dear Master, that You may shower
Spiritual Blessings and help humanity in its evolution.

We beg to remain

Meher Asramam)
Saidapet (Madras) >
17-2-1921)

Dearest Master
Meher Ashramam Members
of the League

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The Birthday Bulletins, issued by the Meher League, contain the following :

1 To pray to God for material prosperity is not a prayer but a farce. (Sri Babaji)

2 Do not complain and cry and pray, but open your eyes and see. The light is all about you, if you will only take the bandages from your eyes and look. And it is so wonderful, so beautiful, so far beyond anything man could think of or pray for, and it is for ever and ever. (Lord Buddha)

3 Prayer comes from Latin Precari I ask. It is calling upon the God within us. .

(Na-mah Oktim Vidhema. Isa Upanishad)

4 Sir Oliver Lodge has taken up the question of prayer in such remarkable fashion. He has justified the use of prayer.

(Dr. Besant.)

5 Prayer in the Qoran—"Guide us, O Lord, into the right path which leads to Thee". (Qoran).

6 Prayer "is indeed the will to be one with god, not in order that you may escape from weariness and suffering, but in order that because of your deep love for Him you may act with Him and as He does. Because He is Love, you, if you would become one with Him, must be filled with perfect unselfishness and love also." (At the Feet of the Master)

* * *

On page 82 of the last number of this Magazine it was stated that Messrs. Minoo Pohowalla and Anantrao Shirali are the proprietors of Meher Motor Works of Bijpur. Both these gentlemen have written to us that the present proprietors of Meher Motor Works are Mr, Minoo N, Pohowalla and Mr. Nadir N. Dastur.

Mr. Shirali, who is devoted to Shri Meher Baba, has no longer any connection with these Motor Works.

Mr. Raphael Hurst after touring in various parts of India, came to Nasik on the 1st of this month. He has been staying here since then, devoting a good deal of time to meditation.

Babaji—Gita—Krishnaji

We shall publish the first instalment of a highly interesting and instructive article, entitled as above, from the pen .of our esteemed friend, Mr. C. V. Sampath Aiyangar, Sub. Judge Kurnool, in the next number of the Meher Message.

To Contributors

· When we received Mr. Jamshed N. R. Mehta's article on Road-Making, which we have published in this number, we thought that it was exclusive for us, But it appears that Mr. Mehta forwarded the same article to at least one other periodical. Will contributors please note that under no circumstances should they sand us any article or poem which they have forwarded or intend to forward to any other periodical or newspaper, Indian or foreign?

REVIEWS AND NOTICES

Vasikaran Tantram by Swami Premananda Yogi (pages 300)
Published by M. S. Ramulu and Co., Rayapuram, Madras. Price
Rs. 3 or 6s.

This book deals with the art of controlling others or mesmerism. The author's treatment of the subject is on the whole commendable, and many a would-be mesmerist would find the book suggestive and helpful,

We are sorry that the author has tried to link mesmerism with spiritual progress and identifies the term with soul force. It is true that a Yogi or a mystic possesses various superhuman powers including the art of controlling others, but every mesmerist is not spiritually advanced. One can gain this art without the least idea of the spiritual part, without the slightest knowledge of God, nay, without even faith in God. After all mesmerism has connection more with black than with white magic. It is more abused than used, and it is generally used for materialistic purposes and rarely with any spiritual subject. In the book under consideration there are hardly a couple of chapters which may be called spiritual. And the chapters entitled, "Mesmerism in curing Diseases," "Control over Women," "Success in all Undertakings," "Mesmerism and Women's Freedom", "Mesmeric Control over Animals," and "Mesmerising people *En Masse*," plainly show that mesmerism is generally used for materialistic purposes. While we admit that the book is useful to would-be mesmerists, we must assert that the author has committed mischief in connecting mesmerism with spiritual advancement and identifying it with soul force.

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The Creative Power of the Mind by Christian D. Larson. Published by L. N. Fowler and Co., 7 Imperial Arcade, Ludgate Circus, London, E. C. 4, Price 1s. 6d.

The mind is both creative and destructive. How to make it work in its creative activities is an art of arts. Mr. Larson gives helpful advice pertaining to it. Of course, being an enthusiast, he often exaggerates; but his exaggerations are pardonable. The following exaggerated statement contains more than a grain of truth:

This power is great enough to remake our own lives according to the most perfect design conceivable, to remake our own worlds in like manner and to create for us the future we desire—if we say so. But we have not said so; we have not spoken the word; we have not given this power intelligent direction; that is why it has produced the common-place, for nearly everyone, all down the centuries. Every individual, however, can take this entire situation into his own hands, and cause this power to produce for him exactly what is wanted. And as there is no limit to what this power can do, the possibilities become numerous and amazing.

* * *

The Hooly-Koptzn, by Freedom Hill Henry, R. 1, Escondido, California, U.S.A.

In this booklet the author discusses his future work.

* * *

The South Indian Association (Benares)

This booklet contains the report of this Association for the period of January 1923 to September 1929. The report shows that the Association is highly useful to the South Indians.

For want of space Reviews of other books have been held over.

(1) **PHEROZE GAYAN**
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Register of Editorial Alterations for the Online Edition
of *Meher Message* vol 3, no.2

Print Edition Text	Online Edition Text	Page Number	Paragraph Number	Line Number
seperate	separate	2	1	2
artical	article	2	1	11
requirments	requirements	5	2	5
literarily	literally	5	fn	1,3
reasult	result	6	1	2
avergae	average	14	1	1
co-religionists	co-religionists	18	1	7
birth	berth	21	2	24
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maniness	manyness	29	1	3
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sacredotal	sacerdotal	40	2	4
ture	true	40	2	15
it	its	47	2	12
springs	sprigs	47	2	20
ascetica	ascetic	49	1	17
concernig	concerning	55	6	1

nail	neck	64	2	9
truely	truly	65	3	2
way	away	72	2	6
offerered	offered	77	3	1
simler	simpler	81	3	3
cofirmed	confirmed	85	2	12
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paroxyms	parox- ysms	93	3	6
teetotaller	teetotaler	100	1	6
ardous	arduous	100	2	12
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comendable	commend -able	106	2	3
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