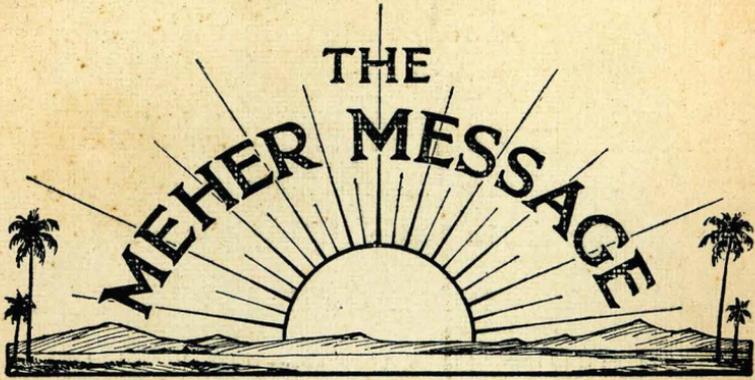


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[NO. 5

MAJESTY IN SERVITUDE

EDITOR

KAIKHUSHRU JAMSHEDJI DASTUR, M.A., LL.B.,

THE DISCIPLE OF HIS DIVINE MAJESTY,

SADGURU MEHER BABA

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(By The Editor)

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SAYINGS OF HIS DIVINE MAJESTY SADGURU MEHER BABA

(21) Human being means Godhead plus maya. When one liberates one's self from the chains of maya completely, one is sure to realize one's original pure Godhead.

(22) Maya signifies ignorance. It is this maya that drives the soul to think of the universe and its charms as realities.

(23) It is maya that makes you think of yourself as the body which is but an outer covering of your soul and makes you forgetful of your eternal, indivisible, resplendent divinity.

(24) The chief props and agents of maya are lust, anger and greed (*kam, krodh and lobh*). Unless and until you subjugate them, it is not possible for you to enter upon the path that leads to the union with God.

(25) Just as a juggler shows non-existing things as existing, maya shows the world as real, though it is no more substantial than a mirage. Children consider the juggler a wonderful man and regard his performances as realities, but grown-ups know that he is a mere tricster and that his tricks are illusions. Similarly ignorant men regard the world as a reality of realities, but *dnyanis* or sages and spiritually advanced persons know full well that it is a mere illusion.

(To be Continued)

GOD, CREATOR AND CREATION

11

(By The Divine Lord, Shri Sadguru Meher Baba)

Really speaking there is nothing like *creation* in the true sense of the word, and it is childish to say that God *created* the world. What we call creation is, to be sure, the manifestation of countless forms out of *nothing*. Nothing is always nothing, but before its manifestation in infinite forms, this *nothing* lay in a dormant condition as the most finite and formless point in the unconscious or rather, latently conscious, indivisible and infinite Paramatman (= God). We call *nothing* here most finite and formless, firstly because it is opposite to Paramatman Who is Infinite and Everything, and secondly because nothing as nothing can never have a form. Before the creation manifested itself there was literally and absolutely nothing but Paramatman Who alone existed, but Who was latently conscious and so did not know Himself. Now just as consciousness was latent in Paramatman, so this what is called the creation was also latent in Him. The difference between the latent and the manifested creation may be likened to that between a seed and a tree. A seed is an infinitesimally small particle, but if sown into the proper soil and watered it will give rise to a mighty big tree. The tree is the outcome of the seed. This means that the seed was a tree in the compact form, before it was sown; and it simply

manifested itself when it grew into a tree. But we must not forget that whether latent or manifested, whether "seed" or "tree", the creation is always nothing.

It may be asked why and how the creation that was latent in Paramatman or God manifested itself. Imagine God, before the universe came into being, as the dead still infinite Ocean. Now just imagine a whiff of wind stirring the still waters of the Ocean. Because of this stirring, countless different waves and drops, wave-bubbles and drop-bubbles showed themselves out of the unity of the infinite Ocean. Let it be borne in mind that the whiff of wind that set the still Ocean of God into motion was but a passing fancy (what you call *laher* in Gujarati) on the part of the Ocean Itself to know Itself. Let it be borne in mind that the motion of the Ocean synchronized with this passing fancy, and that as soon as the Ocean began rolling, It began creating or creation began manifesting itself. To put the matter more plainly God, prompted by a passing fancy asked Himself, "Who am I?" No sooner did He thus ask Himself than He received a shock, and no sooner did He receive a shock than the creation that was latent in Him and an infinitesimally small formless part in Him manifested itself in infinite forms.

The passing fancy, referred to above, was really a passing fancy and not a premeditated act. The shock was simultaneous with the passing fancy, and the creation synchronized with the shock. To understand the above, just picture to yourself a bug trying to suck the blood of a sleeping man. The man would at once unintentionally rub that portion of his body on which the bug made mischief, and thus administer a shock to himself. The man had no intention of rubbing his body

and of shocking himself, but still he did so. To give another illustration, imagine a man with a small lantern in his hand, hastily going along a field at dead of night when it is pitch dark, and unknowingly treading on a snake. As soon as he treads on it, he becomes conscious of it; and as soon as he becomes conscious, of it, he is shocked. Now you can understand how the shock was simultaneous with the passing fancy of God as to Who He was, and how the creation synchronized with the shock.

The readers must have taken it for granted that just as the latent creation manifested itself, so simultaneously the latent consciousness of God must have manifested itself. Indeed Paramatman became conscious, as soon as He received the shock referred to above; but He became conscious not of Self, but of the creation. And why? Just because the manifestation of creation synchronized with the manifestation of consciousness.

Suppose you close your eyes and then all of a sudden imagine you are tickled. As soon as you imagine that, at one and the same time four different things will happen, viz. (1) you will feel that your body is being touched; (2) you will experience a slight thrill; (3) you will open your eyes without any intention; and (4) you will see something of the surroundings without the intention of seeing anything. Something like this happened when the creation manifested itself. Compare the first happening (your being touched) to the passing fancy of God; the second happening (experience of thrill) to the shock which God received; the third happening (opening of eyes) to the consciousness which God experienced; and the fourth happening (that which you see) to the manifestation of creation. Remember that Paramatman

uses His consciousness for knowing the creation. It follows then that for Him to use it for knowing Himself the universe must disappear. In other words the seeing must remain, but that which is seen must vanish.

When you are in sound sleep, you are not only unconscious of your body and the universe, but also of your very existence; when you are in the dreaming state you are conscious of your existence and you see various objects, dream-creatures which do not really exist, but which you regard as real so long as your dream lasts. In the same way creation exists and at the same time it does not exist.

(To be continued)

Sweet, sweet are Thy smiles,
Sweet wrinkles and threats ;
'Tis the Ocean of nectar that ripples and frets,
I know Thee, I know Thee, O Love !

Swami Ram Tirtha

The intelligent man finds almost everything
ridiculous ; the sensible man hardly anything.

Goethe

Pleasure admitted in undue degree
Enslaves the will, nor leaves the judgment free.

William Cowper

SPIRITUAL SPEECHES OF HIS DIVINE
MAJESTY SADGURU MEHER BABA.

(5) ON MAYA AND GURU.

If you only give up the great attributes of Maya, viz. *kama*, *krodh* and *lobha* (passion, anger and greed), you will be said to have taken a forward step along the path that leads to the great Goal of Truth. Those, who have no Guru or Spiritual Guide, should fix their mind upon God and utter His name with real devotion and love. Let it be noted that all those who are family persons are not necessarily unfit for spiritual advancement. Those persons, who, though working in the world and doing their duty by the members of their family, always remember God, lead a pure life, bear all calamities calmly, believing that everything is done by the will of God, are fit for the spiritual line.

Those who have a Guru are more lucky than those who have not, provided the Guru is spiritually perfect. But they must surrender themselves to him heart and soul, and carry out all his orders to the word. And that is by no means easy, for though the Guru attracts them to Him from one end, maya attracts them from the other. The powers of worldly maya are very great and the chief duty of the Guru is to free them from its clutches. When the grace of a Sadguru or a perfect Master descends upon his disciples, worldly maya can no longer draw them to itself. If one wishes to be free from the clutches of maya, one must dedicate one's self

to a perfect Master and win his grace, or lead a life of complete renunciation. Otherwise one will remain bound to it and will not succeed in crossing the ocean of births and deaths.

It is a fashion among the Hindus and the Sikhs to "make guru." Almost every Hindu family has its guru, and there are numberless so-called gurus in this country. This custom of "making guru" is not unhealthy, but discretion must be employed in choosing a guru. Of what use is it to acknowledge an ordinary person as one's guru? One's guru must be spiritually more advanced than one,—better, if he is spiritually perfect. If one is in bonds and wishes to be free, to whom should one go? Certainly to him who is quite free, and not to one whose hands are tied. Similarly 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.

WANTED

Reformers,
 Not of others, but of themselves ;
 Who have won
 Not university distinctions but victory over
 the local self.
 Age : the youth of divine joy.
 Salery : Godhead.
 Apply sharp
 With no begging solicitations, but commanding
 decision to the Director of the Universe,
 your Own Self.

Swami Ram Tirtha.

EDITORIAL

PLANES AND SAINTS

II

He who spans the first plane and goes into the heart of the second becomes the recipient of some divine inspiration. The gross world does not interest him much. His eyes become as red as blood. His sight is not only etheric but clairvoyant, for his pineal gland no longer lies dormant. The sky or the abode of charms of the second plane is more alluring than that of the first one, and he must beware of losing himself in its pleasures.

He who attains to the third plane gets from its sky the power of reading the minds not only of the worldly people, but also of those who have made spiritual progress till the third plane. The man in the third plane, to use the words of our Master, Shri Meher Baba, can read the mind of any man who is not spiritually more advanced than he. He can read the minds of not only those who are close by him, but also of those who are afar off. Moreover he can perceive things far off not only of the gross world but also of the subtle world. His sight is like the X-ray, for it penetrates any substance. He can see any object through and through. His insight is very great and that is why he has been called by Hindu sages *anter-dnyani*. His physical eyes are generally found to be very swollen.

The abode of charms of the third plane is so very enthralling that many an aspirant loses his gross consciousness by enjoying it excessively. In the durbar of our Master there stays a Hindu youth who is spiritually advanced but is unconscious of the gross world. His mind has transcended the limits of the third stage of cosmic consciousness, but he has been so bewitched by what he has seen that he has lost his gross consciousness almost totally.

The fourth plane is a fatal stumbling-block, and it has proved to be the engineer of the spiritual downfall of many an aspirant. Those who succeed in reaching it are so much enraptured and entranced by its abode of charms, which is hard by it, and come into the possession of so many wonder-working supernatural powers that they are likely to delude themselves by fondly conceiving, if they have no perfect Master to guide them, that they have reached the top-most rung of the ladder of divinity and have nothing to do more. It is childish to halloo when one is in the thick of the wood, but the fourth plane men halloo because they imagine that they are already out of the wood. With the help of powers, alluded to above, various miracles can be performed such as walking on the water, flying in the air, curing various diseases, etc. Strange and paradoxical as it may seem, it is highly prejudicial to make use of psychic and thaumaturgical powers acquired from the sky of this plane. Let the aspirant of the fourth plane exercise these powers, and not only his spiritual progress comes to a deadlock, but he horribly harms himself spiritually. In these days of psychic societies and miracle-mongers, when the acquisition of miraculous powers is considered the *summum bonum*

and *ultima Thule* of human existence, it is necessary to dwell on the incontrovertible fact that psychic wonder-working powers have nothing whatsoever to do with genuine spirituality, with Truth, with God-realization. A genuine spiritually-minded person should care no more for them than for earthly riches. They must not be chased after, and if met with they must be avoided as dead plague rats. They are far more detrimental than plague-spots. Almost all the great Saints and Prophets commanded their disciples not to acquire supernormal or supernatural gifts and not to come into contact with spiritually imperfect miracle-mongers. The saintly Junayad is said to have observed that the reliance on miracles was one of the obstacles which hindered the spiritual aspirant from penetrating into the inmost shrine of the Truth. The Lord Buddha, condemning the performance of miracles declared, "It is because I perceive danger in the practice of mystic wonders that I loathe, abhor and am ashamed thereof." Shri Ramakrishna Paramahansa on one occasion said to his disciples, "Visit not miracle-workers. They are wanderers from the path of Truth. Their minds have become entangled in the meshes of psychic powers, which lie in the way of the pilgrim towards Brahman as temptations. Beware of these powers and desire them not."

He who afterwards became the Swami Vivekananda had the wisdom to beware of them,—aye, to care not a straw for them. A couple of years before He realized God, His Master said to Him with a view to test His discrimination: "You see, through the practice of severe spiritual discipline I have acquired supernatural powers. But what use can I make of them? I can-

not even keep My body properly covered. Therefore with the Mother's permission I am thinking of giving them over to you. She has made known to Me that you will have to do much work for Her. If I impart these powers to you, you may use them when necessary. What do you say to that?" On hearing this the thoughtful Noren asked, "Sir, will these powers help me in any way to realize God?" Shri Ramakrishna replied, "No, they will not do that, but they will be very helpful to you when after realizing God you engage yourself in doing His work." Whereupon Noren observed, "Then I don't want them. Let me first realize God, and then I shall decide whether I want them or not. If I accept these wonderful powers now, I may forget my ideal and making use of them for some selfish object may bring my own spiritual downfall." Needless to say that the Paramahansa—Sadguru of Dakshineswar was highly pleased to hear the above thoughtful remarks of His beloved disciple.

Some time after He realized the Almighty the Swami Vivekananda, in the course of His travels, fell in with an educated gentleman who confounded psychic powers with spirituality. The Swamiji said to him, "My man, you seem rather intelligent. It befits a person of your type to exercise your own discrimination. Spirituality has nothing to do with the display of psychic powers which, when analyzed, show that the man who performs them is the slave of desire and the most egotistical of egotists. Spirituality involves the acquisition of that true power which is character. It is the vanquishing of passion and the rooting out of desire. All this chasing after psychical illusions, which means nothing in the solution of the great problems of

our life, is a terrible wasting of energy, the most intense form of selfishness and leads to degeneracy of the mind."

A law-student one day said to the Swami Ram Tirtha, "You say, Swamiji, that our self is all knowledge; so pray tell me some method of Vedantic clairvoyance by which I may win the highest prize in the ensuing Law examination without reading books." To this Swamiji replied, "A prince in his childhood was playing hide-and-peek with the children of noblemen. He had much ado to search out the boys. A bystander remarked, 'What is the use of making so much fuss to discover the play-fellows who can be collected immediately if you exercise princely authority to call them out?' The prince replied, 'In that case the play would lose its relish, and there would remain no interest in the game.' Just so, in reality, you are the supreme ruler and all-knowing Omniscient Divinity, but as you have in fun opened the quest of your own subjects (all sorts of study and other pursuits in the great hide-and-peek labyrinth of the world) it would not be fair play to exercise that authority which checkmates the whole game. On the plane where the past, present and future and all the thousands of suns and stars become your own self, nay, all objects are mere ripples and eddies in the ocean of your knowledge, how could you care for the Law examinations and worldly success? If you want to possess Divine clairvoyance, you have to give up or rise above the very plane of senses from which and for which you seek clairvoyance."

A person may have gained the miraculous powers *en route* to the union with God; but he has no right to claim to be, spiritually-minded, if he makes use of them,

no matter for what purpose, before attaining to the highest pinnacle of divinity. The ignorant may consider him a saint and may worship him, but in reality he is a slave to *maya*. He is a worshipper of the *Pravritti*, and so let him not talk of the *Nivritti*.

Spiritually they are pitiable babes who are wasting their time and energy in acquiring psychic powers. They may get those powers, but those powers will not enable them to grow to spiritual manhood, whether they got them by black magic or by white magic, by concentration or by psychology. In particular those who stumble upon the thaumaturgical powers of the sky of the fourth plane deserve to be heartily pitied, for most probably they will be tempted, if there is no perfect Master to guide them, to exercise them. Great as are the attractions of this gross world, they are nothing compared to those of the cosmic planes, of the supermundane regions. Few examples have been recorded, in hagiology, of persons who, despite coming into the possession of extraordinary powers, have not made use of them. "During my novitiate," said Hazarat Bayazid, "God used to bring before me wonders and miracles, but I paid no heed to them; and when He saw that I did so, He gave me the means of attaining to knowledge of Himself." But Bayazids have been few and far between, in the history of spirituality. In nine cases out of every ten unguided spiritual aspirants succumb to the temptations of the supersensual worlds. The powers of the abode of charms of the fourth plane, in particular, are such that, if they are made use of by a person who is not spiritually perfect or one with God, they bring about his spiritual downfall and set back his salvation by not

one or two but hundreds of lives. It is so very unnatural and unlawful for a man, who has not realized the Almighty, to perform miracles that he contracts dark-red sanskaras,—sanskaras for worse than those which a murderer contracts—just as surely as a piece of steel, when dipped into an acidulated solution of blue vitriol, acquires on its surface a deposit of cupric substance ; and if those sanskaras are not wiped out before he shuffles off his mortal coil, he will have to begin his journey of evolution anew. A Persian distich says, “In the threshold of the Beloved (God) take care of the sky (of the fourth plane): otherwise from the pinnacle of your high state you will tumble down to the lowest state (of dust).”

Needless to say that if any man with his mind in the fourth plane lays aside his corporeal habitation, without having ever exercised supernatural powers, he will re-incarnate in the human form, and that too with his mind in the same plane, whether his spiritual progress was effected by self-help or by the grace of a Sadguru.

Aspirants who advance as far as the fourth plane may be called yogis. Their physical eyes are extremely piercing and extremely flickering, and so they do not stare at anything.

(To be continued)

TO SHRI MEHER BABA

(By Margaret Ross)

O this pain that pierces my heart, is it joy or sorrow !
 I know not for all are one, and that one is Thou.
 Yesterday was not, and there will be no tomorrow,
 All time is merged in Thee in an ultimate now.

DIVINE LOVE

(*By His Holiness Chhota Baba*)

Love is an active force in the universe. All our daily affairs in the course of life are accomplished through love, high or low. Divine love is the highest aspect of the one all-pervading love. It is all tender, above all rituals and laws and dogmas. It asks nothing and gives freely. In its limitless ocean the divine lover dives and finds precious jewels.

Nothing is higher, nothing deeper, and nothing wider than divine love. When kindled in the heart of anyone, its fire consumes everything that exists besides the divine Beloved. It purifies everyone who gets burnt in its furnace. That is why Jalaluddin Rumi has said, "Love is the remedy of our pride and self-conceit, the physician of all our infirmities. Only he whose garment is rent by love becomes entirely unselfish."

As shown by Hazarat Meher Baba in His article on Love in this Magazine, divine love is higher than the highest human love, the characteristic of which is pure disinterestedness. Its height is as high as God and its greatness is as great as God. It is the only preservative power at the heart of the universe. Without it spiritual progress is next to impossible. He who loveth not knoweth not the Beloved.

RENUNCIATION

(*By Sadhu C. Leik*)

Renunciation means the giving up of something we cling to or that is clinging to us. As long as we are attached to something, we are dependent, not free. There is an outward and an internal renunciation. We are to give up those worldly things, which are not necessary to us. We are to have as few wants as possible. Compared with internal renunciation the giving up of outward things is far easier. But to renounce something in your mind means often almost super-human efforts, of not only days and months, but of years. And only by becoming firmly established in external and internal Sannyasa can one live in the world without being of the world. The great Swami Vivekananda puts it so beautifully in his famous 'Song of the Sannyasin':

Have thou no home. What home can hold thee, friend?
The sky thy roof; the grass thy bed; and food,
What chance may bring, well-cooked or ill, judge not.
No food or drink can taint that noble Self
Which knows Itself. The rolling river be
Thou ever, Sannyasin bold! Say,
Om Tat Sat, Om!

The great Swami lived up to that high ideal when as a wandering monk he traversed the whole of India from Cape Comorin to the Himalayas, having

often nothing else than the Kaupina as his possession. He was a living example of one who had renounced everything. We have many such examples, as the Lord Buddha, who forsook his wife, child and palatial home and became a homeless beggar. Renunciation comes suddenly or gradually. Francis of Assisi resolved to leave the world on the spur of the moment and remained in this resolve to the end, though he had occupied a very wealthy, worldly position. Then there is the parable of the husband and wife, quoted by Sri Ramakrishna, viz. A wife was telling her husband that her brother was making for some time preparations to take to the life of a Sannyasin. He will never do it, said the husband. This answer annoyed the wife and she sharply enquired: 'Well, how is it done then?' 'Thus,' said the husband and gathering up his loin cloth he left her there and then—never more to return. All such, who renounce suddenly, have become ripe for the final resolve and need only a spark to put the resolution into action. There are on the other hand those, who gradually grow into the final renunciation. They discharge first their duties towards the family and see that the future of their wife and children or other dependents is secured and then they feel themselves free to take up the life of an ascetic.

Without renunciation no spiritual realization can be attained. As long as a person is tied down by desires and attachments he is far from the goal of liberation. Maya rules over us, we are her slaves. And the powers of Maya are so great and subtle, that even some of the great Saints were not immune from her enchantments. The course of renunciation is often a great disappointment, which one experiences in life. He may

have failed and failed in his worldly undertakings, like Sant Tukaram and then become disgusted with the whole worldly life, or he has a longing for the spiritual and desires to see God. One who wants to be a Sannyasin, should beg only as much food as to satisfy one's hunger and be possessed of clothes just sufficient to cover the body and not own anything besides the bare needs.

There are very few real Sadhus and Sannyasins now-a-days. Most of them are sham Sadhus and Swamis who wander from place to place, Mutt to Mutt and Ashrama to Ashrama, leading an idle and selfish life of comparative ease, their minds being engrossed in worldly things, their aim being to get food and clothing free, without any labour. The world is not in the least benefited by such hypocrites.

On a much higher level than these hypocrites are those who stay and remain in the company of a perfect Master by serving him, whereas those, who do the duty entrusted to them by such a Master, are considered to be of the highest order, for they serve humanity. Since all actions, whether good or bad, create Sanskaras and become a burden to us, the only remedy lies in renunciation. Now if one is to cease doing anything and remain quite easy, one will be looked upon as a coward who is afraid to face the difficulties. But this should not daunt the spiritual aspirant, since those who condemn him, do not know what they say. Those blamers themselves are the real cowards, because they are attached to Maya and to renounce it one needs courage. Only heroes are able to renounce. And the greatest spiritual Masters were often the greatest cowards in materialism. Sri Ramakrishna always warned

his followers against woman and wealth. By woman he meant lust and by wealth and greed worldliness. Renunciation is not so easy as some may think. Only those who are ready to risk their lives, can venture upon the task, for there arise difficulties after difficulties and often the heart may fail in trying to surmount them. But let these failures not make us give up the struggle. There is no royal road to success or Mukti. As Swami Vivekananda said, with renewed and redoubled strength and determination rise from each failure and in the end you will know, that they, the drawbacks and mistakes you made, were stepping stones to something better, best and proved blessings in disguise.

We are living in a dream-world of illusion, imagination. We cling to things which have no real existence outside of us, though real and tangible they may seem to most of us. Only when discrimination comes are we able to separate the Real from the unreal. By giving up those things which are ever-changing and temporary we eventually attain to That, which knows no change and is lasting. May this goal ever be before you, till you become the All in All.

The Southern Daily Echo on THE MEHER MESSAGE.

In its issue of 28th March, the 'Southern Daily Echo' (of Southampton, England), reviewing the third number of The Meher Message says:

"Its special interest lies in the fact that its aim is to spread the spiritual teaching of Sadguru Meher Baba, and that the Sadguru is claimed by his disciples, of whom the editor is one, to be that phenomenon so comparatively little understood in the West—a God-realized man. It is, perhaps, a pity that Western inquiry into Eastern religion does not concern itself more with such as the Sadguru and less with popular religious forms and beliefs: it would help to a better mutual understanding between East and West. The Sadguru's teachings are full of beauty, and his disciples write of him with much love and veneration. He is making an experiment in education, and is endeavouring to promote friendliness between the followers of the different religions.

THE EDITOR'S DIARY
OR
THE NEWS ABOUT THE MASTER,
SHRI SADGURU MEHER BABA.

(15th March to 14th April 1929)

15th March. The Holy Shepherd tended the lambs of the Premashram in the morning. In the afternoon He devoted some time to explaining certain spiritual points to a disciple. In the evening He was again with the Premashram lambs.

16th March. Several persons came here to worship the Master. But as the Master is not still accessible to outsiders, they had to go away without even seeing Him. The Master devoted most of His time to the Premashram boys.

17th March. One of the letters, which the Master received today, was from an Italian lady who stays in Rome and who will probably come here after a few months. She writes, "If you are the Lord, you have never failed to come to me, and however small my measure of receptivity at least it has always been filled and utterly satisfied. Let me be eternally full of gratitude." The Master imparted instruction to the Premashram boys as well as to disciples.

18th March. The Premashram boys are doubtless making slow but steady progress along the Path upon which they have already entered owing to the grace of the Master. A Hindu grown-up boy named Raja Ram, utterly lost his gross consciousness today in the morn-

ing, when the Master was imparting instruction to the boys. For more than an hour and a half, he remained unconscious of the gross world, but quite conscious of the subtle world. When he recovered his gross consciousness a little, he did not seem to be his former self. There was a decided change in his condition. He liked neither to eat nor to talk. It seemed as if he was seeing visions and enjoying bliss.

19th March. The boy Raja Ram did not sleep overnight. His state today is the same. His aversion to food is intense, but the Master made him partake of a little liquid food. The Master had to go to him again and again with a view to examine his spiritual and physical condition. The Master imparted instruction to the other boys in the morning and evening.

20th March. The boy Raja Ram seemed to be in a more blissful state. The Master fed the Premashram boys on spiritual knowledge as usual.

21st March. The boy Raja Ram is quite unconscious of his body. In the evening at about six o'clock, when I saw him, he was lying down. From afar he seemed to be like a dead man. He was utterly unconscious of his body, of the gross world, but the peculiarity of his unconsciousness was that his body could be kept in any posture. Many spiritual aspirants, when in this or in a similar spiritual state, have shuffled off their mortal coils. But those staying here have no anxiety about Mr. Raja Ram, for is not the Divine Lord, Shri Meher Baba, there to protect him?

Worldly-minded Parsis spent this day of the vernal equinox in vulgar merriment. We, the disciples of the Holy Master, spent it quietly, doing our duty by God.

The Master imparted spiritual instruction to the boys as well as to grown-up disciples.

22nd March. The Master devoted most of His time to the Premashram boys. The external state of Mr. Raja Ram seemed to be normal.

23rd March. The lambs of the Premashram were tended by the Holy Shepherd in the morning as well in the evening. The grown-ups got the benefit of His instruction in the afternoon.

24th March. I received an interesting letter from Mr. G. L. N. Sarma, the editor of *Shri Ramkrishna* magazine. Mr. Sarma seems to have fallen in love with *The Meher Message*, for he writes, "Your *Meher Message* is undoubtedly a first class spiritual monthly. The articles it contains are very interesting and instructive, also the get-up is fine By publishing '*The Meher Message* you are indeed doing a great deal of good to the spiritual world. May the blessings of His Divine Majesty Meher Baba ever abide with you and *The Meher Message!*'"

The Master explained a few spiritual points to a couple of disciples early in the morning. The Premashram aspirants got the benefit of His company and instruction in the afternoon and evening.

25th March. The Master devoted most of His time to the Premashram boys.

26th March. I left the Master's durbar overnight with a view to go to Poona, and returned tonight at 10-30. Nothing noteworthy happened during my absence.

The Master fed the Premashram aspirants on spiritual knowledge. In the afternoon for an hour and a half he delivered a scientific-spiritual discourse before

the grown-ups on the subject of Creation. The Master showed how the universe that was latent in the Almighty manifested itself.

I definitely questioned the Master today about the spiritual state of the boy Raja Ram referred to above. I asked, "Is he spiritually as advanced as Chhota Baba?" The Master replied, "Oh no! He is still much inferior to Chhota Baba. He has got an inkling of the bliss that he enjoyed for three days and he experiences the gross world as a mirage." Thereupon I asked, "Will he enjoy the present bliss permanently?" The Master replied, "He may or may not, but this idea that the gross world is a mirage will continue to remain firmly fixed in his mind. It will not matter at all, if he loses the bliss. It will be replaced by a higher sort of bliss. His spiritual progress will now be rapid."

28th March. The Premashram aspirants got the benefit of the Master's company and instruction in the morning. In the evening a disciple had a lively discussion with the Master on the subject of matter. The disciple said, "You say that there is nothing but God. You cannot deny that matter exists and so you must admit that a part of God is matter." The Holy Master replied, "I deny that matter exists. There is nothing but God, and so matter is nothing." Whereupon the disciple said, "But, Baba, you cannot prove that matter is nothing. I see with my eyes my own gross body, your body and all these material things. Then how can you expect me to believe that matter does not exist?" The Holy Master observed, "To your mind the matter exists, but only so long as your mind works. When you are in

sound sleep, the matter does not at all exist to you. How then can you say that matter is real? It stands to reason that it is entirely dependent on the working of your mind. It is an illusion and nothing more nor less than that. Suppose, when it is pitch dark at night you are going somewhere on foot. You happen to see an object, and you jump to the conclusion that that object is a human being and you take him to be a robber. You get frightened, but fortunately you see another man coming to you. You show to him that object whom you suppose to be a robber. Both of you decide to belabour the robber. You then approach that object, but no sooner do you beat that object, than you discover, to your great surprise, that that object is not a robber but a huge piece of stone. It was a mere stone, but until you discovered that, it was to your mind a human being and a robber at that." Pointing to a stool the disciple asked, "Is not this stool matter?" The Holy Master replied, "To you it seems to be matter but to Me it is Atman. What you call matter is nothing. Let me tell you an authentic story. An *icecreamwalla* once drank bhang, and soon after went out to sell icecream. On his way there was a wet spot, hardly half a foot long. To the icecreamwalla that wet spot was a big pool of water, and he actually jumped widely to cross it. Now if you would have said to him, 'This is not a pool of water, but only a somewhat wet spot,' do you think that he would have believed you? Why, he would have called you a madcap! To him it *was* a pool of water, and not a mere small wet spot. Similarly to *you* all this is matter but to *Me* it is nothing. Just as matter does not exist in your sound sleep, so it does not exist in My waking state.

What you experience unconsciously in the sound sleep state, we God-realized persons experience in the waking state. Our waking state is real, but yours is false. When you will realize God, you will see for yourself, provided you regain consciousness of the gross world, that matter is *nothing* and that this *nothing*, which is called matter by spiritually ordinary mortals, is dependent on the working of their minds. The existence of matter is due to the existence of the mind. When mind disappears, matter also vanishes."

29th March. Miss Mani Sheheriar Irani is the little sister of His Divine Majesty Meher Baba. Though only nine years old, she fully understands the spiritual position of her Divine Brother. Her love for Him knows no bounds, and she ever and anon writes loving letters in English to Him. The letter which the Holy Master received from her today contained, among other things a small poem on Him. Of course the poem is not commendable in itself, but considering that she is only nine years old, full credit must be given to her for trying to give vent to her thoughts in it. In the letter she writes, "My Dear Brother Baba, I received Your last loving letter, and I read it with great pleasure. I hope You are quite well I am always thinking of You with love. One day I had nothing to do, so I wrote a poem on You. I hope You will read it, and will forgive me if there are any mistakes in it. I can close my letter with love and kisses to you. Tatta Baba!" The poem, which she composed, is as follows :

Shri Meher Baba.

I love you, I love you, our Lord,
You light a lantern in the sky,

For you are Christ our Lord.
 You will put us in heaven when we will die
 And we will be near you our Lord.
 You give light to the sun to shine on us,
 And we will pick up your word to do.
 I love you, I love you, our Lord.

The Premashram lambs got the benefit of the Holy Shepherd's company and teaching for about eight hours. From 8 to 9-30 at night the Master spoke on various matters with four grown-ups and a couple of boys. About the killing of animals the Master said, "It is not so much the innocent animals that are killed but those wretched persons who kill them that deserve to be pitied, for the persons who kill innocent animals like lambs and cows have to suffer terribly, not only in their present but also in their several future lives." The Master also spoke about the force of mind, and said about a person whose relatives died and who went mad, after he killed a snake, that he suffered thus not because he killed the snake, but because of his thoughts of fear. The Master observed, "Nobody will lose his child by killing a scorpion; but if you are deeply imbued with the superstition that by killing a scorpion you will lose your child, you are likely to lose him." About the maya the Master said, "Many there are who talk glibly about liberating themselves from maya, but only very few have the strong desire to do so. Many want mukti, but how can they gain it, if they remain attached to maya?"

30th March. Sadhu C. Leik got an interesting letter from a South African European friend of his. Among other things he writes, "Surely yes, your Master is able to know your needs. Is He not the Lord of

the three worlds? I am assured that He knows my task and, if needs be, He will come to my aid and inspire me with necessary knowledge.I myself have lately come to know that this physical earth is but a fragment of being and I realise how easy it is to lose consciousness of material being. I can see from your letter that you are not so firmly held to earth as formerly and I can understand your longing for worlds of peace."

The Holy Master devoted most of His time to the Premashram boys. Late in the evening He, with only three of His disciples, left this place with a view to go to Nasik.

1st April. As arranged beforehand, our affectionate fellow-disciple, Sadhu C. Leik left the Master's durbar today. He will play the role of an itinerant monk for at least a few months. Wherever he will go, he will deliver lectures on the Holy Master and acquaint people with His teachings. Sadhuji has carried with him the blessings of the Holy Master and good wishes of his gurubandhus. My readers will join with me in wishing him bright success in his great mission.

3rd April. The Holy Master returned from Nasik at 2 A. M. In the morning the Premashram boys got the benefit of His company and instruction. In the afternoon the Master devoted some time to explaining a certain spiritual point to a disciple.

4th to 8th April. Most of the Master's time was taken up by the Premashram boys.

9th April. I received the first letter from Sadhu C. Leik. dated Madras 6th April. Sadhuji writes, "It was very kind of you and the *mandali* to come all the way to the station to see me off. Again I thank you

one and all for this expression of love and sympathy.... At Dhond Junction I had a long chat with an intelligent native Christian, who has often been to Shri Baba for *darshana*. He took me to a house, where a lady was sick and I was asked to bless them. Then I met in the train a student of Bombay Technical College going home to a few stations before Madras. He was a nice companion all along; a civil service official also took interest in what I told them about our Baba. Arriving at 9-40 P. M. at Madras, I went to Telegraph office opposite to station and had there a conversation with a B. A." On the following day Sadhuji tried to get lodgings but met with many difficulties, till he met Mr. V. Manikka Mudaliyar who took him to his own house. About Mr. Mudaliyar Sadhuji writes, "The host has a nice private library and has practised yoga and lectured on Advaita here and there." Proceeding further Sadhuji writes, "Last night I was garlanded at the house I went to and the whole family made *namas-kar*. I blessed them, feeling that the blessing came from Baba through my body. People here are too engrossed in business and worldly pursuits to take any interest in spiritual questions. One meets only here and there a devoted soul seeking in earnest Truth. There are a number of Sadhus to be seen in the street, but they do not speak as a rule English. I have stood here and there in public places, but hardly anyone came up to me to put any questions. The only service I can render is to visit houses and have a talk with those to whom I am introduced. I have a feeling that Shri Baba wants me to go to different parts of India to establish a spiritual or inner connection with those parts, just as He sent

in the spring 1928 Mr. Rustam K. Irani to England to establish a connection with the West. My intention is to stay in Madras till the end of next week and leave Saturday night, 13th April, for Bangalore. From Bangalore I shall go down to Mysore. I intend to spend, circumstances permitting, at each place a fortnight. As Baba said He would be with me and I must not worry, so I get gradually proofs of such care and this makes me grow in faith. I can see that through His inner workings He brings me in touch with those whom He wishes to help and bless. My host has sent you a letter and subscribed for The Meher Message. He is very broad-minded, kind and sincere."

The Premashram boys got the lion's share of the time at the disposal of the Master.

10th April. The Master imparted instruction to the Premashram boys in the morning and in the evening.

11th April. A few days back the authorities of the Ahmednagar National High School requested the Master to come on this day with the boys and disciples to the city to see the School Hostel, which has just been built, and to hallow it. The Master accepted the invitation. At about five in the morning the Master, with the boys and grown-ups went to the city on foot and put up at the place of Mr. Noshir N. Satha. In the afternoon the Master performed a silent opening ceremony of the Hostel. The Master, with all the disciples, returned to His place in the evening, not on foot but in a lorry.

12th April. I received today another letter from Sadhu C. Leik, which bears the date of 9th April. Sadhuji writes: "Today I am invited for dinner to the house of an honorary magistrate. I visited yester-

day two educational institutions and on Thursday I am to visit the house of a night-school-teacher. The only way to reach the people is to visit the homes of those interested in the spiritual path or have them come to the place where you stay. In the squares and streets they pass by and my standing in such places has evoked no interest."

The Holy Shepherd tended the Premashram lambs in the evening as well as in the morning.

13th April. Among the many letters I received today was one from Mr. William C. Hartmann of The Occult Press of America. Writes Mr. Hartmann, "We beg to acknowledge receipt of the first two issues of your The Meher Message magazine, which we have perused with considerable interest and have taken notes therefrom for listing the Magazine, the Institute, Shri Meher Baba, Hazarat Baba Jan, and your own self, in the future issues of our publications. The next 'Hartmann's Who's Who' will be entitled, Who's Who In Higher Thought Realms and then there will be a Directory of Occultism and Mysticism, in which we will list your activities and the Institute under 'Religious Movements'. . . . There seems to be a spiritual wave overshadowing this mundane sphere, and more and more people are vibrating to higher spiritual thoughts. It is no wonder therefore that spiritual leaders arise, who cognize and promulgate spiritual truths for the benefit of those who know enough to follow, but may not be fitted to lead."

"The Rally" (April number) of London was one of the foreign magazines I received today. The Meher Message has come into notice of its reviewer of books and magazines. He has liked it to some extent, for he

asserts, "This is one of those strange, naive, Indian emanations which bring us into the atmosphere of the contemplative East. To those who knew and loved Swami Vivekananda and revered his Master Ramakrishna, it will not seem unthinkable that a claim of Divinity is made for the inspirer of The Meher Message. It is well that we should know of these 'God-intoxicated' men, with their bands of disciples. Whatever serves to counterbalance Western materiality is so much to the good."

The Master devoted most of His time to the Premashram boys.

14th April. In the morning the Master imparted instruction to the Premashram boys. In the evening grown-ups got the benefit of His company.

— Our Next Number —

- (1) The third of a series of articles on 'God, Creator and Creation' will be published.
- (2) Palingenesis or Reincarnation By
His Holiness Chhota Baba (Abdulla R. Avazi).
- (3) Life In The Spirit. By T. L. Vaswani.
- (4) Our Serial Story. From Degradation To
Realization.

And

VARIOUS OTHER INTERESTING

FEATURES.

MY WORK AS AN ITINERANT MONK

(By *Sadhvi C. Leik*)

Setting out on a tour of an itinerant Sannyasin I was wondering how I would be able to work on the lines of Swami Vivekananda, the ideal disciple and Sannyasin. He was a Hindu, spoke some of the Hindu vernaculars and Sanskrit, whereas I was to go from place to place as a so-called 'Mlechcha' with only English to help me along. And yet the Master had told me not to worry, as He would always be with me and smoothe my path. Besides, as He pointed out to me, I had the advantage of being a cosmopolitan, whereas Swamiji, though realised and inwardly free, was outwardly a Hindu and upheld the Hindu religion. Faith comes with proofs. And such proofs of unseen help and guidance one needs, if one is to put one's heart and soul into the work which one has been charged with. Whilst waiting at a junction for the Madras Express a native Christian approached me and after a lengthy conversation in the third class waiting room he invited me to a Hindu home near by, where the mother of the house was lying on the sick-bed. The whole family gathered around me and I was asked to bless their home. Seeing that they were sincere and full of faith I could not help invoking the Master's blessing upon them.

Reaching Madras late at night and being a stranger to the place, not knowing where to go I took my things to the verandah of the Telegraph Station opposite,

as no one was allowed to remain in the Station. Here a Hindu B. A., former sub-editor of a daily, joined me and we spoke upon religious topics till the clock struck one and it was time for us to retire. Spreading my bedding I soon fell into a sound sleep on the open verandah of that Telegraph Office. Next morning, when calling at the Ramakrishna Math I was told, that the President was away and they could not give me any advice as to where I could leave my things, so as to go about the city. At the Theosophical headquarters at Adyar they recommended me to one of their institutions in the City, where I might get a room. The Secretary was very kind, treated me to the first meal of that day but the rent of the room was more than I could afford to pay. Calling upon the B. A. I had been conversing with the previous night, we tried some of the Hindu Dharmasalas, but none would have me, as my face happened to be that of a European and not of a Hindu. Friends in private houses raised the same objections to my B. A. acquaintance. Then someone was willing to put some box room of his, 4 miles from the City, at my disposal. I was glad to accept it—anything, anywhere was good enough for me, as I had had to rough it all my life. Just then the brother-in-law of my present host, a high government official, joined us and said that he would take me there and then to that official's home. The disciple proposes, but the Master disposes. Instead of a place to leave my things at, I have the use of the whole top floor and am provided with food and all conveniences—entirely free. And all the members of the family are kindness itself. Then I was introduced to a well-known Sannyasin-doctor,

who took me to the homes of the high and wealthy as well as of the poorer ones and everywhere I find that Spirit of spirituality and humility and search after Truth. The other day on my way home I was followed by one, who spoke good English. He asked me for a Mantram and my blessing. We sat down on the verandah of a house near by and explained to him that my Master never gives a Mantram, but a direct blessing, which is more helpful than all Mantra. He prostrated himself and I asked the Master's blessing upon him, for he was so sincere and simple in his child-like faith. Then I was taken to a home for the night where they garlanded me and sought the Master's blessings.

A college student followed me to my home and invited to a night school in the depressed quarter, where his fellow-students were the voluntary teachers. The pupils were those unhappy ones who are obliged to work through the day for a pittance at small stallholders, shoemakers, etc and attend this school at night. There were some bright urchins among them. After lessons the teachers gathered in a group and we discussed the Spiritual Path. At the local Arya Samaj a law examiner spoke upon the Trinity and I had to point out to him, that even the late founder of the Samaj had no authority to teach, what God is, if he himself had not realised God. It was like the blind leading the blind. Two learned persons called at my home, one wearing the gerrua. They had renounced everything and are held in high esteem. I spoke to them as the Master had commissioned me and they agreed with what I had said. I asked them for their own sake to kill the intellectual pride, which comes with intellectual knowledge and take up the attitude of a trusting child

towards their highest ideal in a spirit of humility. Intellectual conceit was one of the greatest barriers to spiritual enlightenment. They should seek the company of a Saint, if they are not lucky enough to get into the Sat Sangha of a Satguru. They had come with a preoccupied notion, but left in an attitude of learners. Perhaps the remark that a realized one has nothing to gain, since he has reached the goal and had all his desires fulfilled, but come down for duty with all-embracing love, to help others to realization—went home to them. One of these pandits honestly admitted, that they could get a knowledge up to the sixth plane, but as to what lay beyond it in the seventh they could not speak, as they had no experience of it. They all are brought in touch with this wandering disciple by the inner workings of the great Master Himself. His will be done.

'WELFARE' ON THE 'MEHER MESSAGE'

In its issue of April 20, the weekly journal of Calcutta, '*Welfare*,' reviewing 'The Meher Message' says.

"This small but interesting publication brings out monthly the spiritual message of Shri Meher Baba of Ahmednagar (Deccan) and has an appeal for all spiritually-minded people. Its deep note of spirituality is calculated to bring peace unto all souls seeking light and truth."

KURUKSHETRA

(*The Field of Battle*)

(*By Meredith Starr*)

Argument. A little man, convulsed with rage and pouring a torrent of abuse into the calm bosom of the air, stands on the earth which spreads in its immensity around him; above him is arched the immense vault of the star-spangled sky. While thus engaged, God speaks to his heart through the voice of Nature.

Why so hot, my little Sir?
Why such a fuss and fume and stir?
Dost thou hope high Heaven to move
With pitiful ravings? Surely, nay!
Behold the stars! Do they approve?
And has the wild ass ceased to bray?
Or the great Earth moved by a hair
From its calm course, my little Sir?

Why trouble the serene, still air
With such a fuss and fume and stir?
Why waste such noble strength in this
Debauch of fury? Earth is dumb
And Heaven is deaf until thou kiss
Love's feet in self-oblivion. Come!
Uncloud thy brow, let cool thy rage:
'Tis idle, war on air to wage!

Fight the fierce phantoms of thy mind.
There is thy kurukshetra! There,
Though slain, thou shalt be victor. Bind
The sword of Truth upon thy thigh!
Turned inwards, it will cleave the air
With deadly purpose, and will cut

The gordian knot asunder; but
Be sure thou bear within thy heart
Love's flame, true knowledge to impart.
Arjuna, rise from slumber! Fight!
The Lord is with thee, and Love's light
Will melt the mists that cloud thine eyes!

Sternly resolved to win the prize,
God-like and calm, Truth's warrior stands,
Prepared for battle. In his hands
That mightiest Bow, whose shafts of love
Pierce hearts of friend and foe alike.
Their spears in vain his armour strike;
Their swords lie shattered in the dust;
They yield to him because they must,
Because the Lord Himself is there,
A visible splendour at his side,
Speeding each blow that cleaves the air,
Till kurukshetra, far and wide,
Is a vast grave high-piled with slain!

Arjuna has not fought in vain.
Because the Lord was with him, he
Hath simply, gained the victory,
And the whole universe resounds
With peals of praise.
His bliss no bounds
Knows and his knowledge, fixed and sure,
Shall eternally endure.

For this is God's beloved Son,
Who has, by right of conquest, won
The prize of Union, and whose Love
Streams through all worlds, and far above
In formless splendour softly rays
Where Love's Creator rules the days,
Nights, seasons, worlds, of gods and men,
And draws His Own to Him again.

SOMEWHAT SHOCKING, BUT QUITE TRUE

One grows weary of the modern cult of success.

Lord Birkenhead.

Those ('clerks') whose preaching for twenty centuries had been to humiliate the realist passions in favour of something transcendental have set themselves (with a science and a consciousness which will stupefy history) to the task of making these passions, and the impulses which ensure them, the highest of virtues, while they cannot show too much scorn for the existence which in any respect raises itself beyond the material... The modern 'clerks' have held up universal truth to the scorn of mankind, as well as universal morality. . . . The modern 'clerk' has accomplished a truly new work—he has taught man to deny his divinity.

Julien Benda.

If we ask ourselves what will happen to a humanity where every group is striving more eagerly than ever to feel conscious of its own particular interests, and makes its moralists tell it that it is sublime to the extent that it knows no law but this interest—a child can give the answer. This humanity is heading for the greatest and most perfect war ever seen in the world, whether it is a war of nations, or a war of classes.

Julien Benda.

Since parenthood is shared by the humblest beasts in what sense is it 'holy'? Far from being selfless, it is

the ultimate expression of egoism—an immutable urge to perpetuate the species. Parental love is essentially animal. A tigress will fight to the death to protect her own young, but not to protect the young of another tigress.

Sax Rohmer.

You cannot pick up a newspaper today without seeing great black headlines of horrible murders and the details thereof. I suppose there never was in your memory, and there never has been in mine, such insatiable craving for horrible details of crime, and I doubt whether there has ever been a better and more competent press to deal with the facts.

J. T. Proud.

Peace has been discussed in terms of War! . . . Pre-existent *Thought* of War is the real cause of conflict. It is a case of Thought gone wrong.

Rev. Walter Wynne.

At present we have many churches. They are all like boxes. There is the Roman Catholic Church, the Greek Catholic, the Episcopal, the Protestant, the Jewish, the Mahometan, the Buddhist and many others. And all are limited by their dogmas.

The Grand Duke Alexander of Russia.

Except for the benefit of brewers and distillers there is no place in the civilization of this day for such a destructive business as the liquor traffic.

Pussyfoot Johnson.

That anyone thirty years of age should really care more about what happens in the athletic world than say, the League of Nations, is a public disaster and a private calamity.

The Archbishop of York.

The fact is that civilization is a word of convenience used very commonly for self-flattery, rather than a word of precision used for accurate description.

J. Ramsay Macdonald.

If a religion does not establish any relation between man and the Infinite, then it is not a real religion, but only a degeneration. If, even, religion establishes some relation between man and God, but does this by means of assertions not accordant with reason and present-day knowledge, so that one cannot really believe the assertions—that also is not a religion, but only a counterfeit. If a religion does not unite the life of man with the infinite life, again it is not a religion.

Leo Tolstoy.

Many are professing what they call Christ-consciousness. Cosmic consciousness has become quite the fashion; books are being written on the subject by people who know very little about it. One who has experienced it, however, his whole being is revolutionized, and even though he may not utter a word, he gives birth to a force which is invincible.

Swami Paramananda.

No religion has ever preached things so evidently incompatible with reason and with contemporary knowledge, or so immoral, as the doctrines preached by Church-Christianity. Not to speak of all the absurdities of the Old Testament, such as the creation of light before the sun, the creation of the world six thousand years ago, the housing of all the animals in the Ark ; or of the many immoral horrors, such as injunctions to massacre children and whole populations at God's command ; . . . not to dwell on all that, what can be more absurd than that the Mother of God was both a mother and a virgin ; that the sky opened and a voice spoke from up there ; that Christ flew into the sky and sits somewhere up there at the right hand of his Father ; or that God is both One and Three, not three Gods like Brahma, Vishnu and Shiva, but One and yet Three ? And what can be more immoral than the terrible doctrine that an angry and revengeful God punishes all men for Adam's sin, and sent His son on earth to save them, knowing beforehand that men would kill Him and would therefore be damned ; and that salvation from sin consists in being baptized, or in believing that all these things really happened, and that the Son of God was killed by men that men might be saved, and that God will punish with eternal torments those who do not believe this ?

Leo Tolstoy.

HERE AND THERE

A Hindu Scholar on The Holy Master's Teachings.

In his foreward to the Persian book on Shri Sad-guru Meher Baba (written by Mr. K. E. Afsari), the renowned Hindu scholar, Mr. Krishnalal Mohanlal Jhaveri, ex-Chief-Judge of the Court of Small Causes, Bombay, declares, "The philosophy taught by Meher Baba is very comprehensive and rational. He lays down as an unassailable proposition that all Prophets have come from one God, and that therefore all religions should terminate in unity. He preaches that God is in every atom; in every being, everywhere. He cannot be imprisoned in the Ka'aba, or in any other man-made temple. He does not belong to one sect or one community. In a way he preaches the Adwait cult of the Hindus: non-duality, identity of Brahma with the Universe, or with the Soul. In fact, he says, *Khud Khuda wa Khuda Ust* we are identical with Him. God-realization and God-love are the goals set before the eyes of those who elect to tread the Path, where Meher Baba acts as the Guide. . . . One of the greatest of mankind suffered little children to come unto him: so does Meher Baba. He desires to work from the bottom, and thus build up a structure with sure foundations. If children, at an impressionable age can be made to learn the spiritual lore, which leads to salvation, it would be ever so much better than that they should be taught it, when they grow up and

thus delay the final absorption of Self into the Non-Self."

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A Parsi Scholar on Sasanian Priests.

In an article he recently contributed to the *Viswa-Bharati Quarterly* Dr. I. J. S. Taraporewalla asserted: "The crumbling of the Achaemenian power had produced a heterogenous mass of men of varied and often antagonistic ways of life and feeling. To weld these together was beyond the power of Sasanian Dasturs. They were indeed bold and learned men, but they failed to grasp that what was good for small communities of Zoroastrians, was not necessarily suited to the needs of a nation composed of many different peoples. So we find that comparatively early in Sasanian times, Zoroastrianism began to show signs of falling into decadence. It could no longer inspire the nation as a whole, and its custodians failed to rise to the occasion. Instead of looking over a wider horizon and trying to enlist the sympathies of the whole nation, they became narrow-minded bigots and tyrannical oppressors of those who differed from them. The later social history of the Sasanian period is the chronicle of a priest-ridden people, who submitted as long as there was no other help, with hearts effectively turned away from the ancient faith. Religion was reduced to a mass of ceremonial, and became a complex code of penances and purifications for all sorts of possible and impossible 'sins.' The true message of Zarathushtra was smothered under the weight of priestcraft and ritual. . . . Persecutions and massacres did stem the

tide for a time, but the hour of the eclipse of Aryan institutions in Iran was nearing. . . . There is no miracle at all in the utter crumbling away of the Sasanian power at the first touch of Islam. . . . The task of Islam was easier than that of Alexander, and the Islamic conquest of Iran was more complete than ever the Greek conquest had been.

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A Hindu Lady on Religion.

In a brilliant speech which she recently delivered, Mrs. Uma Nehru is reported to have said, "It is significant that in the East from the dawn of history every religious movement had as its main social objective the uplift of the depressed and the down-trodden classes. This plainly shows that religion, when it once becomes conscious of a wrong, tries to undo it to the best of its ability. And if it fails, it is not that it sanctions the wrong but because humanity fails to rise to its higher dictates."

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A Hindu Publicist on The Swami Vivekananda.

In his presidential address delivered on the last Birthday Anniversary of the Swami Vivekananda, at the Sri Ramakrishna Samaj, Cuddapah, Sir C. P. Ramaswami Iyer observed: "When Swami Vivekananda was born we were passing to a stage when the old ideas of Ashramas, the spiritual foundation of everything transcendental, had gone. We were seeking to assimilate the Western spirit and did assimilate it im-

perfectly. At this stage it looked very much as if without getting anything from the West we shall be losing all that was in us. And as the Gita says, it is at critical times, on these significant occasions, that God-head sends out its minstrels amongst us. Swami Vivekananda came unto us with a message both of the East and the West. He spoke to us of the West because he had earned the right to speak to us of the West and he was an interpreter of us to the West and of the West to us and what he did was the dream that was coming to birth. . . . The Swami was one of the first to preach to us to cut asunder the ridges and classes between communities and communities, to cut away all the excrescences that have unfortunately crept into our religion and are eating away our vitality. His gospel was the gospel of courage, his gospel was the gospel of hope and admiration, his gospel was the gospel of assimilation, the gospel of eschewal and assimilation—that is the gospel for which we shall live and without getting which we shall allow ourselves to die.”

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“Has Religion Lost Its Thrill For Young People?”

The Rev. A. Stanley Parker, minister of Wesley Hall, Elswick, Newcastle-on-Tyne, recently preached on the above question, and he invited several prominent people to give him opinions which he could read to his congregation. Among those who responded to the invitation were Sir Oliver Lodge, Mr. George Bernard Shaw, Mrs. Stanley Baldwin, Sir Robert Baden Powell, Miss Ellen Wilkinson, M. P. and Sir J. L. Kynaston, Studd.

Sir Oliver Lodge remarked, "Faith in the ultimate goodness of all truth and beauty is of the essence of religion, whatever form it may take. I tell you that the unseen world is a reality, and that help is forthcoming if we ask for it. Experience of life demonstrates this, and youth is wise if it learns not only from its own experience, but from the experience of the elders and leaders of the race."

Mr. George Bernard Shaw observed, "Common shop religion has no thrill for anyone, young or old. The real thing has a thrill for everyone, old or young. No inspector is needed to analyze the article. The rule for church-goers is: If bored, stay away."

Mrs. Stanley Baldwin, in the course of her reply said, "The religion of young people should be the religion of Love, for they cannot grow beautifully without it. We want the wonderful young to enter God's service, and want them to pray with me that we each may be given the power of spreading His Love among our fellow-men. There true happiness is found."

Sir Robert Baden Powell replied, "Boys and girls are by nature hero-worshippers. They admire manly people who dare. The Christian religion has its full thrill for them provided that Christ is shown to them, not merely as a sad, pathetic figure, but as a vigorous manly character, brave yet tender, willing to sacrifice Himself that others might live."

Miss Ellen Wilkinson, M. P. observed, "I do not believe that religion has lost its thrill for young people, if they can get at the real meaning of religion through the many thick coats of dogma, custom and theological detail which the Church throughout the ages has plastered on the original message of Christ. I believe

that Christ's message is so revolutionary that the comfortable people of today dare not face it in its implications, and prefer that youth should be given pleasant Bible stories, rather than be brought up against the stark challenge of Christ's teaching. The young man or woman who is prepared to face modern civilization in the spirit of Christ's teaching will have no lack of thrills."

Sir J. L. Kynaston Studd replied, "Young people today are much as young people in days past. They can be led more easily than they can be driven. They will answer to an appeal for self-denial and sacrifice, if it is fairly and wisely presented; but the mere acceptance of a number of doctrines leaves them cold."

Renouncing every worldly thing
Safe 'neath the covert of Thy wings,
My sweetest thought henceforth shall be
That all I want I find in Thee,
In Thee, my God, in Thee.

THOUGHTS SUBLIME

There is much talk about 'belief in Jesus,' but what does belief in Jesus mean? It means belief in his words, in the Principles he enunciated—and lived, in his commandments, and in his exemplary life of perfection. He who declares belief in Jesus, and yet is all the time living in his lusts and indulgences, or in the spirit of hatred and condemnation, is self-deceived. He believes not in Jesus. He believes in his own animal self.

James Allen.

He that saith, I know Jesus and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the word of God perfected.

St. John.

Turn thine eyes unto thyself and beware thou judge not the deeds of other men. In judging of others a man laboureth in vain, often erreth and easily sinneth; but in judging and discussing of himself he alway laboureth fruitfully.

Thomas á Kempis.

What is essential in self-realization is the going out of self, as the word is ordinarily used, while remaining true to self in the deeper sense of the word, into the larger life of the world within us, and into the lives, both individual and collective, of our fellowmen. This is the task which the quest of the real self sets us. This is the great adventure which gives a meaning and purpose to life.

Edmund Holmes.

Men still sit at little desks remote from God or life, and rack their inadequate brains to meet fancied difficulties and state unnecessary perfections. They seek God by logic, ignoring the marginal error that creeps into every syllogism. Their conceit blinds them to the limitations upon their thinking. They weave spider-like webs of muddle and disputation across the path by which men come to God.

H. G. Wells.

Let us develop our self-respect, live a clean life, and pursue the Truth. Character combined with learning inspires confidence and earns respect, but if the choice was given to me I would prefer character every time; because character is greater than learning.

His Excellency Lord Irwin.

The wicked among men, the deluded, and the ignorant, deprived of spiritual discernment by this worldly illusion, incline toward demoniacal attraction and disposition, and depart from Me, their sole Resource.

Shri Krishna.

This wish, O Mazda, grant to the soul endowed with body: Works of Vohu-mano, for those who labour with the walking cow; Your wisdom, O Ahura, efficacy of the soul which furthers purity.

Ahnavad Gatha.

The formulas of worship, the control of breath,
Science, philosophy, systems varied,
Renunciation and possession—
Are but delusions of the mind;
Love, love—that is the only thing.

Swami Vivekananda.

O Love! O Love! O Love!
To thee belongs my whole life,
Thee I will ever serve
In the midst of honour or strife.

Swami Ram Tirtha.

Fools deride Me Who have assumed the human form, without knowing My real nature as the Lord of the Universe.

Shri Krishna.

As oil poured from one vessel to another falls in an unbroken line, so, when the mind in an unbroken stream thinks of the Lord, we have what is called supreme love.

Devi Bhagavata.

The worst enemy is thy *nafs* (the seat of lust) which is between thy two sides.

Hazarat Mahomet.

'CHERAG' ON THE 'MEHER MESSAGE'

The Anglo-vernacular Theosophical periodical, 'Cherag' (of Navsari) reviewing 'The Meher Message,' in its issue of April, remarks :

"We have received the first three numbers of this magazine, intended for propagating the message of Meher Baba. Leaving aside some controversial articles written in reply to adverse criticisms made by certain writers elsewhere, the magazines under review contain good philosophical contributions by a few of the followers of Meher Baba. Acknowledging Meher Baba as a "Sadguru" is a matter of inner conviction for every person, and so this question need not worry any reader who would have a few pages of sound, thought-provoking literature every month. The magazine is well got up, and may reward any student of comparative religion and philosophy, who would care to glance over the pages, with good reading matter."

SPIRITUAL ANECDOTES.

One day some costly jewels were stolen from the Temple of Dakshineswar, where Shri Ramakrishna served as a priest. The proprietor of the Temple was much upset when he came to know of it. Fretfully he exclaimed, "Why does not the Mother of the Universe protect Her own treasure?" Whereupon Shri Ramakrishna smiled a pitiful smile and quietly observed, "This may seem a very great treasure to you, but remember that the whole universe belongs to that Infinite."

Philip, King of Macedon, as he was wrestling at the Olympic games, fell down in the sand; and when he rose again, observing the print of his body in the sand, cried out, "O how little a parcel of earth will hold *us* when we are dead, who are ambitiously seeking after the whole world whilst we are living!"

The benevolent John Howard, having settled his accounts at the close of a particular year and found a balance in his favour, proposed to his wife to make use of it in a journey to London or in any other excursion she chose. "What a pretty cottage for a poor family it would build!" was her answer. This charitable hint met with his cordial approbation, and the money was laid out accordingly.

The enemies of Martin Luther were aware of his contempt for gold. When one of the popes asked a certain cardinal why they did not stop that man's mouth with silver and gold, his eminence replied, "That German beast regards not money."

Many years ago, a pious and devoted clergyman entered the shop of a prosperous London bookseller, with whom he was on terms of intimate friendship. He inquired for his friend, and when told that he was at home, but particularly engaged, sent a messenger to him to the effect that he wanted an interview with him, if but for a few minutes. This message being delivered, the clergyman was invited to walk upstairs, into the bookseller's sitting-room. He entered the room and found his friend sitting by his child's cot. The child was dying, but, with affection strong in death, it had clasped its father's hand, and was holding it with a convulsive grasp.

"You are a father," said the afflicted parent, "or I should not have allowed you to witness such a scene."

"Thank God, thank God," fervently exclaimed the minister, as he instinctively comprehended at a glance the situation of his friend: "thank God, He has not forgotten you! I have been much troubled on your account, my dear sir. I have thought much about you lately. I have been much afraid for you. Things have gone on so well with you for so long a time, you have been so prosperous, that I have been almost afraid that God had forgotten you. But I said to myself, surely God will not forsake such a man as this; will not suffer him to go on in prosperity, without some check, some reverse! And I see he has not. No; God has not forgotten you." These were the sentiments of Richard Cecil on the design of affliction; and his friend, Thomas Williams, thankfully and joyfully responded to them. Within three weeks of his death, he related the incident, and the feeling of his heart was, "He hath done all things well."

REVIEWS

THE SHORT CUT—REGENERATION THROUGH FASTING (pp. 100) by Dr. Julia Seton, M. D. *Publishers:* Occult Publishing Co. 1900 North Clark St., Chicago, U. S. A. Price \$1.00 Postpaid.

This practical handbook gives instructions on fasting not only for physical, but also for mental, emotional and spiritual purposes. Dr. Julia Seton is an enthusiastic advocate of the New Psychology, and as such she believes that though many are called and few are chosen, only to the man who falters not the promises are all fulfilled at once, because he sets the law of promises in action by his own extended consciousness. We do not wish to dampen the enthusiasm of Dr. Julia Seton, but we take leave to point out that the law of promises is controlled by the law of karma or consequences, and so it is not possible for any Tom, Dick and Harry to set the law of promises in action. The book is divided into thirteen chapters, the last of which interested us the most. We agree with the authoress when she says, "Nations may come and go, wax strong and perish into nothingness; but still higher than the changing law of time and ignorance, there will always be the voice of the Eternal Truth speaking its message into the minds of illumined men. Amid the world throned there will always be those, who pushed by the power of a glorified conviction, will lift their life to the level of the universal life, so that, from the shores of infinite wisdom, great waves of truth, illumination and revelation will beat in upon them." Those who will

follow the instruction of Dr. Julia Seton, given in this book, will doubtless be benefitted physically, mentally, and even somewhat spiritually.

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THE ROSICRUCIAN COSMO-CONCEPTION OR MYSTIC CHRISTIANITY (eleventh editions pp. 606) by Max Heindal. *Publishers:* The Rosicrucian Fellowship, Mt. Ecclesia Oceanside, California, U. S. A. *Price* 75 cents.

The second title of this book, which we are told is an elementary treatise upon Man's Past Evolution, Present Constitution and Future Development, is a misnomer; and we are sure that true Christian mystics and all who are acquainted with genuine Christian mysticism, will resent it. The title, 'Occult Christianity' or 'Esoteric Christianity' ought to have been published instead of 'Mystic Christianity'. Esoteric Christianity is not the same thing as Mystic Christianity, and, it must be said in justice to the author, who we are sorry to learn is no longer a denizen of this dense world, that in the body of the book he has generally made use of the former term and not of the latter.

The book is based upon Rosicrucian teachings, though it must not be taken as a verbatim statement of them. Neither the founder of the Rosicrucian Order nor the author was spiritually perfect or even substantially advanced. The Rosicrucian teachings are certainly not infallible. Some of them are praiseworthy, but many are objectionable or misleading. Many of the statements made in this book cannot be taken at their face value. The author has written a lot upon evolution, but his views on this subject are quite unscientific and the average intelligent reader will reject them, whether he may follow or not the author's prescribed method of

acquiring first-hand knowledge. The author's views on religion are narrow-minded. Of course he is not so bigoted as the average orthodox Christian; he frankly admits, "The religion *mis*-called Christianity has therefore been the bloodiest religion known, not excepting Mohammedanism, which in this respect is somewhat akin to our malpracticed Christianity. On the battlefield and in the Inquisition innumerable and unspeakable atrocities have been committed in the name of the gentle Nazarene. The Sword and the Wine Cup,—the perverted Cross and Communion Chalice—have been the means by which the more powerful of the so-called Christian nations gained supremacy over the heathen peoples, and even over other but weaker nations professing the same faith as their conquerors. The most cursory reading of the history of the Graeco-Latin, Teutonic and Anglo-Saxon Races will corroborate this." But unfortunately the author was imbued with the belief that esoteric Christianity would in future be the one and universal religion, and he was by no means devoid of materialistic tendencies. On pp. 167-168 we read, "There had been religions previous to Christianity which had taught Rebirth and the law of Consequence, but the time had now come when it was no longer conducive to man's advancement that he should know this doctrine, and ignorance concerning it came to be regarded as a sign of progress. This one single life was to be made paramount. Therefore we find that the Christian Religion, as publicly taught, does not embody the laws of Consequence and Rebirth. Nevertheless, as Christianity is the religion of the most advanced Race, it must be the most advanced Religion, and because of the elimination of this doctrine from its

public teachings, the conquest of the world of matter is being made by the Anglo-Saxon and Teutonic races, in which this phase has been carried furthest." The author has quoted the following lines of Angelus Silesius with approval, but taking into consideration the above opinions, one may doubt if he understood them properly:

" Though Christ a thousand times in Bethlehem be born
And not within thyself, thy soul will be forlorn.
The Cross on Golgotha thou lookest in vain
Unless within thyself it be set up again. "

To the spiritual aspirants this book will not be of much use ; but to the students of occultism and esoteric Christianity as well as to those who wish to become acquainted with the teachings of the Rosicrucian fellowship, this book, despite its drawbacks, may safely be commended. The book is written in eloquent language and in attractive style.

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SHRI SADGURU MEHER BABA (a booklet in the Gujarati Language pp. 59) Edited and Published by Faramroz H. Dadachanji, Meherabad, Ahmednagar.

A few wretched Parsis of ignoble mentality had recently the effrontery and shamelessness to conduct malicious and mendacious propaganda against our beloved Master, the Divine Lord, Shri Meher Baba. Our readers know that we had to take them to task for it and to expose their monkey tricks. But as they did their dirty work mainly in the Gujarati language, it became incumbent on at least one of the disciples of the Holy Master to publish a booklet in the same language in reply to them. We are glad that Mr. Dadachanji has performed this duty. He deserves to be congratulated on editing and publishing this booklet, which contains an open letter by Mrs. Daulat Jehangir Irani and Mr. Rustam K. Irani, a commendable dissertation in eloquent language on the Master and the Meherashram by Mr. Dadachanji, and an article on the Master by Khan Bahadur Bomanji Dorabji Padamji of Bombay. We heartily congratulate Khan Bahadur Padamji on the moral courage he has exhibited in expressing his views on shri Meher Baba and in replying to the critics of the Master fairly and fearlessly. His article will certainly be read with great interest by the Parsis. We request all Gujarati-knowing readers to peruse this interesting booklet, which can be had of the publisher free of charge.

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