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EDITOR

KAIKHUSHRU JAMSHEDJI DASTUR, M.A., LL.B.,
THE DISCIPLE OF HIS DIVINE MAJESTY,
SADGURU MEHER BABA

ANNAS FIVE

*The World's Leading Spiritual and Philosophical
Monthly Periodical*

THE MEHER MESSAGE

Editor:—Kaikhushru Jamshedji Dastur, M.A., LL.B.,

the disciple of His Divine Majesty Meher Baba.

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(2) THE MEHER MESSAGE does its best to make materialistic persons spiritually-minded and to establish universal spiritual fraternity.

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

Vol. I]

July, 1929

[No. 7

SAYINGS OF HIS DIVINE MAJESTY
SADGURU MEHER BABA

(31) He who loves his spiritual Master for the sake of love, ever intent on giving it and never desirous of receiving it, is a true lover.

(32) He who has completely brought his mind under control is a true yogi.

(33) He who does not act according to the dictates of his lower self and resists all worldly temptations is a true sannyasin.

(34) In order to enter upon the divine path, it is necessary to purify the mind, and to abstain thoroughly from carnal pleasures or sense enjoyments, and to love truth. He, who, steering clear of the charms of maya, speaks the truth, sticks to truth, and seeks truth only, is a real aspirant.

(35) Pure vegetarian food with milk serves to promote the development of the divine nature in man, whereas eggs, fish, meat and alcoholic drinks tend to excite the animal nature in man.

(To be continued)

GOD, CREATOR AND CREATION

IV

(*By The Divine Lord, Shri Meher Baba*)

The manifestation of the electron, the most finite gross form, or the first drop-bubble, is the beginning of the organic evolution that terminates in the human form. With the manifestation of this most finite drop-bubble, Atman, the drop begins knowing the universe—nothingness, most finitely. This knowing, seeing, or experiencing of the universe by the Atman through the electron is almost imperceptible and negligible, yet this minutest 'knowing' or consciousness creates sanskaras—A'mal—impressions, which cause the drop—Atman to leave the bubble. When the drop leaves the bubble, the sanskaras do not leave the Atman but remain about it and again cause the Atman to take a bigger body or form. Through this second body (=bubble), Atman knows the universe more, as the angle of vision or the consciousness of knowing increases with the increase in the form. And with the increase in this consciousness the sanskaras also increase and cause the drop to assume a yet bigger form, when the second one falls off; and in this way the evolution of drop-bubbles goes on for ages, till—after countless changes of bubbles—the Atman gets the human form.

Let it be carefully noted that the evolution is not of the drop (=Atman or soul) but of the form (=bubble). The Atman remains the same Indivisible and Infinite

Ocean from the beginning till the end of form-evolution, but with the organic evolution or the advancement of the bubbles, the 'knowing' or consciousness of ignorance—universe increases step by step.

This consciousness on the part of the Atman is called *chaitanya*. This *chaitanya* becomes *jiv*—individual in the human form. In other words the Atman in the human form becomes fully conscious of the universe. (Atman and full consciousness of the universe—individual.)

In the human form the infinite Atman knows ignorance—universe infinitely. Therefore the Atman having infinite knowledge of ignorance is *jivatman* or the individual soul, and the Atman having full knowledge of Knowledge or the Self is *Shivatman* or the Enlightened Soul. It is in the human form only that the Atman can know the Self, the *jivatman* can realize the *Paramatman*, because the Atman being infinite, the consciousness must also be infinite; and the consciousness is infinite only in the human form.

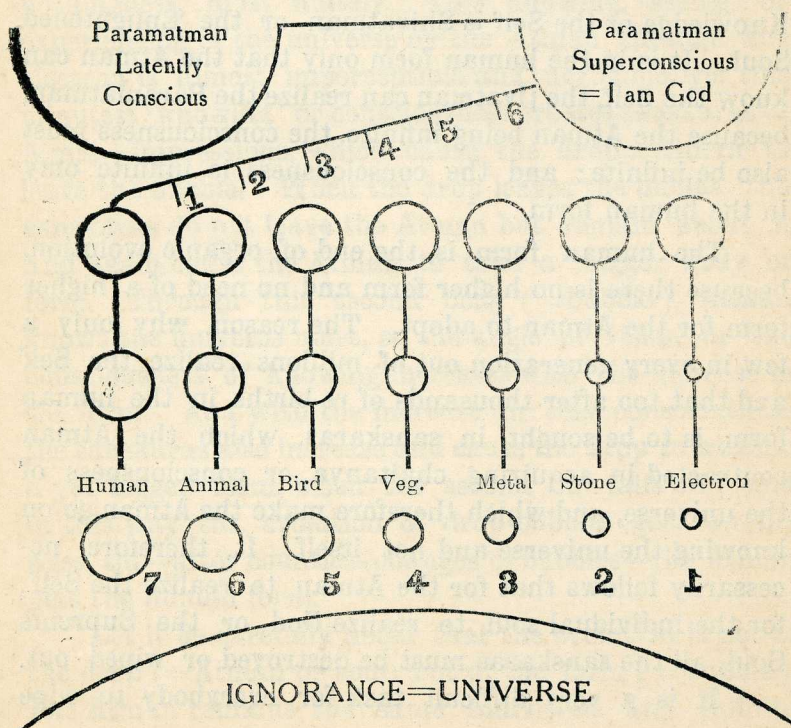
The human form is the end of organic evolution, because there is no higher form and no need of a higher form for the Atman to adopt. The reason, why only a few in every generation out of millions realize the Self and that too after thousands of re-births in the human form, is to be sought in *sanskaras*, which the Atman contracted in acquiring *chaitanya* or consciousness of the universe, and which therefore make the Atman go on knowing the universe and not itself. It, therefore, necessarily follows that for the Atman to realize the Self, for the individual soul to realize God or the Supreme Soul, all the *sanskaras* must be destroyed or wiped out.

It is a very difficult task for everybody to wipe

out his sanskaras, since not only deeds, words and thoughts, but also seeing, hearing, and even breathing cause sanskaras. While the past sanskaras are wiped out, new ones are created on one's mind every second of one's life. It will naturally be asked, "What is the remedy?" One of the best remedies is to take to the spiritual life, to enter upon the spiritual path that leads to Nirvana. The spiritual path may be called the reverse path, because those who enter upon it contract comparatively very few new sanskaras, while their old ones are gradually worked out.

Let the readers try to grasp the following diagram :—

PARAMATMAN



The above diagram shows that while the forms (=bubbles) change and 'knowing' or consciousness increases, the Atman(=drop) remains the same. It is not easy to go along the reverse (=spiritual) path, for it is full of hardships; but it is the real path, as the spiritual life is the real life, and it effects one's salvation in the end. The diagram shows that when one reaches the goal, one realizes the Self or attains the state of super-consciousness—'I am God,' and for him ignorance=universe is annihilated, and remains so till he returns from his dizzy height to the consciousness of the universe. If the aspirant gets back, after realizing God, his gross consciousness, it means that he knows not only the Self, but also ignorance=universe. The realized soul not merely believes but knows from personal experience and sees with his spiritual sight that the universe is *nothing*, or nothing but a mirage. The difference, therefore, between the jivatman and the shivatman is this that while maya rules over the former, the latter rules over maya. The consciousness of the Atman as jivatman may justly be called false, but as Shivatman the consciousness of the Atman is real. The sanskaras which the Atman contracts in all forms before it reaches the human form are natural; but those which the Atman contracts in the human form are unnatural, because the human form is the last link in the chain of evolution. And because the sanskaras in the human form are unnatural, the Atman reincarnates again and again till they are wiped out. Through evolution and reincarnation the Atman gets false consciousness, but let it be noted that this false consciousness is an indispensable means for the Atman to realize the Self.

Now let us turn to the drop-bubbles and their

organic evolution. The eighty-four lacs of bubbles or forms, which the Atman (= soul) is said to pass through, before it reaches the human form, are the chief and not all the forms. It is not at all possible to enumerate all the minor forms. In other words, the eighty-four lacs of forms are really the genera, each of which has its species, and the Atman has to pass through all of them, before it can incarnate in the human form.

(*To be continued*)

CORRIGENDA

AN IMPORTANT NOTE BY THE EDITOR

We regret to say that in the third of a series of articles on God, Creator and Creation by the Divine Lord, Shri Meher Baba, which appeared in the last (June) number of our Magazine, no less than three misstatements were printed, on page No. 4. The mistakes were committed owing to oversight by the proof-reader. Let our readers note that

(1) Just as there are 'knowing' and not 'knowing' in knowledge, so there are movement and emptiness, Prana and Akasha in the Ocean of Paramatman. (And not Just as there are movement and emptiness in the Ocean, 'knowing' and 'not knowing' in knowledge, so there are Prana and Akasha in the Paramatman, as was printed on page 4 of the last number).

(2) Just as 'knowing' brings out the most finite ignorance out of the infinite knowledge, so the movement brings out the most finite emptiness out of the infinite Ocean and also the Prana and Akasha, when the latently conscious Paramatman becomes conscious

of the creation. (And not the Prana brings out the Akasha from the latently conscious Paramatman when He becomes conscious of the creation, as was printed on page 4 of the last number.)

(3) The outcome of the clash is the manifestation of the universe. (And not the outcome of clash is a flash of divine lightning or spiritual electricity, as was printed on page 4 of the last number.)

We are exceedingly sorry for the above misstatements that appeared in the last number of **The Meher Message**. But as it is of no use to cry over spilt milk, we content ourselves with assuring His Holiness Meher Baba and our readers that henceforth we shall take such care that such mistakes shall never again be published.

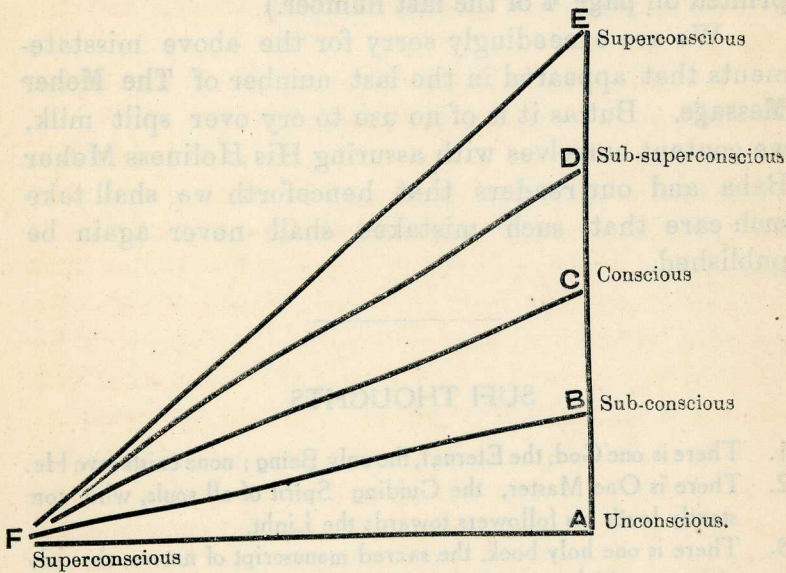
SUFI THOUGHTS

1. There is one God, the Eternal, the only Being ; none exists save He.
 2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
 3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
 4. There is one 'religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
 5. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
 6. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
 7. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
-

SPIRITUAL SPEECHES OF HIS DIVINE
MAJESTY SADGURU MEHER BABA

(7) ON CONSCIOUSNESS

There are six states pertaining to consciousness :—



A. Here Atman (Soul) is unconscious of both the Self and the universe.

B. Here Atman is semi-conscious of the Self.

C. Here Atman is completely conscious of the gross world, but equally completely unconscious of the subtle and mental worlds and of the Self. This is the state of the spiritually common run of men.

D. Here Atman is conscious not of the gross world, but also of the subtle and mental worlds, but still It is unconscious of the Self.

E. Atman in this state is fully conscious of the Self, but totally unconscious of the universe—gross, subtle and mental worlds. This only is the real state—the goal of all yogas, the aim of all religions. This is what they call 'Nirvana' or 'Nirvikalpa Samadhi,' or 'Vasl-e-Elahi' i. e. infinite Divine consciousness. In this state man realizes or becomes God, is entirely free from the bindings of maya, and experiences everlasting absolute existence, infinite knowledge and ineffable divine bliss.

F. When the Atman 'returns' from the super-conscious state (very few return), It gets back the consciousness of the universe, but let it be noted that It retains the God-consciousness. In other words, the man, who, after becoming one with God, gets back his gross and subtle consciousness, is conscious of his Divine Self and also of the universe. He is both God and man. He knows by actual continual realization that he and he alone exists everywhere as the Self of all, and that the universe is nothing but a mirage and the phenomenal outcome of delusion. He lives in the world but is not of it. He retains the gross, subtle as well as mental consciousness only for the spiritual welfare and advancement of all beings. He gives a push to those of the gross world towards the subtle world, to those of the subtle world towards the mental, and to those of the mental world towards Self-realization. He can, even in the twinkling of an eye, take out one from the gross consciousness and merge him in the ocean of Divine consciousness, because he, being the personification of infinite powers, knowledge and bliss, can do anything he likes.

EDITORIAL

PLANES AND SAINTS

IV

A few of those who come down from the dizzy spiritual height of the seventh plane, i.e. regain the consciousness of the universe are indifferent to the spiritual welfare of the world, but those who serve them get immense spiritual benefit. Such God-realized persons are called Saliks in Persian and Jivan-Muktas in Sanskrit. On the other hand, Sadgurus, who are called Kutubs by Moslem Sufis, are those God-realized personages who, after regaining gross as well as subtle consciousness, work for the spiritual progress of humanity. Sadgurus must be regarded and worshipped as God-incarnates. They are all-knowing and their powers are infinite. They are ever in ineffable bliss, despite their consciousness of the universe. As they are perfect, they can perform miracles with impunity, or without harming themselves in any way; but, as a rule, they seldom do so in public. They live in the world, but they are not of it. Just as oil does not mix with water, so they, really speaking, do not mix with the world. The world cannot taint them though they live in it, just as water does not wet the plumage of aquatic birds though they may dive into it. They rule over maya, and it is with the purpose of serving mankind and enabling a few persons to realize God that they live with common

Between inspiration and perfection there lies a road longer than that between saying and doing. Pythagoras was inspired, but Yazdan Zoroaster was perfect. Madame Blavatsky was not spiritually more advanced than Pythagoras, and so she was only inspired, whereas Her Holiness Baba Jan is perfect. Shri Hurgeet Maharaj of Malwan and Shri Ram Buwa of Bombay were only inspired, whereas Shri Shankaracharya and Shri Ramakrishna Paramahansa were perfect. Shri Mohan Swami Maharaj of Kumbhkona was only inspired, whereas Yazdan Shri Meher Baba is perfect. Those whose soul is not attuned to the highest spirituality, i. e. who have not experienced the Nirvikalpa Samadhi, no matter however great intellectual giants they may be, no matter however inspired they may be, no matter however developed their pituitary body and pineal gland may be, can no more be called perfect than a box of colours can be called a painting, than a bug can be called a bull, than a screw can be called a sword.

One day in April, 1924, the Divine Lord, Shri Meher Baba, said to His disciples, "Just after God-realization every man beholds countless numbers of suns, moons, stars and planets, issuing forth out of himself. He becomes conscious only of God and regards himself as bigger than everything, or rather, to be the source of everything." On another occasion, our beloved Master made the following statement, which is worth preserving on the tablets of one's memory: "If you realize only a small portion of what I call the Highest Knowledge, you will experience great bliss. It will bring down heaven into your heart. Every object will give you joy and will reveal the story of its existence."

Every Sadguru is like the stone of Heracles, which

not only draws to itself iron rings, but also imparts to them a similar power of attracting other rings. Every Sadguru has his special circle, which may be called inner circle. This inner circle is generally composed of twelve persons, all of whom he is bound to make God-realized. He selects these twelve persons out of the population of the whole world. It is one's greatest privilege and highest fortune, indeed, to be a member of a Sadguru's inner circle. In selecting persons for his inner circle, every Sadguru takes into account their connection with him in past lives and fitness for the spiritual life. Of the twelve members of his circle, the Sadguru is bound not to restore the subtle and gross consciousness of one member, after making him realize the Self. In other words he is bound to make one member a Mujzub. He is equally bound to restore the consciousness of the remaining eleven members. The chief member of the circle is called the chargeman, and he is made to realize God some time before the other members. To his chargeman the Sadguru is bound to impart his special or extra powers of working for the spiritual welfare of humanity, some time before he enters into the final samadhi or lays aside his tabernacle. Certainly every God-realized personage, who has regained the consciousness of the universe, possesses great powers, but the chargeman gets from his Master, some time before his Master gives up his corporeal habitation, the extra powers of working for the spiritual upliftment of the world. Shri Krishna, Lord Zoroaster, Lord Buddha, Jesus the Christ and Hazarat Mahomet were each the chargeman of His respective Master. Our beloved Master, Yazdan Shri Meher Baba

being the chargeman of not only Hazarat Baba Jan but also of His Holiness Upasani Maharaj, has already been the recipient from both His Masters of these extra powers. He has had two Masters and has been the chargeman of both. In the history of spirituality only the cases of Shri Datta Maharaj and Hazarat Gows Ali Kalenlar resemble that of the Divine Lord, Shri Meher Baba, for Each of Them had more Masters than one and Each was the chargeman of all His Masters.

(*To be continued*)

TO THE DIVINE LORD, YAZDAN
SHRI MEHER BABA

(*By The Editor*)

Thou Lord of lords, Thou Saint of saints, how wondrous
Is Thine embrace ! How marvellous Thine grace !
When night at dawn to morn does yield, full lustrous
Perfection Thine in Soul of souls I trace.

THE MESSIAH MESSAGE

18

WHY SO FEW PERSONS HAVE
KNOWLEDGE OF GOD

(*By His Holiness Chhota Baba*)

It is a truism that the total absence of misery is the state of perfect joy, and that the complete absence of light is the state of extreme darkness.

Anything, which ordinary human understanding fails to grasp, is either in the region of extreme darkness which is obscure to the faculty of knowledge, or in the region of dazzling light and perfect manifestation, which blinds the eyes of understanding.

The bat sleeps in the daytime, and flies at night, not because things are clear to its eyes at night and dull in the daytime, but because its eyes are too weak to bear the bright daylight, which manifests things fully and clearly.

Such is the case with the real knowledge and understanding of the Most High. It is extremely difficult, nay impossible, for the spiritually ordinary run of human beings to have even a glance at Him, the Real Fountain of Light, due to the intensity of His brightness and extreme clearness of His manifestation everywhere.

He, the Almighty, is not hidden but manifested. He is neither darkness nor beyond darkness; He is Light, is in light and also beyond light.

If there would have been only one bird or one planet, we would have been lost in wonder. But there are infinite numbers and kinds of creatures, sprung out of the one Life, that penetrates everything, nourished

THE MERE MESSAGE 11

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by the same one Almighty hand; and although they all bear that singular testimony to His clear manifestation and wonderful power of creation, shouting out with clamour the secret of oneness and raising their voices in praise of such a grand manifestation of the Lord of creatures and universe, yet the fact of the Lord's manifestation through His creation remains concealed, and the bright light of manifestation appears dim. What is the cause? Just because there are myriads of such testimonies of His manifestations through creation. The creation is so varied and so wonderful, forms are so countless in number, some of the forms, like the stars and the suns are so bright and dazzling, that the original Light of the manifestation does not seem to be existing to the weak, inexperienced eyes.

Those who are not weak-eyed, i. e. those who are perfect seers and have realized the Truth, see the original Light clearly. The rest—the spiritually common run of humanity—cannot have even a glimpse of it.

The eyes of wisdom behold the author in the publication, and not merely the letters. When one sufficiently develops the power of the real sight, one sees nothing but God everywhere, nothing but the mighty Author in His publication of creation, for to such a one the mass of the net-work of creation does not seem to exist.

He is blind, until he opens his real eye, sees the Effulgent Light everywhere, and beholds the glory of the striking splendour of the manifestation of the Lord in every atom and molecule. The greatest duty of everybody is to develop his spiritual sight to such an extent that he can behold nothing but the Splendour of God, the Real Fountain of Light, Life, and Bliss Absolute.

THE EDITOR'S DIARY

OR

THE NEWS ABOUT THE MASTER,

SHRI SADGURU MEHER BABA

(27th May—14th June)

27th May. The Holy Master with His party returned today at 11-30 a. m. from his tour, which, as expected by the disciples, did not last long, to the joy of all the Premashram boys and those grown-up disciples who had not the good fortune to accompany Him. The Master went to several places—Nasik, Hardwar, Hrishikesh, Delhi, Quetta and Bombay. In Quetta, where He was heartily welcomed and served by Mr. Rustam J. Irani, the proprietor of Café Jehangir, the Holy Master stayed for four days. Though in each place His visit was not made known, many a person somehow came to know of it, and in every place, particularly in Quetta and Bombay, several persons were fortunate in taking darshana of Him or revering Him.

Those who accompanied the Holy Master on the tour inform me that His Divine Majesty has been living since the 20eth of this month only on water and milkless weak tea. It is likely that the Master may go without food for a few days more.

In the afternoon, the Premashram boys got the

benefit of the Holy Master's company and instruction.

28th to 31st May. On all these days the Holy Master went without food, liquid as well as solid. His health was not all right, and He did not attend to His self-imposed duties.

1st June. I received an interesting letter dated 30eth May from Sadhu C. Leik. Sadhuji writes: "Last Friday night I left Madras for Pondicherry and was met next morning at the station by the doctor, in whose house I stayed. At the station the French police made me fill in their book all particulars about myself and the C. I. D. took the number of my passport. In the house I had to fill in a question sheet brought by the French police I remained most of the time in the house of the doctor, going only in the evening to the pier head on the beach, where I spoke for about two hours to young students Since returning to Madras last Monday I have been staying everyday in a different house in various parts of the city. On Tuesday I gave a lecture on creation. Tomorrow night, 31st May, I shall leave for Tenoli near Bezwada, where Swami Tatwananda, formerly of Santi Asram, will meet me. He wants me to give a lecture there and meet three illiterate saintesses. There I shall stay for two days and then go to Masulipatam, where I have to deliver a lecture." The notice of the lecture on creation which Sadhuji delivered in Madras was announced in the Nationalist journal 'Hindu' as follows:

" A Religious Lecture

Madras, May 28.

"There will be a lecture in the Progressive Union School at 5-30 p. m. tomorrow on 'Creation' by

Sadhu C. Leik, a disciple of Sri Sadguru Meher Baba of Meherashram, Ahmednagar."

The Holy Master broke His twelve days' fast in the morning by taking a little rice and pulse. In the afternoon He devoted some time to the Premashram boys, and in the evening to grown-ups. Some Hindus came here today to worship the Master, Who has now declared Himself accessible to His devotees—outsiders as well as insiders. Till further notice the Master will allow even outsiders to approach Him with a view to take darshana of Him or to worship Him.

2nd June. Two of the boy devotees of the Holy Master, Mr. Adi S. Irani, who is the younger brother of the Master, and Mr. Nariman J. Dastur, who is my own younger brother, appeared this year in the Matriculation Examination of the Bombay University. News reached us today that both of them have been successful in it. In a letter to the Master, the first-named youth writes :

"I am writing this letter with a feeling of gratitude towards You, to let You know that by Your grace, I have been successful in the Matric Examination It came as a pleasing surprise to many of my class teachers, that I passed the Matric, because I was so weak in Mathematics. I myself was very nervous and had a gnawing fear that I would fail in Maths. But on the day of the examination I wore a locket, bearing a photo of Yours on my shirt front, and, thanks to Your kind grace, I was able to solve the Maths. papers very easily and have scored a good number of marks."

The Holy Master imparted spiritual instruction to the Premashram boys in the morning and in the evening.

3rd June. The Master devoted little time to the Premashram boys, as a great deal of His spare time was taken up in fixing the programme for the next Friday, on which the fifty-ninth birthday of Shri Upasani Maharaj is to be celebrated.

4th June. The Premashram lambs got the lion's share of the time at the disposal of the Holy Shepherd.

5th June. The Master imparted spiritual instruction to the Premashram boys in the morning. He delivered a discourse on Nirvikalpa Samadhi in the afternoon, and on Sanskaras in the evening before the grown-ups.

6th June. The Holy Master fed the Premashram boys on spiritual knowledge, both in the morning and in the evening.

7th June. The fifty-ninth birthday of Shri Upasani Maharaj, which really fell on the twenty-fifth of the last month, was celebrated today on by no means a mean scale. Nearly one thousand and two hundred devotees of the Holy Master, belonging to all castes and creeds, came here today. In the morning, at about nine, the Holy Master distributed the *prasad* of sweetmeats to His devotees. At about half past ten the Holy Master, seated in a carriage, was taken to the village building, which now belongs to the Meherashram. There about two hundred devotees of the Holy Master washed His feet with tepid water. The Arati ceremony of His Divine Majesty was performed after He took bath. At about twelve the Holy Master was taken to the village *Chavri* where about seventy-five village ladies, after making Him put on the garb of Shri Krishna, worshipped Him and performed religious ceremonies in His honour. At about 1 p. m. His

Holiness was brought back to His durbar.

In the afternoon a couple of Hindu disciples entertained Him for a couple of hours with singing. At about nine at night the Divine Lord, seated in a tonga which was drawn by a few disciples, was taken in procession, which consisted of about three hundred persons, to the village chawk. The processionists sang religious songs, at the end of each of which they rent the sky with the shouts of *Meher Baba Majarajki jai*, and popped fireworks. In the village chawk about eight hundred villagers of both the sexes had gathered together in order to welcome and worship the Holy Master. There the devotees performed the *arati* ceremony of His Divine Majesty, and a few of them entertained the Master with a drama. The Master was brought back in the same way in procession to His Durbar. As while going as well as while returning the processionists walked at a snail's pace and the popping of fireworks necessitated stoppings here and there, it was not until 2 a. m. that the procession was able to disperse.

A good number of Parsis of both the sexes were present here all the day. As some of them had never before come here and as their devotion to the Holy Master knew no bounds, one may rightly come to the conclusion that the wicked propaganda, which a few wretched Parsi fanatics or cynics recently carried on against the Divine Lord, has produced an effect which they had not even dreamt of. The result is quite satisfactory; is it not, Mr. "A Depressed Parsi" of the *Times of India*?

8th June. The Holy Master devoted some time to the Premashram boys in the evening as well as in the morning.

I received an interesting post-card from Mr. K. S. Srinivasan of Madras. Writes Mr. Srinivasan, "On 31st of the last month our gurubandhu Sadhu C. Leik left Madras for Tenoli. We gave him a hearty send-off at the station. We were all pleased with his beautiful lectures on 'Creation.' . . . Fifteen days back I felt a whirling sensation at solar plexus, when I was in meditation for an hour. Our Sadhu referred to this as an opening of a chakra. . . . The other day a significant event took place at my office. A peon of the office mocked at the locket bearing our Master's photo. After a few minutes he was dismissed from the office by the manager for a very grave reason." We are very sorry for the peon, but are not surprised at the punishment meted out to him in the shape of the loss of his job. To mock, to slander and defame even an ordinary person give rise to bad sanskaras. Then just imagine how bad must be the sanskaras which a person contracts by mocking or defaming a spiritually perfect personage or a Sadguru! It is on account of these extremely bad sanskaras that every person who slanders a saint suffers in some way or other, besides harming himself spiritually. As one sows, so does one reap. The editor of a certain Parsi newspaper recently suffered so much for holding up the Divine Lord, Shri Meher Baba, to derision that he has resolved and taken a vow never to criticize a person who is worshipped as a saint. A fanatical relative of a certain devotee of the Holy Master used to take fiendish pleasure in slandering Him before others and in spreading wicked rumours about Him. Only a couple of months ago this wretched man, who was rolling in money, lost his almost entire wealth. He also lost his health, for a ser-

ious disease attacked him. When the disease was at its height, he dreamt a dream in which he saw Shri Meher Baba, Who said to him, "You will now soon be cured." The man has already been cured—cured of both disease and fanaticism. Needless to say that He no longer traduces the Master. On the contrary he has become His devotee, never goes to bed without kissing His photo, and daily repents of having defamed Him. It is good that those, who formerly did injustice to the Master in some way or other, but who have now seen their folly, should repent of their misdeeds. However let them not even for a moment believe that they made the Holy Master sorrowful by slandering or carrying on propaganda against Him in public, for His Divine Majesty is indifferent to obloquy just as much as to praise, to abuse just as much as to applause.

9th June I received today a very interesting letter from Mr. E. A. Mitchell, who came into contact with the great Moslem mystic, Inayat Khan, and who is closely connected with the Sufi movement in England. In the course of his long letter Mr. Mitchell, who, by the way, does his level best to promote universal brotherhood, writes: "By the way, when I picked up the first copy of the *Meher Message* from my desk and before I had opened it, I received an impression of light, and when I began to read it my heart seemed to overflow with joy, and the tears came into my eyes, and I recognized something I had learned from my own beloved Master, Inayat Khan. That is how I knew that your Master is really a great Master. Therefore I do not, of course, carp at the use of the title, *His Divine Majesty*. Indeed, I believe that all you say about Him is true. I

am sending you one or two little pamphlets concerning our Movement, which I thought might interest you. You will see that we have a Universal Worship at which all the religions are placed on an equality and homage is paid to all those, who, whether known or unknown to the world, have held aloft the light of Truth. I am a cherag of this worship." Proceeding further Mr. Mitchell writes : " I also do a little speaking on behalf of Universal Brotherhood, according to my Murshid's wish, to audiences, sometimes consisting of two or three people, sometimes of four or five hundred. Nearly all the people I speak to are more or less orthodox Christians; so I try to give the message in a form which will not antagonise them. But believe me, dear Brother, great changes are going on under the surface and one can see religious prejudice dying from the inside, although the outside looks much the same as it did. I have a great feeling of affection for the people of India seeing that my own blessed Master came from among them. One day, perhaps, God will permit me to visit your land and possibly speak a few words of our message of Brotherhood there. In the last letter my Murshid wrote me from Delhi ; he said that the message was much needed in India. I thank you for having been so very kind as to convey my message of reverence to your Master. I would be deeply grateful if, when you see Him again, you would ask His gracious blessing for me; I feel it to be such a privilege to come in contact, however remote, with a God-realized soul ! By the way I have already twice spoken about your Master and the Meherashram Institute at our Universal Worship. Many thanks for the April and May numbers of your Magazine. I find it most helpful and illuminating."

The Holy Master with a few disciples left His durbar to-day for Nasik, where He has to make certain arrangements for the benefit of a certain disciple.

11th June. The Holy Master returned to-day in the morning. He imparted spiritual instruction to the Premashram boys in the evening.

12th June. The Holy Master explained a few spiritual points pertaining to *Prana* and *Akasha* in the morning. In the afternoon and in the evening He fed the Premashram boys on spiritual knowledge.

13th June. I received another letter from Sadhu C. Leik, dated 8th June. Sadhuji writes : " Swami Annapurna, head of Shri Annapurna Mutt, where I stayed, accompanied me with Swami Muktananda. In the evening I delivered a lecture on the Spiritual Path to a scanty audience of learned people at the Masulipatam Town Hall. As a consequence, next morning a C. I. D. officer came to the Mutt for the usual particulars, and after I had satisfied him in his official capacity, he asked me privately for some spiritual advice. Visitors came all day with mangoes for *darshana*. The Shri Annapurna Mutt is charged with spirituality and love. As late as 5-15 p. m. I kept talking to some ladies, disciples of the same Guru as the one of Swami Muktananda. Dr.....whom I instructed had been a theosophist before, and told me that no one had before ever given essential Truth in such simple and direct language, as I had done. He enjoyed it so much. Of course our beloved Baba is always with me, when I do the talking. He even raises my voice to a clear sounding one." From Masulipatam Sadhuji went to the Godavari District, where he put up at Sri Santi Ashram, which is situated among the Totapalli

Hills. From Sri Santi Ashram Sadhuji will go to Calcutta, for in the same letter he writes, "Swami Rajeswarananda promised to give me a letter of introduction to some sea captain, at whose house I may stay at Calcutta. He has also promised to recommend me to Swami Narayan, a member of the Hrishikesh Working Committee. I take it that our Master Himself influences these people and thus, according to His promise, smoothes the way for me. I feel that Swami Vivekananda and Sri Ramakrishna are being superseded by Sri Meher Baba in my heart. And this makes me happy, as I owe all to Sri Baba and His Divine Love."

The Holy Master imparted spiritual instruction to the disciples in the afternoon, and to the Premashram boys in the evening.

14th June. The Premashram lambs took a lion's share of the time at the disposal of the Holy Shepherd.

Our relation to the animals is a part and parcel of our human morality, and is interwoven with it and inseparable from it. Our duties toward our lower help-mates form part of our duties toward our fellow beings, for they in a sense are our fellow-beings. Man can only regard himself as the advance guard of a vast army of living sentient beings and his natural function is to use, protect and improve this wonderful complete brotherhood.

—*Frederick Harrison.*

UNIVERSAL RELIGION

(*By Sadhu C. Leik*)

Religion means the knowledge of Truth, God, Paramatman. They are but different names for one and the same source of all. Universal religion means that all-embracing religion of divine Love, which appeals to every human heart and leads to the final goal. This all-pervading religion of Love unites in the end all religions, which in the words of Sri Ramakrishna are pearls on a string. The golden thread of which He spoke, is this Divine Love. In the cosmopolitan attitude one cannot condemn any religion nor uphold any particular religion. If you do the latter you naturally pass judgment over the other religions and create that sense of separateness, which divides man from man. But the goal of life is unity.

The religion in which persons are brought up is dearest to them. It is the religion of their forefathers, hallowed by tradition. Is it unnatural to suppose that in former lives we have belonged to quite different religions? And perhaps grew up in the very religions, which in this life seem so inferior to us? Sri Ramakrishna taught that Universal religion and his great disciple, Swami Vivekananda, declared it to the Western nations. But in their native land they spoke in terms of the Hindu religion and Swamiji put the Hindu Scriptures as acme of all teachings. This does not lead to unity, does not appeal to all hearts. Few

are those who are able to ascend to the dizzy heights of Vedanta Advaita. It needs a special training and more than an ordinary intellect to grasp such metaphysical subtleties. But in the end they do not satisfy us. They did not satisfy me, when I had been for sixteen years in the Advaita conception. Love is higher than Intelligence and when Love takes the place of Intelligence, then one gets God. Love every one can understand and needs not for it any intellectual training. Even a child responds to Love and the biggest sinner can be won over by it. One touch of Nature makes the whole world akin. Wisdom and Love must go hand in hand, one supplementing the other. Love without the guidance of wisdom can run amok and wisdom without Love would chill us.

Once we get into knowledge of the Atman as the real self in us, the Self of all, how can we uphold then that, which creates a sense of separateness? How can we belong then to any particular religion to the exclusion of all other religions? Those, whom we may call Hindus, Mohammedans, Zoroastrians, Christians, Buddhists and so on, have they not the same Atman within them all? Is not the real Self within them not our own Self? As long as religion exists in the head, is part of the intellect, there is that division into caste, creed and so on. And men twist the texts of their scriptures in all meanings, write long commentaries, quarrel and, alas, even wage wars—all in the name of religion. The heart, the religion of the heart, knows nothing of this. The language of heart is simple and direct. Even a child can understand it. Our Master, Sri Sadguru Meher Baba, has among His disciples, devotees and Ashram boys

representatives of various creeds and races. And yet they live among themselves as brothers and no distinction is made whatever as to food, drink etc. Every one is allowed to worship God in his own way, according to the religion, in which he was born, in a way, which appeals to him most. Because all these differences will drop off by themselves as one advances on the spiritual Path.

Love is the best, easiest and quickest way to reach God. And the Universal religion is that of Love. It is Love and nothing else but Love, that brings the Realized ones down from the Brahmananda state into the filth of Maya, to help their other 'selves' in other bodies, out of the illusion of this dream-word, which has no existence whatever without us and is to the Realized ones just as much a dream, as to the ordinary human beings the dreams of his sleeping hours.

The lower ideals melt away, become merged in the higher ideal. Unity is the ultimate goal of everything in Life and the Universal religion of the heart or Love leads to that unity. Love wins the grace of a Sadguru and Realization can be attained only through the grace of such a Perfect Master in the gross body. He alone has the authority to take one across the Ocean of birth and re-birth. Thus create Love and you are on the sure Path to Realization.

The more our thoughts are centered in God, the less we shall care for the so-called pleasures of the table, and by feeding our gross bodies sparingly on selected simple foods we shall obtain an illumination of spirit impossible to one who indulges in an excessive diet of course foods which nourish the lower nature.

—Max Heindel.

THINGS TRANSITORY

(*By Miss Mary Treemann (of Esthonia)*)

‘ All perishes, all is transitory, nothing remains. —
Thus once a professor tried in his lecture to put briefly the meaning of the teachings of Buddha. Nothing except this sentence do I remember of that long lecture. The lecturer gave this as the essence of the teachings. And when we look upon life with a calm mind, do we not find then, that existence is rightly expressed in the afore mentioned saying? We are then face to face with the certainty, that all perishes. Have we ever seen then that a being or a thing remained for ever in the present state? No, this is not the case. The states of the forms are changing and in the end disappear before our gaze; they become transformed into others. Opening our eyes we see that nothing here is permanent.

With much vividness Gautama Buddha showed mankind the transitory nature of things. And whilst He placed the nothingness of this world before their gaze, at the same time He pointed out to them the path towards Nirvana. Through the teaching of the transitory nature of things they were to penetrate the illusion of the phenomenal world and thus to turn their gaze from it. The same kernel is to be found in the teachings of all the Avatars of humanity. They always insist, that one should leave the external and seek the Unchangeable. This is also the teaching of our be-

loved Master, Shri Sadguru Meher Baba. Ever and anon is He pointing out to His disciples the goal--God, and teaches them to penetrate the Maya-world.

Now, when we realize, that all is transitory, what does take place within the soul of man? He begins then to seek That, which is not transitory. Everything he then leaves aside, once the realization of transitory has taken possession of him. What value have new relations, fortune, wealth, since he has come to discriminate the impermanency of everything? Relations he will one day lose through death; similarly fortune also will leave him with wealth, when he himself makes his exit out of this life. Nothing of all this remains.

But there is a Reality and this one begins to feel, when he turns his gaze from things external. This One can give everything and become everything to him. Whilst giving up the things of the world, he attains the source of all things. This source is the Almighty Himself. By constant longing and divine love we draw nearer to Him and by the grace and the help of a Sadguru one attains to highest bliss and the source of all.

A vivisector is a new type of scoundrel.

—*Bernard Shaw.*

Vivisection is a crime.—*Victor Hugo.*

THE DOCTRINE OF REINCARNATION

II

(*By His Holiness Chhota Baba (Abdulla R. Avazi)*)

In the last number of this Magazine we examined the teachings of a few creeds regarding this doctrine. Though it is one of those doctrines which all educated and intellectual persons should believe in, still there is some opposition to it and objections against it are not infrequently raised.

The scriptures of all the creeds are unanimous on one point, namely, the immortality of soul. Now if an individual soul is going to exist hereafter in heaven, hell, or anywhere else, does it not follow that it existed in eternity before? If the soul has no end, it must also have had no beginning. But what a pity it is that most of the children of Islam and Christianity believe that Allah or Heavenly Father manufactures millions of billions of souls and makes them descend for once only on this earth to inhabit ready-made bodies, and when they leave these bodies they go to heaven or hell, and on the day of judgment they will be revived and brought before the Most High! But the number of Christian and Muslim believers in reincarnation goes on steadily increasing. Yesterday I believed as my Muslim brethren believed, but today I not only believe in but know and see the fact of reincarnation and teach it to others.

From the beginningless beginning when the cords in the larynx of existence vibrated and the Ocean of the Word was set in motion, the soul began passing through bodies after bodies in order to work out its freedom. When we talk of reincarnation, we naturally take pre-existence for granted. There is no doubt as to this that we all have existed through eternity, which has neither beginning nor end, that we have passed through many different stages and through many different bodies, and that we lived in different times and climes and in different conditions. Shri Krishna declares in the Gita, "You and I have passed through many births: I know them all, but you know none." The most favourite objection of those who are against this doctrine is that if reincarnation were true, surely we should have remembrance of at least our last incarnation on earth, if not of all the previous lives. A little reflection will show that this argument holds no water. How many of us remember the days of our babyhood? Most of us have no idea of what we did in our days of infancy, and yet we believe that some years back we were all infants. What matters it if we do not remember our past life? Is our existence at all dependent on our memory? Certainly not. Memory as a proof of pre-existence is absolutely unnecessary, for our life is not dependent on it. Our old brain has gone to the elements, and a new one is, so to speak, manufactured; what has come to it is only the sum total of all our past *sanskaras* or impressions, with which the mind has come to inhabit the chosen form.

Those who raise the above objection do not seem to know what memory is. The mind of every living creature may be compared to a lake, on the surface of

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Those who raise the above objection do not seem to know what memory is. The mind of every living creature may be compared to a lake, on the surface of

which rise waves of experience, and on the bed of which lie the fine forms of old waves of experiences. When I see or hear something, a wave rises in my mind lake, and immediately it goes down and remains there in a fine form. Whenever I try to recall the experience, the fine wave rises to the surface and I remember it at once. Memory, therefore, is nothing but the action of rousing up the wave of experience in the lake of the mind.

If, despite the above explanation of memory, one insists on the soundness of the above objection, then one has only to read thousands of examples pertaining to the remembrance of past lives which have been recorded. It goes without saying that spiritually advanced persons know not only their own past lives, but also of others. And even spiritually ordinary mortals sometimes get glimpses of their past lives as the experiences of their past lives still exist in their sub-conscious mind.

One does not derive any spiritual benefit from the remembrance of one's past lives. It has not the slightest connection with the path that leads to Nirvana. Through concentration and *Samyam* one can remember one's past lives, but what a waste of time and energy! Instead of making this attempt, one must try to be spiritually-minded and attain liberation from the bondage of nescience, and then other things will be added unto one. For when one attains this liberation, not only does one come to know one's past lives, but also the Universal Mind reveals the whole fund of experiences unto one.

(To be continued)

FLASHES IN SILENCE

(By Swami Shuddhananda Bharati,

Arabinda Ashram, Pondicherry)

I

MY HOLY JOY !

Without an intermediary, my Lord, I hear in my soul's ear,
Thy outpouring of Om incessantly humming,

*Be ye perfect, even as your Father
Which is in Heaven is Perfect.*

All my precious, precious treasure—my soul—is Thyself
my Lord

Hence, where else can my heart be,
Except in Thee ?

We are mutually in each other, O Omniscient !
As I knock at the door of my heart,
O my brighter self !

There the door opens in Thy face and lo !

I find myself in Thee !
My Holy Joy, Thou makest me Thyself !

We creatures are different vases,
Filled with the same divine breath
Of Thy Holy Joy !

Thou art one current, one great *Skakti*

Lighting all the universe,
Filling the universal soul
With one eternal Joy !

Thou art the King, enthroned
In the temple of my *Cosmic Conscience* !

III

WHO ?

Who is breathing through my lungs ?
 The Lord, the Lord, my Beloved Lord !
 Whose is the breath of my life ?
 My blissful, powerful, lovely Lord's !
 Who is the life of all the life ?
 The life of me, my Eternal Light !
 Who is watching me within ?
 Whom for do I wait on earth ?
 The Royal Enchanter of my soul !

IV

THY VOTARY

Watching Thy steps, I keep awake !
 My home is open and clean for Thee !
 Thou art the Truth I strove to seek !
 Thou art ever enshrined in me,
 Enthroned in my heart !
 The fruit of my love touches Thy feet ;
 The fruit sums up the life of plant.
 The seed of my soul, O Lord make Ye,
 For Thy Heaven, a Blissful tree.
 I am Thy votary !

V

HERE

Thou fillest me like life !
 Every atom of me feels Thy Holy presence !
 I feel Thy strength in every nerve !
 I began my course from the snow mount of Divinity !
 I flowed into the wandering stream of 'Where' !
 I have at last poured into the ocean of *Here*,
 The Divinity which is every where !
 Om Om Om !

TO HIS HOLINESS MEHER BABA

(*By Meredith Starr*)

Longing burns me like a flame,
Night and day I cry Thy name,
My Beloved, man's Beloved,
World's Beloved come to me!

White my garments as the snow
Where Thy seven roses glow,
Blinded by a wish of tears,
Deaf to all the singing spheres,
Day and night for Thee I wait,
Wide-flung is for Thee my gate
O Beloved, man's Beloved, world's Beloved, come to me!

THE ROAD TO HEAVEN

(*By Leland J. Berry (of Birmingham)*)

A long, long road we have to walk
To Heaven, and our God,
Don't loiter on the way to talk
Get on - and plod!

Though troubles wait us every morrow
Are with us all the while,
Don't bend the knee to tyrant Sorrow,
Look up - and smile!

Lose not heart along the way,
Turn not from the fight,
Then we shall reach (God grant we may)
Heaven's Hills by night!

FLASHINGS AND SLASHINGS

(By the Editor)

LAW AND MORALITY

Law and morality, though much related, are to be clearly distinguished. Law is enforced by the power of the state, whereas rules of morality are enforced by individual conscience or public opinion. Law deals with outward acts that affect the welfare in general of men in society, whereas morality deals with all inward and outward acts of man. Morality is concerned with his whole life—his desires, his motives, his thoughts and words and deeds. It therefore necessarily follows that all moral wrongs are not necessarily legal wrongs. Ingratitude, vulgarity, vanity, envy, debauchery, etc. are not legally punished, but for that account are they not morally wrong?

The present society in which we live is extremely complicated. What is to the advantage of one may be to the detriment of another. It oft happens that even a legitimate exercise by a man of his particular rights collides with the interests of another. Therefore even when a man causes intentional damage to another by exercising his legal rights, he is not punishable by law. *Dammum* oft proves to be *absque injuria*. The most terrible damage can be inflicted by one man upon another without the slightest breach of any law. Needless to say that acts causing intentional damage, though

they may not be illegal, are morally certainly condemnable. George Bernard Shaw has rightly observed somewhere that a man can be a scoundrel without breaking any law.

* * *

FATUOUS FLAPDOODLE

In a ridiculous and misleading lecture on the missionary approach to India, which he recently delivered in London, Lord Meston had the audacity to assert that educated Indians were only crossing roads in the direction of substituting one religion for another, and the impudence to declare that Christianity was the only solution for the problems of India. Till we read the short report of his lecture we did not know that his lordship was a fanatic. His lordship's conception of religion is worse than that of the African negroes, and his fanaticism has so blinded him that he labours under the delusion that the national religion of India would in near future be Christianity by which he means church-Christianity or Churchianity as it has been called, and for which Jesus is not responsible. Churchianity has failed to solve the problems of the West, but his lordship somehow—probably owing to old age—has brought himself to believe that it will solve the problems of the East and particularly of India. No man and no woman, unless he or she be a fanatic or a lunatic, can even for a moment seriously hold that Churchianity miscalled Christianity can solve the problems of India or of any other country.

Perhaps some will say that by Christianity his lordship did not mean Churchianity, but the gospel

Jesus. If he meant that, then we must inform his lordship that the gospel of Jesus the Christ is the same as that of various Indian Christs and is found in the sacred books of this Aryavarta, some of which were written hundreds of years before Jesus was born. We earnestly request his lordship to read Mr. H. Dalway Turnbull's article published in the July number of the Hibbert Journal and to commit the following statement of Mr. Turnbull to memory: "Only the outcastes or the lowest castes, those who have really suffered from their miserable position in the past, have nothing to lose in the way of status and probably something to gain, have any real desire to change their lot. Conversions, therefore, will be mainly confined to these people, but their Christianity will be of a markedly Hindu kind. We cannot expect it to be anything else."

* * *

QUITE FALSE

In the *Spectator* (of London) of April 13th is published an Englishman's letter in which we read, "Of course an Indian Miss Mayo would find plentiful matter at hand for pen pictures of the dark side of our Western civilization—especially in big cities. But surely where the West differs from the East is that such things are practised in the East with the sanction of religion, and in the West in defiance of it." We very much regret that the learned editor of the *Spectator* published the above statement, and we cannot but condemn him for supporting it. The editor exhibited not only ignorance but thoughtlessness in asserting, "But

we do agree with the writer of this letter that there is a world of difference between a religion which condones and a religion which condemns. " Custom has nothing to do with religion, but if at times it is confused with religion, it is surely not the fault of religion. It cannot be gainsaid that certain sections of Hindus observe some abominable customs in the name of religion, but Hinduism is no more responsible for those customs than Christianity is answerable for the rank materialism of the West and for a number of superstitions with which the minds of millions of Europeans and Americans are imbued. Can the editor of the *Spectator* deny that thousands of wicked deeds have been performed by Europeans both in the West and in the East in the name of Christianity? He cannot, but we will not say that Christianity condoned them.

* * *

EX-KING AMANULLAH

We do not understand the mentality of those Indian publicists who shed tears over the downfall of Amanullah. For the loss of his throne he himself is responsible, and it would have been sheer madness on the part of the Afghan people to have suffered him to rule over them according to his own sweet will. It cannot be gainsaid that he proved to be a bad statesman and an unwise social reformer. He was completely dazzled by the material splendour of the West, so much so that he took no account of the dark side of the Western civilization. It is indubitable that his country needed and needs a number of reforms social as well as political,

but those reforms ought to be introduced gradually, and in such a way that the people can digest them. By no stretch of the imagination can Amanullah be said to have *introduced* reforms. He literally thrust them upon his reluctant people, and side by side with the reforms he made the evils of the West, such as dancing, to invade his country. He was out not only to industrialize his country just as much as Germany, but also to turn Kabul into Paris of the East. We sincerely believe that far from doing any good to his country which he loved ardently but not wisely, he would have inflicted immense moral and spiritual harm upon it. The East does not want such Europeanized iconoclasts like Amanullah. It is better that Afghanistan should remain as it is than that it should be turned into a hotbed of Western vices.

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SADHU-C. LEIK

Our readers have already learned that as desired by the Divine Lord, Shri Meher Baba, Sadhu C. Leik, the Russian Mystic, has been going from one place to another with a view to acquaint the people with the teachings of His Divine Majesty. Sadhuji has been undoubtedly doing very commendable work and has fulfilled the expectations of his gurubandhus. He has already delivered a number of lectures, alluding to one of which Sadhuji writes to us : " I prayed to Shri Meher Baba to help me before the meeting last night. The first five minutes my voice trembled a little and after that I spoke for two hours in a strong and clear voice, without feel-

ing exhausted. I know that all this is due to our Master's secret workings And as my love for Baba grows correspondingly more and more, I feel the more drawn towards Him and am the happier."

In his letter dated 21st May, Sadhuji writes, "Today being an auspicious day—my 59th birthday—I wrote a little article on Universal Religion for *The Meher Message* When I see some hungry souls in search after Truth, I feel that I am doing our Baba's real work. Duty, duty makes me do it. My love for and faith in Shri Baba grow day by day, as Swami Vivekananda and Shri Ramakrishna recede as the highest ideals in maya. Our Master has shown a higher ideal of cosmopolitan universal religion and the lesser ideals have become merged in the greatness of Shri Meher Baba as the Universal Saviour. The more I love Baba, the happier I am."

* * *

UNCLE SAM'S WAR UPON SCIENCE

Evolution is a fact and law of life. It forms a part of what we may call Divine Science, and so we are interested in it. Because the Bible does not teach it and has not even alluded to it, Christian or rather Churchian bigots regard it as not only sacrilegious but also unscientific. In that so-called most civilized country, the United States of America, fanatics, who call themselves fundamentalists or anti-evolutionists have been waging war upon it.

A couple of years ago the University of Des Moines ousted all modern geologists and other evolu-

tionaries, and only a couple of months ago its entire faculty was dismissed owing to its non-agreement on fundamental views with the Baptist Bible Union, which recently took charge of the University. The University is said to represent the *ne plus ultra* of American fundamentalism and to regard the higher criticism of the Bible as an invention of the Devil.

In some American states the teaching of evolution in state-supported schools has been already prohibited. In various parts of the country anti-evolution leagues and societies have been founded, and they carry on a crusade against the teaching of evolution. In Indianapolis fundamentalists, led by Paul Bader, the ex-prize-fighter, call themselves defenders of the Christian faith, and their declared plan is to establish forty-eight nerve centres (one in each state) for the suppression of what they call pernicious teachings "that are undermining the very moral fiber of our youth." In one of his harangues the bigoted ex-prize-fighter is reported to have stated: "The Bible, as the infallible word of God, is being crucified on the cross of culture and neo-culture and nailed in place with the nails of taboo . . . Evolution is the salad dressing of science and a fad that will pass as the minds of scientists grow."

Rank commercialism and sensual pleasure resorts do not, but according to these bigots, the teaching of evolution does undermine the moral fibre of the American youth. In the words of the Swan of Avon, we are compelled to exclaim, "O Lord, what fools these mortals be!"

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"TIVANANI BARBAR"

Under the above caption, a gentleman, under the pseudonym of "Murkh Abhan," regularly contributes articles on matters spiritual in the Gujarati language, in the Sunday edition of the "Bombay Samachar." The able writer seems to be spiritually-minded and seems to have come into contact with a great Saint. We heartily recommend our Gujarati-knowing readers to peruse his articles carefully.

* * *

SWAMI TATWANANANDA'S REQUEST

Swami Tatwananda of Sri Sanatan Ashram, Krapa, Guntur District, writes to us. "I request you to give me general permission to translate articles, which are published in your Magazine, into the language of this province—Andhra for the local magazine, and in particular to retell the life-story of Sri Sadguru Meher Baba, in Andhra language." We take very great pleasure, indeed, in complying with the kind request of Swami Tatwananda, and we heartily bid him godspeed in his noble undertaking. We trust that others will follow in the wake of the Swamiji. The Avataric period is drawing nearer and nearer, and with it the time of His Divine Majesty Meher Baba's manifestation as an Avatar. It is the duty of all spiritually-minded persons to prepare the world for His appearance, so that sensitive people may not feel an undesirably great shock.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is there will your heart be also.

Jesus the Christ.

SOMEWHAT SHOCKING, BUT QUITE TRUE

The prevalent notion that Gautama (Buddha) was an enemy of Hinduism is nothing but a misconception. This is not the case. Gautama was born and brought up and lived and died a Hindu. ... Buddha was one of the greatest exponents of the Eternal Religion of India. To understand the true relation between his religion and the ancient faith we must study them in their pristine purity. We must dive deep into their spirit boring through the encrustations of forms accumulating for centuries.

Dr. Rhys David.

* * *

The argument that the plan to outlaw war makes no provision for sanctions of international coercion and penalization proves too much. It is a logical argument when it comes from those who believe in the war system. It sounds strangely at the mouths of those who believe in the substitution of international antagonism. They plead for the abolition of war -- and for its retention as a means of coercion. For what else does an international army, even though called a police-force, mean in substance? Abolish war, and at the same time keep war up our sleeves! The contradiction is more than merely logical. It means the perpetuation of that attitude of mind that perpetuates war.

John Dewey.

* * *

The modern man is fearful of being alone, which means that he is afraid of himself, and he is afraid of himself because he is a stranger to himself. He was never, as it were, been introduced to himself.

Sidney Dark.

* * *

Imprisonment for debt is wicked, scandalous and cruel.

Sir E. Parry.

* * *

The freedom of the Press is being menaced in our day; not, as it has been, in courts and in counting-houses, but in the movement to buy up and syndicalise newspaper property and to treat it as an ordinary dividend-paying commodity. Thus advertisers have to be pacified and editorial departments kept in check, and the large circulation secured by headlines, stunts, panderings and gossip.

J. Ramsay Macdonald.

* * *

The Moslem world is learning Western ways not because it loves the West, but only because it sees in Westernism the one way of counteracting the domination of Europe over Moslem lands. Thus with nationalism among youth there is growing stronger and stronger a deep distrust of the West and a determination to live their own lives, not only socially freed from the tradi-

tions of the past, but also unfettered by all Western control.

Wilson Cash.

* * *

A man may pass good muster as a philanthropist who makes a poor master to his servants or father to his children.

F. D. Maurice.

* * *

It is a pity that Hindus and Muslims can't work together in the matter of larger national service. The quarrel over religion is all foolishness. None but an idiot would make a political fight over religion. There is nothing in the Koran which forbids music before mosque, a constant source of irritation between Indian Mussalmans and Hindus.

Madame Halide Edib (Turkish educationist).

* * *

We (Mussalmans) are spending thousands in building mosques, many of which are unnecessary, and scattering money even when we have no sufficient means, on the barren sands of Arabia for the pilgrimage; but in building schools, colleges, hospitals and other institutions of social welfare we are absolutely backward.

Naziruddin Ahmed.

THOUGHTS SUBLIME

Preach by practice. You must become a servant of men yourself if you would have them believe in you. Say little, serve much.

Max Heindel.

* * *

'Tis God's Light that illumines senses' light. That is the meaning of 'Light upon light.' The senses' light draws us earthwards. God's Light calls us heavenwards.

Jalaluddin Rumi.

* * *

I long to believe it possible that experiences such as mine may soon appear no longer exceptional : when the national anxieties of all peoples of the world shall be felt as a common source of human sympathy and a common claim on human friendship.

His Majesty King George V.

* * *

God dwelleth in a light far out of human ken,
Become thyself that light and thou shalt see Him then.

Angelus Silesius.

* * *

The offences which are committed through desire are more blamable than those which are committed through anger. For he who is excited by anger seems to turn away from reason with a certain pain; but he who offends through desire, being overpowered by pleasure seems to be in a manner more intemperate in his offences. Rightly, then, and in a way worthy of philosophy, it is said that the offence which is committed with pleasure is more blamable than that which is committed with pain, and on the whole the one is more like a person who has been first wronged and through pain is compelled to be angry, but the other is moved by his own impulse to do wrong, being carried towards doing something by desire.

Marcus Aurelius.

* * *

He alone is a true Hindu whose heart is just; and he alone a true Mussalman whose life is true.

Shri Nanak.

* * *

If thou art a Mussalman, go stay with the Franks; if a Christian join the Jews, if a Shaikh mix with the schismatics; whatever thy religion, associate with men of opposite persuasion. If in hearing their discourses thou art not in the least moved, but canst mix with them freely, thou hast attained peace and art a master of creation.

An unknown Sufi.

* * *

Where there is birth, there is death; there is lying in the mother's womb again and again. There is the manifest evil in this world. How can you, O man, expect to cross this shoreless sea of Samasara without the grace of the Lord? Worship the Lord, worship the Lord, ignorant as thou art.

Sankaracharya.

* * *

If thou wilt be perfect go and sell all that thou hast and give it to the poor, and thou shalt have treasure in heaven ; and follow me.

Jesus the Christ.

* * *

Purity is for man, next to life, the greatest good—that purity is procured by the law of Mazda to him who cleanses his own self with good thoughts, good words and good deeds.

Zoroaster.

* * *

While the heart is purified and filled to the brim with the divine nectar of love, all other ideas of God become simply puerile and are rejected as being inadequate or unworthy. Such is indeed the power of Parà-Bhakti or Supreme Love; and the perfected Bhakta no more goes to see God in temples and churches; he knows no place where he will not find Him.

Vivekananda.

SPIRITUAL ANECDOTES

In an action with the French fleet in 1694-5, Captain Killigrew on coming up with the French vessel *Content*, discovered that the whole of the crew were at prayers. He might have poured in his broadside with great advantage; this, however, he refused to do, saying, "It is beneath the courage of the English nation to surprise their enemy in such a posture." The noble Killigrew fell in the action.

* * *

The French carry their complaisance so far as to say that the English are the politest people on earth; and they give, as a proof, the following anecdote. In one of those cold and misty days, which make an inhabitant of England wish himself in the warmest part of Africa, two Frenchmen and an English sailor were the outside passengers on a stage-coach from Dover to London. One of the Frenchmen and the Englishman had good great-coats on; but the other, who appeared to be suffering from the effects of a severe sea-sickness during his passage from Calais, was without it. His fellow passenger, the Frenchman, compassionated his situation, and with many professions of politeness, offered the use of his great coat, observing that it was so warm and agreeable that he could not but find it a

valuable comfort. The poor shivering fellow could not, however, be prevailed upon to deprive the other of a piece of clothing of which he spoke so highly, knowing, as he did, that the other was not sincere in offering it, from the expressions he let fall, that he should feel very uncomfortable without it. The English sailor, who saw that the one refused from politeness that which he would willingly have received, while the other offered what he desired to retain, threw off his great coat with "D--n this here lumbering tackle! I am so hot in it I can't breathe. Here *Mounseer parlez-vous*, do you take it!"—Needless to say that it was accepted, as the mode of offering it was sincere and free from the false politeness of his own countryman.

* * *

A minister was recovering of a dangerous illness, when one of his friends addressed him thus: "Sir, though God seems to be bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength, and regain vigour enough of mind to preach as usual." The minister answered, "You are mistaken my friend, for this six weeks' illness has taught me more divinity than all my past studies and all my ten years' ministry put together."

* * *

During the days of the Commonwealth in England the Rev. John Howe, one of Cromwell's Chaplains, was frequently applied to by men of all parties for protection, nor did he refuse his influence to any on

account of difference in religious opinions. One day, the Protector said to him, "Mr. Howe, you have asked favours for everybody except yourself; pray when does your turn come?" He replied, "My turn, my Lord Protector, is always come when I can serve another."

* * *

When Eudamides heard old Xenocrates disputing so long about Wisdom, he inquired very gravely but archly, "If the old man be yet disputing and inquiring concerning Wisdom, what time will he have left to use it?"

* * *

Alexander the Great seeing Diogenes in a charnel house asked him what he was seeking for. Diogenes answered, "I am seeking for your father's bones and those of my slave; but I cannot find them because there is no difference between them."

OUR SERIAL STORY

FROM DEGRADATION TO REALIZATION

(By The Editor)

CHAPTER II

Some Female Auditors

The members of the fair sex who attended Shri Madhavrao Maharaj's sermon were squatted on the carpeted floor, on the left hand side of the Sadguru, in three rows, the first consisting of eighteen and the two others of seventeen each. The most remarkable of them was undoubtedly Rukmini Devi, a young Brahmin maid of scarcely twenty-one summers. She was not in any way remarkably dressed, and yet she was the most remarkable, for the cast of her features and the sublimity of her character were remarkable to the last degree. She was a paragon of beauty. She had jet-black hair, well rounded cheeks, a moderately broad forehead, a delicately curved nose, and thin but not pale lips. Her skin was soft and white as a lily, and her whole frame gave one an unmistakable impression that she was in the pink of health. Her beauty was capable of easily bewitching anyone who was not either spiritually-minded, or, though worldly, proof against all feminine charms. But so imposing was her presence

and so graceful was her appearance that she struck awe into every respectable person who beheld her; and no man, unless he was one of those rascals who believe that every woman has her price, dared cast an evil glance at her. She was beautiful as much within as without. She was as chaste as Sita and as modest as a virtuous reserved woman could be. The breath of slander, from which not many a woman and not many a saint escape, was ashamed to sully the fame of her chastity and modesty. She was as merciful as Florence Nightingale and as spiritually-minded as Madame Guyon. She almost daily used to think of the stomachs that starve and the hearts that break, and ever and anon contemplated on those supermundane regions that lie outside the boundaries of sense. There was heaven in her eyes, and there was honey in her voice. There was grace in her demeanour, and there was purity in her breath.

Rukmini Devi had come into contact with Shri Bapat Baba, and it was because of Him that she was still a maiden, for He had threatened her parents with cursing them if they dared entangle her into the meshes of wedlock. Her parents had regarded Him as a true Sadguru, and so naturally they had desisted from giving her hand in marriage to anyone, though a number of youths had been her suitors. Her father died when she was fourteen, and her mother when she was fifteen. She inherited from them immense wealth, which she seemed to be holding in trust for others. When she had come of age, Shri Bapat Baba had taken a promise from her that on no account would she enter into wedlock. "My child," He said to her just before she became promise-bound, "your spiritual welfare

requires that you should lead a single life and be chaste. If you won't marry, you shall be the chief of the female devotees of Madhavrao Maharaj. Though you will not marry, thousands will regard you as their mother. My child, the days of my body are numbered, and so I ask you to be a faithful disciple of Madhavrao Maharaj and in all matters act according to His will."

Rukmini Devi was indeed, one of the sincerest devotees and disciples of Shri Madhavrao Maharaj. His will was hers, His wish was a command to her, and He was her all in all. She served Him as if she was His slave, and she loved Him with the divine love that has nothing to do with carnality, that is beyond the logic of the greatest geniuses and that staggers the imagination of worldly-minded persons. His name was her sole *mantra*, and His presence made her forget her own individuality. So great was her devotion to Him that she envied the dust which He trod on, the water which cleaned Him, and the air which He breathed in. Though she did not always stay at the Bapat Ashram, to the funds of which she regularly contributed large sums, she was practically its superintendent, as the Sadguru had asked her to take interest in its management and to remain in touch with all its affairs.

Just beside Rukmini Devi, on her left hand, was seated an aged woman, who was ever and anon whispering, "*Rama Krishna Hari! Rama Krishna Hari!*" She was not making any effort to listen to the sermon of the Sadguru, for she well knew that her dull ears would fail her as she had stuffed them with cotton-wool on account of the intense cold. Age dealt with her rather harshly, and the weight of seventy-five years already lay heavy on her sight. She bore the name of

Gungabai and she was the servant as well as the companion of Rukmini Devi, whom she knew more than Devi knew herself. She had served not only the parents but also the grandparents of her mistress, and she was conscious of the fact that her contribution to the formation of the sublime womanhood of Rukmini was by no means contemptible. Her feeling to her mistress was the compound of the familiarity of a companion, affection of a mother, and the slight deference of a domestic. Her mistress treated her more as her mother than as her servant, seldom interfered with her, and seldom did anything new without consulting her. Only once in her life did Rukmini Devi become angry with her, and that too, when she was reprimanded by Gungabai for having rendered financial help to one who was given to habitual drunkenness. Her mistress did not like this interference, and so she indignantly asked her to mind her own business, or, if that was not possible, to quit her service. But she soon returned to her usual sweetness of disposition, soon after Gungabai replied: "If you don't know what your interests are, I know them very well, and so I won't leave you, even though you threaten to kill me." And then, with a toss of her head, she added a remark that was quite in the spirit though not in the words, of an old Scottish domestic who gave an unanswerable reason to his young master for not interfering with him viz. "Ye needna find faut wi' me; I hae been langer about the place than yersel."

Just behind Rukmini Devi was squatted in the second row a plainly dressed Englishwoman, named Mary Petch. She was a pretty brunette. She was thirty-five years old, but was still unmarried and was

proud of being a spinster. She might have married when she was twenty, had she not then regarded matrimony as needless drudgery and slavery. As she was still goodlooking, there was no reason why someone should not ask her hand in marriage ; but, though her views on matrimony had changed, nevertheless she was not desirous of entering into wedlock, not merely because she considered herself too old to marry, but also because she regarded it as a serious obstacle to her spiritual life. She seemed to be full of vitality, and her humanity was as great as her vitality. She was virtuous and intelligent. She was not very humble, but her pride was essentially spiritual. Though she had been much tempted to give the go-by to her principles by her carnally-minded friends, she had never allowed herself to be driven into the wicked pool of debauchery. There was not a single black spot on the white flower of her character. An orthodox Christian minister would have regarded her as one ' who having ears hears not, and having eyes sees not, renouncing the world, the flesh and the devil.' She did not regard Shri Madhavrao Maharaj as a Christ, for she did not fully understand His spiritual position. However she considered Him a great sage and saint, quite fit for receiving homage from ordinary persons like herself, and was proud to call herself one of His disciples. No member of her family had any faith in the Sadguru as she had, but on that day she brought with herself her younger sister, Evelyn, whom she had successfully persuaded to accompany her.

No two sisters could differ more from each other than Mary and Evelyn did. Evelyn was intoxicated with vulgar pride and was imbued with egoism. A spoilt child

of her father, she was on very good terms with herself and on very bad terms with all those who did not agree with her silly views and who did not encourage her in her hunt after carnal pleasures. Though much younger than her sister, she was by no means so good-looking as Mary. But so vain was she of her supposed beauty that she doubtless believed that she was possessed of all the witchery of womanhood in its most carnally charming period. She was fond of what is vulgarly termed playing with men, but as yet she had not succeeded in her desire of captivating a handsome young millionaire. She regarded her sister as half crazy, not only because Mary had intense dislike to sensual pleasures, but also because she had such faith in a heathen, as she called Him, like Madhavrao Maharaj. She had allowed herself to be persuaded by her sister on that day to go with her to the Bapat Ashram, simply because she had been bored to disgust in her house and her mother had just before taken her to task for not having carried out her order of peeling and slicing onions, on the strange plea that thereby she might spoil her sight and soil her hands. She was listening to the sermon of the Sadguru with her habitual cynicism, which however she had successfully concealed by assuming, not without some efforts, a deceitful gravity.

In the middle of the second row was squatted a young Brahmin lady named Savitri. It was with difficulty that she was trying to listen to the sermon of the Sadguru, not because something had gone wrong with her ears, but because slumber was doing its best to descend upon her tired eyelids. She seemed to have just emerged from hell. Her appearance was pathetic : she seemed to have spent a large part of the pre-

ceding night in crying, for her eyes were red and swollen. She had come to the Bapat Ashram not in the morning, but in the dead of night. Her husband, Ganesh Chiplinkar, had been the cause of her misery. He was a toper, a gambler, and a scoundrel,—a clever knave hard of heart and devoid of conscience. When he was not intoxicated, his features reminded one of Cardinal De Retz's terse description of De Bouillon, viz. with the physiognomy of an ox, he had the perspicacity of an eagle. But when Ganesh was under the influence of drink, he had the ferocity of a tiger with the physiognomy of an ox. Overnight, as usual, he went to a public house, to enjoy the pleasures of a booze. From the public house he repaired to a house of ill fame, and from the house of ill fame to a gambling den, where he lost twenty rupees at a sordid game. The man, with whom he played and to whom he was bound to discharge what is called the debt of honour, demanded ten rupees there and then. Ganesh had not even ten pies in his pocket, for he had allowed himself to be fleeced to the last pie in the brothel; so with the man's leave he went home to bring him the money. He was in a bad temper, when he encountered his wife Savitri in their humble dwelling. There was scarcely a rupee then in the house, and so he asked his wife to borrow ten rupees from one of their neighbours, on the instant. Savitri refused to carry out this order, not because her neighbours were then in sound sleep, not merely because she was ashamed to borrow money but also because she was determined not to do anything which would serve the purpose of encouraging or assisting her husband even slightly in his pernicious habits.

“Do you dare to disobey me?” asked Ganesh, en-

raged and surprised at the firmly negative reply of his usually timid wife.

"I will always obey your sensible orders," was her reply; "I am not bound to obey your foolish or wicked orders."

"Who taught you to disobey me, you cat? I'll teach you to obey," and he caught her a severe slap across her face with the palm of his hand. Then, taking hold of her person, he shook her so violently that it almost made her reel.

"Now then, won't you go to one of our neighbours and bring me the money?"

"I won't," was the defiant reply; "your will is no longer mine, since you are the cause of my misery and not my rock of strength."

"Ho! Ho! Bai Saheb!* Somebody seems to have taught you to philosophize as well as to disobey. I'll compel you to fetch me the money, you cat of a wife," and the brute took up a stick to beat her with it. But ere he could give her a single cut, Savitri, frightened almost to screaming, ran away out of the house. For the first time in his life he was defeated in his purpose at the hands of his wife, for he dared not follow her, lest he should draw the attention of his neighbours. The Bapat Ashram was a couple of miles off, but thither she went, complaining to the cold wind about her misery which she could not then pour into any mortal ear.

Savitri was a very zealous devotee of Sri Madhavrao Maharaj. The Sadguru had been acquainted with the ways of her husband, and so he had ordered

*A Marathi phrase, oft used sarcastically, for *your ladyship*.

her on the preceding day not to obey Ganesh in all matters and to exercise discretion in carrying out his wishes. That is why overnight she did not go to borrow money for him, and left the house when he was about to thrash her.

Close by Savitri, on her right hand, was squatted a Parsi middle-aged widow, who bore the name Piroj-bai Dorabji Nalladaroo. She had dark brown eyes and thin pale lips. The morbid etiolation was the chief characteristic of her complexion. She seemed to have outlived the vigour of her body, so much so that it seemed as if there was but a step between her and death. Her husband had been the sole cause of her wretched physical condition, for he had treated her very cruelly. Had he lived a month longer, he would surely have beaten her to death. He followed the profession of a priest, but that did not prevent him from being a scoundrel, and a wife-beater. Some time before he joined the majority, he was reported to have said to his friend, a Parsi Khan Bahadur,—who had rendered great services to the Government in anticipation of receiving a knighthood but who had been awarded only the title of Khan Bahadur, who had distinguished himself among his co-religionists by contributing brilliant articles to the *Jam-e-Jamshed* on Parsi-Juddin Sagan,* (in which he proved to the hilt that the entire fabric of the Parsi community would be destroyed if Parsis would marry non-Parsis), but who had not been ashamed to commit adultery scores of times with a low Christian woman—that of the hundred's of the ceremonies which his clients had

*Intermarriage of a Parsi with a non-Parsi.

asked him to perform and for which he had been handsomely paid—he had not performed a single ceremony properly and sincerely. His wife Pirojibai, was pious and modest, and his death had been a relief to her. As she would play some part in our story. the reader would do well not to forget her

One of the auditors in the third row was an aged Hindu woman. She was apparently listening to the sermon of the Sadguru, but she was busy abstracting some of the hairs which uglified her face, from the chin. Strange to say, she did not throw away a single hair which she successfully plucked. Instead, she carefully deposited those hairs in her purse. One wondered whether she had a mind to present them to the British Museum of London. Most probably as she entrusted them to her purse she regarded them as luck-bringing. Be that as it might, as neither you nor I have anything to do with her or with any other female auditor I must bring this chapter to an end.

(*To be continued*)

The slander of *sadhus* in an offence that is never pardoned by the Lord. The absolution of such calumniate offence can be obtained only by sincere repentance and humble submission at the feet of those devotees against whom the offence is committed. This law of Krishna which is perfectly justifiable by the principles of unbiased worldly liberalism, honesty and sincerity, has a significance that is deeper, more permanent and more fatal than is conceivable to the perverted judgment of sinful man.

The Harmonist.

CORRESPONDENCE

Parsis and their Beliefs

To

The Editor,

The Meher Message,

Dear Sir,

In the last issue of your esteemed periodical I read the letter of your correspondent, "A Parsi Master of Arts who Regards Shri Meher Baba as God-incarnate." I agree with almost all the opinions of your correspondent but it seems to me that he is ungly harsh on his co-religionists. It cannot be gain-said that the Parsi community as a whole is steeped in materialism, and the conception of religion of many a Parsi is very narrow and shallow. Many Parsis are undoubtedly fanatics, but sir, fanatics are to be found among the followers of every creed.

That many a Parsi should not believe in saints and Sadgurus is not strange. Until now the Parsi community in India has not produced a single saint, and the so-called excellence of what they call Zoroastrians has been drummed into the ears of the orthodox Parsis by their popularity-hunting orators. All the extant scriptures of the Parsis, with the exception of Desatir, are not at all mystic, for they were written by spiritually quite ordinary followers of Zoroaster. Moreover, sir, the Parsis have been fairly materially prosperous, and it is a truism that materially prosperous persons generally do not go out of their way to seek Truth, and care not two straws for saints. A

materially prosperous person, if he believes in God, thinks that he is one of those on whom the grace of God, who, he believes, sits somewhere up in heaven, has descended, and that God in heaven desires that he should be well-to-do. Prosperity begets pride, and prevents a person from believing in the saintliness or divinity of another.

I do not know, sir, whether you will any longer care to reply to the vulgar critics of His Holiness Meher Baba. It does no longer seem to be worth while, for your noble purpose has already been fully served. But if you do, I hope you will take into consideration the above points.

Moreover, sir, it must not be forgotten that the number of Parsis who believe in Shri Meher Baba is by no means small. You are a Parsi, your correspondent is a Parsi, I am a Parsi and there are hundreds of other Parsis who believe in the perfect saintliness of His Holiness. Of course the Hindu devotees of the Master quite outnumber the Parsi ones, but the population of the Parsi community is insignificant compared to that of the Hindus.

Your correspondent considers the Holy Master God-incarnate. I do not know in what sense he uses that term; but, I, for one, regard Him as a saint and a perfect saint at that.

With apologies for troubling you,

I am,

Sir,

Yours truly,

Another Parsi Master of Arts Who Regards
Shri Meher Baba As A Saint.

(We have unhesitatingly published the above letter of our

correspondent. What the Parsi community, or rather the orthodox and cynical members of it, need is a shock—such a shock that their silly beliefs about God and Satan, heaven and hell, religion and spirituality, Creator and creation, purity and the purpose of life, the so-called magic of the Avesta language and the so-called efficacy of the cow's urine, may fall off for ever. We have not the shade of a shadow of doubt that in the very beginning of the coming Avataric period, the Divine Lord, Shri Meher Baba, will administer this much-needed shock to the community. Once this shock is administered, the whole community will be at the feet of His Divine Majesty.

Editor, The Meher Message.)

Moreover, sir, it must not be forgotten that the number of Parsis who believe in Shri Meher Baba is by no means small. You are a Parsi, your correspondent is a Parsi, I am a Parsi and there are hundreds of other Parsis who believe in the perfect sainthood of His Holiness. Of course the Hindus of the Master quite outnumber the Parsis but the population of the Parsi community is insignificant compared to that of the Hindus. Your correspondent considers the Holy Master (God-incarnate). I do not know in what sense he uses that term; but I for one regard Him as a saint and a perfect saint at that.

With apologies for troubling you,

I am,
Sir,

Yours truly,

Another Parsi Master of Aits Who Regards
Shri Meher Baba As A Saint
(We have unfortunately published the above letter of our

AS OTHERS SEE US

I congratulate you heartily on the success already achieved by 'The Meher Message' so ably edited by you. I am delighted to see from the favourable reviews and opinions received from different parts of the world that the Magazine is becoming popular, and I have no doubt that the readers will find in the sublime thoughts and teachings of our beloved Master given therein a golden key to their moral and spiritual evolution.

Khan Bahadur Bomanji D. Pudumji.

* * *

'The Meher Message' is indeed a very great asset to the latent greatness of our religion of Mother India, giving scope to the universal common religion of the whole world. I am immensely struck with the Divine sacredness of your illustrious Message and commend the same for their supreme benefit to all with whom I come into contact.

Swami Murugesu Balasunderam.

* * *

While reading the various articles in the 'Meher Message' I have always felt a certain feeling of tense excitement and awe passing through every nerve of my body. I feel that a wonderful place the Meher-ashram must be, and a real Sadguru your Holy Master, His Divine Majesty Shri Meher Baba must be.

Fredoon P. Tavarica.

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