

R. N. B 2520



VOL. 1]

OCTOBER, 1929

[NO. 10



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

The Divine Lord, SHRI MEHER BABA

ANNAS FIVE

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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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CONTENTS

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vi

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CONTENTS

SAYINGS OF HIS DIVINE MAJESTY SADGURU MEHER BABA	1
GOD, CREATOR AND CREATION VI	
<i>By The Divine Lord, Shri Meher Baba</i>	2
ON REAL KNOWLEDGE	
<i>By The Divine Lord, Shri Meher Baba</i>	7
<i>The Editorial</i> : HEART'S HUNGER AND LOVE'S WONDER	9
IF——(A POEM)	
<i>By the Editor</i>	16
FROM A FIRM RESTING POINT	
<i>By Sister Mary Treumann (of Esthonia)</i>	17
<i>Correspondence</i> : ADVERSE IGNORANT CRITICISM	
<i>By R. M. Dholakia, L. C. E.</i>	20
TO THE DIVINE LORD, SHRI MEHER BABA (A Sonnet)	
<i>By C. V. Sampath Aiyangar</i>	26
LEAD THOU ME ON ! (A poem)	
<i>By, Leland J. Berry</i>	26
TO THE BLESSED LORD SHRI MEHER BABA (A poem)	
<i>By Sister Esther Ross</i>	27
LOVE, LIFE, LIGHT (A poem)	
<i>By Meredith Starr</i>	27
SOMEWHAT SHOCKING, BUT QUITE TRUE	28
THOUGHTS SUBLIME	31
SPIRITUAL ANECDOTES	34
THE EDITOR'S DIARY	36
FROM OUR FRIENDS' LETTERS	46
<i>Our Serial Story</i> : FROM DEGRADATION TO REALIZATION	
<i>By The Editor</i>	51
FLASHINGS AND SLASHINGS	54
REVIEWS	60

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MEHER MESSAGE

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SAYINGS OF HIS DIVINE MAJESTY
SADGURU MEHER BABA

(46) Do not be afraid of God, for how can you love Him, if you fear Him? Fear and love do not go hand in hand. The truly religious man is he who is God-loving and not God-fearing.

(47) You will not be saved by accepting any theological dogmas or by regarding a Prophet, who lived hundreds or thousands of years ago, as the only God-incarnate or the only genuine Saviour or the last real messenger of God and believing that none can be like him. If you want to be saved, conquer your mind, lead a pure life, renounce low desires, and follow one who has realized God and in whom you have sound faith.

(48) Most of the so-called Christian missionaries are the followers of Judas and not of Jesus. The object of a true Christian missionary should be to render unselfish service to others, regardless of their creed and colour, and not to baptize the so-called pagans.

(49) On the day of *Jarthoshtno-diso* many Parsis fervently pray: "May the soul of Zoroaster rest in peace!" Surely these Parsis are either impudent to the last degree, or utterly ignorant of the spiritual position of their Prophet. No greater insult can be hurled at Yazdan Zoroaster than by offering such a prayer.

(50) To become *an-had*, *bi-had* state must be realized, for man is in the *had* state and the Paramatman is in the *bi-had* state.

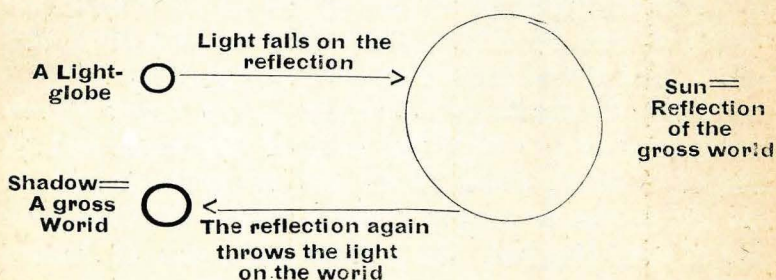
(To be continued)

GOD, CREATOR AND CREATION

VII

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

As pointed out in the first of this series of articles, the one Creator has numberless shadows which we termed light-globes. Each of these light-globes has a shadow of its own, which is nothing but a gross world. It stands to reason that each gross world throws its reflection in space, and that each reflection, catching the light from the light-globes, throws it back on its parent. In other words, the reflection itself of every gross world is its sun. This may seem queer, but the following diagram will clarify the fact :

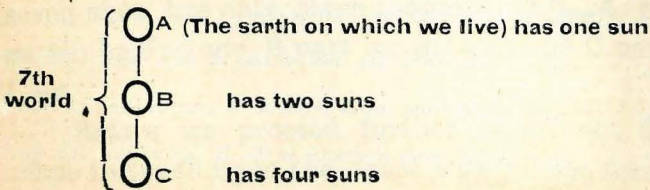


A lighted lamp casts a shadow, but does not illumine it, unless and until a mirror is properly put in

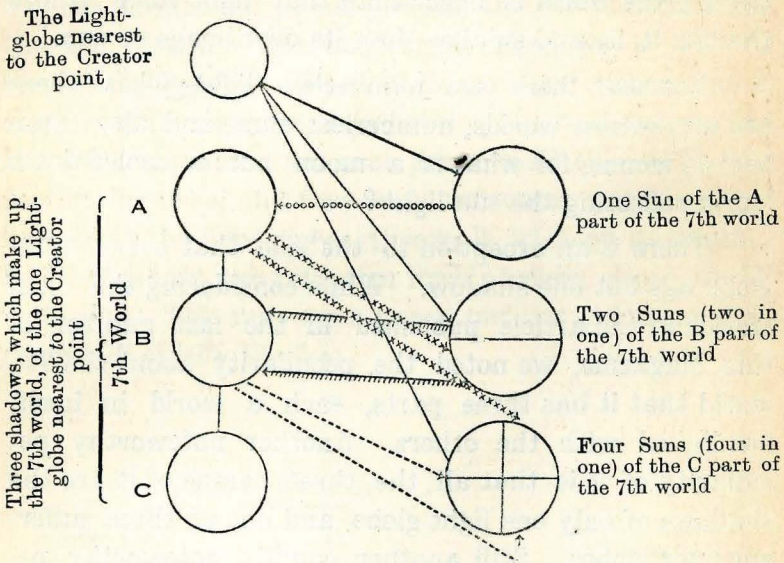
front of it. The mirror, if it is in the correct position, will reflect the light of the lamp on the latter's shadow. It follows, then, that as a gross world is but the shadow of a light-globe, the light of that light-globe does not fall upon it directly but is reflected upon it through the *mirror* of its (world's) reflection in space. And it goes without saying that just as the shadow of a lighted lamp is bigger than its own body, so every gross world is bigger than that light-globe whose shadow it is, and smaller than its own image or sun.

Because there are numberless light-globes, there are numberless worlds, numberless suns, and also numberless moons, for what is a moon but a cooled-down world reflecting the sun-light ?

There is an exception to the rule that every light-globe has but one shadow. While considering the chief worlds in the article published in the last number of this Magazine, we noted the peculiarity about the 7th world that it has three parts, each a world in itself, but linked with the others. Another noteworthy peculiarity of it is that all the three earths of it are the shadows of only one light-globe, and not of three different light-globes. Still another equally noteworthy peculiarity of it is that it has in all seven suns :



It will be argued that according to what has been said above *viz.* one world has only one image—sun the 7th world should have at most three suns. But the following diagram will show that this conclusion is not so logical as it seems and that the 7th world or rather the three parts of the 7th world have—and should have—seven suns in all and not merely three :—



Please note that

- indicates light from the Light-globe
- „ light from the Sun of the A part of the 7th world
- xxxxxxx „ light from the A earth or A part of the 7th world
- ~~~~~ „ light from the Suns of the B part of the 7th world
- „ light from the B part of the 7th world

The light globe throws its light on the suns (one whole of each) of the A B C parts of the 7th world, in equal proportions, as the above diagram shows; and the three earths, which make up the 7th world and which, before receiving the light from their own images, the suns, were dark, after receiving the light became illuminated as the suns themselves, and, though not so bright as the suns, became capable of throwing light on all the images within their ranges. It is therefore clear that the B part of the 7th world has not one sun but two suns—one receiving light from the light-globe, and the other from the A world or rather A part of the 7th world; and that the C part of the 7th world has four suns, for the whole comprising the four receives light from three different sources *viz.* one from the light-globe one from the A part and two (lights) from the B part. But, needless to say, the suns of the B and C parts, each taken individually are not so big as the single sun of the A part. Owing to their smallness and proximity to each other the two suns of the B part appear as one and the four suns of the C part also appear to be one.

Every moon is nothing but a cooled-down earth; but every cooled-down earth does not necessarily manifest itself as the moon. The 7th world, just as it has seven suns, has only seven moons in all—A part (our earth) having one, B part having two and C part having four.

Before we proceed further it will not be out of place to touch upon the cause why all the worlds, suns and moons are round and not straight. It is a truism

that only what is indivisible, endless and infinite is straight and not round. When the Infinite Atman gets the first form, that form is the most infinite. Now just as the infinite has the most finite as its opposite, so straightness has roundness as its opposite. A point, however finite, is round. The Infinite is not round, but the finite is round. The Creator-point, as we have seen, is round, and naturally all that comes out of it is round.

(To be continued)

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, never hurry; in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony.

William Ellery Channing.

FRAGMENTS

from

THE SPIRITUAL SPEECHES OF HIS DIVINE MAJESTY MEHER BABA

(10) ON REAL KNOWLEDGE

(1) Knowledge or Truth = Paramatman = Sadguru

(2) Internal Knowledge = $\left\{ \begin{array}{l} \text{Inspiration \&} \\ \text{pyschic power} \\ \text{or shadow of} \\ \text{Paramatman} \end{array} \right\} = \text{Yogi}$

(3) Intellect = Shadow of internal Knowledge = Man

(4) Instinct = Shadow of intellect = Animal

Instinct developed to the highest point is Intellect

Intellect " " " " " Inspiration

Inspiration " " " " " Truth

Only God-realized personages are in the *Dnyan* (Real Knowledge or Truth) state, which may be called the seventh plane, the goal of the spiritual path. In other words *Dnyan* is acquired on the seventh plane, which is the last and the only real stage of cosmic divine consciousness. It is beyond intellect and imagination. Every Sadguru or God-realized person with gross consciousness uses this *Dnyan* or Real Knowledge and not the Internal Knowledge. The Internal Knowledge is made use of by spiritually advanced but not perfect persons, such as yogis, valis and pirs. If Real Know-

ledge be compared to sun and Internal Knowledge to rays of the sun, it may be said that whereas the Sadgurus make use of the sun, spiritually advanced but imperfect persons make use of its rays. The Sadgurus have the sun, and so they have no use for the rays, even while performing miracles.

Internal Knowledge must not be indiscriminately made use of by those who have it, for it has its bindings. Those who unwisely make use of it contract bad sanskaras, which not only hinder their further progress but may cause their downfall. Needless to say that those who have reached the goal and have come down for duty may unhesitatingly make use of the Real Knowledge, for they may be said to have a sort of license to do so. Needless to say that the question of this knowledge does not arise in the case of those who, after reaching the goal, do not come down for duty. They are so to say drowned in the waters of the ocean of this knowledge and unless and until they are resuscitated they do not and cannot make use of it.

Wisdom is the lamp of love, and love is the oil of the lamp. Love, sinking deeper, grows wiser; and wisdom that springs up aloft comes ever nearer to love. If you love, you must needs become wise; be wise, and you surely shall love. Nor can anyone love with the veritable love, but his love must make him the better; and to grow better is but to grow wiser.—*Maeterlinck.*

EDITORIAL

HEART'S HUNGER AND LOVE'S WONDER

All animals and human beings daily experience physical hunger; some animals and numberless human beings on countless occasions feel intellectual hunger; but no animals and comparatively only some human beings realize what may be called heart's hunger. This does not mean that heart's hunger is in importance inferior to physical and intellectual hungers, and that being comparatively uncommon, it is not in affinity with what is called human nature. From the spiritual standpoint it is all-important, and as every man is potentially Divine, it is a part and parcel of his Divine nature. Though not common in its manifestation, it is latent not only in every human being and in every animal but in every form of the Self—in the so-called animate as well as in the so-called inanimate forms. But though latent in every form, it manifests itself only in human beings, and, that too, after countless births, after undergoing numberless experiences in various spheres of human activity, bad as well as good. No matter how wicked a man may be, no matter however false a man may be proving himself to his Divine nature, there is this heart's hunger in him. In many human beings it is extremely dormant; in several human beings it is semi-dormant; and in some human beings it is more or less awakened. It is dormant just in proportion to the materialistic and carnal coatings with which it is over-

laid. The goal of every human being is spiritual, and so every human being experiences it at some time or other. As men's lives are not governed by some external agency—luck, fate, predestination, call it what you like—or by some superhuman being (the so-called God) who is supposed by some to sit or perhaps stand in heaven and who is supposed to pat some and to kick others, every sensible man must make efforts to realize it. True, every man is bound by his past actions, karma or sanskaras. But though he is bound by the past, he can to some extent modify its effects so as to have some share in the forming of his present destiny, and he has substantial power to mould his future. The past karma of a man substantially controls his present destiny, but let him not on that account be disheartened, for despite it he is to a great extent the architect of his future. He is a hero, indeed, who moves heaven and earth to discover the void in his heart, to realize the nothingness of worldly phenomena, and to experience heart's hunger.

But what do we mean by heart's hunger? It is hankering after God, the search for Truth, the longing to be one with the Infinite Source from which all comes out and into which all will return. When one feels this hunger intensely, one becomes wounded with divine love—love for God or for a spiritually perfect Master. But divine love in its elementary stage does not satisfy the heart's hunger. As a matter of fact, with the increase in divine love, the hunger also increases and one goes on feeling the pangs of separation from the Beloved, until one's unification with the Beloved, whether the Beloved be the impersonal God or a God-realized Master, is accomplished.

Much has been written on divine love, but in order to know what it is, one has to realize it. O! who can gauge its wonder in its manifold aspects! It is a constantly burning celestial flame. It is divested of all carnality and has nothing to do with physical attachment. Between sensuality and divine love there is as much difference as between darkness and light, between ignorance and knowledge. It flows from the heart and is beyond intellect, but has nothing to do with mandlin sentimentalism. It is gentle and yet fiery. It is modest and yet bold. It is above human frailties and yet weeps with those who weep. It contracts the stomach and yet expands the heart. It sheds tears and yet rejoices. It frights not and yet comes off with flying colours. It fights shy of intellectual gymnastics and yet conquers the greatest geniuses. It expounds not and yet inspires. It performs not miracles and yet all miracles are possible to it. If God be distinguished from it, it may be said that except Him there is nothing higher, nothing broader and nothing deeper than it. Rightly may it be called the hierophant of God. The poet Wordsworth has asserted that true knowledge leads to love. All honour to him for having said so! But it is better to say that there is much affinity between divine love and true knowledge and that divine love, at its zenith, leads to what the Divine Lord Shri Meher Baba calls Real Knowledge.

Though divine love makes one pant for the union with the Beloved, it actively seeks no recompense from the Beloved. Love has its reward, but love is not love when it seeks a reward. Another great characteristic of divine love is submission—willing submission to the will of the Beloved. "Not mine but Thine be done"

says a true lover to his Beloved. In one of his distichs Hafiz says : " I am the slave of my Master, who deprived me of my ignorance. Whatever my Guru does is for my highest benefit." A sincere lover-disciple is never so happy as when he serves and carries out the commands of his Beloved-Master. Labour that is prompted by love is not so much labour as joy. Love turns stumbling-blocks into stepping-stones. It knows no difficulties and feels no burdens. It will make its captive go through fire and water for the sake of his Beloved.

It, therefore, pains us to observe certain (fortunately, very few) half-baked disciples of our beloved Master putting on airs and talking of helping, as opposed to serving, His Divine Majesty. How can a person, a spiritually imperfect person, help a perfect Master like Shri Meher Baba? All talk of helping His Divine Majesty is preposterous, and we enter into a strong protest against those who babble about helping Him. A true lover-disciple is only intent on serving his Beloved-Master, and the absurd notion of helping his Beloved-Master does not even cross his mind, for he knows that he is able to serve his Beloved-Master just because the latter has the grace to allow him to do so. A true lover-disciple says to his Beloved-Master, as Ahilya actually said to Shri Ramchandra : " O Master! I do not mind being born of a sow, but let me not be deprived of constant love and reverence for Thee. I do not require any other boon of Thee." A true disciple does not seek his own glory or fame and does not, unless he has been made to realize God, pose as a Master. But the half-baked disciples, their wish being father to their thought, are apt to make mountains out

of the mole-hills of their experiences, to regard an ordinary trance as Nirvikalpa Samadhi and to pose as Masters. Shri Meher Baba is so popular in many a part of the world that any fellow, who declares himself an advanced disciple of His Divine Majesty, is worshipped, is served, and is lionized by ignorant people. In order that none may dare to play the role of Rasputin in His name and people may not be deceived by any fraud, our beloved Master has commanded us to declare explicitly that He has not made any of His disciples spiritually perfect, that the most advanced disciple of His is Hazarat Chhota Baba, who is enjoying the last but one stage of cosmic spiritual consciousness, and that others, though enlightened to some extent and on fire with love, are inferior to Hazarat Chhota Baba. The Holy Master has commanded us not to be carried away by over-enthusiasm, to stick to truth and never to exaggerate in any respect His spiritual services and the enlightenment He is pleased to give to His disciples. True to our Master's command, we shall not tolerate any attempts made by anyone, whether he be a European or an Indian, to exalt himself unjustifiably in the name of His Divine Majesty.

The word, disciple, is unfortunately now-a-days very loosely used. To be a devotee of a Perfect Master is one thing; to be his disciple is quite a different thing. Only a few persons, or none, in this wide, wide world are quite fit to be the disciples of a perfect Master like His Divine Majesty Meher Baba. Extreme humility, deep love, profound reverence, great forbearance, prompt obedience are the prerequisites for genuine discipleship. All these qualities are seldom to be found in one and the same person.

The half-baked disciples, referred to above, have much to learn from the boy-lovers of the Holy Master. One of the greatest spiritual services that the Holy Master has rendered is that He has imparted divine love to some grown-up disciples as well as to some boys. The boys to whom this gift has been given are called Premashram (Love-ashram) boys. We have had the honour to acquaint our readers with some of them. For those who wish to know more about them, particularly about a Moghul boy, named Syed Ali Syed Haji Mahomet, a book* written by Mr. A. K. Abdulla, who is one of the Mahometan disciples of the Holy Master, has just been published. The author has done full justice to his boy-hero and has graphically shown how the boy, on the one hand, was prompted by his wonderful love to fly to his Beloved, Shri Meher Baba, and how, on the other hand, he was dragged into the mire of *maya* by a worldly orthodox Mahometan, his father.

The author does not keep the Holy Master in the background. Though he says that Hazrat Qibla Meher Baba, as he calls Him, is a mystery to him, his faith in Him is profound and he has no hesitation in regarding Him as the Beloved (God) "in His latest mould as 'Meher Baba' amusing Himself with the creation of young saints until such time that He is once again pleased to thrill the world from pole to pole with Divinity." He quotes with approval the reply given by a disciple of Hazrat Bayazid Bistami to the question whether God was great or his Master: "I only know my Teacher, I know no other than Him and He is greater than all beside." The author unhesitatingly believes and declares that to make stones and other

* Sobs and Throbs or Some Spiritual Sidelights.

inanimate objects jump and move as was once done by Hazrat Zhul-Nun Misri or to send a person into a state of trance with a mere glance as was often done by Khwaja Hasan Attar are, from the spiritual standpoint, not of greater significance than to make the hearts of little boys dance permanently to the Divine Music as the Holy Master has actually done. The author ought to have gone further and asserted that the performance of miracles like making stones jump and move, from the spiritual standpoint, sinks into insignificance, when compared to imparting spirituality and wounding hearts with divine love. He is not necessarily a saint who flies in air and walks on water, but he is certainly a saint who revolutionizes the mentality of worldly persons with a view to turning them into spiritual aspirants and divine lovers.

In order to understand the book, referred to above, not intellect but heart is required. A worldly man devoid of sublime feelings will have nothing but contempt for it, but a spiritually inclined man, imbued with proper feelings, will find it interesting and instructive from cover to cover. We agree with Maulana Mazharul Haque, who has written a prefatory note and who regards the Premashram as an institution where "one can come across the spectacle of seeing little school-boys being turned out as saintly children," when he says that in order to appreciate this book fully, it is necessary to read it with the spiritual eye of a Sufi.

Though the author modestly says that he is as dry as a blotting-paper where love is concerned, he has proved to be worthy of his subject-matter. Of course there are defects in the book: it may seem to some that his treatment is not as systematic as it ought to

have been, and there are here and there defects of style and solecisms. But the merits of the book are so great and so many that it would not be proper to dilate upon its drawbacks. For our own part we must say that we have nothing but admiration for it. We have therefore no hesitation in heartily commending it to our readers and in equally heartily congratulating the author on writing it.

IF

(*By The Editor*)

If we e'er crush the dictates of low self,
 And we care not a straw for fame and pelf,
 And slaves we're not of custom and belief,
 And we e'er love and serve with zeal our Chief,
 And ne'er Meh'r's meh'r* to misuse be our creed,
 Then worthy we're of Meh'r Baba indeed.

*Kindness.

FROM A FIRM RESTING POINT

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

There is a wheel which incessantly turns round. It is the wheel of births and deaths. The phenomenal world only changes its forms. As we are tied to the wheel of the phenomenal world, we forget that we are living only *one* of the many little lives. Nay, we are so much encompassed by the happenings of our present personal existence, that we forget even that it has an end. And then the same play goes on again in another form.

But there arises in the souls of some the question about the end of the play and the purpose of life. They stop for a moment and cannot be wholly taken up by the play. The longing for the firm resting point, in the centre of the wheel of births and deaths, has been awakened. The nothingness of the phenomenal world dawns upon the consciousness. This longing for the goal is at first faint, but grows by continuous efforts. And in the end it becomes a raging stream that carries everything with it. Only when the longing has become so intense, do we for certain draw nearer towards the centre. The temporary arising of a longing for God, the centre of all things, is only the beginning of the Path. To reach God the spark must grow into a flame. We must burn in that longing. An intense, continuous longing is needed so as to reach the never-changing resting point.

Another great requisite for reaching the never changing resting point is endurance.

He who wants to accomplish a task must have endurance. There are many who begin their work with great enthusiasm, but when they see how many difficulties there are, ere the work is finished, they let it lie. Even the enthusiasm of the beginning is gone.

Similar is the case with those who grasp the spiritual with enthusiasm. They are quite carried away by the grand perspective which presents itself to them. But when they start on the Path which leads to Realization, the enthusiasm gradually subsides, because it is a very thorny road. Difficulties increase, of which they never dreamt before, about which they did not think properly. And when the temptation of fortune at once attainable comes, they forget the great task which they had put to themselves. They then allow themselves to be see-sawed by the waves of life and make no further real efforts. The spiritual which lasts above all time, has for them no right kind of attraction any more. The splendour of the illusionary world has dazzled the eyes.

But it should not be so. The work once begun must be finished. The will must not yield. One must not get inert, when the work becomes hard and is carried on slowly, nay often seems not to be carried on at all. The enthusiasm for the spiritual Path must be united with the will and endurance. Only then can one step over all the stones which lie on the road. Without endurance it is impossible to go along this Path, because it is very difficult and connected with many sufferings. Of what kind must this endurance

be? Sankaracharya says: "That is the right kind of endurance, which bears everything."

That within us may arise the strong will and the right kind of endurance which keep us on the Path towards the goal—God!

That within us may arise the love for God, which the right kind of endurance gives!

The Liverpool Evening Express on the Meherashram

Reviewing the article on Shri Meher Baba written by the Editor of this Magazine and published in the August number of *The Occult Review*, *The Liverpool Evening Express*, in its issue of 14th August, says:

"Kaikhushru Jamsetji Dastur, M.A., LL.B., in a striking article, would have Christians disabuse their minds of the idea that Jesus was the only incarnation of God and that there can be none like him. Of the thousands of educational institutions in the world there cannot be one like The Meherashram, Ahmednagar, India, which he describes and in which boys of any nationality, of whatever social standing or religion, are trained secularly and spiritually. Some of the pupils, we are told, will be converted into Saints.

Sholapur Samachar on The Meher Message

Reviewing for the second time *The Meher Message*, in its issue of the 24th September, *Sholapur Samachar* declares that *The Meher Message*, which publishes the sublime teachings of the Blessed Satpurush of the present age, Shrimat Sadguru Meher Baba, is worth reading.

CORRESPONDENCE

ADVERSE IGNORANT CRITICISM

From

M. R. DHOLAKIA, L.C.E.,
Post Box 36, Poona.

(*Author of Devangana, Dharma-Darshan etc.*)

To

THE EDITOR,
The Meher Message.

Dear Sir,

Last Tuesday I happened to have the good fortune of going through your Meher Message issues. On perusal, I experienced a sweet longing of spiritual servitude towards Shri Sadguru Meher Baba and a feeling of reverence for your worthy self.

I am sure the declaration of your policy with reference to adverse ignorant criticism in your magazine is more by way of preventing distractive disturbance than of a reflection of your mind about its authors. I would however take the liberty of giving my views on the point.

Personally I have found a great relief on approaching these little islets of criticisms during my voyage in midst of the ocean of serenity underlying the contents of your issues. The light headed jargon refreshes the mind to imbibe additional doze of spirituality which is no doubt overpowering for beginners.

Although you seem to be over-anxious for any opposition of the kind being summarily stopped, I wish it should not. Not that I do not realize the annoyance and its retarding effects but because it cannot be stopped.

Every soul has to pay his tax for the privilege of enjoying the higher plane if he chooses to be in the midst of the common folk. Neither the man in the street nor the sage residing in Himalayas has to face these teasings. One has to enjoy these disturbances and play his own part in the heroic manner of Arjun and Bhishma in the cause of Righteousness and righteously. Tooth and nail fighting which not seldom degrades itself imperceptibly to piercing the personality only means lack of confidence in the final victory of Truth and intimate knowledge of the ways of Providential working.

With every hero or heroine villain is created by the Dramatist. Who would have known celestial Sita or devotional Draupadi in absence of Rawan and Dushshasan? No rose was created without a thorn, for it is the thorn which prevents its being plucked away and assists the rose in distributing its fragrance mildly, slowly and broadly.

No moon shone except in night. No light was lit but to remove darkness. There can be no electric flame without make and break. There was no sacrifice fulfilled without Rakshasas or demons pouring their filthiest materials. There was no ecstasy of love or union unless preceded by pangs of separations. The very appointment of a general implies the spirit of rebellion abroad. The greater the fighting men and materials, the greater must be the barbarism, if one

is able to see beyond all boasts of civilization.

The only thing to be kept in mind is that in the spiritual plane the worst evil is only the crudest form of good enwrapped in the dross of ignorance. If it were not, how can good come out of evil as we often find?

On spiritual planes there is nothing evil. Do we not feel thirst of heat after taking the coldest ice? Good or heat is there but only in the latent form.

The demand of churning should therefore be always patiently agreed to, be it either of principles or even personalities. Personalities, because, in cases of the world teachers their principles and lines of conduct are to be standard references for deducing principles, and discrimination for the common folk. Churning should always be welcome at least by the people in the right. Be it only remembered that when the demons made their demand for the ocean churning to get nectar, the Almighty remained attentive at every stage. The enjoyer of the ocean, the churning rope, i. e. the means, the base for stability during churning, and finally the arbitrator were all different forms of the same Almighty viz. Vishnu, Vasuki, Kurma and Mohini respectively.

The devotees of His Divine Majesty Meher Baba are most thankful to the adverse ignorant critics as they supply them with the best proofs, by their spectacular display of the most silly, irrational and illogical thoughts and arguments, of the superiority of spirituality to rigid rationality. They supply living instances of the truth that intellectually the strongest giant may be spiritually the weakest child.

The psychology is this. People on the intellectual plane get perplexed on meeting ideals or personalities

of the spiritual plane. The feeling of alienship becomes naturally unbearable. In cases of personal communications the stream of spiritual effluvia continually flowing from every spiritual man proves too much choking as a poisonous gas. It is no wonder that the short visioned man or woman dipped in materialism should curse the rains, get vexed and do what not if his best clothes are spoiled or her most dexterously applied face paint is washed out.

In the article headed "Opposition" in your March issue Sadhu C. Leik quotes, "Let the dogs bark while the lion roars." With due respect for him I would point out that the proverb should be "Dogs bark so long as the lion does not roar." Poor dogs and jackals to bark then? No, they shrink in their tails and conceal themselves in the innermost corner of their hiding places, shivering with fear and praying for the first time in their life for their life. Two relevant proverbs, in addition, are; "Barking dogs do not bite," and "Dogs bark behind an elephant."

An elephant differs from the lion in that he has no knowledge and confidence of his powers and himself and hence the barking. The proverb "Dogs bark so long as the lion does not roar" has been used by eminent religious persons of yore.

The barking proverb has two meanings. Esoterically it means that the worldly people indulge in chatterings behind the back, from a distance, after consulting their safety. They further come forth during the intervening period between two roarings by which I mean between the active life time of two spiritual world-teachers.

I am, however, more interested in the esoteric

meaning. Dogs of atheism, misunderstandings, arrogance, ignorance, censoring etc. continue barking in the heart of a man so long as the lion of spirituality or religion within him is asleep. Once he is awake, and roars, dogs not only disappear but die of shock and fear.

None are dogs. We all are lions. The only thing is that one out of millions realizes that truth. Let the Master lion roar and the rest in due course will automatically roar to the extent of their lionic prowess.

If you think publication of this letter can be of use for the aggrieved or the aggressive I shall be thankful for seeing it in your issue with any modifications you think proper.

Yours truly,

M. R. Dholakia

Assistant to Consulting Surveyor
to Govt. of Bombay.

In another letter Mr. Dholakia writes :

“I am quite sure you have not misunderstood me re the central idea of my long letter. It is not that of dropping a word of patience. It is always customary to retrace two steps while hitting the ball. One who shuns the fight in the course of righteousness is a sinner unless he is too weak for the task. The tail-talked tolerance of today is really only deadness and the world in general in favour of the tolerance in its present form is simply indulging itself in self-deception with the help of these tricky silencers of tolerance, brotherhood, freedom etc.

The ways of the man with divine love are different from those of the intellectual prattler who forms his

conclusions from the superficial crust of his rational plane.

Love is an emotion which transforms itself into excitement which dealing with unfavourable things of the past and into fear while peeping into the possibilities of future. Where there is no fear nor excitement, love does not exist at all except in foamy phrases.

What we want now is fight for tricks, of course dispassionable and righteous, as we are by now sick of that light headed effiminacy of "This is good and that is also alright," hollowness of tolerance, brotherhood, liberty etc. as in practice today."

Reply to a Correspondent

"*A Subscriber*": Everybody preserves his individuality after death, but takes birth again and again till all the desires are renounced and all the sanskaras are wiped out or all the karma is worked out. Only God-realized persons and Pirs or those who have advanced as far as the sixth plane or last but one stage of cosmic spiritual consciousness can be said to merge after laying aside their corporeal frames, in the One. Let it not be supposed that by thus merging in the One they lose their individualities. As a matter of fact one who merges in the One gains one's individuality in the true sense of the word; for though a realized soul can be merged in the One, he cannot be said to be absorbed by the One. Please re-read Shri Meher Baba's articles published in the February and April numbers of *The Meher Message*.

TO THE DIVINE LORD, SHRI MEHER BABA
A SONNET

(*By C. V. Sampath Aiyangar—Principal Subordinate
Judge, Guntur*)

This world proclaims aloft, where Matter reigns,
There is no God, all are by Nature made.
And so in the slough of Maya people wade,
Not knowing Truth, which the Universe sustains.
To save the lambs my Lord Divine has come,
Shri Meher Baba—Friend and boundless One.
His loving heart the sinful world has won—
Believe me, scoffers there are only some.
Hail to Thee, Lord, a thousand times all hail!
I fall and worship Thee: Pray bless Thou me—
Poor me and all, for in me all I see:
Why then should people go to hill and dale?
I dance and sing-my Lord, the mighty One,
Has come and changed my Self, sure as a gun.

LEAD THOU ME ON!

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

Through night's dark hours
When day is done,
Blessed with Thy love
Lead Thou me on!
Teach me Thy word,
Give me Thy grace,
Purge from my heart
Sin's evil trace.
Receive me, O Lord!
As Thine, own son,
Over life's rough path
Lead Thou me on!

LOVE, LIFE, LIGHT

(*By Meredith Starr*)

- Love, whose life is nameless bliss,
Whose death is dearth to weeping world!
- life, whose love is curled, a kiss,
Within the lotus-bosom furled!
- light, whose coils of emerald
In glorious curves that shine and sing
Around love's lotus thrice are curled
For weary world's awakening.
- life and light and love that spin
Their wondrous webs of shining song,
And weave the glory far within,
And hold the power, frail and strong!
- living light, whose smaragd seas
Leap forth from Star to Star,
Through all the golden galaxies
That in the heavens are!
- life, whose light is kissed and curled
Within the lotus of the world!
- life that laughs in Silver Seas
Whose Starry Spray is dashed and hurled
By billows of a blissful breeze
That blows across a weeping-world
- love whose life in light is furled
Within the lotus-bosom curled.
-

TO THE BLESSED LORD, SHRI MEHER BABA

(*By Sister Esther Ross*)

To love You! O, to love You
More than life or death or heaven
Bowing down in rapture
As the grass beneath your feet.

To love you, so to love you
As the moth flies to the candle,
Deeming death more beautiful
Than life so incomplete.

SOMEWHAT SHOCKING, BUT QUITE TRUE

Nothing exposes religion more to the reproach of its enemies than the worldliness and hard-heartedness of the professors of it.

Matthew Henry.

* * *

The religion of (Jesus) Christ is peace and good-will,—the religion of Christendom is war and ill-will.

Landor.

* * *

Where true religion has prevented one crime, false religions have offered a pretext for a thousand.

Colton.

* * *

There are a good many pious people who are as careful of their religion as of their best service of china, only using it on holy occasions, for fear it should get chipped or flawed in working-day wear.

Douglas Jerrold.

* * *

To have religion upon authority, and not upon conviction, is like a finger-watch, to set forwards or backwards, as he pleases that has it in keeping.

William penn.

* * *

The influence of the Church is something to make us feel ashamed.

The Bishop of Salisbury.

* * *

A great deal of this peace talk is doing far more harm than good. Intended as a sedative, it has, on all those who have swallowed it, all the effects of an opiate. Words have lost all relations to things.

Prof. Morgan.

* * *

An Englishman today would need a good deal of moral independence to be seen reading a Bible in a crowded railway carriage.

John Drinkwater.

* * *

We are used to many interpretations and expositions of Zoroastrianism, but without reserve we may say, Shri Chatterjee outbeats them all. His system is akin to ours, and no wonder, and that quite reasonably, because Indian Aryans are our first closest kith and kin. Time and space are responsible for divergence in details and non-essentials. Will our Parsi Scholars and Dasturs take hint and follow the right royal road, leaving off the old, obstinate, beaten, good-for-nothing track of philology and materialistic philosophy as their infallible guide and sole support? The spiritual and divine regions cannot be traversed or understood by the flourish of a pen or fluent orations. To know, to realize the divine, superconscious knowledge and development of spiritual faculties are *sine qua non*.

'Dal.'

* * *

The study of Vedanta will produce as great a revolution in the West as the Renaissance did during the middle ages.

Schopenhauer.

* * *

A chief cause, in our time, of the terrible cruelty of man to man—besides the complete absence of religion—is the refined complexity of life, which hides from men the consequences of their actions. However cruel the Attilas and Genghis-Khans and their followers may have been, the process of personally killing people face to face must have been unpleasant to them, and the consequences of the slaughter must have been still more unpleasant: the lamentations of the kindred of the slain, and the presence of the corpses. So that the consequences of their cruelty tended to diminish it. But today we kill people by so complex a transmission, and the consequences of our cruelty are so carefully removed and hidden from us, that there are no effects tending to restrain cruelty; and the cruelty of one set of men towards another is ever increasing and increasing, till it has reached dimensions it never attained before.

Leo Tolstoy.

* * *

The (Christian) clergy may not carry arms themselves, but, in case of need, may place them in the hands of laymen to do battle in the cause of Mother Church, who, at a safe distance, raises her pious hands to heaven to implore its aid in favour of those who are fighting for the gratification of her whims.

Voltaire.

THOUGHTS SUBLIME

A Bhakta's progress towards God is like that of a young prince to his father, the king. While other visitors wait in the ante-chamber, the prince goes boldly to his father and talks with him. So the yogins wait and wait, but the *Bhakta* directly and with ease attains salvation. Leave, therefore, the noble flights of philosophy to men of genius and the complexities of ceremonies to those who might like them, and take this straight and easy path of *Bhakti*.

Shri Eknath.

* * *

Illuminated men are caught up, above the reason, into naked vision. There Divine Unity dwells and calls them. Hence their bare vision, cleansed and free, penetrates the activity of all created things, and pursues it to search it out even to its height.

Ruysbroeck.

* * *

There are two aims which he who has given up the world ought not to follow after—devotion, on the one hand, to those things whose attractions depend upon the passions, a low and pagan ideal, fit only for the worldly-minded, and the practice, on the other hand, of asceticism, which is painful, ignoble, unprofitable. There is a Middle Path—a path which opens the eyes and bestows understanding, which leads to peace, to

insight, to the higher wisdom, to Nirvana. Verily, it is this noble eightfold Path; that is to say, Right Views, Right Aspirations, Right Speech, Right Conduct, Right Mode of Livelihood, Right Effort, Right Mindfulness, and Right Rapture.

Lord Buddha.

* * *

The vindication of the importance of feeling in our life, and in particular, its primacy over reason in all that has to do with contact with the transcendental world, has been one of the chief works of recent psychology. Especially in the sphere of religion it has come to be acknowledged that 'God known of the heart' is a better and more valid statement of ultimate experience than 'God guessed at by the brain;' that the active adventure of the spirit is more fruitful and more trustworthy than the dialectic proof. One by one the commonplaces of mysticism are being thus re-discovered by official science, and given their proper place in the psychological life.

E. Underhill.

* * *

The two eyes of the soul of man cannot both perform their work at once: but if the soul shall see with the right eye into eternity, then the left eye must close itself and refrain from working, and be as though it were dead. For if the left eye be fulfilling its office toward outward things, that is, holding converse with time and the creatures, then must the right eye be

hindered in its working; that is, in its contemplation. Therefore whosoever will have the one must let the other go; for no man can serve two masters.

Theologia Germanica.

* * *

The work of the Church in the world is not to teach the mysteries of life, so much as to persuade the soul to that arduous degree of purity at which God Himself becomes her teacher. The work of the Church ends, when the knowledge of God begins.—

Coventry Patmore.

* * *

Therefore if any man thinketh that he is religious, and bridled not his tongue, his religion is false.

St. James.

SPIRITUAL ANECDOTES

One day as Chokamela, the Mahar Saint, was dining beneath a lime-tree's shade, the Dark God joined him, arrayed in His divine robes. Chokamela's wife brought curds and served them to the God ; but as she served, some bit of curd splashed on Vithal's robes. The Saint rebuked her : " Is it thus you treat the Lord of Heaven when He comes to dine ? " There passed along the road a Brahmin priest who heard these words, and deeply shocked, thought that the Mahar had blasphemed the absent God. He sprang forward and before Chokamela could resist, he struck the Saint in fury with his fist ; then bathed in the Bhima and washed his stain and proudly walked to pray in Vithal's temple. But as he prayed, he saw the stain of curd on God's *pitambar* of priceless silk ; His cheek was swollen and tear drops flowed, as if it was He that had felt the cruel blow. Th Brahman grasped the situation. Fear filled his breast—" He is the saint and I am a wretch condemned. Even as a hammer might fall on a pearl, I have struck him whom God loveth best." His pride all humbled, the Brahmin crossed the Bhima once more to bring the Saint from the other bank. He led him back and reached the shrine. And lo ! the hurt cheek healed and over Vithal's face, there spread a smile welcoming the saint's embrace.

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When Carpani asked Haydn how it was that hi,

church music was always so cheerful, he replied modestly : " I cannot make it otherwise. I write according to the thoughts I feel ; when I think upon God, my heart is so full of joy that the notes dance and leap, as it were from my pen."

* * *

When Daniel Webster was asked, " Which is the greatest thought that ever appealed to your intelligence?" he answered, " The greatest thought that ever appealed to my intelligence is that of my personal responsibility to God."

* * *

As George Herbert was one day proceeding from his rectory at Bemerton to visit his friends at Salisbury, he saw a man by the wayside struggling in vain to lift the wheel of his cart out of a rut in which it had sunk. He at once doffed his coat and put his shoulder to the wheel to help the labourer and succeeded in so doing. The parson-poet was entirely covered with mud and his brother-priests at thus seeing him were very much surprised. He recorded the incident in his diary and added : " That deed will make music in my soul at midnight."

* * *

One day some friends of St. Francis of Sales remonstrated at the way in which he allowed people to waste his precious time about comparative trifles. " But they are important to those whom they concern," St. Francis replied, " and the persons in question want help as much as others. Such work is quite sufficient for me. I care not how I am employed so long as I am at work for God's service."

THE EDIOR'S DIARY
OR
THE NEWS ABOUT THE HOLY MASTER
YAZDAN SHRI MEHER BABA

On the very day (28th August) on which He returned from His last tour, the Holy Master declared that it was necessary for Him, for His internal workings to undertake another tour which would include some parts of Persia, before establishing the Spiritual Academy. This tour might be said to have begun at dead of night on the second day of September for just before the clock struck twelve at night on the said day, the Holy Master with about a dozen disciples left Ahmednagar in His touring bus. During the six days He was here, several of His local devotees were able to take darshana of Him and the Premashram boys as well as those disciples who had not accompanied Him on the last, as distinguished from the present, tour got the benefit of His company and instructions. On the last but one day of His short stay here, the Holy Master went to the village of Jamkhed, nearly sixty miles from Arangaon, with the special object of seeing an giving instructions to the Premashram boy Mr. Vasant B. Kimbahune. The object of the Master was fulfilled, and this boy-lover after a long time was able to see with his physical sight his Beloved and talk with Him. On the eve of His visit to the boy, the Holy Master said to some of us : " He is the best of the Premashram

boys. I must not go on the next tour without giving him the benefit of My company for at least half an hour. If he would learn that I came here and again went away, he would feel much and, in his present state, may give up his body."

From Ahmednagar the Holy Master went directly to Poona, where He stayed for only a few hours and from Poona He went to Bombay where He stayed for no less than seventeen days. The Holy Master with His disciples occupied the house of Mr. Navroji C. Talati, one of His deeply devoted disciples, for fourteen days and the 'Bom Villa' of Mr. Dinshaw Marker, situated in Kandevelly, a suburb of Bombay, for the other three days. Though the Holy Master had previously oft graced the city of Bombay with His presence, never before had He declared Himself accessible to His devotees. But this time the Holy Master, on the very first day of His arrival, commanded His host to allow all who wanted to take *darshana* of Him and even to ask questions, to approach Him. Though no newspaper of Bombay published the news of the Holy Master's arrival in the city, somehow thousands of citizens came to know of it. And no wonder that day and night they came in flocks to Mr. Talati's house to pay their respects to the Holy Master. Half a dozen times everyday the Holy Master was literally loaded with garlands. A number of Hindus, Mahometans, Christians and hundreds of Parsis were successful in taking *darshana* of the Holy Master. A number of devotees asked various questions on spiritual subjects and the Holy Master not only satisfied but convinced them by His replies, which He gave, of course, as usual, as He does not speak by word of mouth, by alphabet.

pointing and gestures. On the two most auspicious days of the Parsis, Navroz and Pateti, the Holy Master even systematically imparted instruction to a number of devotees, then present, on the spiritual path. A number of persons, most of them belonging to the Parsi community, must have visited the Holy Master for the first time in their lives, but as they all went away highly impressed, it may justly be said that they have now become the staunch devotees of His Holiness. Indeed, the devotion and enthusiasm of the Parsis seemed to be knowing no bounds. Not only a number of undistinguished but also several distinguished Parsis—doctors, business men, journalists, lawyers, solicitors, scholars, priests and a high priest—called upon His Divine Majesty with a view to paying their respects to Him and to learn something from Him. The Hindu disciples were overjoyed at seeing the devotion of their Parsi brethren. Some of them were heard remarking, “The grace of Shri Meher Baba seems to have descended on the Parsi community;” “The Parsis are lucky indeed;” “Has Baba administered a shock to them?” and so on. On the last day of the Holy Master’s stay in Bombay, so great was the rush of the Parsis that Hindu and Mahometan disciples were heard remarking: “It is good that newspapers have not published the news of our Baba’s presence here; otherwise the whole Parsi community would have rushed in here.” “Yes, it is good that they have not published this news,” would reply the Parsi devotees, “for in that case we Parsis would have been so hopelessly outnumbered by you Hindus and Mussalmans—that none would have taken notice of us and you would have complained about our so-called indifference.”

Some of one's sanskars are wiped out by worshipping a perfect Master, but apart from this spiritual benefit a number of devotees were spiritually benefitted by the instruction imparted to them by the Holy Master. The spell of His Divine Majesty seemed to have fallen upon some Parsis and they seemed to have responded to it zealously. An upper middle class Parsi family may just be said to have surrendered to the Holy Master completely. A couple of Parsi priests and four highly educated Parsi youths have declared their resolution to renounce everything and to follow the Holy Master. It is quite likely that His Holiness will allow these priests and youths to join the Academy which He will shortly establish.

Some of the persons were benefitted in ways other than purely spiritual. An Irani youth, who was three-fourths mad, was almost completely cured at the hands of His Holiness; a Parsi lady, badly suffering from asthma, found herself completely cured by only worshipping the Holy Master; the sickly wife of Mr. Talati found herself miraculously cured of her extreme debility on the very first day of the Holy Master's presence in her house and as a result she was able to serve the Holy Master and His disciples very satisfactorily, working sixteen hours a day; and some of the persons who were involved in great troubles have now become free from them by acting upon the Holy Master's suggestions.

Nobody had expected that the Holy Master would stay so long in Bombay. But the Holy Master intended to go to Persia and difficulties cropped up in getting a passport for Him. The difficulties were solely owing to the fact that His Holiness would not sign His name

and one's signature, unless one does not know how to write, is indispensable to the granting of a passport to one. As some of our readers may already be knowing, the Holy Master neither speaks by word of mouth nor puts his pen to paper. Just as His Holiness has resolved not to speak for a certain period, so also has He resolved not to write. He conveys His ideas by forming words on the board which contains the English alphabet and figures and oft taking recourse to signs and gestures. It is in this way that He imparts instruction and dictates letters and articles. Needless to say that the influential devotees of the Holy Master, such as Khan Bahadur Bomanji D. Pudumjee, moved the authorities concerned to exempt His Holiness from signing His name on the passport document, especially as He was writing to put His thumb mark. The European Passport Officer of Bombay was quite willing to render service to the Holy Master by granting Him all the facilities, but he had not the necessary power. He could not give exemption to the Master unless he received favourable instructions from the Bombay Government. But while the Bombay Government were considering the extraordinary case of the Holy Master with regard to the issuing of passport, the worthy Persian Consul at Bombay stole a march over them. His Excellency said to a couple of disciples of the Holy Master: "I have read and heard much about Meher Baba. I am proud of His Holiness, and am willing to grant Him all facilities for travelling in Persia and for issuing a Persian passport without His signature, without even His thumb impression, if only His Holiness consents to become a Persian subject." The Holy Master jumped at this

extraordinarily favourable offer and the worthy Consul issued the passport. In order that His Holiness may not have to undergo any hardship in Persia, His Excellency went out of his way to make several suggestions to the disciples of the Holy Master. Though now the Persian Government consider Shri Meher Baba their subject, the British Government do not acknowledge Him as such. He is, therefore, both a British and a Persian subject. Needless to say that while *secularly* Shri Meher Baba is a subject of the British and Persian Governments, spiritually He is the Lord of all persons in the world, including kings and emperors. He is God-realized and all persons, whether they be kings or paupers, emperors or idiots, are the forms of His Self. It, therefore, matters little, whether the British or the German Government, the Persian or the Afghan Government claim Shri Meher Baba as their secular subject. From the spiritual standpoint, all belong to Him and all are His subjects.

The Editor of this Magazine heartily thanks on behalf of his *gurubandhus* and of himself the Persian Consul at Bombay for the great service he rendered to the Holy Master. As His Excellency has rendered this service to an extraordinary personage, the Editor assures him that the fruit of this service, which His Excellency will enjoy, will also be extraordinary. To be sure His Excellency has set an example to the British Government, and it is to be sincerely hoped that the British authorities, who made such a fuss about the passport affair, will learn a lesson from it. As the British authorities showed so much reluctance to set aside their rules even for the sake of such a personage as His Divine Majesty Meher Baba, the phrase,

the law of the Medes and Persians should be changed into *the law of the Medes and Britishers*.

By the eighteenth day of September all preparations were practically over and so the Holy Master decided to leave Bombay on Friday the 20eth September by the steamer 'Versowa' bound for Persia. It was known that the steamer was to leave Bombay at 11 p. m. from Victoria Dock No. 4. Before the clock struck nine a large crowd, consisting of persons of all castes and creeds and classes and of both the sexes, had gathered together with a view to welcoming and worshipping the Holy Master. At quarter past nine His Holiness went to the dock in Mr. Ardeshir Baria's car. He was led to a room where the crowd could take *darshana* of Him. Nearly seventy-five Parsi ladies loaded Him with garlands and adored Him, and they were followed by the members of the sterner sex. Soon after the Holy Master went on board the ship, but He was followed by a number of members of the crowd, who were not satisfied with the homage they had already paid. Everybody in the steamer, from the highest officer to the humblest worker, soon came to know that their most distinguished passenger was Shri Meher Baba. The European Captain of the steamer specially came to see the Holy Master and seemed to be moved on seeing Him as well as on seeing the devotion of the crowd. At the command of the Master, the disciples had bought—of course reluctantly—a third class ticket for Him, and the Captain wondered in his heart of hearts why a first class ticket was not taken for Him. However the Captain offered to make extraordinary good arrangements for the comfort of His Holiness and though his kind offer was not ac-

cepted, the good Captain requested a disciple who was to accompany Him, that if the Holy Master felt any inconvenience or wanted anything, he would do well to inform him immediately. For the kindness that he has already shown and will show during the journey to His Holiness, the Editor of this Magazine heartily thanks, on behalf of his *gurubandhus* and of himself, the Captain of the Versowa. At ten all the visitors had to leave the steamer, but almost the entire Parsi-Hindu-Moslem-Christian crowd of the Holy Master's devotees remained standing as near the steamer as possible and kept on gazing at the luminous face of the Holy Master. As soon as the steamer began moving—it was nearly 11 then—devotees loudly shouted, *Shri Sadguru Meher Baba Maharajki jai*. The crowd did not disperse until it became impossible for them to see the Holy Master. In passing it must be stated that among others the following fortunate persons might justly be said to have substantially served the Holy Master during His stay in Bombay. Mr. and Mrs. Navroji C. Talati; Khan Bahadur Bomanji D. Pudemjee; Mr. Ardeshir S. Baria; Mr. B. F. Bharucha; Mr. Dinshaw Marker and his brothers; and Mr. E. Cabral.

For five days the writer of these lines was with the Holy Master in Bombay, and so he may justly claim that much of what he has written above is based on his personal observation and first-hand information. On seeing the unexpected devotion shown by hundreds of Parsis to the Holy Master, he could not help weeping for very joy. Bravo! Parsi brothers and sisters, bravo! The Editor, out of sheer joy, takes off his hat to you! A true Zoro-

astrian cannot help believing in the divinity of Shri Meher Baba, and by paying your homage to His Divine Majesty you have proved yourselves to be true Zoroastrians. You have proved to the world that in your devotion to the Divine Lord, Shri Meher Baba, you shall be second to none—not even to the Hindus. And, to be sure, you have convinced the wretched editors of certain journals and your self-styled leaders that you shall not be bamboozled by them, and that your faith in His Divine Majesty will remain unshaken.

Dated the 18 th day of September 1929

Merwanji Shariar Irani

To

Rustom Kaikhushru Sarosh Irani.

Power of Attorney

Messrs Kanga & Co.

Attorneys-at-Law.

To all to whom these presents shall come, I, Merwanji Shariar Irani of Ahmednagar, Parsi Inhabitant otherwise popularly known as "Meher Baba" send greetings:—

Whereas I am about to leave India for Persia and other countries for a time and am desirous of appointing Rustom Kaikhushru Sarosh Irani of Ahmednagar Parsi Inhabitant to be my attorney to act for me and on my behalf NOW KNOW YE that I hereby

appoint, constitute and nominate the said Rustom Kai-khushru Sarosh Irani (hereinafter referred to as "the Attorney") my true and lawful attorney for me and in my name to do all or any of the following acts, deeds and things that is to say:—

(1) To apply to Government and its Officers for issue of a passport to me to enable me to travel to Persia and other countries and to carry on such correspondence and to make such representations to them in that behalf as may be necessary.

(2) To contribute articles to journals relating to any adverse criticisms which have been and may be made against me or in connection with anything touching any of my affairs.

(3) To engage for any of the purposes aforesaid the services of such Attorney Advocate or Barrister as he deems fit.

In Witness Whereof I the said Merwanji Shariar Irani have hereunto put my left thumb mark at Bombay this 18th day of September 1929.

FROM OUR FRIENDS' LETTERS

In a Letter, dated 25-8-29, Sridhar Majumdar, M. A., of (Barisal), author of ' The Vedanta Philosophy, ' writes, " Pray convey my devout regards to His Divine Majesty Sadguru Meher Baba. I am charmed to read of his most catholic and fundamental principle of universal religion. I find in him a staunch follower of Vedanta. So the Christians, the Mahometans, the Zoroastrians also, I am confident, will find in Him a supporter of their respective faiths. Nothing has done so much harm to the world as religious sectarian animosity, though religion, which means realization of the universal Soul, is a common refuge where everyone should unite."

In a letter, dated 29-8-29, Mr. K. P. Kotwal (of London) writes: " If Shri Meher Baba comes to London and gives spiritual instruction to people, many will doubtless be benefitted. Whenever His Holiness may come, I shall be only too glad to offer to Him my humble cottage for His stay here and I shall consider it a privilege to serve Him."

In a post-card, dated 10-9-29, the secretary of the Bramhaswarupini Mission (of the Tanjore Dt.) writes: " It is very gratifying to know that you are working for the realization of the very ideals for which we are also working. . . . The life of this great Savant (Shri Meher Baba) is certainly most inspiring."

In a letter (to the Holy Master) dated 28th August, 1929, Herr W. Wrchovszky (of Vienna, Austria) writes: "I learn of your Ashram from the article in the Occult Review by K. J. Dastur. I have read it with great interest and that has excited my ardent desire to hear about your Ashram. . . . I beg to mention that I have a lot of very good friends distributed throughout the whole of India for 20 years, and, having studied Sanskrit in our University and being well informed in Indian Philosophy, I intend to pay a visit to your country. I am especially interested in Yoga from the psychological point of view. I beg to mention that there appeared in the 'Calcutta Review' (Nov. 1924) one of my articles, 'Dreams and Telepathy.' I shall try to send you a copy if still accessible. For the present I beg to pay my best thanks for your kindness."

In a letter, dated 23-9-29, Raosaheb V.N. Jakkal, the Proprietor and Editor of "Sholapur Samachar," writes: "If you can kindly translate the matter into Marathi from *The Meher Message*, I can publish it in my newspaper which will be of use to the Marathi-knowing brothers. . . . I can allow one full page of newspaper every week and that will be called *Meher Babacha Sandesh*. Do you like this idea? If you approve it, please send the translation of the matter and I shall start publishing it. By this arrangement I have not to undergo any expense and our object to circulate widely Shri Baba's message is fulfilled."

From Kankhal Sadhu C. Leik writes: "I offer my profoundest apologies to the chairman of the Rikhikesh notified area for the misstatement, which appeared in my letter published in *The Meher Message*

September issue, page 43, namely, 'And even the sewage tunnel from the upper streets ends at that place on the Ganges side.' Please this is not true, as the sewage water runs through a big pipe far down the river side."

In a post-card, dated 26th September, Mr. K. S. Srinivasan (of Madras) writes: "I am glad to inform you that my wife gave birth to a pretty female child, to whom I gave the name of 'Meherabai' from the holy name of our Baba, as it will ever and anon remind me of my beloved Lord Shri Sadguru Meher Baba. Everyone of my household has great reverence for our Holy Baba and has liked very much the name given to my child."

In a letter, dated 25-9-29, Mr. A.K. Chetty, Hon. Secretary Saraswati Sangha (of Madras) writes: "I was immensely pleased when I read *The Meher Message*. I intend offering myself as an honorary agent for the Madras Presidency through our Sangham. Our Sangham is purely philanthropic, and is conducted by a renowned medical officer, Swami Lakshmanda, which I am fortunate to serve as Honorary Secretary. . . . I am sure we shall have the opportunity of translating the articles from *The Meher Message* into Tamil for our Tamil monthly Saraswati. I have a desire to meet in person our Rev. His Divine Majesty Meher Baba and to get spiritual illumination at His feet. I wish that object of mine will be soon realized by the grace of our Rev. Babajee. For the last few years I have almost renounced the worldly avocations and am bent upon realizing my real nature. For that purpose I have devoted myself to the study of Vedantic literature and meditation."

A Letter from The Editor of The Meher Message
To The Collector of The Ahmednagar District.

On 28th September, the Editor of this Magazine sent the following letter to the Collector of the Ahmednagar District.

MEHERABAD,
Ahmednagar, 28th September, 1929.

To

The Collector,
The Ahmednagar District.

Dear Sir,

I have come to know that you have been taking very great interest in *The Meher Message*, and that you have read all its issues from cover to cover. I sincerely hope that with equally great interest you will read the future issues of this spiritual periodical. Indeed, as the Collector of this District it is your duty to keep in touch with the Meherashram Institute and to know as much as you can about its great Founder, His Divine Majesty Meher Baba, for it is quite likely that His Majesty's Government in England, or the Government of India or the Government of Bombay may ask from you a report about the Meherashram or some information about His Divine Majesty, and it will be your duty to supply them with the correct facts. Another advantage of reading *The Meher Message* will be that you will not be misled or deceived by any fellow who has the meanness to speak or write ill of this Saint of Saints and Master of Masters. If, ever before, you have made by mistake any unfavourable remarks in your report or reports to His Majesty's Government in England or to the Government of Bombay, on the

Meherashram or on His Divine Majesty Meher Baba, and if, in the light of the knowledge you have now acquired, you consider them erroneous or misleading, I hope that you, as a gentleman, an English gentleman, a Christian gentleman, will be good enough to withdraw them as early as possible. I trust you fully realize the responsibility of the great post you have the honour to fill.

Please note that I shall publish this letter in the next number of *The Meher Message*. I am sure you will not mind my doing so.

With apologies for troubling you,

I am,
Dear Sir,
Yours faithfully,
K. J. DASTUR,
Editor, The Meher Message.

OUR SERIAL STORY

FROM DEGRADATION TO REALIZATION

(By the Editor)

CHARACTERS (All Fictitious)

- 1 *Madhavrao Maharaj* : A Sadguru.
- 2 *Rukmini Devi* : An unmarried Brahmin lady, who is a disciple of Madhavrao Maharaj.
- 3 *Gungabai* : The faithful servant and companion of Rukmini Devi.
- 4 *Mary Petch* : An unmarried English lady, who is a disciple of Madhavrao Maharaj.
- 5 *Evelyn Petch* : The unworthy sister of Mary Petch.
- 6 *Ganesh Chiplinkar* : A Brahmin scoundrel.
- 7 *Savitri* : The good and virtuous wife of Ganesh Chiplinkar.
- 8 *Mrs. Pirojbai Nallaadroo* : A Parsi widow, who is a devotee of Madhavrao Maharaj and a neighbour of Rukmini Devi.
- 9 *Waman Deshpande* : A materialistic and unscrupulous Brahmin youth, who has resolved to marry Rukmini Devi.
- 10 *Ebrahim Pirkhan* : A Mahometan ruffian, who is a friend of Waman Deshpande.
- 11 *Arthur Petch* : A Police Inspector, who is the father of Mary and Evelyn Petch.
- 12 *Elizabeth Petch* : The wife of Arthur Petch.
- 13 *William Cope* : An English disciple of Madhavrao Maharaj.
- 14 *Narayan* }
15 *Vishnu* } *Bhopatkar* : Two Kshatriya youths who are faithful devotees of Madhavrao Maharaj.

CHAPTER V

“I’ll Read Him A Lesson for His Insolence.”

“I just met a blind fellow who reminded me of you,” said Ibrahim Pirkhan half jocularly and half seriously, on happening to meet Waman Deshpande, just a couple of hours after the dispute between the latter and the Sadguru was over. “He said that there was no such thing as the sun, and all were fools who believed in its existence. Believe me, Waman, he spoke about the sun, just as you speak about God. Allah-o-Akbar!”

“If you think so often about your Allah, I am afraid you will lose your head and with it your occupation. Surely, your Allah does not help you in your sport of burglary. Then why remember Him so often, even if He exists, as you believe. I have just come from that God-haunted fellow, Madhavrao, who has teased me enough by prattling about God.”

“I had expected that he would tease you thus, but have you succeeded in your mission?”

“No; he says that Rukmini is betrothed to God, and so she can’t marry me. I’ll read him a lesson for his insolence.”

“Did you threaten him with punishment?”

“O yes! I did.”

“Well, then, you may call Madhavrao insolent and whatever you like, but there is no denying the fact that he is not what you think him to be. Had he yielded to you, I would have lost all respect for him. He is something, to be sure. May be a Pir—who knows?”

“Slowly, my Pirkhan, slowly. Why, you are

losing yourself in admiration for him! Beware, lest in return for your admiration for him, he should make you lose everything! He believes in renunciation of desires and will make you renounce all your money. Woe betide the day and woe betide gold and silver, when Ibrahim Pirkhan stops loving money! You want money—pots of rupees and bags of guineas—don't you?"

Wedded to avarice as Ibrahim Pirkhan was, the very mention of money was sufficient to make him forget everything else, including Allah. "O yes! I want money, dear Waman—so much money that, as they say, I can lie down on a bed made of heaps of currency notes."

"That's good. Now you are becoming sensible, and so you shall have as much money as your wish can claim. Only help me in gaining the desire that rules my heart at present."

"In other words, I must help you in becoming the husband of Rukmini Devi. Well, it seems as much difficult to make her united with you as oil with water. But I'll try, for the motto of my life is 'try, try and try.' Tommorrow I'll go to my friend Arthur Petch and broach this subject to him. He is a man of fertile brain and itching palm, and so for a big reward he will make wonderful suggestions which, if acted upon, will crown our efforts with success. But, Waman dear, content yourself only with marrying Rukmini. Drive out all foolish ideas of wreaking vengeance upon the Sadguru. No good can come of harming him. My mind misgives me,——"

"Don't be childish, *mian*. I am not going to set you to the work of flogging Madhavrao. Only help me in getting the object of my heart, and you'll be happy."

(To be continued)

FLASHINGS AND SLASHINGS

A Karachi Parsi on Saints

Because a number of Parsis worship and follow Perfect Saints like His Divine Majesty Meher Baba, a sense-fed and worldly-minded Parsi gentleman of Karachi has been horribly alarmed. In a lecture, which he recently delivered in Karachi and which was published in the *Parsi Sansar* (of Karachi) this Parsi vigorously and fanatically attacked all those who believe in the spiritual life, in mysticism, in sufiism, in mahatmas, saints, and Sadgurus, and called the disciples and devotees of saints and Sadgurus not only credulous but also foolish and cowardly. We do not know whether this Parsi reads *The Meher Message*. Most probably he must not be reading it, lest he should have to become a patient in a lunatic asylum. He himself said that what is said and written about saints and Sadgurus is apt to make a man quite crazy. And because he has no desire to become quite crazy, this Parsi must have taken a vow not to touch *The Meher Message* even with a pair of tongs. There is no doubt that this Parsi is on good terms with himself. As he does not believe in the spiritual nature of man and has nothing but contempt for saints and Sadgurus, he must be regarding himself as intellectual, all-wise and all-brave. As our readers may be wondering who this intellectual (?) all-wise (?) and all-brave (?) Parsi is, we hasten to inform them that he is a priest and a high priest at that. We are sure that our readers will agree with us, when

we say that he is quite fit to be a high priest of carnally-minded Parsis, but is hopelessly unworthy of spiritually-minded Zoroastrians.

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Mr. Krishnamurti's Feat

In 1911, some persons founded in Benares an organization, called the Order of the Star in the East, to proclaim the coming of a World-Teacher and to prepare the world for his appearance. A Hindu youth, named Mr. J. Krishnamurti, was placed at the head of this organization by those who considered him a World-Teacher or who believed that the World-Teacher, calmly passing his days on Himalayas, was working through the mind and body of this Hindu youth. In 1927, the words 'In the East' were dropped from the name of this organization, and on the third day of the August of this year its head dissolved the whole organization with dramatic suddenness. Mr. Krishnamurti said on the said day: 'Let the Order of the Star die!' And lo! on the spur of the moment it died. So the Order of the Star is in the dust, unwept, unhonoured and unsung by its own head. We regard the dissolution of the Order of the Star as a feat, and we congratulate Mr. Krishnamurti on accomplishing it. Our only regret is that it was accomplished not long before—say in those days when Mr. Krishnamurti rightly and humbly used to say that he was not the World-Teacher, but just an ordinary man—especially as he has been believing that Truth cannot be organized and that no organization should be formed to lead or to coerce people along any particular path. We heartily chime in with Mr. Krishnamurti's view that interest, which is not born out of love of

Truth for its own sake, but aroused by an organization, is of no value, and we congratulate him on his frank declaration that nobody should look upon him as an authority and that he is powerless to give happiness or to impart spirituality to anyone. Mr. Krishnamurti rightly laments the fact that though the Order of the Star existed for no less than eighteen years, it has done no good to any mortal and immense harm to those who had the misfortune to belong to it. Lest any of our readers should think that we are putting the words into Mr. Krishnamurti's mouth, we quote the following statements he made in the course of the speech he delivered on the occasion of the dissolution of the Order of the Star: "You have been preparing for eighteen years, and look how many difficulties there are in the way of your understanding, how many complications, how many trivial things. Your prejudices, your fears, your authorities, your churches new and old — all these, I maintain are a barrier to understanding. I cannot make myself clearer than this. I do not want you to agree with me, I do not want you to follow me, I want you to understand what I am saying. This understanding is necessary because your belief has not transformed you but only complicated you, and because you are not willing to face things as they are and although you have been preparing for me for eighteen years when I say all these things are unnecessary, when I say that you must put them all away and look within yourselves for the enlightenment, for the glory, for the purification, and for the incorruptibility of the self, not one of you is willing to do it. I do not know how many thousands throughout the world—members of the Order—have been preparing for me for eighteen years, and yet now they are not willing to listen unconditionally, wholly to what I say."

Yes, for eighteen years they prepared for Mr. Krishna, murti, and so how strange it is that, as he himself says—they are unwilling to listen to him and do not understand him. We have, of course, no right to poke our nose into Mr. Krishnamurti's affairs, but we venture to drop a hint. It seems to us that the reason why those who belonged to the defunct Order of the Star are unwilling to listen to Mr. Krishnamurti is that they are thoroughly disillusioned, and why they do not understand him is that he does not understand himself. The world will in a few years see and learn who the real World Teacher is — Shri Meher Baba the Messiah or Mr. Krishnamurti the "freedom" preacher.

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The Gay Lothario

The gay Lothario deserves to be pitied and not at all to be envied by everyone, who is possessed of that uncommon commodity, popularly known as common sense. On sensual pleasures he is bent with enthusiasm worthy only of a good cause. He is a slave to his passions, which he does his level best to gratify but which he allows to lord over him. Intellectual poverty and spiritual degradation are his characteristics. He is not happy, but miserable. He has no finer sensibilities, for luxury has deadened them. He has not the stuff to bear the ills of life, for debauchery has effaced it. Every sensual pleasure has its pain. Pleasure is pleasure so long as it lasts, and then it gives rise to pain. On the whole the gay Lothario is a man of pains rather than of joys.

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Repentance—A Rare Virtue

It is related of Fra Rocco, the dominican preacher that on one occasion he preached such a penitential

sermon that he brought the entire congregation to their knees. While they were thus showing every outward indication of repentance of their sins, Rocco cried out, "Now all of you who sincerely repent of your sins, hold up your hands!" Everybody held up both his hands. And immediately Rocco exclaimed in a thundering voice: "Holy Archangel Michael, thou who with thine adamant sword standest at the right of the judgement-seat of God, hew off every hand which is raised hypocritically!" No sooner did he finish speaking than every hand came down.

Repentance, if it is hearty, is certainly worthy of admiration. "Of all acts," Carlyle asks in his 'Heroes and Hero-worship,' "is not for a man repentance the most divine?" Though not the most divine, it certainly partakes of divinity. It is a virtue of no mean order, but it is a rare virtue. Repentance washes off sins or wipes out bad sanskaras and destroys evil propensities, but how few practise it sincerely! So many continue wallowing in sin and dirt! We believe that Thackeray, the great English novelist, was justified in remarking in his 'Vanity Fair': "And for my part I believe that remorse is the least active of all a man's moral senses—the very easiest to be deadened when wakened, and, in some cases never wakened at all. We grieve at being found out and at the idea of shame or punishment; but the very sense of wrong makes very few people unhappy in Vanity Fair." But it is not strange that repentance is so rarely practised. It seems to us that in most cases it is intimately connected with divine love. In nine cases out of every ten, unless and until a man is imbued with divine love, he cannot subject himself to hearty repentance of his misdeeds. Let it be noted that mere transient sorrow for wrong-doing is not repentance. True repentance brings about a right

angle of vision, and a healthy outlook on life, involving as it does the turning away from the path of sin.

* * *

A Strange Lover of Justice

Recently the *Kaiser-i-Hind* of Bombay published an article scribbled by a wretched Parsi, who is so foolish that, as he himself declares, he cannot imagine how Shri Meher Baba, (Who holds peace), is able to impart instruction and convey His ideas, and who, because he is unable to imagine this much, has the rascality to doubt the fact of the Divine Lord's holding peace. The Editor of that paper knows very well how His Divine Majesty conveys His ideas, but still he published that vulgar article. Now who will say he is not a lover of justice? And who will also not say that he should be reminded of the law of sowing and reaping? Nobody—no power on earth—can succeed in blackening a true saint, but he who makes dirty attempts to do so will cause his own downfall and will ultimately have to suffer terribly.

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The Jam-e-Jamshed Feels Shame

In one of its recent issues the *Jam-e-Jamshed* declared that it felt shame at the conduct of certain Parsis. We were under the impression that the injustice which this paper has done to some good persons has so hardened its heart that it is incapable of feeling shame at all. But no! we were quite wrong. Sometimes it actually feels shame, It is good that it feels shame, for as its feels shame it will gradually improve, and will ultimately improve to such an extend that it will daily sing the praises of His Divine Majesty Meher Baba.

REVIEWS

PRACTICAL GITA Pocket Edition: (pp. 200; price 4 annas) by Narayana Swaroop, B. A., L. T., Second Master, Aminabad High School. Can be had of the author, Aminabad, Lucknow, U. P.

The author tells us that this small treatise is the fruit of his morning meditations in which he used to reflect for some time everyday on the common points of difficulty, encountered on the spiritual path in actual life, as seen in the light of Sri Krishna's teachings in the song celestial. It is, indeed, a lucid helpful commentary on the Bhagawad Gita and may justly be called a guide to the Gita. We heartily commend it to students of the Gita as well as to spiritual aspirants.

* * *

HEART OF RAMA (Pocket Edition: pp. 222; price 8 annas) Edited by R. S. Narayana Swami and published by The RAMA TIRTHA Publication League, Aminabad Lucknow, U. P.

In editing this book R. S. Narayana Swami has done his duty by his Master as well as by the public. It is a collection of gems of high spiritual thoughts culled from the treasury of the works of Swami Ram Tirtha of the hallowed memory. Swami Ram once said: "Vedanta, printed in books and placed on shelves to be eaten up by worms, won't do. You must live it." Swami Ram Tirtha was not an ordinary yogi, but, according to Shri Meher Baba, a spiritually perfect personage. He did not merely preach Vedanta, but, to use His own words, He lived it, God-realized as He was. Those who cannot afford to buy the complete works of Swami Ram should avail themselves of the opportunity of buying this dirt cheap book, which is instructive from cover to cover.

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CONTENTS

<i>Chapter</i>		<i>Chapter</i>	
I	Love Sparks	XI	The First Wonderful Escape
II	The Gem of an Institution	XII	Truth Tells
III	The Hero	XIII	The Inevitable Reaction
IV	The Divine Lift	XIV	Two Masters Meet
V	All Aflame	XV	The Transference to Toka
VI	Beyond the Gross	XVI	The Mission to the West
VII	The Devil's Work	XVII	History Repeated
VIII	The Result	XVIII	The Second Bid for Freedom
IX	Snatched Away	XIX	The Chapter of Many Events
X	Six Days of Separation	XX	Love Triumphs Again
	XXI	Fresh Flow of Spirituality	
	XXII	The Pulsating Impulse	
	XXIII	The Messengers of Love	
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