

R. N. B 2520



VOL. I]

FEBRUARY

[NO. 2



Il 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

*The World's Leading Spiritual and Philosophical
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THE
MEHER MESSAGE

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

PURPOSE

(1) THE MEHER MESSAGE acquaints the whole world with the teachings and activities of HIS DIVINE MAJESTY SADGURU MEHER BABA.

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

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OUR NEXT NUMBER.

His Divine Majesty Meher Baba will contribute a thought-provoking and spirit-stirring article. His Holiness Chhota Baba will contribute an interesting and instructive article.

Editorial : Shri Sadguru Upasani Maharaj.

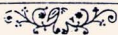
“ Woman As Seen Through A Woman’s Eyes ” will be the subject of an interesting article by Miss Mary Treumann (of Esthonia).

And

VARIOUS OTHER FEATURES.



On the 17th of February falls the thirty-fifth birthday of our beloved Master, His Divine Majesty Sadguru Meher Baba. May His Divine Majesty live long and convert thousands of sinners into saints!



THE
MEHER MESSAGE

Vol. 1]

February, 1929

[No. 2

SAYINGS OF HIS DIVINE MAJESTY
SADGURU MEHER BABA

(6) The existence of almost all persons is under the control of the mind, but scarcely one out of every ten thousand persons controls the mind, and thus masters the very existence itself.

(7) Happiness and misery, virtue and vice, pleasure and pain, heaven and hell, birth and death are the creations of the mind and dependent on the mind.

(8) It is the mind that makes one the slave to worldly desires. It is also the mind that releases one from the clutches of the worldly desires and makes one the realizer of the Supreme Self and the master of destiny.

(9) It is one and the same Universal Being (God) Who plays the different roles of stone, metal, vegetable, dumb animal and human being, and through the existence of each of these experiences His own gross and subtle manifestations; and again it is the same indivisible Being, Who, through the existence of a realized or spiritually perfect personage, experiences His own real state which is beyond both the gross and the subtle.

(10) God reveals Himself only to that mind which is entirely devoid of egoism and egotism.

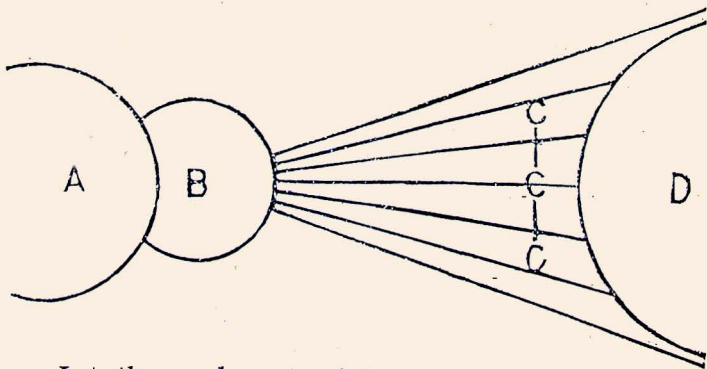
(To be continued)

WHAT IS GOD ?

(*By His Divine Majesty Sadguru Meher Baba*)

It is possible for, and indeed is the birthright of, every man and woman, black or brown, yellow or white, old or young, of every caste and creed, of every class and country, to realize actually or experience personally the One Spirit underlying the reply to this question, which can be answered by word of mouth and in black and white, in an infinite number of ways and words.

This may appear to be empty idealism in this so-called practical world, in which only a few care to think of and ponder over this vital question, fewer feel the Spirit underlying it, and still fewer have realized the Spirit through personal experience. But though God has been realized only by a few, the idea can never be called an unpractical ideal, inasmuch as it is possible for everyone to be spiritually perfect. To realize God is quite practical, but on account of its difficulty it is a task to which only real heroes and heroines take.



Let the readers carefully note that in the above diagram the alphabetical letters denote :—

conscious as the Creator, but not of being the infinite ocean of Truth that He actually is. Consequently, although He is the shoreless ocean of Truth, He, as the Creator, does not know that He is That, and so has concern (see the diagram) not with A and D, but only with C the creation, which He creates, preserves and destroys. As He is conscious of being the Creator, and not of being the ocean (A), He is not beyond cause and effect, time and space. The creation is the effect of the cause of His consciousness; the time of the duration of His existence is one divine cycle, and the space for His activities is the entire creation.

C=The Jivatman :

He is the same Almighty, and like the creator (B) he is both conscious and unconscious. He is unconscious of his real self, Atman, and does not know that he is the shoreless ocean of Truth, but he is conscious of the limited existence of, say, a drop in a bubble. Therefore, the Jivatman, too, like the Creator (B), in spite of being the infinite One, is not infinite but is finite. He is not only not beyond the law of causation but is restricted by it, and is bound by time and space. His life is the effect of the cause of his consciousness. The duration of his life is as long as the divine cycle or till he becomes fully conscious of his Self, i. e. he realizes that he is the Almighty (A) Himself.

The Jivatman, i. e. life *plus* soul must lose the jiva or life, if he wishes to become Paramatman. But losing the life does not mean ordinary dying or commit-

ting suicide. I have used the word, life, in the sense of worldly desires. One must be free from all worldly desires, both good and bad, and their renunciation amounts to losing the jiva or life. Let it be carefully borne in mind that desires must be done away with consciously. In other words life must be given up while living. Otherwise Jivatman minus jiva always was, is, and ever will be the unconscious Almighty. The renunciation of desires of body, mind and the world, retaining the consciousness of the unconsciousness, is the goal.

In ordinary sound sleep every Jivatman loses life (desires), but not consciously; and so he has to get up again. For the same reason ordinary death is no death at all. It is a longer sound sleep, and one has to get up again. The ordinary death thus does not liberate the Jivatman from the chain of worldly desires. The Jivatman must die and still be living, i. e. he must become fully conscious of unconsciousness, conscious of the pure, infinite, sexless Self, and unconscious of body, mind and the universe.

D—The Shivatman :

When a Jivatman succeeds, through the network of the existence of the Creator and the creation, in knowing Himself as the Almighty (A), he becomes the Shivatman. It is then that He becomes what He really was and will ever remain the same One Infinite Ocean of Truth (A). For Him now the jumble of the Creator and the creation no longer exists. He is no longer finite, and He knows Himself as the Almighty, the One Infinite Ocean that has always been in existence continuously

without any change or division and will remain so for ever. The Shivatman now knows that, although He was in stones, metals, vegetables, trees, birds, beasts and human beings, He was also all the time that what He is now.

Thus it will be seen from the above that the Shivatman is none else but the same One Paramatman *plus* knowledge and consciousness. He is the perfect wakeful state. He is Knowledge, Knower and the Known. He is Love, Lover and the Beloved. The Shivatman knows that He is in every Jivatman, and that every Jivatman is in Him. The Shivatman experiences this, while the Jivatman does not. Both are the same, and, yet what a difference! The Former knows that He is the All in All in existence, that in existence He always was and will ever remain the same one infinite ocean of Truth; while the latter, though he is the same ocean, does not know whence he came and where he will go.

To sum up, it is the same One Paramatman, Who is playing the different parts of the Almighty, Ishwar Jivatman and Shivatman. In the Paramatman state, the Almighty is One, Indivisible and Infinite, unconsciously experiencing and sustaining Infinite Powers, Eternal Existence, Unfathomable Bliss and Universal Complete Knowledge. As Ishwar, He possesses the same powers etc. but experiences Himself as engaged in creating, preserving and destroying the creation. As Jivatman, though He is possessed of all powers, etc. He limits Himself with desires and therefore experiences Himself as finite. But as Shivatman, and it is only in the state of Shivatman that He realizes all infinite powers etc., in full consciousness.

Now for a Jivatman to lose the jiva and become Shivatman, it is absolutely necessary that he must acquire Love, divine Love, Love for the indivisible infinite Paramatman, Who is beyond the realm of thought and reason. As the Paramatman is beyond all things including the intellect, the intellect cannot gain Him. But divine love, free from the dross of maya can gain Him as it is beyond intellect and reason. In the next number of the Meher Message we shall see what love is.

SPIRITUAL SPEECHES OF HIS
DIVINE MAJESTY SADGURU MEHER BABA

(2) ON SHARIAT

All Prophets and Sadgurus made the disciples of Their inner circles spiritually just as perfect as They Themselves were, i. e. made them realize God and thus freed them from the ceaseless round of births and deaths. To the disciples of Their outer circles They showed the paths of Bhakti and Seva (Devotion and Service), and instilled into their minds certain esoteric facts. For the masses of people they left the shariat or the ceremonial side of religion and taught them doctrines which they could understand.

But even the shariat, which the great Masters and Avatars taught ordinary people, is, if properly understood, full of deep significance. The *kusti* ceremony of the Zoroastrians, the *tal-bhajan* of the Hindus, and the *nimaz* of the Mahometans are nothing but beautiful remedies for the removal of *sanskaras*, which are the direct effects of thoughts, words and deeds, and which form the greatest obstacle to the aspirant on the path which leads to God-realization.

Take the *kusti* ceremony of the followers of Zoroaster. The three knots, that are tied when performing this ceremony, indicate *hamata*, *lekhta* and *hvarshata*, or good thoughts, good words and good deeds. The striking

off, as I may call it, of the sacred thread, while reciting the *kusti* prayers has also great significance. From the material standpoint, it means the removal of the dust that may be on the thread (outward manifestation); from the exoteric religious standpoint, it signifies the act of driving away of bad desires and bad thoughts (mental manifestation); and from the esoteric spiritual standpoint, it signifies the wiping out of *sanskaras*.

If the *kusti* ceremony is performed in right earnest and with great sincerity of heart, it certainly wipes out some of one's *sanskaras*. But if one performs it a thousand times a day only mechanically, just for show or for the observance of customs, it will be of no avail. One *kusti* ceremony performed with genuine devotion will do far more good than one thousand *kusti* ceremonies performed without genuine devotion.

(To be continued)

EDITORIAL

THE SILLY, SCURRILOUS AND MENDACIOUS PROPAGANDA AGAINST OUR HOLY BELOVED MASTER

We are not only confident but also certain that most, if not all, of our readers will enter into our feelings, when we assert that whenever we shall have to criticize adversely anyone, we shall do so with a heart full of sorrow. But though the duty of taking others to task shall always be unpleasant and painful to us, we shall never flinch from it. That is why, though our heart is imbued with sorrow, we have unhesitatingly taken up our pen to perform the painful duty that lies before us today.

That our Holy Master should be subjected to adverse criticism in the press is not at all a matter for surprise. Almost every great Master was reviled and maligned by addle-brained fanatics and hollow-hearted wretches. Shri Krishna was accused of being a blood-thirsty wretch and a hopeless debauchee. Lord Zoroaster was charged with practising black magic, and was without a trial imprisoned. Lord Buddha was sneered down as a worthless, good-for-nothing mendicant. The Pharisees accused Jesus the Christ of being a gluttonous man and a wine-bibber, an ambitious revolutionary and an irreligious man. They openly declared that Jesus cast out devils by Beelzebub, the prince of devils, and, as if all this was not enough, they finally subjected Him to bloody persecution and

mercilessly crucified Him. How shamefully Hazarat Mahomet was treated by His own compatriots is known to all, and we need not say anything about the maltreatment to which various other Masters were subjected.

It must be said in fairness to the adverse critics of His Divine Majesty Meher Baba that they have not in public said or written anything that would constitute a legal libel. Nevertheless they, especially a lieutenant-colonel, have hurt the feelings of thousands of His devotees by calling in question His undoubted divinity, by trying to depreciate the great work that He has been doing since 1922, and by distorting various facts of His life and of the grand Meherashram Institute. We assure the critics and revilers of our beloved Master that they are unworthy to stoop down and unloose the lachets of His shoes. They may be in Logic great critics and may have the power to distinguish and divide a hair 'twixt south and south-west side, but they are not better and probably worse than the man described with great pity by Wordsworth :

“ A primrose by the river's brim
A yellow primrose was to him
And it was nothing more.”

Those who touch pitch are themselves defiled. Shri Meher Baba, being a God-man and man-God, cares not a straw whether He is praised or abused, appreciated or condemned, applauded or attacked. The perverse-minded wretches, who have the stupidity and rascality to speak or write ill of Him, harm themselves and not Him. They would do well to commit the following words of Jesus Christ to memory. “O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the

mouth speaketh But I say unto you that every idle word that ye shall speak, ye shall give account thereof in the day of judgment."

Now let us deal with some of the critics of our beloved Master. Last year, in its issue of July 19, the *Times of India*, in its editorial, under the guise of reviewing the second edition of our booklet on the Holy Master, which was published under the title, "His Holiness Meher Baba and Meherashram," made an attack on the spirituality of India in general, and of our beloved Master in particular. The writer of the editorial stuffed his fingers in his ears in affected horror at the titles, His Holiness and Her Holiness, which we put respectively before the names of Shri Meher Baba and Hazarat Baba Jan. We must say that by calling the spirituality of India in question the *Times of India* imitated Miss C. Mayo; and by trying to ridicule Sadgurus like Shri Meher Baba and Hazarat Baba Jan, it exhibited both ignorance and vulgarity. If Hazarat Baba Jan does not deserve to be called Her Holiness and our Holy Master His Holiness, then the *Times of India* does not merit the name of a newspaper. We have as much justification in calling Hazarat Baba Jan Her Holiness and Shri Meher Baba His Holiness as the *Times* has the justification of being regarded as a newspaper.

A better title than even His Holiness for our beloved Master is His Divine Majesty, for as a Sadguru He has already done extraordinary work and in the Avataric period, which will begin in near future, He will have to perform the duties of an Avatar or a World Prophet.

Unlike the *Times of India*, the *Jam-e-Jamshied*, which is the leading Parsi vernacular newspaper, has no

objection to our Master being called His Holiness. But the title, His Divine Majesty, seems to have set up its editor's bristles, for very recently he adversely criticized the Holy Master more than once. The *Jam-e-Jamshed* wonders why Shri Meher Baba should establish a dispensary, when His disciples say that He has got the powers of curing all sorts of diseases. Yes, He has those powers, but that does not mean that He should cure each and every diseased person by performing miracles. He exercises these powers only when He thinks it necessary to do so. There are a number of persons, who can testify that when they were tottering on the brink of the grave Shri Meher Baba literally snatched them from the jaws of death. There are hundreds of persons who are ready to declare that they were cured of their diseases not so much by medicine as by His blessings. A Sadguru has all sorts of powers, but He does not like to make use of them freely. Jesus the Christ raised only two dead persons and Zoroaster did not raise even one, though They could have restored the lives of thousands of dead persons. There is also no reason why a Sadguru should exhibit His powers when a foolish fellow doubts them and throws down the gauntlet to him to prove them. Will Mr. P. J. Marazban show his M. A. certificate to any fellow who declares that he is not a Master of Arts of the Bombay University? We do not wish to be severe with the editor of the *Jam-e-Jamshed*, for were it not for a certain utterance of Shri Upasani Maharaj. with which we intend to deal in our next number, he would never have passed any remarks against His Divine Majesty Meher Baba and would never have published any hostile article. Indeed, we have reason to believe that after coming to know of certain facts pertaining to the

life of the Holy Master; he threw a number of hostile articles, which he had received from various good-for-nothing scribes, into his waste-paper basket. As he is possessed of sound common sense, he cannot deny that just as there are physical and intellectual giants, so also there can be spiritual giants. Shri Meher Baba is undoubtedly a spritual Giant, a Sadguru or an incarnation of God, and as such He has given proofs of his divinity to a number of His devotees and disciples. We assure the *Jam-e-Jamshed* that to attack Shri Meher Baba is to attack Lord Zoroaster, and that, from the standpoint of spiritual attainments, there is absolutely no difference between Him and Lord Zoroaster.

One of the most popular orators of the Parsi community is Mr. Jehangir Jamshedji Vimadalal. A good-hearted, well-read, and highly-educated gentleman as he is, and commanding great influence among the Parsis as he does, one would expect that he would not write anything against anyone, who is regarded as a saint or a Sadguru by thousands of persons, without securing first-hand information. But forgetting himself and his sense of responsibility, he recently allowed himself to be led away by a certain Parsi Lt. Col., whose ignorance is on a par with his impudence, and wrote two articles against Sadgurus in a vernacular magazine which bears the name of "Hindi Graphic". In his first article Mr. Vimadalal remarks that it is strange that so many peopele should regard His Divine Majesty Meher Baba and His Holiness Upasani Maharaj as Sadgurus. After expressing his doubts as to Their perfect sainthood, he is wise enough to remark that only a Sadguru can understand a Sadguru. Yes, only a Sadguru can fully understand a Sadguru. Then why did Mr. Vimadalal go out of his way to sit in judgement upon

personages who are regarded not merely as saints but also as incarnations of God by thousands of persons? Mr. Vimadalal is spiritually a Lilliputian, and yet he dared to criticize spiritually Brobdingnagian personages like our Holy beloved Master. What we know of Mr. Vimadalal makes us say that it was in his eagerness to oblige a certain friend of his by writing against Sadgurus that he ran counter to his own sensible beliefs and acted against the dictates of his commonsense. There is practically nothing objectionable in the second article of Mr. Vimadalal. The opinions that he has expressed on miracles are exactly the same as those which we hold and which we have already expressed in our booklet on the Holy Master. He observes that the man who performs miracles should not necessarily be regarded as a holy person, and in this opinion we concur. We have explicitly written on page 13 of the booklet, "All those who are God-realized have the power of performing miracles, but all those who have the power of performing miracles are not God-realized." Mr. Vimadalal has rightly laid emphasis on the path of purity, but he ought not to have dissuaded his readers from rendering service to saints. Mr. Vimadalal does not need to be told that without the grace and guidance of a perfect Master none can make spiritual progress, for in an article, entitled "The Ghat of Yama", which he contributed to the *Sanj Vartaman Pateti* number of 1927, he himself remarked, "Before however this happy goal is reached, the soul has to obtain the guidance of the Guru, the Spiritual Teacher, of Him who has personal knowledge and experience of the soul's great journey, and who alone can show him the way to cross over the Yama-Ghat, the stormy currents where the

grim God of Death reigns supreme," and rendered :
 song of Shri Kabir into English thus :

“ Save the Guru who shall show the way
 The awful Ghat of Yama safely to cross ?
 Stretches long the river dark of ignorance,
 Sky-high rise the roaring waves of Egoism :
 Torrents pour down of jealousy and pride,
 And the stormy winds of Maya from all quarters blow !
 Save the Guru who shall show the way ?
 Mountains of Passion and Wrath rise high and steep ;
 Avarice the sly thief, is constantly on the heels ;
 Sayeth Kabir, listen brother Sadhu,
 How may this river be crossed ?
 Save the Guru who shall show the way ! ”

We are bound to say that in casting reflections upon the sainthood and divinity of our beloved Master and Shri Upasani Maharaj, Mr. Vimadalal committed the greatest mistake of his life. Just as the poor woman in the story made an appeal to Philip of Macedonia to grant her justice by remarking, “From Philip drunk to Philip sober,” so we appeal to Mr. Vimadalal by remarking, “From Vimadalal misled to Vimadalal sensible” to withdraw the remarks that he has passed against Sadgurus.

The chief among the nonentities who occasionally take it into their heads to conduct scurrilous and mendacious propaganda against His Divine Majesty Meher Baba, is a Parsi lieutenant-colonel, who bears the name of Merwan Sorab Irani. Just as Caravaggio, the Italian painter, was fond of painting character studies of low life, so this Parsi Lt.-Col. takes pleasure in vituperating great saints. Just as Tartarin of Tarascon mistook a donkey for a lion, so this Parsi scribe mistakes the

scribbling of articles against Sadgurus for religion. He seems to be possessed of boundless audacity, but absolutely destitute of sense of proportion. His audacity amounts to effrontery, and as he has taken leave of his sense of proportion his effrontery drives him to make free use of vulgar indecent expressions. The holding of peace by the Master he calls unnatural dumbness. A peculiar sort of table, whose length is $15\frac{3}{4}$ feet, breadth $5\frac{3}{4}$ feet and height $4\frac{1}{2}$ feet, and under which the Master formerly used to lie down at night for rest, he pretends to consider a cage for barndoor fowls. In an article, which this man contributed to the *Jam-e-Jamshed*, in its issue of 22nd Sept., he expressed his surprise as to the reason which led our beloved Master to lie down under this table, and hinted that the man who did not lie down on a comfortable costly bedstead could not be a Sadguru. From this it is as clear as daylight and as plain as a proposition in Euclid that this Lt.-Col. cannot regard Shri Ramchandra, Lord Zoroaster, Lord Buddha, Hazarat Mahomet, Shri Chaitanya, Shri Ramkrishna and such other God-realized personages as Sadgurus, for like our beloved Master, they, too, lived humbly and did not use to lie down on costly bedsteads. It goes without saying that he also cannot regard Jesus the Christ as a Sadguru, for Jesus explicitly said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."

This wisdom-claiming and saints-criticizing Lt.-Col. does not seem to be on speaking terms with truth, for he oft non-cooperates with it, and that too, more vigorously than Mahatma Gandhi non-cooperates with the Government of India. He would have his readers believe that he has come into close contact with His

Divine Majesty Meher Baba. The fact is that he has never in his life even seen our beloved Master. In the article referred to above, this man has frankly admitted that he is materialistic, but still he has the audacity to claim that he has received a heavenly message. About this so-called heavenly message we content ourselves with saying in the words of the Swan of Avon, "Methinks the gentleman protests too much."

It was to this truth-perverting and facts-distorting, swollen-headed and perverse-minded, sensation-loving and popularity-hunting Lt. Col. M. S. Irani that Miss Bai Palamkote gave our booklet on the Holy Master for reviewing in her magazine, "Hindi Graphic". Miss Palamkote, who only a few months ago requested Shri Meher Baba to allow her to publish the poems which He had formerly composed, who published those poems as if the Holy Master had specially composed them for her monthly, and who requested Mr. Sorabji M. Desai to write articles on the Holy Master for her magazine, could not find a better man, i. e. a fit man for this work. That is why she entrusted this materialistic man, who regards the Advaita philosophy as blasphemous, who does not know the A B C of the spiritual path, who has not read the works of Mahometan Sufis and Christian mystics, whose conception of God is not better than that of the Santo Domingans and of religion not better than that of the fanatical monks of the Dark Ages, who no more understands yogas than hieroglyphs, who has not even read the mystical Zoroastrian scriptures, and not understood, though read, the non-mystical scriptures of the Parsis, with the work of reviewing our spiritual booklet on the Holy Master. This Lt.-Col. can no more appreciate it than the cats and dogs of Matheran. Had he written

a single word in favour of it, we avow we would have got a shock of our life. Our Hindu readers will not be surprised to learn that this man, in the beginning of his so-called review, has declared that the Hindus are backward and uncivilized. Yes, he regards the Hindus as uncivilized, simply because they are spiritually-minded, and a large number of them believe that it is possible for a human being to be one with God. It is but natural that this Lt.-Col. should regard the Parsis highly civilized and progressive. He regards the Parsis as the most advanced and civilized community on this earth, probably because a large number of them believe that Zoroaster was the only true Prophet and all others were hypocritical, because most of them are steeped in materialism, and because the average pleasure-hunting Parsi, by *good*, means good to eat, good to drink, and good pay for the bad work he does.

We have written in our booklet, "As soon as Meher began enjoying the bliss of the seventh plane, he became unconscious of everything except his one divine self, and for full nine months he remained so. . . . At the end of the above period He recovered a little consciousness of His, which was sufficient enough to make Him cognizant of His actions. His full consciousness was restored to Him . . . at the end of 1921, i. e. nearly eight years after He became God-realized." The Lt.-Col. calls this statement in question, because prior to the complete restoration of His gross and subtle consciousness He was engaged for some time in the toddy business. All God-realized persons, when a particular stage in the process of descent from the seventh plane is reached by them, are irresistibly led to do manual work of the most lowly type. It was with a view to gratify this irresistible craving for such work that Shri Meher

Baba kept a toddy shop, and not with a view to lay up money, for which He has had nothing short of transcendental contempt. He treated His customers, some of whom were riff-raff, very kindly, and, to their great surprise, oft requested them not to indulge in toddy. Toddy, considered absolutely, is by no means a commendable drink; but, in comparison with the harm that liquor does, the harm that toddy does to health sinks into insignificance. The worst of toddy is better than the best of John Barleycorn. The toddy that was sold in the shop of Shri Meher Baba, being absolutely unmixed, was almost harmless. But still He never took a drop of it and strongly urged upon His friends the advisability of not drinking even a small quantity of it.

For the sake of argument let us suppose that spirituality had nothing to do with the toddy business, in which the Holy Master was engaged for some time prior to becoming a conscious Sadguru. But does that prove anything? Does that at all come in the way of His sainthood and divinity? Let those foolish fellows, fellows, who sneer down our Holy beloved Master for it, not forget that Zoroaster was a farmer, Jesus was a carpenter, Buddha was an itinerant beggar, Shamsi Tabriz was a mendicant, Shibli was a sulphur merchant, Zangi Bashgirdi was a negro dervish, Tukaram was a *wani*, and the Swami Vivekanda was an itinerant monk.

The ignorant Lt.-Col. wonders why we do not regard the Meherashram as a charitable institution. The Oxford Dictionary says that the word, charitable, means liberal in giving to the poor. As the Meherashram is open not only to the boys of the poor, but of all the classes, we are absolutely justified in not calling it a charitable institution. At the end of his so-called review the Lt.-Col. asks us to change our surname.

There is not the slightest necessity for us to do so, but almost all our readers will be at one with us when we say that it is absolutely necessary for this Lt.-Col. to change his mentality. This wretched man needs to be told that he who sows thistles shall reap prickles, that he who blackens others does not whiten himself, and that he who blows in the dust fills his own eyes.

It may seem to some that we have dealt with this Lt.-Col. very harshly. We admit that, and our defence is that the medicine of poison is poison. Let nobody think that we hate his man. We pity him. We shall not pretend that we love him. But we are sure that, though he hates our beloved Master, we do not hate him. We regard hatred as inverse love, and that is why we pity him. According to Prof. Teufelsdröckh, the philosopher's wife complained to the philosopher that certain two-legged animals without feathers spoke evil of him, spitefully criticized his goings-out and comings-in, and slandered also herself. "Light of my life," answered the philosopher, "it is their love of us, unknown to themselves, and taking a foolish shape; thank them for it, and do thou love them more wisely. Were we mere steam-engines working here under this roof-tree, they would scorn to speak of us once in a twelvemonth."

THE EDITOR'S DIARY

OR

THE NEWS ABOUT THE MASTER, HIS DIVINE MAJESTY MEHER BABA

15th December, 1928 to 16th January, 1929

15th December. The Master fed the selected boys of the Meherashram, who are called and whom I shall henceforth call the Premashram boys, on spiritual knowledge, in the early hours of the morning. The number of subscribers to The Meher Message goes on increasing.

16th December. The "*Kaiser-i-Hind*" published a letter from the pen of Mr. B. F. Bharucha, in which he takes exception to the title His Divine Majesty, which I put before the name of my beloved Master. According to Mr. Bharucha, only God should be called Divine Majesty, and not any human being. I was much amused by Mr. Bharucha's letter. It is evident that he is unaware of the High spiritual position of my beloved Master.

17th December. The Holy Master was busy throughout the whole day. I sent a letter to the Editor of the *Kaiser-i-Hind*, in reply to that of Mr. B. F. Bharucha. In the course of it I asserted; "As God is formless and hueless, it is not proper to set bounds to His infinitude. God should not be called His Divine Majesty, but a man-God like Shri Meher Baba may justly be called by this title. If it is not wrong to call a real independent king of a country His Majesty,

why should it be considered wrong to call a real Sadguru-Avatar His Divine Majesty? I am sure that when Mr. Bharucha will fully understand the high spiritual position of Shri Meher Baba, he himself will take pleasure in calling Him His Divine Majesty."

18th December.— A wise man once said that if God would send two angels to this earth, one to rule an empire and the other to clean a street, they would each regard their employment as equally distinguished. My beloved Master oft does the most lowly work. Today in the morning He cleaned the water-closets of the Ashram boys. The man, whose duty it is to do this work, if ever he felt shame, will henceforth feel no shame in doing this work.

On account of the serious illness of Miss Margaret Ross, she was sent last month to the American Mission Hospital with her sister, Miss Esther. As predicted by the Master, her condition is much improved. To-day she sent a note to the Master in which she writes; "Before I return to England I would like to tell You how very glad I am that Meredith came to You. All his life he has been seeking You, and just before we met Rustam in England it seemed as though everything had been taken away from Him; it is wonderful to see him growing nearer to You everyday. . . It has been a wonderful living at the Ashram in Your presence; but I know that You will be with us always wherever we are, and I shall meditate on You more. I have not felt strong enough to meditate with concentration till the last few days, but am now much better. I am sorry to have put You to so much trouble and expense; you have been so very good to me. . . . I am so happy that I was able to come to You. I know that You have given me lasting spiritual happiness and that I shall realize this more and more."

19th December. I received an interesting letter from Mr. Sorabji M. Desai. In the course of it he writes: "I sincerely hope you are doing well. Perhaps you might have read my article, Soneri Janano, in the Hindi Graphic, the editress of which has done me injustice by curtailing and putting some audacious sentences in my mouth which I had not written at all in my article. I have stopped writing for her monthly, and you will not see any article for the present until she expresses her regret."

The number of subscribers goes on increasing. The Master delivered a spiritual discourse before some of the disciples, and imparted instruction to the Premashram boys.

20th December. Sadhu C. Leik received an interesting post-card from the Swami Nihayananda of the Ramkrishna Mission Sevashram. The Swamiji writes, "Our India is at present in great need of such a noble institution as the Meherashram, for the welfare of the young generation, who will represent her true glory, spirituality, before the world in future, to bring peace and consolation everywhere."

The Master imparted spiritual instruction to the Premashram boys from five to eight in the evening.

21st December. A number of Hindus came to worship and to seek the blessings of the Holy Master. For no less than four hours the Premashram boys got the benefit of the Master's company and instruction.

22nd December. A few highly educated Parsis, belonging to the upper middle class came in the morning to revere the Master. One of them, who had never before come, remarked just before departing, "I must say that I feel something extraordinary here."

23rd December. I was in spiritual bliss through

out the whole day. The Master delivered a discourse before His disciples and imparted instruction to the Premashram boys.

24th December. I learnt that the *Kaiser-i-Hind* had not published my reply to Mr. B. F. Bhurucha. What has its editor to say about this injustice which he has thereby done to the Master and to me ?

A Hindu lawyer came from Nasik to worship the Master. After worshipping the Master he became extremely joyous and uttered for a number of times the words, "Sadguru Nath!". The Master said that he was a good man, and gave him the prasad of an orange. The devout lawyer accepted it promptly and joyously, and said, "I am, indeed, lucky. That's why I have got this orange from you, O Sadguru Maharaj!"

25th December. I received an interesting letter from Mr. M. M. Banaji, the author of "Sublime Though Blind" and five or six original interesting Gujarati novels. Mr. Banaji writes :

"My dear Mr. Dastur,

I chanced to get yesterday your printed handbill re : the Meher Message journal. It set me a-thinking if it is from the same young gentleman with whom I had communications on various matters. I have almost decided you are the same person. Methinks you had told when you last saw me at my house, about two years ago, that you were about to leave for England . . . I wonder what has led you to be a disciple of Shri Meher Baba—such a promising and highly erudite and clever young man to bind himself for life to Sadguru and spiritualism seems to me to be passing strange. I should be glad if you could deign to ex-

plain the miracle. It is little short of that I should be glad to know if you are a member of the Indian Spiritualistic Society

Yours sincerely,

M. M. Banaji."

The Master imparted instruction to the Premashram boys from 5 to 6 a. m., 9 to 12 a. m. and 5 to 7 p. m.

26th December. A number of persons came to worship the Master. The Master devoted more than three hours to feeding the Premashram boys on spiritual knowledge.

27th December. I sent the following reply to the letter of Mr. M. M. Banaji quoted above :

MEHERASHRAM, ARANGAON,

Ahmednagar, 27th December, 1928.

My dear Mr. Banaji,

I acknowledge with delight and not without thanks the receipt of your letter of the 24th inst. Your conjecture is quite right. Yes, I am the same young gentleman with whom you had communications on various matters.

Your remark, "I wonder what has led you to be a disciple of Shri Meher Baba such a promising and highly erudite and clever young man to bind himself for life to Sadguru and spiritualism (*sic*) seems to me to be passing strange. I should be so glad if you could deign to explain the miracle. It is little short of that." Yes, my good friend, it is little short of a miracle. For this miracle will you not give credit to His Divine Majesty Meher Baba? You may not believe in the divinity of my beloved Master, but surely you will admit that the

Man Who made me renounce my worldly ambitions, you know very well what ambitions I had in those days—the Man Who effected a revolution in my outlook on life, the Man Who made a great awe descend upon me when I met Him on the first occasion, the Man Who convinced me that I would serve humanity far better after realizing God than before, that this world is but maya and the spiritual life is the real life of man, must be not an ordinary mortal but a super-man. You must be remembering that when I last met you in Bombay I told you that two books, one political and the other didactic, which I had written and the manuscripts of which I had sent to Messrs. Arthur Stockwell & Co. of London for publication, would shortly be published. But why have they not been published? After coming into contact with the Holy Master, it occurred to my mind that it would be highly improper on my part to thrust them on the reading public, as the ideas expressed in them I could no longer concur in, and those who would read them would not be benefitted. I acted according to the dictates of my conscience and prevented them from being published.

You would not at all wonder why I have become a disciple, a devoted and loving disciple, of Shri Meher Baba, were I to acquaint you with all my feelings, with the spiritual bliss I occasionally enjoy, with the spiritual agony I have undergone, with my uncontrollable desire to sing the praises of my beloved Mester, and with my aspiration after God-realization. I go further and say that if you were to experience only one-tenth of what I have experienced spiritually at the hands of Shri Meher Baba, and if you were to get only one of the many proofs which He has given me of His divinity, then, I am sure, my dear Mr. Banaji,

that you would devote half of your spare time to singing the praises of Shri Meher Baba and the remaining half to meditating upon Him.

My dear Mr. Banaji, you remind me that when I last met you, I had told you that I would go to England and live there. In those days how enthusiastic I was about going to England and about becoming a member of the House of Commons! If any one, in those days, would have said to me that instead of going to England and playing the role of a politician, I would take to the spiritual life and dedicate myself to a Sadguru, I would certainly have laughed that man to scorn and would have made a sport of him. You would be surprised to know that last year my beloved Master Himself offered me an opportunity of going to England, but I did not avail myself of it. Shri Meher Baba wanted a few English boys for His Ashram, and so He asked me whether I would like to go to England to bring a few boys. As I was then suffering from terrible spiritual agony, and as the idea of leaving the Master even for a few months seemed to be hateful to me, I replied in the negative. In passing I may inform you that Shri Meher Baba had to send Mr. Rustam K. Irani to England for the said purpose.

I am not a member of the Indian Spiritualistic Society and have nothing to do with spiritualism. Please do not mistake spirituality for spiritualism. There is a world of difference between the two. Spiritualism devotes itself to talking with the spirits of the dead; but real spiritually-minded persons care not a straw for spiritualism and aspire after divine bliss, union with God and disinterested service to humanity.

I shall perhaps quote your letter and this reply to it in the February number of *The Meher Message*.

With kind regards and blessings of peace,

I am,

Sincerely and affectionately yours,

K. J. DASTUR.

28th December. Profound is the love of the Premashram boys for their Master. If their parents were to take them away from the Ashram, I am sure they would come back despite difficulties and obstacles. As a matter of fact a Mogul boy, named Ahmed Mahomet, totally against his will, was snatched away by his guardian from the Ashram on the 20th of August and taken to his house in Bombay. In Bombay the boy felt like a fish out of water. He could think of nothing and nobody but his Beloved and how to return to Him. He was on the look-out for an opportunity to run away from his guardian's place. On the 23rd of this month he found an opportunity, and he availed himself of it, though he had not a pie in his pocket. After six days' journey, mostly on foot, this heroic spiritually-minded boy arrived today at Arangaon and joined his Beloved. This boy teaches us that the love divine knows no difficulties and triumphs over all obstacles.

29th December. In the early hours of the morning the Master fed the Premashram boys on the kernel of spiritual knowledge. Later on He talked with some of the disciples about the silly and mendacious propaganda conducted against Him by ignorant busybodies. As the disciples, in the course of the conversation, grew

excited against Lt. Col. M. S. Irani, His Holiness calmed them saying, "You should not hate him. The man deserves to be pitied. Don't think that he is harming my cause. Paradoxical as it may seem, he is serving it unconsciously in one respect. Don't forget the proverb that out of evil cometh good."

Mr. Meredith Starr wrote the following:—

· " TO SHRI MEHER BABA.
I cannot thank thee as I ought
In any words or even thought.
If Thou wilt know how dear Thou art,
Then read the silence in my heart."

30th December. For no less than seven hours the Master was busy preparing the Premashram boys for their spiritual enlightenment. A number of persons came to worship the Master.

31st December. The Master did not seem to be well today, but still He imparted spiritual instruction to the Premashram boys.

1st January. Each of the Premashram boys has a separate room for himself, so that he may meditate properly. The Master went into the room of each boy, and gave instructions to him on meditation. A Zoroastrian boy, named Aspandiar Sarosh Irani lost his gross consciousness on account of constant deep meditation. The Master restored his consciousness within half an hour.

2nd January. The Master's European disciples, Mr. Meredith Starr and Sisters Margaret Ross and Esther Ross left India today for their native country, England, after staying for nearly six months in the Master's durbar. Each of them considers this period of six months as the best of his or her life. Though

they have left the Master's durbar, they feel that the Master is with them and will always be with them. As Mr. Starr wrote a couple of days prior to his departure :

“ Yet, Love, Thy will be done
On earth as in the sun,
If Thou wilt make us one !
So be it then.

From Thee I cannot flee,
O dear Divinity;
I give my life to thee,
And cry Amen !”

3rd January. A few months back some educated and famous Pole formed a committee in Poland with a view to acquaint the Polish people with Shri Meher Baba. Today the Master received a telegram from a young Polish gentleman who calls himself Bilski. The telegram contained the following news; “Three new members admitted. If help received, willing to start immediately.”

Late in the evening the Master addressed His disciples about His future work. He concluded by saying, “Baba Jan's prediction about My future work will be fulfilled. Time is drawing near, when the world shall have to pay attention to what I shall say. The message that I shall send forth will not be a cry in the wilderness.” In passing it may be stated that the Holy Master oft says that an extraordinarily bloody war will be waged in near future, and that when it will be at its height, He will manifest Himself before the world as an Avatar.

4th January. The Master fed the Premashram boys on spiritual lore in the evening. In the afternoon

a Hindu villager, whose daughter was to be married in the evening came to request the Master to grace by His presence the occasion of the marriage ceremony which was to be performed in the village temple. The Master unhesitatingly accepted the invitation. At about 6-30 in the evening, with about a dozen disciples, the Master left His place with a view to go to the temple. The hosts, with several boys, were awaiting Him on the way. When the Master approached them, He was warmly welcomed with the shout of "Meher Baba Maharajki jai!" Chanting various hymns they led the Master to the temple. The nuptials were about to take place. In passing it may be stated that the bride is a zealous devotee of the Master. In 1923, when the Master came to Arangaon for the very first time, she approached Him, presented Him with several mangoes, and then worshipped Him. Those who were then with Him still remember that the Master said to her, "You are a pious girl, and after a few years you will get a very good husband." The Master's prediction was fulfilled today. The marriage ceremony took place in the presence of the Master, and soon after it was over the couple worshipped Him. The hosts then served out tea to the Master and His disciples. At about 8-30 the Master returned to His durbar.

5th January. From 9 to 12 in the morning the Master imparted instruction to the Premashram boys. A number of devotees came to worship the Master.

6th January. A Hindu Professor of the Deccan Agricultural College and the District Judge of Ahmednagar came in the morning to pay their respects to the Master and to see the Meherashram.

In the afternoon the Master delivered a discourse before the disciples. Alluding to those who speak and

write ill of Him, the Master said "They should not be hated. As I oft say, they too are unconsciously serving my cause. Just as you are keeping connection with Me, so they too oft think of Me."

"The Sun Annual" of this year was received today. Among several photoes, those of Her Holiness Baba Jan and the Master are given in it. Beside the photo of His Divine Majesty the following words are published: "Meher Baba: A saint who is at present residing in Ahmednagar District. He is a follower and a devotee of the well-known Baba Jan of Poona, who is supposed to be over 100 years old. He received his initiation from Baba Jan. It is said that he has undergone great sufferings and has at present many disciples and devotees."

7th January. The Master devoted five hours to imparting spiritual instruction to the Premashram boys. In the evening He talked with various disciples about the Ashram.

8th January. The number of subscribers to this Magazine goes on increasing. The Premashram boys got the benefit of the Master's company and instruction for four hours in the morning. A number of Hindus came to worship the Master.

9th January. In the morning the Master was busy with the Premashram boys. In the evening the First Class Sub-Judge of Ahmednagar and Mr. Saptarshi Vakil came to revere the Master and to see the Meherashram. After paying their respects to the Master both the gentlemen talked with me for about half an hour. They asked me various questions about the Master and myself. Both of them were satisfied with my replies. In the course of conversation the Sub-Judge observed, "One must receive some enlightenment by

coming into contact with a perfect Master, of course provided one carries out His will."

10th January. Sadhu C. Leik received an interesting letter from Mr. David Bosman of Johannesburg, who has been serving the native Kaffirs of South Africa for the last ten years. Mr. Bosman, who is a friend of Sadhu Leik, after congratulating him on his good fortune of having found a perfect Master like Shri Meher Baba, writes: "I must thank you ever so much for the interest you have taken in me, and I am indeed grateful for the Message and booklet telling of your Master. I have thought a great deal about what you tell me in your last letter and it has helped me very much. I have always dreamed of being able to do certain things, but just how they were to be accomplished was uncertain. Now everything is quite clear to me, and it seems there was a greater purpose in your writing. You are indeed fortunate in knowing your Master and being near Him. For myself all I have done has been told me by inspiration, I have never consciously come into contact physically with an advanced one except yourself and I have scarcely had a glimpse of any world but this. It must be beautiful to live in the atmosphere of the Ashram. Here the conditions are so difficult amid this gross materialism as I experience daily."

The Master imparted spiritual instruction to the Premashram boys in the evening as well as in the morning.

11th January. The Master spoke about making a tour of some parts of the country for spiritual reasons and, as the parents would take away the boys during His absence, about closing the Ashram for about a couple of months. He imparted spiritual instruction to the Premashram boys in the evening.

12th January. A number of Hindu ladies and gentlemen came to worship the Master. I received the December number of "The Vaitarani" which is the only English monthly of Orissa. Its able editor has devoted a paragraph in it to the Master, Whom he regards as "a wonderfully spiritual man." In the early hours of the morning the Master gave instruction to the Premashram boys.

The Master spoke to me that he had finally resolved to leave Ahmednagar with about twenty of His disciples with a view to travel on foot, to close the Ashram temporarily, and to reopen it after a month or two. As I could not accompany Him on account of this Magazine, He asked me to stay here.

13th January. The Master acquainted the boys with His resolve to go on a tour, and to give vacation to them for a couple of months. They were thunderstruck and became sorrow-stricken. Though the Master told them that He would call them back as soon as possible and not to worry about their spiritual future, many of the boys cried as if their hearts would break. Divine love has its pleasures, but it has its pains too. It is difficult for true lovers to bear the separation of the Beloved. The Master devoted a good many hours to giving instruction to the Premashram boys. In the evening nearly three-fourths of the number of boys were sent to their guardians' places.

14th January. I received an interesting letter from Dr. Ram Narayana, the author of "Dream Problem" and the editor of "The Practical Medicine." The learned Doctor writes: "The first issue of *The Meher Message* is received and I have read it with great interest. . . . I wish I could come and have a darshana of your Sadguru, but being old (70 years of age) and in-

firm in body cannot travel so far." Some of my readers may not be knowing that Dr. Ram Narayana recently gave over the stock of his books (over one thousand volumes), all on subjects of higher thought and spiritual life, to the publishers of the above Magazine, to use it as a lending library. The publishers have issued a descriptive catalogue of these and other books. They have been good enough to notice in it my booklet on the Holy Master thus:—

"DASTUR, K. J. . . , Meher Baba, Ahmednagar, 1928. 3rd edition. Ans. 6. His Divine Majesty and the Meherashram Institute. A sketch of Meher Baba which makes people think of the purpose of life, by Kaikhushru Jamshedji Dastur, M.A., LL.B."

15th January. Some of the remaining boys were sent home. In the evening the Master said to four of His disciples, "It must not be supposed that I have brought the life of the Ashram to an end. For certain reasons it is very necessary for me, just as it was necessary for the Swami Vivekananda, to travel in various parts of the country, for a few weeks. It would not be proper to keep the boys here during my absence. So I have sent most of them to their houses. Soon after I return here, I shall reopen the Ashram and shall call them back. In the new Meherashram more attention will be paid to the spiritual progress of boys than to secular education. Secular education will consist of only the teaching of the English language and literature."

16th January. The Master left Arangaon with about twenty disciples at about nine in the morning for touring. About twenty disciples, including His Holiness Chhota Baba, and about half a dozen boys are staying here.

WHAT I OWE TO MY MASTER
SHRI SADGURU MEHER BABA

(*By Sadhu C. Leik*)

II

In those early days, before the SELF revealed ITSELF to me, I used to plead with It thus: Come, oh come my beloved SELF and teach me, how I can realize Thee. Thou art not a stranger, but my own SELF and knowest, how I long to be united with Thee. Why art Thou hesitating? If there is a barrier between us, teach me how to surmount it, for I am blind and ignorant and can do no more than pray, that Thou mayest show me the way to Thee.

Later on when the SELF had revealed ITSELF as the SELF of all, I prayed again: Teach me, oh beloved SELF to always dwell on Thee, that all sense of separateness may leave me and I may love and serve Thee in and through all beings.

At that time the term SELF appealed to me most. It seemed to bring me the source of all being so near to my heart. All other names, such as Brahman, Atman, Om, That, God, Father in Heaven sounded so distant and as if something quite apart from me.

Yet there came a time, when the idea of SELF had disappeared as something of a personal nature and a limitation in the limitless. Quite unconsciously I had grown into what is called the Existence, Knowledge and Bliss absolute. All else seemed relative and everchanging in this Reality and unchangeableness. But somehow the term 'Bliss' has always caused some

confusion to me. At times I interpreted it as the acme of love and feeling and as such subject to the Gunas and Maya. Peace, perfect peace seemed more appropriate and in my own case I preferred somehow the latter term.

With the Sat-Chit-Anand the key to the mysteries of life seemed to be found. It was like a centre, whence all could be viewed with a right perspective from causes to effects. The opposite to it seemed the perspective from the little 'I' towards the Fountain Head of all or the looking from effect to causes. Only now the meaning of the various divine aspects, under which the SELF reveals ITSELF to the devotee became clear to me. The key lies in Sat-Chit-Anand.

There is the temptation of remaining merged in the one and turning one's back, so to speak, upon what discrimination had shown to be a mere dream, unreal, ever changing. And well may one ask one's self, what sense there was to remain in a dream-world once the Reality had become known? The ordinary human mind fails to give a satisfactory answer and a reasonable explanation to this.

How strange that with higher realization come greater love and humility and the desire to serve other 'selves' or in the Master's words: 'Free from Maya, working in Maya, helping others to Realization!' Herein lies the secret of the Master's motto, viz. Mastery in servitude. And is He not a beautiful, living example of such service and love divine? Like Shri Ramakrishna He shuns not what is called the most menial work of even a sweeper. And one may well ask with that young B.A. Brahmachary I met in Benares: Is any work menial?

The Master's love knows no bounds. One must see Him among His Ashram boys, to understand the tie of affinity between Baba and His pupils. How these

urchins crowd around Him, when He is near their dormitory. They rush from their beds, to kiss Baba's sacred feet and place their tiny arms round His waist. And Baba Himself, just like Shri Ramakrishna in the temple-garden of Dakshineshvar, one of their own, making them laugh and fill their hearts with boyish glee.

The other day a boy arrived at Meherashram with all signs of exhaustion. And no wonder! Seven days earlier he had set out on a hundred miles journey without the least provisions for his tramp. His home was in Bombay, but his heart was with his beloved Baba at Meherabad. Another boy had so often run away from his home to stay with Baba, that legal measures proving to be of no avail the father had in despair handed the boy over to Baba's care. What depth of affection in the hearts of these two, who have just entered their teens! And they are not the only ones. Some of the boys literally worry themselves lest Baba should send them away. It takes all one's power of persuasion to pacify their little minds by convincing them of the contrary.

Sometimes in the evenings when going on night duty in the boys' dormitory, I cannot get them to go to sleep if Baba happens to move in the neighbourhood. They watch with all the puerile eagerness for a chance to rush out, to be embraced and patted by their beloved Baba. What better lesson is needed beside such loving example of love divine? An adult can be a hypocrite and full of cunning, but in a boy of tender years all the affection manifested is free from all artificiality. He does not know to put on anything.

The Shastras tell us how an Incarnation should be. Our Baba has no need for such dead letter guidance, for He is as natural and as homely as anyone could be. His very presence is sufficient to prove His high calling as a

Teacher of humanity. May those, who have eyes, see Him in His glory and those, who can hear, imbibe His lofty teachings. He, who is the very essence of everything, what need has He for praise, what harm can human assailants do Him?

Truly has it been said, that it takes a saint to recognise a saint and a Christ to understand a Christ. Only those fortunate ones, who by the grace of the Master can realize Him in all His Divine aspects, know of His true greatness and who He really is. The others only get occasional glimpses of His spiritual grandeur in accordance to their capacity to see with eyes other than the physical ones. It is the mother who truly knows what maternal love towards the offspring is.

Those who are attacking my beloved Master simply do not know, what they are doing. They are assailing the One, who has come to help them to Self-Knowledge and Liberation. For what need had He, the Perfect One, to take human birth and subject Himself to all these humiliations? Only Love Divine could prompt Him to such sacrifice and self-abnegation and one day those, who now slander Him, will become His most ardent devotees. They will be turned from Sauls into St. Pauls.

The enlightenment and liberation have come in such a natural and almost imperceptible way, that it seems as if one has always been so and everybody else sharing in it alike. Only when one remembers where one stood before and where one is now, can one truly say with the great Vivekananda from the bottom of one's heart, that all one is today and what little good there may be in one, one owes it solely to the Master and His grace.

Verily it is only by the grace of a Perfect Master

or Sadguru as my beloved Master, Shri Sadguru Meher Baba, that one can attain Mukti and cross safely the ocean of births and deaths, and only by loving and serving Him can we show our gratitude for all that, what He is to us, His disciples. He is our own divine SELF, the One without a Second, our true Teacher and Guide.

Our mission in life henceforth should be in the words of the Master: Free from Maya, working in Maya, helping others to Realization.

Peace unto all beings.

REPLIES TO CORRESPONDENTS

Dr. Ram Narayana. Many thanks for acquainting us with the name of the book which contains the names of libraries of various countries.

Secretary, The Ahilyadevi Seva Ashram. We regret we cannot publish the report of your Ashram.

N. C. Goda. We shall shortly publish articles on the subject on which you want information.

MY IMPRESSIONS OF MEHERASHRAM
AND SHRI MEHER BABA

(*By Meredith Starr*)

As one of the few Europeans who have lived in an Indian Ashram under Indian conditions, I have been asked to give my impressions. For nearly six months I have been with my beloved Master Shri Sadguru Meher Baba in His Ashram. It has been an experience I would not have missed for anything in the world.

As I have always been in sympathy with Eastern peoples and ideas I did not find the slightest difficulty in adapting myself at once to the life at the Ashram, and after a few weeks felt as if I had been there for years. I was probably assisted by the fact that I have never had a national consciousness due no doubt to living abroad and travelling constantly during my youth and subsequently.

I have always believed that it is possible for a man on earth to reach a stage of consciousness, in which he becomes endowed with super-human wisdom and with the ability to help others to reach the state he has gained himself.

In Shri Meher Baba I have found such a man. He is a super man in the true sense of the word, a bridge between man and that inscrutable power which upholds the universe and which men call God.

Jesus, Buddha, Mahomet, St. Francis, Socrates and others demonstrated each in his own way that conscious union with the root-principle of all life (call

it what we will) can be achieved. Shri Meher Baba is also a living witness of this fact, and His only aim in life is to help others also to gain this realization which is the true goal of life.

India (and the rest of the world) needs such men. They are the salt of the earth and the progress of humanity depends chiefly upon the new spiritual impetus they alone can give.

While living in the Ashram I was treated by all with the utmost consideration and kindness. One great relief was the complete absence of interest in politics activities. I dislike politics in any shape or form. Politics are merely patch-work. They do not go to the root of the matter and at present divide men far more than they unite them.

The future of this planet depends to a great extent upon East and West finding a common basis of understanding and toleration. Instead of continually harping on differences they should practise good will and try to understand one another. But that requires patience and humility on both sides. And it is as well to remember that an ounce of example is worth tons of talk. The power of example is probably the greatest force in *visible* universe. The fact that Shri Meher Baba is a living embodiment of ideals which others only worship from afar (or ignore) together with His profound wisdom and all embracing compassion, explain the extraordinary devotion He inspires in all who come closely in contact with Him.

Fortunate indeed are those who gain His company and still more fortunate are those who follow His advice and receive His grace.

DIVINE LOVE

(*By* S. A. Abbas (*Khalik*))

O Love Supreme ! True light of mine eye !
Essence of all that is high and low
In heaven above or on earth below !
The arrow of light from thy half-drawn bow,
Has stayed in my heart, and set it aglow,
Revealer of all that is noble and high !

O Goddess of Love and Eternal Bliss !
Mysterious Power, whose love sublime
For guidance of hearts doth abide its time ;
Whose prophets appear in many a clime
And utter thy message, and chant thy rhyme ;
On thy lips, O Love, let me plant a kiss !

O Love, the Union of Souls Divine !
Separation my longing alas, did thwart !
And pierced my soul with relentless dart ;
They say thou knowest the tongue of the heart.
I have played and lost. Now play thy part !
Give me thy heart ! I have given thee mine.

INDIVISIBILITY

(*By Meredith Starr*)

The deepest Truth, the purest love,
Are one below and one above ;
In the last, supreme endeavour
Love and Truth unite for ever.
Indivisibility
Is the final fact for thee.

Thus the Highest Will is done
On the earth as in the sun.
Thus the man returns to God,
And the king becomes a clod,
And the clod becomes a king,
Lord of life and everything.

Though manifest in diverse ways
In the world's enchanted maze,
Truth and Love are really one
On the earth as in the sun,
All degrees are lost in this
World-annihilating bliss.

Indivisibility
Is the final fact for thee.

SPIRITUAL ANECDOTES

According to Priya Das, one day some thieves went at night to steal the wealth of Tulsi Das, but beheld a cloud-dark form with bow and arrows in his hand. Wherever they moved, the form approached them with ready shaft; they were terrified; and although they went round and round, they could not get rid of this watchman. At daybreak they called upon Tulsi Das and asked: "O Sir, who is this dark-complexioned lad of yours?" On hearing this question, he remained silept and wept; then gave away all that he had, knowing that Rama Himself had been the watchman. The character of the thieves underwent a great change. They were initiated, received instruction, and became pure of heart.

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One day some gentlemen requested the Swami Ram Tirtha to found a new society to work out His ideas on nation-building. The Swami shut His eyes in an ecstasy of love and said in melodious voice:

I shall shower ocean of love;

And bathe the world in joy;

If any oppose, welcome, come!

For I shall shower oceans of love.

All societies are mine, welcome, come,

For I shall pour out floods of love.

And added: "Tell them, I embrace all. I exclude none. I am love. Love like light embraces everything with joy and its own splendour. Verily I am nothing but the glory of love. I love all equally."

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When Sadguru Kabir approached Sikandar Lodi, the Emperor's courtiers asked him to make obeisance to their Master. Kabir replied: "I am not accustomed to courts and do not know how to make prostrations. I have no business with the Emperor; I only know the name of God, Who is the Support of my soul and the only Sovereign of the world."

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The sage asked the Spirit of Wisdom, "How is it possible to seek the preservation and prosperity of the body, without injury to the spiritual growth, and the deliverance of the soul without injury to the body?"

The Spirit of Wisdom replied :

"Slander not, lest ill-fame and wickedness come to thee therefrom ; for it is said that every demon attacks in the front, except Slander which assaults from behind.

Form no covetous desire, so that avarice may not deceive thee, and that the benefit of the world may not be tasteless to thee, and that of the spirit unheeded

Practise not wrathfulness, since a man, when he practises wrath, becomes forgetful of his duties and good works.

Suffer not anxiety, since he that is anxious is heedless of the enjoyment of the spirit and his spiritual growth comes to a stop.

Commit no lustfulness, lest from thine own actions injury and regret come to thee.

Bear no envy, so that life may not be tasteless to thee.

Commit no sin through shame.

Practise not slothful sleep, lest the duties and good works, which it is necessary for thee to do, remain undone.

Utter no ill-timed gossip.

Be diligent and discreet, and eat of thine own regular industry, and form a portion for God and the good. This practice, in thy occupation, is the greatest good work.

Plunder not from the wealth of others, lest thy own industry become unheeded; since it is said that a worldly-minded person, who eats anything not from his own regular industry, but from another, is as one who devours men's heads.

With enemies struggle with equity.

With friends proceed with approbation.

With a malicious man, carry on no conflict and no-wise molest him.

With the covetous man be not a partner, and trust him not with the leadership.

With an ignorant man, be not a confederate; with a foolish man make no dispute; from ill-natured man, take no loan.

With a slanderer, go not to the door of kings."

* * *

An agnostic once asked a Bedouin, "How knowest thou that God exists?" The Bedouin replied, "Does the dawn then need a torch to be seen?"

* * *

Babu Kristodas Pal, the editor of the Hindu Patriot and one of the leaders of India, one day called upon Shri Ramakrishna Paramahansa. The topic of renunciation being raised, Mr. Pal remarked to the Sadguru: "Sir, this cant of renunciation has almost ruined the country. For this reason the Indians are subject nation today. Doing good to others, bringing education to the door of the ignorant, and, above all, in proving the material condition of the country.....thes

should be our duties now. The cry of religion and renunciation, would, on the contrary, only weaken us. You should advise the young men of Bengal to resort to such acts only as will uplift the country." To this Shri Ramakrishna replied: "You appear to be a man of poor understanding. You dare to slight in these terms a thing which all our scriptures describe as the greatest of all virtues! By reading two pages of English you think that you have known everything of the world. You seem to think you are omniscient. Well, have you seen those tiny carps just born in the Ganges when the rains have set in? In this big universe you are more insignificant than even one of those little creatures. How do you dare to talk of *helping* and serving the world? . . . Let man first realize God. Let him get His authority and be endowed with his power; then and then alone he can think of doing good to others. A man should first be purged of all egoism. Then alone the Blissful Mother will ask him to work for the world."

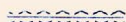
TO SHRI MEHER BABA

—:o:—

(*By Margaret Ross*)

I thirst and yet I cannot drink
I hunger yet I cannot eat;
O let my fainting spirit sink
Into the dust beneath Thy feet.

My soul is like a fallow field
That bears for thee no golden grain
Do Thou Thy dews of mercy yield,
And it shall blossom forth again.



A TRIOLET

FOR

SHRI MEHER BABA



(*By Esther Ross*)

A garland of gold
To die on your heart:
Let my Love so unfold,
A garland of gold.

Lonely buds on the wold
Would rather be part
Of a garland of gold
To die on your heart.



THOUGHTS SUBLIME

There is in reality only the one Self which we are, nothing besides it; and since there is nothing besides the Self, you cannot consistently say that you are a part. But it must follow that you are the Self entire. There is no division in the Truth. You are the Truth now.

Swami Ram Tirtha.

Once did I beg and could not get even a cracked cowrie in alms. Who wanted me then for any need? But Rama, the cherisher of the poor, made me of great price. Saith Tulsi: *Then* it was without Rama; *now* Rama is my helper.

Tulsi Das.

If Thou art a Hill, then I am Thy Peacock;
If Thou art the Moon, then I am Thy Chakor;
If I break with Thee, whom shall I join?
If Thou art a lamp, then I am Thy wick
If Thou art a Place of Pilgrimage, then I am Thy Pilgrim;
I have joined true love with thee;
Joining Thee I have broken with all others;
Whenever I go, there is Thy service;
There is no other God like Thee, O God!
By worshipping Thee, Death's noose is cut away;
Ravi Das singeth to obtain Thy service.

Ravi Das.

O servant, where dost thou seek Me?

Lo! I am beside thee:

I am neither in temple nor in mosque;

I am neither in Kaaba nor in Kailash;

Neither am I in rites and ceremonies,

Nor in yoga and renunciation.

If thou art a true seeker, thou shall at once see Me: thou, shalt meet me in a moment of time.

THE MEHER MESSAGE

Rise above the body, burn up this personality of yours, singe it, consume it, burn it up: then and then only will you see your desires fulfilled. In other words, "Deny yourself,"

I am Tirtha

He who knows Love becomes Love, and he knows
 All beings are himself, twin-born of Love,
 Melted in Love's own fire, his spirit flows
 Into all earthly forms, below, above;
 He is the breath and the glamour of the rose,
 He is the benediction of the dove.

Elsa Barker

O little lark, you need not fly
 To seek your Master in the sky,
 He treads our native sod;
 Why should you sing aloft, apart?
 Sing to the heaven of my heart;
 In me, in me, is God.

Anna Bunston

I am come
 Into this darkness to attain the light;
 To gain my voice I make myself as dumb:
 That I may see I close my outer sight:
 So I am here.

Aleister Crowley.

Open the door to-night
 Within your heart, and light
 The lantern of love there to shine afar,
 On a tumultuous sea
 Some straining craft, may be,
 With bearings lost, shall sight love's silver star.

Bliss Carman,

And we perceive, not awe
 But love is the great law
 That binds the world together safe and whole.
 The splendid planets run
 Their courses in the sun ;
 Love is the gravitation of the soul.

Bliss Carman.

* * *

I breathe the breath of the morning. I am one
 with the World-Soul.
 I live my own life no longer, but the life of the
 living whole.

Edmond Holmes.

* * *

Unstable as the water on a lotus leaf, so is the life of man.
 The company of Sadgurus in this world, even for a moment, can be
 like a boat to cross the sea of birth.

Sankaracharya.

* * *

Thou shouldst not become presumptuous through much treas-
 ure and wealth, for in the end it is necessary for thee to leave
 all. Thou shouldst not become presumptuous through any happiness
 of the world, for the happiness of the world is like a cloud that
 comes on a rainy day, which one cannot ward off by any hill. Thou
 shouldst not become presumptuous through life, for death comes upon
 thee at last and the perishable part falls to the ground.

Zoroaster.

* * *

God was made man that man might become God.

St. Augustine.



HERE AND THERE

SURPRISE AT KEDGAON

In its issue of January 5, *The Indian Daily Mail* published the following news wired by its correspondent of Poona.

“At Kedgaon Bet, the abode of Shri Narayan Maharaj, this year’s Datta Jayanti was celebrated on a larger scale than usual. Hundreds of devotees and disciples of Shri Narayan had thronged to that place on this occasion. A very largely crowded fair was also held there. But as large numbers of people had gathered there to have a darshan of Shri Narayan Maharaj, thieves and pickpockets also seemed to have had a good opportunity to carry on their practices. A number of thefts were reported to have been committed during the two or three days of the celebrations. In fact, some of the visitors had the experience of having their pockets cut off from their coats, in the thick of the crowds. Ornaments were snatched away from the hands and necks of the babies and children and several complaints of women having been relieved of their jewellery had reached the ears of Narayan Maharaj.

On the last day of the celebrations the pilgrims, one by one, started on their return journey, each after having taken the darshan of the saint. It was a goldsmith’s turn to approach the sage and to take leave of him after paying his respects. What helped the sage to single out this particular goldsmith as a suspect was indeed a matter of surprise to many. For, merely by looking at the face

of the goldsmith, he seemed to have at once suspected him as a person responsible for some of the offences that were reported to have been committed during the two days of the celebrations. He asked the goldsmith to stop by his side for some time, and he sent for the police immediately. When the police searched the suspect's person, his bag and baggage, as also of those belonging to his accomplices, many of the ornaments reported to have been lost, were found. The goldsmith and three other suspects, one of whom was a woman, were taken to police custody and were further sent to Supa to be presented before the Sub-Divisional Magistrate."

CHARACTERISTICS OF HINDUISM

In a lecture which he delivered at the Ramakrishna Mission Vaidyeshwara Vidlaya Hall, Jaffna, Ceylon, the Swami Yatiswarananda observed:

"Hinduism does not owe its origin to any single individual. It may be said to be the product of the spiritual genius of the entire Hindu race. It is certainly a revealed religion, but revealed not to a particular person or set of persons, but to innumerable prophets, saints and sages. It is based not on personality but on the Divine Principle that is embodied more or less in all the great spiritual men and women of the world. In this respect Hinduism differs widely from other religions. For Buddhism without Buddha is unthinkable; Christianity, without Christ falls to the ground; Mahometanism without Mahomet loses its meaning. But such is not the case with Hinduism, which, founded as it is on the bedrock of Eternal Verity, has yet place for any number of personalities, prophets and teachers. Hinduism does not therefore believe with Christianity in the theory of the

only begotten Son of God, nor with Mahometanism in the Messenger with final and complete revelation. It holds, on the other hand, that, as the human society is a living and evolving organism and, needs readjustments with the change of time and circumstances, there must flourish newer prophets who as declared in the Bhagvad-Gita, are embodiments of the One Divine Being, and appear in different ages for the preservation of good and destruction of evil, in short, for the establishment of righteousness on earth."

RELIGION

In a lecture which he recently delivered in America, Swami Omkar, the founder and president of Sri Santi Ashram, remarked, "As you know, in every religion on the face of the earth, there are two things, namely, essentials and non-essentials. The essentials are the same in all religions. But the non-essentials differ in every religion. One who has realized the essentials in his own religion, will not fail to feel the same Truth in all religions also. But one who is satisfied with the non-essentials cannot help but be seeing differences in all religions, for he lives on the surface. How can we call one religion great and another small? Is not God the basis of all religions? Is not God all-pervading? Are we not repeating that He is omnipresent? If we believe that he is everywhere, then why can we not feel Him in all religions? So long as we live surface lives, we cannot help but behold the differences. But in spite of the differences, all religions have a common basis, namely God. Suppose we take a garland. In a garland every flower appears as different from the other. But are not the flowers connected with thread or wire? Thus all these

different religions are connected with the same Universal Love. Every religion has its own sublime beauties. No religion need boast of its superiority over another. Comparing of creeds or religions with the spirit of criticism, calling our religion alone the best in the world, is nothing but ignorance."

THE HUMBBUG OF TALKING WITH THE SPIRITS OF THE DEAD

Mr. G. K. Chesterton recently said, "Spiritualism is one of those traps scattered over the course of history and daily human life which ultimately lead to people wasting their time, and sometime far more important things. I do not believe anybody can tell me anything said by any spirit or at any seance that has the ring or sharpness of one of the epigrams of one of the great saints or theologians."

RELIGION AS INNER EXPERIENCE

Dr. Rabindranath Tagore is reported to have said recently to Mr. Doremus Scudder, "We Indians meet God in nature as Love and Joy rather than as Law. We have something in our Indian mentality which I may call a Universe consciousness or cosmic feeling. If we have not a feeling of kinship with nature, we lose something very vital. The Universe, this earth, sky, star all come from One Central Creative Personality and this same creative will has its manifestation in our own consciousness; hence there issues this sense of relationship between the inner self and the outer world. I believe that Jesus reached brotherhood through fatherhood, and that this has done great good and has begotten humanitarianism.

Yet we find men who do not get to God, though they may be great lovers of men. Religion cannot be taught. Teaching about religion is not teaching religion, Religion must be imparted from Spirit to Spirit."

A MAHOMETAN ON ISLAM'S SPIRITUAL SIDE

Under the auspices of the Crescent Society, the Hon'ble Justice M. K. Akbar of Ceylon High Court delivered a lecture, on January 4 in the Lawley Hall, Madras, on "Islam and its significance in the twentieth century." The lecturer spoke at length on the spiritual side of life and the way to get at the truth. He asked them to reflect upon the seriousness of this life and the mighty force behind this whole world. They saw and knew things according to their individual ability. This world was nothing but a reflection of what is in them. If they pondered deeply they would realize that nothing was done by their effort. God is one for all. All religions were alike. Islam was enough for them, for they were born in it. They should be sincere in their heart. If they gave deep attention to many of their religious teachings, they would realize that in their degree of perception a stage would reach when in this world there would only exist God and nothing else. To guide them through those regions they would require the assistance of a Guru. God was love. They should not hate anybody. God was as much theirs as of Hindus and Christians. The speaker in conclusion appealed to the youths to study and understand better their religious teachings and use them in a proper way in the conduct of their lives." "Hindu"

REVIEWS

THE DREAM PROBLEM: (Volume Second Part One)

By Dr. Ram Narayan, L. M. S.

*Editor, "Practical Medicine." (Publishers, "Practical
Medicine" Nai Sarak, Delhi)*

This book, which contains nearly 650 pages and which is divided into five parts, viz. (1) Editorial, (2) Dialogues between Sage Vasishtha and the dreamer, (3) Contributions in answer to the 14 Points (4) Brief answers to the 14 Points, and (5) Notable comments and views, is at once interesting and instructive, so much so that its author, Dr. Ram Narayan, may justly be said to have served those who are in the intellectual quest of Truth. The object of this book is to search after the ultimate Truth from the study of three states of consciousness—waking, dreaming and deep sleep—the daily experience of every human being. The first part of the book is the most instructive, and we assure Dr. Ram Narayan that he has already grasped the ultimate Truth by his powerful intellect, and that all that he has to do now is to realize it by spiritual growth with the grace and guidance of a Sadguru. The learned author believes in Absolute Truth as one; in relative truths as many; and in untruth or non-existence as none. The Absolute Truth is that which is ever present; relative truths are those which appear to our senses at one time and disappear at another; and the only untruth is that which never appears or comes into cognizance of our senses. The law of Polarity is the key-note of the author's philosophy, and he holds that good reason and fallacy, like other pairs of opposites, are the two poles of one and the same thing. By the law of Polarity the author means nothing but maya; and he would certainly have used the latter term

were it not for the fact that certain persons, as soon as they happen to hear or see this word, have a tendency to lose their mental balance and become hysterical. Dr. Ram Narayan regards this world as *maya* and the so-called waking state as dream. He rightly asserts, "What keeps us forgetful or oblivious to our Reality is *ajyan* or ignorance, the opposite pole of *gyan* or *gnosis* (knowledge) and so strong is the influence of the ignorance upon us that if we are told or reminded of our Reality by any illumined soul, we would not believe it like the men born blind or the dream creatures, but on the other hand, would very much like to fight with the man who says that this so-called waking world is as unreal and changeable as a dream. Replying to an Australian critic, who considers Christian Science superior to Vedanta on the supposed ground of practical utility, Dr. Ram Narayan, a zealous Vedantist as he is, rightly observes that the practical aspects and utility of the Vedanta philosophy consist in curing the universal disease from which the average human being is suffering and that is *ajyan* or ignorance and forgetfulness of our real Self. The goal of life is to know our real Self, i. e. to be awakened into the ultimate Truth, not merely by intellect but by realization, and for this Dr. Ram Narayan prescribes two ways, namely, yoga practice and the path of knowledge. We do not wish to depreciate either of them, but we must point out that without the grace and guidance of a perfect Master or a Sadguru none can realize God.

The learned author tells us that from his childhood days he was interested in the mystery of the planes of consciousness—waking, dreaming and dreamless sleep, and the problem that puzzled him first was that of sleep itself. Why does a person sleep at all and is thus compelled to waste about one-third of his entire life in sleep? The usual reply to this question that as we are fatigued with the labours of the day and the waste of tissues needs repair, we go to sleep, did not appeal to his intellect, for, if that is the case, why do old people, always feeling weak and exhausted, sleep so little, and why do infants, who do nothing to induce fatigue, sleep most? The cause of sleep is entirely spiritual, and we assure the author that the statement of a Swami, recorded on page nine of the Introduction, bears the stamp of truth.

The learned author, in his youth learned the art of controlling dreams by practice along the lines of auto-suggestion and to this he owes the appearance of the Sage Vasishtha in his dreams. The second part of the book is devoted to the second dialogue between the dreamer and the Sage. It is as interesting as instructive. Almost every line of the dialogue breathes sanctity of thought. We would fain quote some of the passages, but space forbids us to do so. The dialogue is followed by contributions in answer to the 14 Points in the Dream Problem by Indian and European writers. A few of the contributions are simply rubbish, but the majority of them are really worth reading. Dr. Ram Narayan has kindly requested us to send our answers to the 14 Points to him. As we intend to respond to his request, we need not discuss those points here and now. It rests for us now only to commend this book of Dr. Ram Narayan to our readers and assure them that it is worth reading.

*NEW MENACE TO ZOROASTRIANISM
COMING FROM A THOUGHTLESS HINDU
MEMBER OF THE LEGISLATIVE ASSEMBLY:*

*By Mr. Faredun K. Dadachanji. (Frasho gard
Press, Fort, Bombay)*

The purpose of this brochure of fifteen pages, written in trenchant language is to show, from the orthodox Parsi view-point, the harm that Dr. Sir Hari Singh Gour's Special Marriage Amendent Bill, for amending Act III of 1872 of the Government of India, would do to the Parsi community, if it is passed. The proposed Bill of Dr. Gour the author regards as a violent direct attack on Zoroastrian religion, rites, customs, and the entire Parsi social fabric. As the Parsis are against this Bill, Dr. Gour would do well to omit them from its application. It would not do to say that it is permissive.

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