

R. N. B. 2520



VOL. 1 ] NOVEMBER, 1929 [ NO. 11



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

ANNA FIVE

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

# THE MEHER MESSAGE

*Editor:—Kaikhushru Jamshedji Dastur, M.A., LL.B.,  
the disciple of His Divine Majesty Meher Baba.*

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THE  
**MEHER MESSAGE**

Vol. 1 ]

November, 1929

[ No. 11

SAYINGS OF HIS DIVINE MAJESTY  
SADGURU MEHER BABA

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(51) If worldly desires and anger take hold of your mind, then take it for granted that you are still entangled in the toils of maya, no matter however much you may practise *tapa-japa* and meditation. It is this maya that is the source of all worries, anxieties and troubles.

(52) Sat (Truth) uses maya neither for carrying on the world nor for making others free from maya. Ishwar uses maya for carrying on the world, but the Sadguru uses maya to make others free from maya.

(53) Luck=Fortune=Karma=Dharma=Snarma=Sanskaras, i. e. Sanskaras mean Luck=Law=Binding=Dualism=Maya=Kaya—meaning, in short, everything except Paramatman or God.

(54) As surely as there is no death for a corpse, as surely as there is no shame for a hardened sinner, as surely as there is no bliss for a sense-slave, as surely as there is no hatred for a lover,—there is no obstacle impossible to triumph over for a genuine spiritual aspirant.

(55) Who would set a jewel in lead? Who would eat refuse? Who would shoot a butterfly with a rifle? Who would mix salt with milk? Who would exchange a cuckoo for a crow? You would reply in the negative, but every worldly-minded person does all this, in some way or other, everyday of his God-forsaken life.

( To be continued )

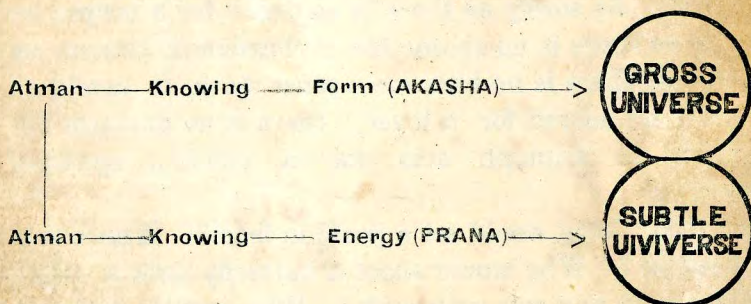
# GOD, CREATOR AND CREATION

## VIII

( By The Divine Lord, Shri Meher Baba )

Movement in the Ocean of Paramatman brought out *Prana* and *Akasha* (energy and emptiness) that were latent in it as one compound. Simultaneously *Prana* and *Akasha* clashed with each other, and the result of the clash was that out of *Prana* state (energy) the subtle universe manifested itself and out of the *Akasha* state (emptiness) the gross creation became manifested. But let us not forget that without *Prana* or energy, *Akasha* or emptiness would not have manifested itself, and that, therefore, *Akasha* has been dependent on *Prana*, and the gross creation has been depending on the subtle.

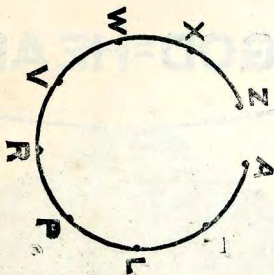
The following will help the reader to understand the chief difference between the subtle universe :—



When *Prana* and *Akasha* clashed with each other, the subtle and gross universes, as said above, manifested themselves ; but let it be borne in mind that the subtle universe contains most of *Prana* and little of

*Akasha*, whereas the gross contains most of *Akasha* and little of *Prana*. In passing it may be stated that the mental universe is beyond and quite independent of both the gross and subtle universes, and has no connection with *Prana* and *Akasha*. The above table-diagram shows that the Atman and knowing are in the gross as well as in the subtle universe, and so the only difference between the gross and the subtle universe lies in the fact that whereas there is abundant form (*Akasha*) in the gross, there is abundant Energy (*Prana*) in the subtle.

The gross worlds are the shadows of the light-globes. By shadow we do not mean complete darkness, but deeply or extremely faint light. It is the subtle universe that is in complete darkness and not the gross. And just because the subtle is enveloped in complete darkness, it is nearer to the Creator point than to the gross creation. "Extremes meet" is a proverbial saying, and, indeed, it is true, as will be seen from the following figure :



The diagram shows that A and Z are the two extreme points but they are nearer to each other than any other two points are or than each of them is nearer to another point. Complete darkness, therefore, is nearer to the bright light than to the faintest of faint light. Who will then say that the assertion that the subtle universe, though enveloped in complete darkness, is

nearer to the bright light of the Creator point than to the faint light of the gross creation, is at all strange or deviates from truth ?

Every human being may be compared to a universe. His face may be called the manifestation of the subtle, for just as the subtle got divided into seven parts simultaneously with the clash, so there are seven parts in the face—two eyes, two ears, two nostrils and one mouth. And the body below the throat may be called the manifestation of the gross, for it has the seven shadows of the seven divisions in the subtle, in the shape of two hands, two feet, two openings and one trunk.

Before proceeding further it would not be out of place to observe once again that these intellectual explanations regarding the mysteries of God and Creation sink into insignificance before the actual realization of Truth or the experiencing of God-consciousness. What is a hair before the head ? If these explanations may be called hairs, then Self-realization may be called the head.

**GOD=HEAD**

**CREATION = HAIRS**



God-realization is not to be confused with intellectual convictions regarding God and Creation, just as head is not to be confused with hairs or the substance with the shadows. We saw that the light-globes are the shadows of the Real Original Light, gross worlds are the shadows of the light-globes, suns are the shadows of the gross worlds and moons are nothing but cooled-down gross worlds. But what brightness the suns have ! How beautiful is even a full moon ! Then just think of the lustre of the Original Light God ! Why, it can neither be thought of nor imagined by persons who are sense-fed and whose consciousness is only gross. One has to be merged in it in order to experience it, and one merges in it when one, after throwing to the winds one's individual self, realizes one's Universal Self, which one really is. You are that Original Light, but you have to realize that.

( *To be continued* )

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When the mystics tell us of many things unseen, we should not discredit them. We should be chary of saying things were impossible and absurd—because we do not know what is impossible !

*Sir Oliver Lodge, F.R.S.*

*FRAGMENTS*

*from*

THE SPIRITUAL SPEECHES OF HIS  
DIVINE MAJESTY SADGURU  
MEHER BABA

(11) ON DESIRES AND BINDINGS

(Given at tea-time on 5th August 1926)

Tea is a drink liked by most persons in all countries. In Gujarati we call it *chaha*, which also means love. Both these *chahas*, if confined within material limits, have no spiritual value. One *chaha* (tea) is injurious to health, if taken in excess, and the other *chaha* (love) may be injurious to spiritual growth, if it is for tea and sense-pleasures. Love gives rise to bindings, if it is connected with worldly and carnal desires.

All desires, if they bring about the bindings of *sanskaras*, are from the spiritual standpoint not at all worthy of praise. But the desire for Self-realization is so sublime and so binding in the love to the Almighty that, if it is sufficiently intense, it frees one from other desires and bindings.

Your *jivatman* (individual soul) is in the bindings of the mind, the subtle body and the gross body. Its bindings are both mental and physical. But when the *jivatman* crosses these bindings and becomes one with the Original Source, there is no desire left for it.

As long as your desires are within the limits of the material realm, they are redolent of illusion (*maya*) and



give rise to formless impressions or *nirakar sanskaras*. It is only when all these impressions are burnt up or destroyed that the jivatman reveals itself.

Bhakti Yoga and Karma Yoga are good remedies for wiping out one's sanskaras. A better remedy is surrender to a Perfect Master.

(12) ON SERVICE

That is real service where there is no thought of self at all. Selfless service may not only bring one to the mystical mountain, the summit of which is Self-realization, but may enable one to ascend a large part of it, or may not only bring one into contact with a Perfect Master, but may drive one to surrender to him.

Absolutely selfless service is possible only to Perfect Masters ; but spiritually imperfect, though sincere, Karma Yogins must do their level best to be as selfless as they can. He who, driven by love, thinking as little as possible of his own self, and regarding all as the forms of the one Self, serves others, regardless of caste, creed, and colour, is a Karma Yogin, though he may not be aspiring to Self-realization.

Doubts may assail Karma Yogins; difficulties they may have to face ; disappointments they may meet with ; but they would be false to themselves, if owing to doubts, difficulties and disappointments, they stop practising Karma Yoga. Regardless of results, they must go on working, all the while thinking that they are but doing their duty by God and it is God Himself that makes them work. He is not a Karma Yogin, who thinks now and then, ' I am doing this ' and ' I am doing that,' though he may be serving others. The cursed egoism comes into play as soon as that ' I ' takes hold of his mind.

## THE LOVE DIVINE

( *By Shri Sadguru Meher Baba* )

( Translated from Urdu by the Editor )

---

[Our readers know that the Holy Master is a born poet. He began composing spirit-stirring poems in various languages from His boyhood days. One of His best poems in the Urdu language is on the eternal theme of divine love, which He is believed to have composed before He came of age. From the following English version of it, it will be seen that even before He came into contact with Her Holiness Baba Jan, He understood well what divine love is and that He experienced feelings akin to it. The Editor has done his best to bring out the spirit of the original poem in the following English version of it, but he must frankly avow that a great deal of the spirit of the original has been lost in the process of translation.]

- 1 My heart is broke, my soul is sad,  
E'er since my God I saw ;  
For separation's woes I've had,  
Those woes which know no law.
  
- 2 The love divine to you may seem  
For birds decoying grains,  
Or temptable curly hairs you deem ;—  
In me Belov'd e'er reigns.
  
- 3 God's lover is Lord God himself ;  
Shun pride and vanity ;  
Yours is Belov'd's heart's place itself,  
There's no duality.

- 4 Love is not love if't wants reward :  
    Though deemed devout, quite false  
He is who wants some boon from Lord ;  
    True love Him selfless calls.
- 5 Strange are the ways of saints advanced :  
    Same time they laugh and cry ;  
Enraged they seem although entranced ;  
    They bless, yet vilify.
- 6 Some say in mosque to God lies key,  
    In church some say He bides ;  
I say, in your own heart is He,  
    With zeal and ease besides.

---

LORD GOD

( *By Shri Sadguru Meher Baba* )

( Translated from Hindustani by the Editor )

---

Allah or Ram is one and only one ;  
So selfless as our God is none, is none ;  
He is in everything and everywhere :  
You breathe His life ; regard that not as fun.

Just as the night is followed by the day,  
So mukti follows love : this is God's way ;  
'Tis true—no pains, no gains, no sweat, no sweet ;  
Without fair work how can you get good pay ?

---

## EDITORIAL

### THE CHILD-MARRIAGE RESTRAINT

#### BILL AND RELIGION

O custom, custom! More cursed than blessed be thy name! Thou hast more worshippers than any Prophet or Perfect Master past or present has! Thou hast more slaves than anyone else in this world! Thou art the greatest tyrant in this world! O tyrant, be not so ruthless, be not so despotic! Exercise not thy might so frequently, so ferociously! What, dost thou dare to plead helplessness? But thou canst not deny that thou hast hypnotized thy votaries. Nevertheless thy votaries and victims, thy servants and slaves, thy flatterers and panderers, deserve to be taken to task. What fools they are that they identify thee with religion! What cowards they are that they bring thee forward to bolster up barbarism! What wretches they are that they trample upon common sense in thy name! What fogs they are that they live and compel others to live in the past, ignoring the present and the future, in thy name! And what brutes they are that they perpetrate inhumanity in thy name!

Thank God! Despite the strenuous but stupid opposition of custom-slaves, the Sarda Marriage Bill, which fixes the minimum age of marriage for girls and boys at fourteen and eighteen respectively, which is applicable to all castes and creeds and communities in

British India, and the provisions of which will come into operation from April, 1930, has been passed by both the Houses of our Legislature with substantial majorities and has received the assent of the Governor-General. This healthy and sensible measure of reform was long overdue, but those who have brought it to pass—particularly Mr. R. S. Sarda—deserve to be heartily congratulated on their admirable efforts which have been crowned with the success they deserved.

The child marriage is undoubtedly one of the most objectionable customs observed in this country. There is nothing to be said in favour of it either from the material or from the spiritual standpoint, and much to be said against it from both the standpoints. It has been one of those customs which have been sapping the vitality of this country for the last several generations. It is such an evil that it brings in its train other evils. It brings about forced puberty to girls at a premature age. It is accountable for lacs of unhealthy children and for the premature deaths of thousands of them. It sends every year to the grave numberless boys and girls before they come of age. It is answerable for thousands of sorrow-stricken young widows. It is responsible, by no means to a little extent, for the low level of education in this country, and one of the causes of heart-rending poverty in this country can justly be ascribed to it. It robs children of their personal liberty, and permits parents practically to sell their children under the pretence of marrying them. It is certainly answerable for a great deal of immorality. It sacrifices the spiritual ideal to the conjugal ties, and it makes boys and girls, when they are still in their teens, carnally-minded.

We are writing within compass, when we say that not a single sound argument was brought forward against Mr. Sarda's Bill. All the arguments of the custom-bound orthodox party, whether their colouring was apparently religious or evidently carnal, were such that not only they could be easily refuted but could easily be turned against them.

Those who declared that Ayurveda was not against pre-puberty marriage were oblivious of the fact that Sushruta, the great authority on the subject, has as explicitly as dogmatically laid it down that when a youth less than twenty-five years old has sexual intercourse with a girl less than sixteen years old, there will probably be no conception; if there be a conception, there will probably be an abortion; if there be no abortion, the child born will most probably die early; and if it does not die, it will be weak in all its organs. Those who had the audacity to say that Mr. Sarda's Bill went against the expressed opinions of Judge Lindsay, Dr. Salibee, Mr. H. Ellis and other European authorities, were wilfully blind to the fact that these authorities are as much against child marriage as against late marriage, and that boys and girls who would marry, soon after they become eighteen and fourteen years of age respectively, would be contracting what are known as early marriages—horribly early—at that—but certainly not late marriages. It did not redound to the credit of Pandit Madan Mohan Malavia, when he prattled that the marriage age was twelve in most other countries: is the Pandit so very ignorant that he does not know that the laws pertaining to marriage age in other countries are quite obsolete?

An orthodox Hindu gentleman, who hates the Sarda Bill, has declared that the true Hindu thinks that sexual intercourse is only an incident of marriage which is a permanent sacramental union aiming at the spiritual welfare of the couple here and hereafter. But if a true Hindu thinks like that, it is foolish on his part to fight against the abolition of child marriage. In practice we daily find that conjugal union is essentially of the flesh, and not at all of the spirit. Considering to what marriage has been reduced, instead of making the average man think of religion, it brings in the thoughts of sexual indulgence. Marriage is a civil contract, a lustful contract, but certainly not, as we see in this workaday world, a religious or spiritual contract. Marriage is earth, earthly; religion is heaven heavenly. In most cases marriage makes one alive to the world and dead to the Almighty; but the function of religion is to make one dead to the world and alive to the Almighty. We have great respect for those who entertain the ideal of marriage referred to above; but alas! it is an ideal which is seldom—we will not say, never—put into practice. It is therefore extremely preposterous to consider marriage a part and parcel of religion. Maulana Mohammed Ali ought to have been ashamed of himself, when he wrote to the Viceroy that Allah permitted child marriage and that those Mahometans who supported Mr. Sarda were certainly not believing in Islam. To those who talk of high ideals of marriage we will say: Gentlemen, by all means talk about your ideals to your hearts' content; but for your country's sake, do not wilfully shut your eyes to the conditions of contemporary life, to the circumstances of the

present age. What is the use of pretending to have ascended to the apex, lost in the clouds, of a pyramid, when that pyramid is no more substantial than a soap-bubble and even its foundation has not been laid? It is said that the Shastras have fixed the marriage age very early, before the child is capable of shame, because the Rishis' idea of marriage was essentially free from sex obsession. Quite true; but none, except idiots and hypocrites, can say that the average worldly person's idea of marriage is free from sex obsession. Child marriage and consummation of marriage now unfortunately go hand in hand. Pre-puberty marriage has come to mean extremely premature carnally-mindedness and abominably hasty-sexual indulgence.

Mr. Acharya who opposed the Bill in the name of Shastras and religion, is reported to have declared: "You cannot suppress human nature and sexual instincts. What you will have by this Bill is maternity before marriage. You are therefore undermining the foundations of your society. The whole society is going to be corrupted. You will have more divorces, loose sexual living, lesser and fewer children. This will conflict with our ideals." Our reply to Mr. Acharya is that his ideals be damned, if he has such a low opinion about Indian maidens. The man who, in the heat of his bigotry, forgets himself and babbles in this vein, degrades the very name of religion, lowers the esteem of Shastras, and, while reminding us of the saying that even the devil quotes scriptures, teaches us that narrow-minded, addle-brained and custom-bound persons just as much unwittingly abuse scriptures as madcaps unknowingly rail at others.



It must not be forgotten that those who quoted Shastras against Mr. Sarda's Bill played the hypocrite to some extent. Not all Shastras are in favour of child marriage. As a matter of fact more passages can be quoted from them against the pernicious custom of pre-puberty marriage than in favour of it. When Smritis and Rishis contradict one another, is it not proper to be guided—if at all the question of being guided by any crops up—by those that do not trample upon common sense and knowledge? In the *Kala-Nirnaya-Pradipica* it is asserted that the occurrence of menstruation in girls below sixteen is abnormal and that it is traceable either to artificial pressure or to drug-addiction or to indulgence in lascivious thoughts. Mr. Satyamurti who quoted Parachara Smriti in favour of obscurantism, found it convenient to forget that the author of the Smriti was born to a lady who belonged to a so-called low caste and who was married after puberty; just as that advocate of meat-eating and *lathi*-wielding, we mean, the redoubtable Dr. Moonje, who seemed to have nothing but contempt for Mr. Sarda's Bill pretended to be oblivious of the patent fact that the martial spirit, about which he is so fond of speaking in season and out of season, cannot be developed by his community if it went on observing the cruel custom of child marriage. Vedavyasa has laid it down that where variance is observed between the Veda on the one hand and the Smriti and the Purana, whether jointly or severally, on the other, the Veda is the supreme authority. A number of passages against child marriage, from Vedas, can be quoted—passages at which custom-bound orthodox Hindus will stand aghast.

The Pundits who quote Shastras against necessary reforms remind us of the Sanskrit proverb which runs: "A mirror is of no use to the blind man; in the same way knowledge is of no use to a man without discernment." And those who raise the usual cry of religion in danger, whenever any reform is proposed, remind us of the protest which Sheridan's Mrs. Malaprop entered into, when accused of decking her dull chat with hard words she did not understand, in these words: "Sure, if I *reprehend* anything in this world, it is the use of my *oracular* tongue, and a nice *derangement* of *epitaphs*." Unfortunately it is far more dangerous, if not preposterous, to confuse religion with customs than to confuse reprehend with apprehend, oracular with vernacular, derangement with arrangement and epitaphs with epithets.

We shall never be tired of stating that though creeds are many, religion is only one. It is as absurd to associate religion with churches and temples and mosques and priests and pundits and mullans as to connect it with food and clothing and boots and shoes and paper and ink. It is as childish to identify religion with customs and dogmas and doctrines as to relate it with bicycles and submarines and aeroplanes. Religion means leading a pure life, rendering unselfish service to others, trying to become spiritually-minded, remembering God as much as possible and aspiring to God-realization. The object of every creed is to lead its followers to the threshold of this religion, and the object of this religion is to lead its votaries to the footstool of God. By eradicating harmful barbarous customs like the child marriage, religion is put not at all into danger but positively out of danger. The religion as we understand it, as every sensible person, the lens of

whose understanding is achromatic, should understand it, can neither tolerate social injustice nor can put up with brutal customs. Sensible social reformers may, therefore, always count upon our sympathy and help.

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## TO THE DIVINE LORD YAZDAN SHRI

MEHER BABA

( *By The Editor* )

---

The absence of my sweet Belov'd divine  
Beats black and blue my love-inspired heart's heart:  
Bleed, bleed, O heart! But let not mind dispart!  
Swim, swim, O eyes, with tears! you aren't indign  
Of seeing the Belov'd. My lips are dry  
For they to kiss His feet can't even try.

Like lancet to a morbid wound, the Lord  
Meher Baba, my sweet Belov'd divine  
Is e'er essential to my soul supine.  
Through sweets and bitters His I'm, though abhorred:  
The fibres of the lotus of my heart  
Are bound with Him, may though its stalk depart.

---

## WHAT IS TRUTH?

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

---

St. Francis de Sales cried out : “ Oh Divine Love !  
When wilt Thou replenish and absorb every faculty of  
my soul ? ”

That is possible, only, when we *love* God, *serve* God,  
and *know* God.

What is Love ? Thomas a Kempis explained,  
“ When shall I lose, in the Love of Thee, all perception  
of myself, and have no sense of any being but Thine ? ”  
Says the Lord in the Gita : “ He who judges of pleasure  
or pain everywhere by the same standard as he applies  
to himself is the best Yogi ”—“ He who sees Me in all  
things, and sees all things in Me realizes Oneness, los-  
ing all sense of separateness. ” That Divine feeling is  
Love : It is the feeling that my life is mingled with  
yours, and is gone forth with the Universal tender sym-  
pathizing Spirit.

Serving God is working in accordance with His  
plan of Evolution, with the banner of love, helping  
every one to find Oneness in Multiplicity.

Knowing God is to become Love itself.

Love the whole Creation ; and you *love* Him. *serve*  
the whole creation, and you *serve* Him. Realize that  
there is nothing but Him, and you *know* Him.

As our Lord Sadguru Meher Baba says, “ The  
realization of the Supreme Being as our own ‘ Self ’ is  
the realization of Truth ”

## RELATIVITY

( *By Narayana Swaroop, B. A., L. T.,*  
*Author of 'Practical Gita'* )

---

In relativity are born the I and You, the self and the not-self, the time and space, the Jiva and Ishwara, the lower and higher, the heat and cold, the pain and pleasure, and an innumerable host of pairs of opposites. All these 'Dvandvas' are only apparent and ephemeral. They are transitory and impermanent. They have no reality, no solidity. They are the fleeting shadows cast by the idea of separation, of multiplication and division, of manifestation. It is the desire to be patent of what is latent, to evolve of what is involved, to manifest of what is hidden that leads to relativity.

In relativity there is pain and pleasure but no happiness, there is discord and harmony but no peace, there is false and real but no truth, there is time and space but no eternity, there is one and many but no Absolute.

To realize the Absolute, the truth, the peace, the happiness, all idea of separateness, of individuality, of the one and the many, of the past and the future must be merged in unity, in universality, in infinity, in the eternal present. Live in the eternal, in the realization of the internal, and nothing external will affect you, nothing transitory will disturb the inner peace. Rise above and beyond relativity, and you are safe in the Absolute, for you are already That. 'Tat Twam Asi,' 'That thou art.'

The only formula to cross the ocean of relativity and to remain unaffected even in its very midst is to cast aside all desire for separation, and where there is love there is no separation.

Cultivate love, therefore, the true love which forgets itself in the Beloved. Let the false love born in relativity give you a handle to catch at the true love in the Absolute. Be love-incarnate, radiate love, live love, as His Divine Majesty Shri Meher Baba is living, and you are the Sat-Chit-Anand.

## SADHU C. LEIK

### His Unexpected Passing Away

It is with deep sorrow and profound regret that we take leave to convey to our readers the heavy news of the passing away of Sadhu Christian Leik, one of the most devoted European disciples of the Holy Master, Shri Meher Baba. He breathed his last on 29th Oct. at 5-15 p. m., when some of the disciples of the Holy Master were near him. Having fallen a victim to general debility in August, he had been ill for more than two months. He returned to Ahmednagar on 19th October from his tour, which he had undertaken with a view to propagating the teachings of Shri Meher Baba. Those who saw him could scarcely recognize him, when he returned here. His health had completely broken down and he was almost reduced to a skeleton.

Before He left for His Persian tour, Shri Meher Baba had intimated to a couple of disciples that Sadhuji would give up his body shortly.

Thousands mourn the death of Sadhuji. All who had the good fortune to be acquainted with him will ever cherish his memory with affection. May his soul rest in peace.

We hope to give his life-sketch in our next number.

# TO THE BLESSED LORD, MEHER BABA

( *By Meredith Starr* )

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## I FAITH

My faith in Thee shall stand when empires fall  
And kingdoms vanish like the clouds that flee  
Past the horizon. Death cannot recall  
My faith in Thee.

Light of my life! O Star that guidest me  
Through life and death to Thee, the Source of All  
Throned in the night of love's immensity!

Thy love has made my heart a willing thrall  
To Thee, Who art the Freedom of the free,  
Eternally shall stand, whate'er befall,  
My faith in Thee.

## II THE TASK OF THOUGHT

I think of Thee when all the world is dark  
With clouds of hate that brood maliciously.  
When silent are the nightingale and lark.  
I think of Thee.

O Thou, whose eyes through mist and cloud-wrack see  
The secret of life, the light, the godlike spark  
Fanned by Thy breath to flame eternally.

A Pharos of the deep, a Blazing Ark  
That bears Thy love through ages yet to be!  
Until my brain in death lies cold and stark  
I think of Thee.

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## BACKBITING

(*By Baily J. Irani*)

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The story is told of a woman, who was given to spreading scandals about others, that one day she made the confession to a priest of what she had been doing. The priest gave her a thistle-top and bade her go in various directions and scatter the seeds one by one. Though surprised at the penance, she obeyed and carried out his bidding. When she returned to him, he, to her great bewilderment, asked her to go back and pick up all the seeds that she had scattered. She replied that it was impossible for her or anyone else to do so. The wise priest then instilled into her mind the fact that it would be more impossible to gather up and destroy all the evil reports she had circulated about others.

The slanderous tongue is far worse than the foolish one. Backbiting in ninety-nine cases out of every one hundred, leaves a slur, and so the man who robs another of his good name is, to say the least, of a devilish nature. He, who gives secret stabs to a man's reputation, at the same time reveals his own meanness and fiendishness. In his "Difficulties" Mr. Seymour Hicks wisely and rightly observes, "Rather be considered the dullest dog at a dinner table that ever breathed than talk scandal."

Though one must not slander anyone, one must not mind if one is the victim of slander. The victim of slander may well console himself by the saying of Shri Kabirjee that he who slanders us is a friend to us: He washes off our dirt without soap and without water.



It is among other things by reminding them of the above saying of Shri Kabirjee and quoting a man to have slanderers as his that of Sant Tukaram, namely, "It is necessary for neighbours," that my beloved Master Shri Meher Baba soothes the ruffled feelings of those who complain to Him of having been slandered by some one, though, needless to say, Shri Baba takes anyone, who calls himself His follower, to task, if he spreads evil news about another.

A proverb says that where there are no hearers, there are no backbiters. It is indecent to give countenance to slanderers. The slanderer must be shunned, as if he is a mad dog. He who hears the malicious reports of slanderers abets them in their wickedness. One must not bring forward the excuse of being weak in this matter of hearing malicious gossips, for, as Milton says:—

"All wickedness is weakness: that plea therefore  
With God or man will gain thee no remission."

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#### Notice to Our Contributors

*No contributor need send us any articles or poems which have already been published in or which he has sent for publication to any other periodical or any newspaper.*

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TO SHRI MEHER BABA

( **He is so Beautiful** )

( *By Sister Margaret Ross* )

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He is so beautiful that sinners weep  
At thought of Him;  
And in His eyes  
Is such compassion, that they cannot sleep  
For Love of Him.

He is so Wonderful that saints bow down  
And worship Him;  
No sacrifice  
So great for them to make for His renown  
For Love of Him

He is so Splendid that the shining moon,  
At sight of Him,  
Veils her fair face  
With clouds, lest to the earth she sinking swoon,  
For Love of Him.

He is so Bountiful, He ever gives  
The Life of Him,  
Such is His grace.  
And all creation only breathes and lives  
For Love of Him.

---

TO MY LORD MEHER BABA

( *By C. V. Sampath Aiyangar* )

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As a weary traveller finds his home,  
Sweet home,----haven of repose  
So, a soul sincere to Baba goes,  
Disgusted with its weary roam.

## THE SPIRIT FLOWS THROUGH ME

( *By Herbert Porter (of Barrow-in-Furness)* )

---

The Spirit flows thro' me ;  
The Lord is my strong Tower  
I must, for ever, be  
A soul of power.

I journey through His Planes  
Of Life and Consciousness ;  
And pulsing thro' my veins,  
Is blessedness.

I feel the Christ within,  
I go with Him life's length ;  
I know I cannot sin,  
With Him as strength.

All wants by Him supplied,  
All love and harmony given,  
Bathed in His cosmic tide,  
My earth is heaven.

Down pours His failless flood  
Of holiness and peace ;  
I drink that Fount of Good,  
And sorrows cease.

Myself all emptied am,  
That I henceforth may be  
Filled with God's blessed Lamb.  
Eternally.

'Tis rest beyond compare,  
This mystic, Holy Ghost  
This Trinity most fair  
My Sacred Host.

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## SOMEWHAT SHOCKING, BUT QUITE TRUE

Marriage! The union between man and woman which is sanctioned by law and forced by respectability, but which, generally speaking, is devoid of spirituality, loyalty, responsibility, and the proper give and take. A loose, though conventional, contract that is entered into in a hurry and broken up in haste, and which keeps the divorce court almost as busy as the church in which it is made.....With the divorce court always within easy reach, the mere act of marriage is a no more serious thing than buying a hat on approval.

*Cosmo Hamilton.*

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Thus these saints (Nanda, Ravidas, Chokamela and Haridas) lived, laboured and died. Though born in the lowest of castes, though from birth fated to drag dead cattle and till lands, they yet early caught glimpses of the Divine Light. Their hearts opened out to devotion and faith. They sang, preached and prayed. But the world would not let them live in peace. The thought of low caste saints was too much for the orthodox and the high. They were scorned, insulted and driven away from homes and temples. But the saints flinched not. Through persecution, through scorn and infamy, they stuck to their faith, followed the light that shone in their souls . . . . .The classes from which these saints came are still submerged in ignorance and misery. Their habitation is the poor hut; their life a prey to poverty and want. Temples they cannot enter, nor sing hymns and pray. Their Nandas and Choka-

melas are silent. The memory at least of these woe-stricken saints should rouse us to a sense of our duty towards these classes.

*K. V. Ramaswami*

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If education is to be really a preparation for life, it should deal adequately with all parts of the nature of youth; not solely with intellect, but equally with the motives and emotions, with the will and the disposition. To evoke the soul is indeed of far greater importance than filling the mind. But what as a matter of fact do we find? According to the testimony of an experienced educationist, which doubtless can be abundantly corroborated, education as carried on is so full of memory, work and mental drudgery that it exhausts all those energies of the young which in the course of nature are most urgently required for their growth. The arrangements for physical efficiency are neither adequate nor systematic; and so far as the important work of character-building is concerned, it is left in a very large measure to take care of itself.

*Divan Bahadur K. S. Chandrasekara Aiyer*

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The typical *guru-chela* relationship, which was the distinguishing mark of all Indian educational institutions has undergone a change for the worse. At its best it stood for reverence and unquestioning obedience on the part of the *chela* to the *guru*, and deep personal love on the part of the *guru* for the *chela*. But present day education with its large classes has reduced the opportunities for the deep personal contact between the teachers and the taught; so love has given place to mere discipline. The result has been disastrous; the

students have developed fear with its inevitable corollary, suspicion, and the teachers continue insisting on their prestige and reverence. But fear and reverence are not mutually compatible. Hence the need of the day is for the teachers to revise their old conceptions and regain the genuine reverence which is their birth-right.

*Prof. A. R. Wadia.*

\* \* \*

No people have been more unsparing than Indians themselves in laying bare to the world their own shortcomings. But to take advantage of these outspoken utterances . . . . is a means of giving to those who innocently read them an entirely false impression, cruelly unjust to India and her long-suffering people

*C. F. Andrews,*

## THOUGHTS SUBLIME

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Things divine are not attainable by mortals who do not understand spiritual things.

*Lord Zoroaster.*

\* \* \*

Ah! what a divine religion might be found out, if charity were really made the principle of it instead of faith.

*Shelley.*

\* \* \*

It is not the church we want, but the sacrifice; not the emotion of admiration, but the act of adoration; not the gift, but the giving.

*Ruskin.*

\* \* \*

Diversity of worship has divided the human race into seventy-two nations. From among all their dogmas, I have selected one—Divine Love.

*Omar Khayyam.*

\* \* \*

Religion has many dialects, many diverse complexions, but it has one true voice of human pity, of patient justice, and to that voice your candidate, to the best of his knowledge and belief, has always done all he could to listen.

*John Morley.*

\* \* \*

In order to attain God-consciousness, the first condition is to make God a reality so that He is no longer only an imagination.

*Pir-O-Murshid Inayat Khan.*

\* \* \*

Those who are drunk with sleep are unconscious of physical life: but spiritual life consists in the intoxication produced by the wine of Divine Love. Never think that I referred to you of wine that exhilarates the body, but which destroys the reason. Become intoxicated with the wine of Love for the Divine Beloved, for that wine which destroys the reason is injurious, and nothing but a liquid.

*Sheik Sadi.*

\* \* \*

This worldly existence which is visible and tangible is produced and has arisen from a spiritual existence which is invisible and intangible. In like manner the lapsing from visibility and tangibility into invisibility and intangibility which are themselves a spiritual state is unquestionable.

*Sikand-Gumani-Vajar*

\* \* \*

Thus to know the Reality, it is not enough to understand only that all appearances are illusions; but the last and the most important step in the final awakening is the right knowledge or actual perception of the underlying Reality itself, of which the dream is a misinterpretation.

*Dr. Ram Narayana*

\* \* \*

Neither in writing nor in reading wilt thou be able to lay down rules for others before thou shalt have first learned to obey rules thyself. Much more is this so in life.

*Marcus Aurelius*

\* \* \*



The Infinite indeed is below, above, behind, before, right and left—it is indeed all this. . . . He who sees this, does not see death, nor illness, nor pain; he who sees this, sees everything, and obtains everything everywhere.

*Chāndogya Upanishad.*

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I have never done anything of my own volition. I was always pushed by invisible forces. . . . Reincarnation is the essence of all knowledge. Until I discovered this theory I was unsettled and dissatisfied.

*Henry Ford.*

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SERVE THE MEHER MESSAGE

AND YOU SERVE HUMANITY.

Let Your Motto Be :

“ I SERVE THE MEHER MESSAGE.”

Mr. K. S. Srinivasan (of the Chartered Bank of India, Australia and China of Madras) has procured not less than thirty-three subscribers for The Meher Message. What he did, you, too, can do.

## SPIRITUAL ANECDOTES

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In Bethany in the house of Simon the leper, as Jesus the Christ sat at meat, there came a woman having an alabster box of ointment of spikenard very precious. She broke the box and poured it on his head. Upon this some of the disciples of Jesus became indignant and said, "Why was this waste of ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor." But Jesus reproved them, saying: "Let her alone; why trouble ye her? She hath wrought a good work on Me. For ye have the power with you always, and whensoever ye will ye may do them good; but Me ye have not always."

\* \* \*

Hearing the doorkeeper of a French War Crippler's Institute refuse to lead a blind man to the place where he desired to go, an elderly man in civilian clothes offered his hand. Afterwards he asked the doorkeeper why he did not help the man. "I had not time," was the blunt the grumbling reply. "If I can find time, you should be able to," retorted the civilian; "I am Marshal Foch."

\* \* \*

They asked a wise man, "Which was preferable—fortitude or liberality?" He replied, "He who possesseth liberality hath no need of fortitude. It is inscribed on the tomb of Behram-yoar that a liberal hand is preferable to a strong arm."

\* \* \*

The scholar, Sufyan al-Thawri, once said to the saintess Rabia al Adawiyya, "Alas, for my sorrow for my sins!" But she replied, "Do not lie, but say rather, 'Alas, for my lack of sorrow for my sins!' and if you were truly sorrowful, worldly life would have no delight for you."

\* \* \*

Some time after her death Rabia al-Adawiyya was seen in a dream and the dreamer said to her, "Tell us of your state and how you escaped from Munkar and Nakir." She replied, "Those beings came and said, 'Who is your Lord?' I answered, 'Return and tell your Lord, notwithstanding the thousands and thousands of Thy creatures, Thou hast not forgotten a weak old woman. I, who have only Thee in all the world, have never forgotten Thee, that Thou shouldst ask, Who is Thy Lord?'"

\* \* \*

In the matter of religion, in the earliest days of Islam, women exercised a freedom in worship which in after days was withdrawn from them. Among the traditions collected by Al-Suynti we find an account of the wife of Umar, who used to be present at the morning and evening prayers among the men in the mosque. They said to her, "Why do you go outside (of the house), when you know that Umar hates it and is jealous?" She said, "What hinders him from forbidding me to do it?" They replied, "He is hindered by the saying of the Prophet, 'Do not prevent the handmaids of God from access to the places where He is worshipped.'"

## HERE AND THERE

### *The Bombay Samachar on Shri Meher Baba*

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In its issue of 10th October, one of the most powerful Anglo-Gujarati newspapers of Bombay, *The Bombay Samachar*, writing on Shri Meher Baba, under the captions, *Parsi Mahatma Towards Persia, An Account of The Philanthropic Work of Shriman Meher Baba, The Propagation of His High Spiritual Teachings*, Says : " The Parsi Mahatma, Meher Baba, Who has become renowned by establishing the Meherashram at Arangaon in Ahmednagar Dist., and by His philanthropic work, has left this country in order to go to Persia by the steamer 'Versowa.' Hindus, Parsis, Mahometans and many people of other communities regard Him as a Sadguru. So on the occasion of His departure, a big crowd of numberless people had gathered together at the harbour to take the benefit of His *darshana*. Being very popular on account of His cheerful disposition and kindness to all, tears came to the eyes of many by the thought of separation from Him. Meher Baba, blessing them all, consoled them by saying that He would return soon . . . . . In the Meherashram to the boys of all communities, regardless of caste and creed, training of a high order is imparted. It has been highly spoken of and praised by Mr Mazharul Haque (who was the President of the All India Muslim League, 1912) and by other leaders."

In its issue of 9th October the *Sanj Vartman* of Bombay wrote about Shri Meher Baba in a similar vein.

## CHRISTIANITY AND ANIMALS' RIGHTS

The attitude of the Catholic Church in regard to the Rights of Animals from very early times has been clearly shown.

Saint Francis of Assisi, Saint Anthony of Padua, Saint Hubert, Saint Marcus (A. D. 426), Saint Godric of England and others have all been well known as protectors and benefactors of animals.

Pope Pius V, in 1567, issued a formal condemnation of bull fights and the torture of other wild beasts, and demanded that such exhibition should cease.

He threatened "excommunication and anathema" for all who took part in such performances, and forbade Christian burial to all those who were killed in bull fights.

Pope Paul XI became illustrious as the friend and protector of animals.

The Vatican has recently condemned bull fights in France and Spain and their encouragement by the clergy.

Pope Benidict XV went furthur.

He contributed 2,000 lire to the Italian Society for the Prevention of Cruelty to Animals.

To Pope Benidict XV the civilized world will be grateful because of his strong and gentle response to the President of the S. P. C. A. of Toulon, France, in regard to the bull fight and other cruelties.

\* \* \*

## FAMOUS PHYSICIANS ON BEER

Dr. Saleeby, the renowned physician, defines beer thus: "Beer is a typical, devitalised, doctored, spoiled drugged, devitamised, decayed, decomposed, impove-rished food. Some say it is liquid bread. I will tell you just what it is—it is nothing under the sun but *poisoned water.*"

Dr. Charles Gilbert Davis says: "It is my professional opinion after observation of many years in the practice of medicine that beer is doing more harm to humanity than all other alcoholics. . . . A man cannot use beer daily for any great length of time and not manifest some physiological deficiency."

Dr. Fiessinger says: "Beer makes people ferocious, beastly." Prof. Forel says: "Among the academic youth of Germany the drinking of beer has truly killed ideals and ethics and has produced an incredible vulgarity." Prof. Nothugel says: "It is a sin to give children wine or beer. It is criminal to teach that wine nourishes. The dreadful newrasthenia of our day is due just to this early use of alcohol. Those who say that alcohol is a poison are wholly right." And Dr. Sir Victor Horsby says: "Breast-fed infants who are nursed by beer-drinking mothers often have convulsions, and are very restless and irritable."

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#### GREAT MEDICAL AUTHORITIES ON MEAT-EATING.

Dr. J. Burney Yeo, M. D. "It has been suggested that, amongst other evils attending an animal dietary one is that it favours a tendency where it exists to this development of cancer—just as it promotes gouty manifestations in those who are constitutionally predisposed to such maladies." Dr. Crespi says: "My conviction grows day by day that many diseases, if not actually due to flesh-eating, are greatly aggravated by it." Dr. Spencer Thompson says: "No physiologist would dispute with those who maintain that man ought to live on vegetarian diet." Dr. Sir Benjamin Richardson says: "It must be honestly admitted that weight by weight vegetable substances, when they are carefully

selected, possess the most striking advantages over animal food in nutritive value. . . . I should like to see the vegetarian and fruit-living plan brought into general use and I believe it will be." Dr. Victor Panchet says: "We know that Appendicitis is very frequent in children. Very well; *I have never yet seen a case of Appendicitis in a child who had never eaten meat.* We can affirm almost with certainty that a vegetarian never contracts this malady. *The cause of Appendicitis is therefore flesh-eating.*" Dr. George Black says: "In butchers' meat we have a substance that may itself be diseased, that is highly fermentative, that always acts as a stimulant and irritant, giving rise to or keeping up inflammatory processes in the system, so that to continue its use in a case of Cancer is but to add fuel to the fire, to load the blood further with impurities, and to cause much unnecessary suffering." Dr. John Wood says: "That the eating of the dead bodies of slaughtered animals is unwholesome is abundantly evident from the widespread disease which results." And Dr. Sir Henry Thompson says: "It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom. The vegetarian can extract from his food all the principles necessary for the growth and support of the body, as well for the production of heat and force. It must be admitted as a fact beyond all question that some persons are stronger and more healthy who live on that food. I know how much of the prevailing meat diet is not merely a wasteful extravagance but a source of serious evil to the consumer."

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## CASTE AND CASTE-TITLES.

Dr. Subbaroyan, Chief Minister to the Govt. of Madras, in opening the Second District Devendrakula Vellalar's Conference, advised the people not to quarrel over the caste titles, as they were reported to be doing, for it is a futile and foolish affair to quarrel over names. They should give their children education and strength. If they were married at an early age they would not be strong. The caste distinctions should be abolished. If there was no caste, then all were equal and Swaraj, would be attained unasked.

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

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In our last issue we stated that by the steamer *Versowa* on 20th Sept. the Holy Master left Bombay for Persia. The steamer touched at the port of Karachi on 22nd Sept., at 10 p. m. Mr. Jamshed N. R. Mehta, the Lord Mayor of Karachi, and other devotees and disciples of the Holy Master gave a warm welcome to Him. The Holy Master was taken to the house of Mrs. Pillamai H. Irani, who is one of the most deeply devoted lady disciples. Here the Holy Master privately gave spiritual instruction on Divine Love and Spiritual Path to the Lord Mayor and a distinguished Punjabi gentleman, whose name I am not free to reveal.

The steamer was to leave the port on the following day at 7 a. m., but for the sake of the Holy Master, Who did not like to leave Karachi at that hour, it was decided by the authorities concerned that it should leave the port three hours after the stipulated time. Owing to this some persons were able to take *darshana* of the Holy Master. Mr. F. H. Dadachanji, who has accompanied Him on His tour, writes :

“ In the morning visitors poured in, though Shri Baba desired none and despite strict privacy and

refusal for *darshana*. Thirty persons were lucky enough to adore Him. At 9-30 the Holy Master and we went on board the ship, which left the port at 10 a. m. The trip from Karachi to Persia was pleasant, except for heat. The Captain and the Chief Officer daily came to us and enquired of us whether the Master was all right and comfortable."

The steamer reached the Persian port of Mahome-rah on 26th Sep., at 10 a. m., where the Holy Master with His party disembarked. After three days in this city, Mr. Kaikhushru E. Afsari, who was sent to Persia with three Premashram Mogal boys beforehand, joined the Holy Master.

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Sadhu C. Leik returned from his tour on 19th October to the city of Ahmednagar, where he put up at Mr. Noshir N. Satha's place, and to the Holy Master's Ashram on 21st October. Owing to prolonged illness he seemed to be quite broken down and was almost reduced to a skeleton. Despite expert medical treatment he passed away on 29th October exactly at 5-15 p. m. Though he was in his fifty-ninth year, many were shocked by the news of his departure from this world. His death is certainly a tragedy to many of his friends. I, for one, feel a personal loss, so much so that I am unable to give vent to my feelings at present.

A couple of hours after he passed away, Mr. A. M. Macmillan, the worthy Collector of Ahmednagar, came to the Meherashram with a view to talking with me about Sadhuji. He was very sympathetic and told

he would give all necessary assistance in making preparations for the burial of Sadhuji.

Sadhuji was buried at Government Cemetery, on the following day at 10 a. m. The burial service was performed by Rev. George Hewitt. The Collector as well as the D. S. P. of Ahmednagar and disciples of the Holy Master attended the funeral ceremony.

Mr. Adi K. Irani, Mr. Nosir N. Satha and Mr. Bomanji B. Irani substantially served Sadhuji during his short stay at the Meherashram. Mr. Baily J. Irani was also helpful to him.

Were it not for Khan Saheb Kaikhushru S. Irani, who is proud of being a devotee and follower of Shri Meher Baba, it would have been extremely difficult to get a coffin for Sadhuji. The Khan Saheb had it specially made at his business establishment, Sarosh Motor Works. The work, which was personally superintended by the Khan Saheb, was, needless to say, done during the night time, but it was done very well.

#### *The Holy Master's Persian Tour*

It is not possible for us to give an account of the Holy Master's Persian tour in this number. We shall give all necessary details of it in our next number. But we cannot resist the temptation of informing our readers that kings might envy the way the Holy Master was honoured by Persians. Though the Holy Master performed no great miracles in public, and though no deliberate attempts were made by any of His disciples to make His presence known, the devotion and enthusiasm of the Persians knew no bounds. There is no recorded instance of any Saint or Prophet having been so much revered in Persia as Shri Meher Baba was done. Particularly in Yezd, His mere presence carried thousands of people of both the sexes, of all creeds and classes, including the highest civil and military officials of the Government, off their feet.

## FROM OUR FRIENDS' LETTERS

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In a letter, dated 29-8-29, *Dr. Ganqanath Jha*, the Vice-Chancellor of the Allahabad University writes: "Many thanks for your valuable booklet ('His Divine Majesty Meher Baba') which I have read with great pleasure and profit. Its contents are really soul-inspiring and yet it is written in such simple language that even a child may read and profit by it. I wish you every success in your noble mission of spreading spirituality in this ancient land, the inhabitants of which, alas! are fast gliding away from their moorings into the seething sea of rotting materialism.

In a letter (to the Holy Master), dated 28-8-29, *Mr. Karunakar Parida* (of Jajpur) writes: "To me Thou art my God. The only means of bringing the turbulent mind under check is to attend to meditation on Thee, as I have personally been crowned with success. One will be compelled not to remember the worldly affairs when one sits calmly to meditate on Thee. I have already surrendered myself to Thee. Sometimes I have shed tears of love of my own accord, as if compelled by some superhuman power. Will such a day come, when I shall be puffed up with joy to call myself a disciple of Thine?"

In a letter, dated 4-10-29, *Mr. D. G. Chawak*, Jahagirdar of Alhanwadi and Director of Shree Ahilyadevi Ashram of Pathardi, writes: "It is by His order that I pen this letter and to request you kindly to grace the occasion by presiding over the gathering of my Ashram, which is to be held at Pathardi, on 13th

October at 2 p. m. Really, all of us here are quite eager for the hearty reception of our most worthy, His Divine Majesty Meher Baba, but it rests solely in His power to fulfil our desire."

In a letter, dated 2-10-29, Mr. *Hormasji P. Bharucha* ( of Kotri ) writes: "I shall be heartily glad if Shri Meher Baba, on His return journey from Persia, will be pleased to stay in Kotri for at least one day. . . . I am a spiritual aspirant and I am ever eager and anxious to learn the mysteries of God and His Creation. Therefore I always pray that Shri Sadguru Meher Baba may keep an eye on me and may set me on the spiritual path."

In a letter ( to the Holy Master ), dated 24-9-29, Mr. *Meredith Starr* ( of N. Devon ) with whom the readers of *The Meher Message* are well acquainted and to whom *The Meher Message* owes a debt of gratitude, writes: "A great change has come to me—I have been realising it gradually ever since I received the lightning-flash—the latter was so strong that it blinded me a little, but now everything is very clear. My personal consciousness seems to have gone. I have no desires except to do your will and to help others. Before I used to burn with love and longing to be one with you—now the terrible plight of the world makes me burn and weep, and all my love goes out to humanity: but I know that this is really loving you in humanity and bringing your love to them. I have had some extraordinary *Drishtants* lately: ( 1 ) I was with you in an enormous ship—a ship as big as the whole Toka Meherashram. You had in your arms a white boy aged about seven—you held him above the earth in your arms, and while you were holding him I kissed the boy's leg, between the knee and the foot. The

ship was not in water but was running on iron rails across the land with a noise like thunder. (2) You were in a carriage like a big perambulator—all your Eastern disciples were pushing hard at the back—I pulling alone at a rail in the front of the carriage. Just ahead was a small stream, but big enough to capsize the carriage. We all made a big effort and lifted the carriage safely over the stream. For a short time I felt a strain, as I had to lift the front part alone, but was overjoyed to find we had succeeded . . . . May my love ever increase, to do your work ever more and more perfectly. I want to lead all the West to you, my only Beloved. I see now that the essence of matter is really emptiness ( nothing ) and that this nothing is filled by light. When this light touches the heart it becomes love— love is the essence of the soul. That is why Nature is both power and love after she has ceased to become illusion. Is this true, dearest Baba?"

In a post-card, dated 9-10-29, Mr. *Talluri Narayan Rao* ( of Hindu College, Masulipatam ) writes: " I had the chance of going through the issues of *The Meher Message* and came to the conclusion that their contents are greatly useful to spiritual aspirants in their unceasing efforts for spiritual upliftment and Self-realization. I am of opinion that the blessings of His Divine Majesty Meher Baba will certainly contribute to the further success of the Magazine."

In a letter, dated 14-10-29, Mr. *Mazharul Haque* ( of Ashianah ) writes: " I shall be very pleased to contribute articles on spiritualism for *The Meher Message*. All this time I was under the impression that your Magazine was anti-spiritualistic and articles on spiritualistic subjects would not be acceptable to you. If I

remember aright you had characterized spiritualism as humbug\* and quoted Mr. Chesterton, a Roman Catholic, who is well-known to be against the science of spiritualism. I did not agree with all this, but continued to respect His Holiness Meher Baba. Let me tell you that I greatly admire your tolerance and the spirit in which your Magazine is conducted."

In a letter, dated 18-10-29, *Khan Bahadur Bomanji D. Pudumji* (of Bombay) writes: "The followers of our beloved Master will, I am sure, be rejoiced to learn that during His Holiness' short stay in Bombay, before His departure for Persia, hundreds of persons of all castes and creeds flocked daily to His rooms to worship Him, although His Holiness' arrival in Bombay was kept private. What most remarkable was that the majority of persons who came to do Him reverence belonged to the Parsi community, notwithstanding the fact that an agitation had been carried on against His Holiness by certain ignorant and interested Parsis in some of the papers owned and edited by Parsis. Never was there such a rush of people during His previous visits to Bombay. But this is exactly what was predicted by our beloved Master, when He stated that the agitators should not be regarded as His enemies, for they were unconsciously increasing the number of His devotees. It is strange that the more ignorant persons try to stifle His light, the more He shines."

\**The Meher Message* is not anti-spiritualistic, but it cannot help distinguishing spiritualism from spirituality, or communion with the spirits of the 'dead' from mysticism. We do not regard spiritualism *per se* as a humbug, but to confound it with mysticism is the essence of nonsense. All mystics are necessarily spiritually-minded, but all those who communicate with the spirits of the dead are not necessarily spiritually inclined. For spiritualists like Mr. Mazharul Haque we have certainly profound respect; but we cannot help declaring that nine out of every ten spiritualistics do not know what true spirituality is, what it is to be spiritually minded. Spiritualism may have its uses: it may have done much good to many a person. But it is at once dangerous and stupid to muddle it with mysticism or the spiritual path and to exalt it to religion.

Editor, THE MEHER MESSAGE.

In a letter, dated 17-9-29, Mr. *Max Gysi* (of Melrose, U. S. A.) writes: "I trust you have received the set of mystical books I sent to the Meherashram through my friend, G. W. McCalla of Philadelphia who published them,\* and if I can be of any service to you and the great movement you represent, please let me know. You may have heard that I am in close touch with my old friend, Meredith Starr. I knew Swami Vivekananda very well and he wanted me, during his first visit to London, to write the life of his teacher, Shri Ramakrishna Paramahansa Deva."

In a letter, dated 22-10-29, Mr. *Navroji D. Khandalawalla* (of Bombay) writes: "I have to thank you for kindly sending me the telegram, owing to which I communicated with Mr. Bomanji Pudumjee who, after some days, took me one evening to Mr. Talati's house, where I saw Shri Meher Baba. He at once recognized me and made me sit down and talk to him. He said he was much pleased to see me, and I also expressed my satisfaction. He was very kind and talked with me freely, Bomanji being present to interpret."

In a letter, dated 5-10-29, *Madame Hedwig Burke* (of Locarno, Switzerland) writes: "I am highly interested in the teachings of His Holiness Meher Baba, because his manner is comprehensible and quite reasonable. I was highly astonished that his answer to the question, 'What is God?' was so near to the teaching of a famous German Philosopher, Arthur

\*In the September number of our Magazine, under the caption, *An American Mystic's Gift of Books to Shri Meher Baba*, we stated that Mr. G. W. McCalla sent, in August, no less than 53 mystical books to Shri Meher Baba, as gifts from him to His Holiness. As no letter accompanied the parcel of books, we jumped to the conclusion that the sender of those books, Mr. G. W. McCalla, was the donor of the gift. But, from Mr. Max Gysi's letter, our readers will see that we were mistaken, and that it was Mr. Gysi himself who presented the Holy Master with those books.



Schopenhauer, who, in his main work, *The World as Will and Conception* speaks of a World-Will blind and dull. That was much ridiculed by his opponents. Also the other contributions of the Holy Master are very interesting, and I think, with your kind permission, I can interest the editor of a German magazine in the matter of translating the whole *Meher Message* into German and publishing a German edition of the Magazine."

In a letter dated 14-10-29, Mr. *K. S. Srinivasan* (of Madras) writes: "Anyhow Beloved Baba is pushing me forward to spread His Message. Now so far I have procured thirty-three subscribers for *The Meher Message*: my ambition is to get one hundred subscribers. When the Holy Master will come to Madras, a very hearty welcome will be given to Him by the rich and the humble alike. I wonder when Shri Baba will grace me with His Holy Darshana and His Holy Touch will make my life eternal."

In a letter, dated 18-10-29, Mr. *Harry J. Strutton*, the Editor of *The Occult Review* (of London) writes: "I am sending this by air mail in order that as little time as possible shall be lost. In my last I intimated that the Meher Message has been put on the exchange list of the Occult Review. . . . You will be glad to learn that I found myself profoundly stirred by the account of the happenings at the Ashram "

In a letter, dated 28-10-29, *Sister V. T. Lakshmi*, B.A., L. T. (of Madras) writes: "Ever since I had the rarest fortune of hearing of the Divine Personage, Meher Babaji and His commendable spiritual mission towards the uplift of the 'fallen humanity', which is now in sore need of such a spiritual guide and helper, I have humbly surrendered myself to His holy feet and decided

to be His 'chela'. He has come to my rescue at a time, when I was incessantly on the look-out for some Guide to hasten me to Self-realization and to lead me on with His wand of Love and message of Hope. Oh, our Lord Babaji has miraculously changed my rusty brass soul into a shining gold one, like fabulous philosopher's stone. Since late, I feel a perceptible change in me: a change, which has completely metamorphosed my outlook on life and undoubtedly do I hold that this change is wholly due to the invisible but strong link that has been established recently between our Lord Babaji and myself. It is nothing but a solemn truth, when I humbly assert that since the day I heard of His Divine Babaji and drank the honeyed draughts of His spiritual teachings, His name alone has become the holy 'mantra', which I utter always and derive indescribable bliss thereof; His figure has become the one on which I for ever meditate; His sacred ashes form the capital portion of my sustenance; and, above all, His magnanimous messages have become the solace of my life and phantom of delight! May our Sadguru Shri Babaji live long and awake the sleepy mortals from their deep, gross slumber of nescience, put and guide them on the Path!

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*Return of the Holy Master*

We are glad to inform our readers that the Holy Master returned to India via Quetta, in the middle of November. At the time of writing these lines He is at Nasik.

## A FAIRY STORY

( *By Sister Esther Ross* )

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The plants in the front garden were very excited. Swallow had just told them that the king was expected that summer. An ardent tree began at once to jut forth tender shoots although spring had hardly come. "You will only be picked by someone else," said the briar. "Yes. Or the frost will wither you; there is plenty of time;" began a weed, "it is not worth while—" but the gardner pulled it up just then. "I don't think one can start too soon," said an anxious shrub; "I shall grow as fast as I can!"

But the ardent tree did not hear their chattering, its happy heart was too busy with its business of putting forth green leaves, for the King was coming.

Presently footsteps were heard approaching. "It might be the King!" shouted the trees. "It is some one rather tired," said a white butterfly. The ardent tree threw all its leaves on the ground to make a coach and the anxious strub stretched its branches to the uttermost to see——

It was only the king's servant with some luggage. "Now you have wasted all your leaves!" laughed the white butterfly to the ardent tree. But the ardent tree did not hear, it was so occupied growing blossoms of joy, for the king was coming.

Presently footsteps were heard approaching. "It must be the king," sang the flowers. And the anxious shrub burst into blossoms and the ardent tree cast all its blossoms on the path to make a carpet.

It was only all the king's retinue coming to make ready for him.

"You are silly!" said a tree to the ardent tree, you won't have anything to give to the king." But the ardent tree was weeping with joy because the king was coming. The Garden was more excited than ever, and the anxious shrub collected all the rain and sunshine it could and blossomed luxuriantly to show the king what it could do; the briar hid its thorns in scented leaves and the flowers with no perfume put out their brightest colors, and the garden really looked its best, when presently a messenger arrived; of course they all thought again it was the king, and the tears of the ardent tree ran down like dew and bathed the messenger's tired feet.

"The king is just coming," announced the messenger. The garden was full of song and scent, but the ardent tree was so overcome by its own nothingness that it died.

The king walked slowly through the garden. "It is beautiful," he said. "But what is the matter with this poor tree?" And he broke off a twig to see if the sap still was in it. At his touch the tree's ardent heart gave such a leap of joy that new life ran through it and it began to leaf and bloom again more beautifully than ever.

The king glanced reproachfully at the anxious shrub which was taking up too much space, and passed on.

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### OUR SERIAL STORY

The Editor regrets that owing to ill-health, he could not write the instalment of his Serial Story, 'From Degradation To Realization', for this number of *The Meher Message*.

## REVIEWS

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[Publishers and authors please note: Books on all subjects are reviewed in *The Meher Message*. Publishers and authors may rest assured that every book, sent to us for review, will be taken notice of as early as possible.]

THE DIVINE LANGUAGE OF CELESTIAL CORRESPONDENCES, Fifth Revised Edition: pp, 330: Price dollar 4.50 by Coulson Turnbull. Published by the Gnostic Press, Pasadena Calif, U S. A. Received from the author; P. O. Box 807, Vanconver, B. C Canada.

This book treats of the science of celestial correspondencés, called in common parlance astrology. The author has attained proficiency in the subject he deals with, and, being quick of understanding and ready at figures, he has done full justice to it. Dr. Turnbull is imbued with the belief that deep spiritual truth underlies the science of astrology, and he declares that because other books on this subject have failed to draw attention to this spiritual truth that its verity has been called in question again and again. He has made a praiseworthy attempt to demonstrate the spiritual truth underlying it.

The learned author's hope, that this book will be particularly helpful to metaphysical students, whose minds have become illumined by the light of divine wisdom, will certainly be fulfilled. We have no hesitation in commending this book, which, it be mentioned, is divided into two parts, the philosophical and the practical or the exoteric and the esoteric, to all students of the science of astrology and to all who are interested in it or who wish to study it.

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THE ELIMINATIVE FEEDING SYSTEM, Price dollars 5  
Originated and taught by Benjamin Gayelord Hanser. Published by  
The New School Publishers: 820 North Michigan Boulevard,  
Chicago, Illinois, U. S. A.

The learned author asserts that instead of treating disease as the Old School does, the New School, of which he is one of the piozeers, removes the cause, elminating from the blood stream those poisons which are causing the congestion, cleansing the entire body through the blood stream, thereby creating a vital, positive body wherein no disease can exist. Whether one feels well or not, one should regularly eliminate all waste from one's body and purify one's blood stream, if one wishes to enjoy sound health and to keep the machinery of one's body in good order. Mr. Hanser is justified in declaring that in order to have permanent good health it is necessary that not only the intestinal tract should be cleansed but every cell in the body should be cleansed and cell toxins eliminated. In order to do this Mr. Hanser prescribes a method which does not at all correspond to Mr. Bernarr Macfadden's. Whereas Mr. Macfadden's system of elimination is fast-ing, Mr. Hanser's is feeding. But paradoxical as it may seem his feeding system is eliminative, for he aims at feeding in health and starving out disease, establishing alkalinity or health and eliminating acidity or disease. In order to have good results, one must properly follow Mr. Hanser's system of feeding. Eat according to his directions, live on the right combina-tions of fruits and vegetables as prescribed by him, and you immensely benefit yourself: while you will lose waste matter, you will lose not one ounce of healthy flesh.

In this Course the learned author states some im-portant facts about acid fruits and ridicules the popular

but groundless superstition that acid fruits create acidity in the body. He deals with chemicals that are needed for cleansing and purifying the body, and then with the foods wherein are found these living substances.

The Course is as simple as it is practical, and it can be commended to all who are interested in the welfare of the physical body.

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ARA-NOOL or DHARMA, pp. 48 ; price 4 As. by Swami Shuddhananda Bharati, Translated from the original Tamil by K. L. Sarma, B.A., B.L. Published by The Nature-Cure Publishing House : Pudukotah, S. I. Ry.

In fifteen chapters of fifty lines each, the author who is a man of renunciation and enlightenment, deals with morality, spirituality, culture, domesticity etc. All the thoughts, which are tersely and sweetly expressed, fulfil the expectations of those who know what a genuine Sannyasin Swami Shuddhananda Bharati is. The following couplet will serve to give our readers an idea of the value of this booklet.

“ *Tapas* is giving up of selfish ends,  
Toiling compassionately for weal of all.”

Mr. K. L. Sarma has made good use of his time in translating this booklet into English for the benefit of English-knowing but Tamil-ignorant readers.

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DEVANGANA VURVA BHAG In the Gujarati Language. A Drama in three acts pp. 188 price Re. 1-4 by Markand Rao R. Dholakia, L. C. E. Can be had of the author Post Box 36, Poona.

We are obliged to Mr. Dholakia for having given us the opportunity of reading this highly interesting and instructive dramatic piece. The worthy author is a master of the Gujarati language, and so he has not

mistaken Sanskrit words for Gujarati ones. The Parsis will find it difficult to understand his preface which is written in very high Gujarati, but the Drama proper will be fully understood not only by the Gujarati Hindus but also by the Parsis. The author is as clever at character and delineation as at composing poems and songs. He knows when to be eloquent and when to be pathetic, just as much as he knows when to laugh with his characters and when to laugh at them. But let it not be supposed that Mr. Dholakia has written this work with the purposes of contributing his share to the Gujarati literature and amusing his readers and exhibiting his talents as a playwright. The drama is essentially spiritual, and needless to say that the author's purpose in writing it is essentially spiritual. In this work of his Mr. Dholakia shows the great distinction between love and lust. Fools and debauchees, cynics and materialists may confuse lust with love, but the difference between them is greater than that between heaven and earth. The able playwright has very clearly shown this distinction, and as clearly, as cleverly, for let it be noted that he stands aloof from his characters and nowhere deliberately goes out of his way to play the role of a moralist or a spiritual teacher.

Mr. Dholakia has modestly called this work an effusion of his heart. An effusion of his heart it is, but it is also a product of his fertile and imaginative brain. We heartily commend it to our Gujarati knowing readers, and assure them that if they will read it, they will be anxious to read the *Uttar Bhag of Devangana* with which, we understand, the author is busy at present.

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A SHORT CUT TO SPEED TYPEWRITING by M. N. Bunker, D. S. C., Price dollars 1.00, Published by Occult Publishing Company: 527 South Clark Street, Chicago, U.S.A.

Whether you know just how to read and write English or you are a highly educated and cultured man, the author says that you can learn to successfully operate a typewriter in sixty hours. The author does not deny that speed in typewriting comes only with practice, but he assures you that "if you will devote your full sixty hours to *honest conscientious* practice, you will be possessed of a fair rate of speed at the end of that time. What is of more importance, you will be able to *gain* speed rapidly because you will have *accuracy* and *rhythm*." The would-be typists as well as slow typists will undoubtedly find the author's instructions valuable and suggestive.

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PRANAYAMA pp. 24, price 2 As, by K. L. Sarma, B.A., B.L., Published by The Nature-Cure Publishing House: Pudukotah, S. I. Ry.

Many a person is imbued with the belief that Pranayama is veiled in mystery. As a matter of fact it is nothing but the art of breathing. In this book the author has ably and explicitly dealt with this health promoting art. We are glad to note that he has laid as much emphasis on breathing out fully as on breathing in deeply. He has devoted four pages to the subject of sleep and has suggested some good remedies to sleeplessness. This booklet should be read by all health-seekers and physical culture students.

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JINDEGANINO SATHI. In the Gujarati language: pocket edition: pp. 607; Re. 1, by Dinshaw Merwan Irani. Can be had of the author, Sachapir Street, Camp, Poona.

In this book Mr. Dinshaw Merwan Irani, who is as

popular in Poona as Khan Saheb K. S. Irani, in Ahmednagar, has given hundreds of thoughts to meditate upon, religious hymns to sing, devout prayers to offer to God, and a great deal of information pertaining to the Zoroastrian creed. It may be called a book of quotations, a religious encyclopædia, and a prayer-book. It will be highly useful to both orthodox and non-orthodox Parsis. Its price is ridiculously low, as the worthy and noble author has published it with a view to serving his co-religionists and not with the purpose of earning money.

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SOBS AND THROBS OR SOME SPIRITUAL SIDE-LIGHTS with a foreword by Mazharul Haque pp. 169; price Re 1, by A. K. Abdulla. Published by N. N. Satha, Akbar Cotton Press, Ahmednagar.

This book was reviewed in the *Editorial* of our last number.

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MOTHER AMERICA 2nd edition pp. 75 by Swami Omkar. Published by Ganesh & Co. Madras. Received from Sri Santi Ashram, Totapalli Hills, Godavari Dt.

Practically nothing about America, (the title of the book is a misnomer) but something about the spiritual India is given in this dainty-looking book. The author is a spiritually-minded Vedantist, and he has penned this book, from the spiritual standpoint, in reply to Sister Mayo's hateful, scurrilous book 'Mother India,' but not in the spirit of retaliation, as can be seen from the following typical statement of facts: "Miss Mayo writes condemnatorily of yogis and Swamis! Who are these? These are persons whose outlook goes beyond the concerns of a single family and who gladly forego the pleasures of family life, only in order that they might take up the vow of poverty

and serve the world in the field of religion and spirituality. All they receive in return is food and only a piece of cloth to ward off cold. They are ordained to live in everlasting presence of God, and go about ministering spirituality unto the whole nation, nay, unto the whole world. They are to see God and God only, in every person they meet with, and even more, in every living being."

This book ought to be widely circulated in America. To our foreign, especially American, readers we heartily commend it.

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THE SOLAR LOGOS OR STUDIES IN ARCANES MYSTICISM, Author's Edition pp. 157. Price dollars 4 by Coulson Turnbull. Published by The Gnostic Press Pasadena, Calif U. S. A. Received from the author; Post Box 807, Vancouver, B. C. Canada.

Deeply materialistic as the West is, it would have been more so, were it not for spiritually-minded persons like Dr. Coulson. This book contains a clear and thorough explanation of the esoteric meaning of the different Planets and the correspondences of the Sun and the Moon. It also treats of the subjects of Hebrew numbers, the great Pyramid of Egypt, Polarity, Intuition, Motion, the Christ-Logos and the Gnostic Cross.

The learned author is conscious of the fact that by allowing this book to be published he has made a very important addition to the vast occult literature. Were it not for his students, it would not have seen the light of day, for Dr. Turnbull says: "These studies were given in lectures and letters written in response to the wishes of many students in many lands. It is happily surprising how earnest is the student who catches a new glimpse of an old forgotten truth: what a joy to

dicipher again the hieroglyphs of the past and re-discover arcane teachings from the Alexandrines, the Babylonians, the Gnostics of Greece, the Hebrews of Palestine, and the early Christian Fathers." It is because Dr. Turnbull is spiritually-minded and inspired that he is able to understand the great Masters past and present and gives a lucid explanation of the mysteries pertaining to the science of celestial correspondences and the spiritual path. His following assertion is noteworthy. "The central truth is to seek first the kingdom of heaven, or again, 'the Father which art in heaven' (within). All needful knowledge is added to him who seeks to subdue or put in order his animal passions and proclivities."

The price, mentioned above, is of the Author's edition, the copies of which are autographed, *de luxe*. The price of the popular edition is only \$ 2.00

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THE MASTER BODY BUILDING SYSTEM Price dollars 3.00, by Bengamin Gayelord Hanser. Published by The New School Publishers 820 North Micchigan Avenue, Chicago, Illinois, U. S. A.

Health is wealth. The purpose of this course is to show how to attain the wealth of health, or how to rebuild the body, after one has followed the worthy author's Eliminative Feeding System. In few other works do we find, as in this course, a complete list of what the best of iodine foods, the best of potassium foods, the best of sodium foods, and the best of silicon and phosphorus and magnesinm and nitrogen and carbon and oxygen, and what not, foods are, though the author does not directly advocate vegetarianism, he by no means can be called its opponent. The author condemns the use of heavy meats, gravies, denatured

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*We regret that owing to pressure on space we are unable to take notice of other books, received for review, in this number. We shall review them by and by.*

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