

# THE MEHER MESSAGE

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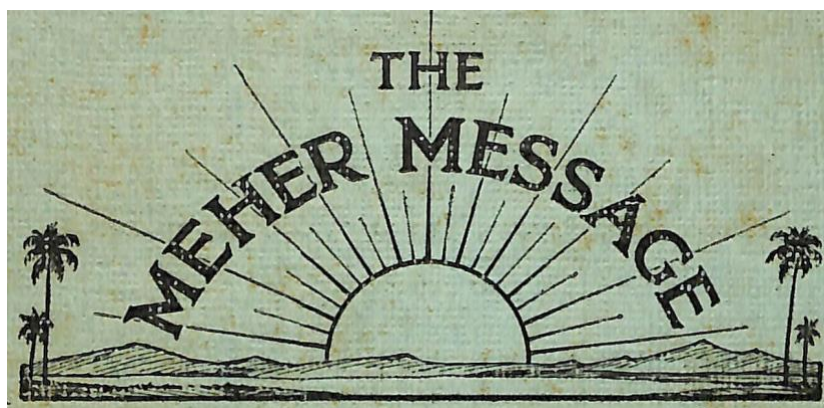
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SAYINGS OF HIS DIVINE MAJESTY SADGURU  
MEHER BABA

(106) Jealousy is born neither of nor with love, but of petty-mindedness. It dies simultaneously with the death of petty-mindedness.

(107) Upon the altar of humility we must offer our prayers to God. Humility is spiritually of greater worth than devotion. It is easier to be devout than to be humble; but devotion in many cases proves to be a stepping-stone to humility.

(108) God is one, is everything, and He alone is real; whereas the universe is the outcome of nothing, is under the influence of maya, is full of many, and so it is false. As long as "many" are seen, the one cannot be seen. For the one to be seen "many" must go. The one God is seen, when this phantom of universe disappears; and this universe ceases to exist for one, when the lower self of that one is annihilated.

(109) One's Guru must be spiritually more advanced than one—better, if he is spiritually perfect. If one is in bonds and wishes to be free, to whom should one go? Certainly to him who is quite free, and not to one whose hands are tied. Similarly if a person wishes that maya should no longer bewitch him, he must go to him for whom maya does not exist and who has completely subjugated his passions.

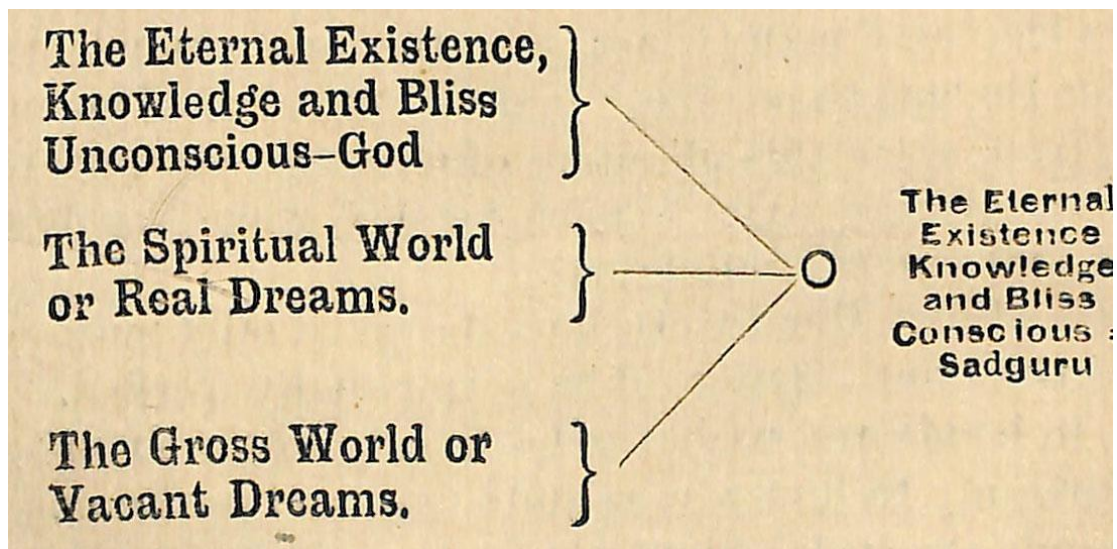
(110) Though millions say that there is nothing but God, the fact is that for them it is everything but God.

*(To be continued)*

*FRAGMENTS*  
*from the*  
**SPIRITUAL SPEECHES OF SHRI SADGURU**  
**MEHER BABA**

(28) On The Sadguru's Mind

He who is a slave to his mind belongs to the ordinary run of human beings; he who conquers his mind, but at the same time is overpowered by it is called a Mujzub. 'The former's mind is in the worldly state, and the latter's in the godly state. The Sadguru's mind is superordinary, for he can experience and enjoy both the states, whenever he likes to do so.



A Sadguru rarely puts his mind to things worldly and those rare occasions are invariably those on which he has to do some exceptional good to others, which he cannot do otherwise. The residents of Kamatipura are the subjects of His Majesty King George. But does His Majesty know anything about them or about Kamatipura? Certainly not. However, if the King wishes to 'put his

mind to it', i.e. to know about Kamatipura, he will be promptly furnished with the necessary information. In the same way, a Sadguru can go to the very source of anything, if he so wishes, by putting his mind to it, and that too, unlike the King, without giving any trouble to others. But, as regards worldly things, generally he doesn't do so. The interest he appears to you to take in things that belong to this world, by word or by deed, is simply offhand and with the mind temporarily devoid of divinity.

### (29) On Heaven And The Path

(One day a Mahometan disciple informed the Master that a certain friend of his blamed him for staying with Him and tauntingly quoted one of the couplets of Maulana Jalaluddin Rumi, the point of which is that to reach heaven by following a neighbour is in reality equivalent to going to hell. Thereupon the Master delivered the following discourse.)

Your friend's interpretation of the Maulana's couplet is quite correct, and I heartily concur in the poet's opinion. One should earn heaven by one's own exertions, i.e. by deserving it. It should not be gained by the help or favour of somebody. To go into paradise without deserving it, merely through the favour or grace of somebody is no doubt not only equal to but worse than burning hell. Consequently if your friend restrained himself within the limits of this interpretation, he was quite right. But it seems his intention was to ridicule you for, or taunt you with, following me: he simply made a fool of himself. You ought to have told him that the question of heaven and hell did not concern you at all, for as you have dedicated yourself to me, you have risen above it. You ought to have quoted the poet's couplet, which says that those who are beggars at the door of a Perfect Master are not in need of either heaven or hell. Have I not held out to you the expectation of something far higher

than the dream of paradise? By following me you will come to understand Truth and fathom the secret of the universe. It is almost impossible for anyone to obtain this knowledge without the help of a Murshid or Perfect Master. Hafiz says, "Without the guidance of a Murshid do not enter the path of love: I failed hundreds of times while doing so by self-help." Maulana Rumj himself says, "Priest Ruml would never have become perfect, if he had not become the slave of Shams Tabrez." Hafiz also says, "Inasmuch as I want my Beloved in both the worlds, what do I care for either heaven or hell and for houries and slaves therein?"

Your friend does not know his own mind. To say that the Prophet of Arabia will lead all Moslems to paradise is a beggarliness that beggars description. He says that one must deserve heaven, but at the same time believes that his Prophet will lead him to heaven, even though he is not fit for it. His case is hopeless.



## RELIGION IN RUSSIA

When the malicious crusade against Russia conducted in the press and on the platform by shameless capitalists, vulgar imperialists and sanctimonious churchmen, was agitating the minds of the people in almost every country, we never dreamt that we would be driven to write on this theme. But as unfortunately not a few of our compatriots seem to have been bamboozled by the wicked propaganda against the Soviets, and as the poison instilled by the British press has begun to work upon their minds, we \_are constrained to expose the hypocrisy of the Russophobes and to place before \_our readers unquestionable facts in connection with the so-called religious persecution in Russia.

It was the head of the Roman-Catholic Church, which is responsible for hundreds of atrocious crimes committed in the name of religion, who this time began the campaign against the Soviets. In a letter, published on February 8, to the Vicar-General of Rome, the Pope, who is more hopeless than holy, indicted the Soviet regime for its "numberless atrocities, ungodly campaign and wholesale arrest of Christians." The Pope was followed by the French Protestant Federation, Archbishop of Canterbury, the National Council of the Free Churches of England, and then by the churchmen of various other countries. In various countries, but particularly in England, the capitalists and imperialists threw the Churches behind in their campaign of misrepresentation and vilification against

the Soviets. They lashed themselves into fury and made pitiable objects of themselves. Mr. Ramsay Macdonald, who is completely dead as an idealist but quite alive as an imperialist, added his voice to the din of anti-Soviet campaign. He said more in anger than in sorrow, "The Government is much concerned with what is going on. The history of religion in Russia, however, is unfortunately, full of records of persecution, The revolutionary mentality is an active will riding roughshod cruelly over every obstacle, real or imaginary." Imperialists in general and the British jingoes in particular are trying to overwhelm the Soviets by sheer violence of invective. The imperialistic British megaphones and orators have been pouring forth their malice and hate against the Soviets in roaring cataracts. A blind fury and despicable hate seem to have swept like fire over them. Like snarling beasts in search of prey, they would if they could drink the life-blood of the Soviets. It is not the Soviets but the capitalists and imperialists of Britain as much as the fanatical churchmen of various countries who are stripping themselves of all claims to respect, in their mad endeavours to strip the Russian Government of their glory. The notorious familiarity of the British jingoes with exploitation, persecution and oppression seems to have so dulled their minds as to be impenetrable to wisdom and so brazened their hearts as to be proof against all sublime feeling. They do not consider any accusation too horrible to plague the Soviets with, in their attempts to expose the Bolsheviks to a flood of misrepresentation. Let us not be carried in the flow of their hate against the Soviets, which so persistently wells up from their hearts.

The charges of religions persecution levelled

against the Soviet Government are not at all based on facts. We are firmly convinced that the Soviets have been more sinned against than sinning. We shall advert to some of the facts on which our conviction is grounded, after referring to the attitude of the orthodox Church in Russia to the people and to religion in the Czarist regime.

It is no exaggeration to say that the Orthodox Church in pre-Revolutionary Russia was sunk in ignorance and fanaticism. It represented Judas Iscariot far more than Jesus the Christ. It lived dangling at the feet of those who oppressed the masses of the Russian people. Supported by the State, it completely identified itself with the acts of the State. It never raised its voice against the cruelties and sufferings inflicted by the Czars and the minions of the Czars upon the people. Nay, it acquiesced in the tyranny of the Czars and itself tyrannized over the people. To those who suffered it unabashedly said that they should not mind their sufferings, for they were sure to get eternal heaven soon after their death. To those who grumbled at the Government it expressed feigned surprise and assured them that the Government were doing just what God was asking them to do. As the Czar was the head of the Church, the priests instilled into the minds of the people that opposition to him was as much a religious offence as a political crime. In no other country was the union of the institutional religion with the political machinery so close as was in Russia. As the state could not have oppressed the people so much as without the assistance of the Church and the Church could not have influenced the people so much as without the help of the State, the interests of both lay in strengthening each other. Apostasy from it was a legal

offence, and almost every apostate, whether he turned an agnostic or joined another communion, was punished. Not only unorthodox Christians but the Jews, the Mahometans and the Dukhobors were mercilessly persecuted during the Czarist regime. Its attitude to real religion was grotesque to a degree. It taught not religion but superstition to the people, with the result that the people completely identified religion with custom and rituals. In his *Humanity Uprooted*, Mr. Maurice Hindus tells us that before the Revolution he asked the peasants in a large gathering what they thought about the Sermon on the Mount. To his surprise he learned that none in the entire gathering had ever heard of it.

Such was the Church which the Bolsheviki inherited from the old order. They would have committed a great blunder, if they would not have separated it from the State. But the blunder would have been equally great, if they would have persecuted and suppressed it. The Soviets seem to have steered clear of both the Scylla of associating the Church with the State and the Charybdis of suppressing it. They have separated it from the State, but have not suppressed it.

It is true that many priests and bishops have been severely punished, but they have been punished not for their religion but for their political crimes. In the beginning of the new regime the Church was distinctly hostile to the Soviets and many priests and bishops paid the penalty of their treason with their lives. Who can blame the Soviets for punishing the priests who participate in counter-revolutionary activities? The punishment in some cases may be quite out of proportion to the crime committed, but it cannot be gainsaid that in some cases they have acted with remarkable leniency. In May 1922,

a number of priests levelled several charges of political crimes against Patriarch Tikhon. The Patriarch was arrested, but despite a vast amount of incriminating evidence he was set free.

It is true that a number of churches have been closed, some of which have been turned into educational institutions and hospitals and others into factories and restaurants; but let it not be forgotten that they have been closed in response to the popular demand. Why should churches be maintained, if they are not desired by the people? In this respect we would do well to follow the example of the Bolsheviki. There are many superfluous temples and mosques in India: the sooner we turn them into schools and hospitals the better.

It is quite true that restraints have been placed upon the Church and that it has been deprived of certain privileges. But those restraints and deprivation of privileges do not amount to persecution. Communistic as the Soviets are, it is not at all strange that they have deprived all religious organizations of the power of owning property, and the rights of a juridical person, and that they have prohibited the churches from engaging in charitable activities; but though they themselves are atheistic, they have been charitable enough to grant full freedom to all religious beliefs and to the right of worship. Nobody is taken to task for his religious activities, and the churches are able to hold services without interference.

Disgusted with the practices of the Christian Churches, the materialistic communists turned agnostic and atheistic. Seeing how religion was being employed as a cloak for oppressing and exploiting the masses, they detested not only the Churches but religion itself. It was not Lenin but Marx who first declared, "Religion

is the opium of the people." As much injustice was done in the name of religion, Marx was driven to assert, "Religion is the flower that covers the chains. Destroy the flowers and the chains will be seen." Lenin the staunchest disciple of Marx, remarked that religion was a "sort of spiritual liquor in which the slaves of capitalism drown their human semblance .... The modern class-conscious labourer will discard with contempt all religious prejudice, leaving heaven at the disposal of the priest and the "bourgeois hypocrites." It is not surprising that the "League of the Godless" should have been established in Russia. It is not strange that the Soviets are openly supporting this League. Propaganda against religion is being certainly carried on with vigour. It is indeed a fact that the Soviets desire to uproot faith\_in God. We highly deplore all this, but we must point out that propaganda is not persecution and that the Soviets are strictly confining themselves within the four walls of propaganda. This anti-God propaganda is not likely to endure for a long time, and we heartily wish that the Soviets may soon see the grievous mistake they are committing. But by hurling monstrous accusations at them, as the British have been doing, they will not see this mistake. That way lies death, disaster and damnation. The Soviets will be persuaded but shall never be compelled to cease this propaganda.

That the stories of religious persecution in Russia are quite groundless will be seen from the fact that Metropolitan Sergius, head of the Russian Church, and the members of his Synod have emphatically denied that either the Church organization or their individual members have ever suffered persecution at the hands of the Soviet Government and the communists. Accor-

ding to a correspondent of the *Manchester Guardian*, the gist of the report on the question of religious persecution in Russia, made by the British Ambassador at Moscow, is as follows: "No case could be discovered of the punishment of a priest, or any other person, for the practice of the Christian or any other religion, or for the performance or observance of religious rites and services. Priests have been shot for counter-revolutionary crimes. Other foreign diplomatists have made similar inquiries with the same results. The people are free to worship and to be baptized, married and burned in Christian fashion, and there is similar liberty for Jews and Mahometans." Another authentic piece of evidence on the religious tolerance in Russia comes from Pastor H. J. Lobsack, President of the Soviet Republic Division of the Seventh Day Adventists' Church, who in his official report says: "At the present time we have in our Soviet territory four Unions, 23 fields and conferences and 164 ministers and helpers, 643 churches and 27 societies, with 13,547 members, comprising 29 nationalities. Our meetings are conducted in large churches and private homes, and the sermons and lectures can be given with more freedom than anywhere else in Europe. Fifteen years ago such a thing would not even have been dreamed of. We publish Bibles and song books, edit three papers and were permitted to add 1646 new members in 1928." The special correspondent of the British United Press has lent his support to Pastor Lobsack, for he says that the "Russian members of the Orthodox Church are amazingly placid under the Soviet anti-religious war and the closing of churches. Fifty thousand churches are still open and thirty thousand priests are officiating. The excitement in the outside world has merely stimulated

press comment that the indignation is a pretext to cover an anti-Soviet campaign."

Prior to Revolution the Jews were bitterly persecuted in Russia, but at present they are comparatively happy. Dr. Joseph A. Rosen, head of the Russian agency of the American Society for Jewish Farm Settlements, recently pointed out that the Russian Jews were enjoying full religious freedom and said that the Soviet Government were giving generous financial and moral support to his movement. No wonder that Chief Rabby Gluskin has issued a statement, asking his colleagues in other countries not to take part in the crusade against the Soviets!

Why, then, do the capitalists and imperialists rail at the Soviets? They profess to champion religion, but what is their real object? Their wish being father to the thought, they have been predicting since 1920 the downfall of the Soviet Government. But the hold of the Soviets on the people seems to be becoming firmer and firmer. Instead of becoming more and more poverty-stricken the people are becoming more and more prosperous. The well-known American publicist, Dr. Sherwood Eddy, who recently visited Russia, tells us about a Russian commune, founded by fifty Russian immigrants who returned from the United States to their country in 1921. They started with nothing, and the first year they were so poor that they were reduced to eating crows and weeds. But to-day they are prosperous: their commune is now composed of 238 persons, operates 1400 acres. and their nine modern tractors are working night and day on three eight-hour shifts. This commune of 238 members was taxed last year only ninety-two dollars, i.e. far less than farmers are taxed in any other country in the world. The prosperity of



this commune is typical. We are told that over twelve million acres are being collectively operated by over a million peasant families. "During the last two years the yield of grain for the market from the collectives has increased ten-fold. At the present rate of progress within five years they expect over 40 million people, or a third of their 120 million peasants to be united in collectives in this new form of socialized agriculture." The same authority points out that eight years ago industrial production had fallen to little more than one-tenth of its pre-war maximum, but last year it was 125 per cent of that of 1913, without the aid of a single foreign loan. The national wealth has increased 34 per cent in the last three years, and the income 50 per cent in the last two. Indeed, Russia promises to become even more prosperous than she is at present. Stalin's 'Five Years Programme', which has scared the capitalists in all countries out of their wits and goaded the imperialists in England to frenzy, which has already been inaugurated and will be completed by September 1933, "contemplates a doubling of the industrial output and an increase in agricultural production of 30 per cent, calling for an expenditure of three and a half billion dollars on capital improvements and a billion and a half for new plants." Education is fast spreading. According to Dr. Eddy, who is by no means a communist, the number of men who can read and write has been doubled, that of women trebled and the schools now enroll about eleven and a half million children, i.e. one and a half times as many as before the war.

The capitalists and imperialists of England are aghast at the wonderful progress made by Russia under the Soviets. Instead of smiling away their chagrin, they are making themselves more and more ridiculous

by accusing the Soviets of diabolical crimes. They are evidently bent upon stirring up a storm against Russia, in order that they may continue to rule supreme over the masses of the people in their own country and over those in India and in British dependencies. But those who sow the wind must reap the whirlwind. Do the British jingoes imagine that the Soviets will allow them to go on battering at their peace, and will not return railing for railing? The Soviets are not callous to abuse, and have not schooled themselves to endure contempt.

There are but a few steps between injustice and warfare. Those who glower with malice are foamed into madness. The British jingoes may not be desiring war with Russia, they may be afraid to strike though willing to wound, but surely they are proceeding along the bank of the stream of Armageddon. Who can say when they will slip or stumble and fall in? In the interests of humanity, they should nip the apple of discord in the bud, lest it should burst out into the flame of war. Let them not forget Shakespeare's exhortation:

"Heat not a furnace for your foe so hot  
That it do singe yourself." —

The Soviets are not angels but they are also not devils. To say that they represent the spirit of anti-Christ is damnable nonsense and wicked falsehood. But if the British jingoes would have us believe that Russia really represents the Dark forces, well then, we cannot help saying that England, judged by her deeds in India and Africa, represents the Dark forces fifty times more than Russia does. Whatever the Soviet regime's sins of commission and omission may be, they at least do not use religion for a mask of perfidious designs, as the British jingoes use it. There are no Sydenhams and Beaverbrooks, Churchills and Rothermeres among the

Soviets. Frankness seems to be one of their characteristics, and no honest sensible man can say that they are like unto whited sepulchres which indeed appear beautiful outward but are within full of dead men's bones. Unlike the Christian masters of India, the Soviets at least do not play the cause of tyranny in the name of freedom and of oppression in the name of religion. To hiccup out atheistical arguments, as the Soviets do, is to deny God, only in theory; but to deny the rights of man, made in the image of God, as the British capitalists and imperialists do, is to deny God in practice.

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## THE WORTH OF SCRIPTURES

In the time of Akbar the Great, a certain ship, which was full of Mohametan pilgrims and which was going to Mecca, was captured on its way by a Portuguese vessel. Among other things in it the captors found several copies of the Koran. The fanatical Portuguese hanged these copies of the sacred book round the necks of dogs and drove them through public streets. Some time after it so came to pass that this very Portuguese vessel was captured by the Emperor's men. Finding some copies of the Bible in it, they sought permission of the Emperor to publicly condemn those copies. The Emperor's mother, whose feelings had been injured on hearing about the treatment of the Koran by the Christians, expressed her wish to her son that he should do the same with the Bible. Akbar loved his mother ardently, but he said, "Mother, these ignorant men do not know the value of Koran, and they treated it in a manner which is the product of fanaticism. But I know the glory of both, the Koran and the Bible, and so I cannot lower myself in the way they did."

It is but natural that the orthodox followers of every 'religion' should be proud of its scriptures, but it is rank folly to run down the scriptures of other 'religions', and indiscreet to ignore them. We must not only tolerate but appreciate all scriptures. Those who confine themselves to the perusal of the scriptures of their own creed are generally found to be more or

less bigoted. The study of various 'religions' broadens one's outlook and makes one comprehend the spirit of real religion.

One day a certain French Archbishop, who held a high political post swore before a peasant. The latter was naturally exceedingly surprised and stared at the Archbishop. On being asked by the Church dignitary about the cause of his amazement, the peasant replied, "To hear an Archbishop swear." "Well," remarked the dignitary, "I swear not as an Archbishop but as a prince." Thereupon the humble peasant boldly retorted, "But, my Lord, when the devil gets the prince, what will become of the Archbishop?" There are many men who believe that spiritual life and secular life are to be divided into watertight compartments. According to them, the principles of religion are to be observed only in what they consider spiritual life, and that secular life has nothing to do with them. This belief is deplorable to a degree.

Only those appreciate the worth of scriptures who practise in daily life their fundamental rules. By the fundamental rules of scriptures we mean moral and spiritual principles which do not change with the passage of time. Other rules may or may not be followed. They are non-essentials, and if not in harmony with the spirit of the age they should certainly be discarded. It would be foolish on the part of Parsis to obey all the commands laid down in the Vendidad, or on the part of Hindus to carry out all that is to be found in the Smritis. Those who quote scriptures to uphold outward conventions or to bolster up undesirable customs do not exalt but degrade them.

Scriptures may also be said to be abused when one confounds the knowledge on the spiritual path gained

from them with experiences gained by actual spiritual practices. Scriptures of every creed tell us something about God, but they cannot make anyone realize Him or even accelerate the spiritual progress of anybody, unless one obeys their fundamental commands. One may have studied all the religious and spiritual tomes, but still, if one craves for genuine spiritual enlightenment, one must practice *Sadhana* or give oneself up to *Sat-Sang*. When Keshab Chandra Sen asked Shri Ramkrishna how it was that the learned scholars remained so profoundly ignorant about true spirituality, though they read quite a library of spiritual books, the Saint replied "You see the kite and the vulture soar so high up in the air, but all the time their eyes remain fixed on charnel pits in search of carcasses; similarly the mind of the so-called learned scholars are attached to the things of the world—to *Kama* and *Kanchana* in spite of their learning, and so they do not attain true knowledge."

The same Saint one day said to Mahima Charan Chakravarti, who attached much importance to the study of scriptures, "How long should you read the scriptures? What will you gain by empty discussions? First try to realize God, and for this go through some spiritual exercises, putting your faith in the Guru. If you have no Guru, pray to God earnestly, and He will tell you what He is like. What will you learn from the mere study of books? So long as you do not reach the market you only hear a buzzing sound from a distance. But once there, you will find quite a different state of things. Then you will see and hear everything distinctly. After realization, books and scriptures and sciences appear like chaff." When Pundit Padmalochan Tarlankar, the great Bengali scholar and philosopher saw Shri Ramkrishna singing devotional songs and falling in trances, he was utterly surprised and is reported to have said, "What I could not acquire by reading cartloads of books, He has got without turning over a single page and infinitely more besides!"

# MIND

## ITS MYSTERIES AND CONTROL

[ *By Swami Sivananda ( Swarga Ashram, Rishikesh )* ]

### VI

142 What is wanted is natural *Mouna* (silence) and mental nudity. Physical nudity has no meaning. It is *tamasic tap* of fools that is not countenanced by Shastras and reasons. In a *Jivanmukta* or a liberated soul, nudity comes by itself as he is absorbed in Brahman when he is in the *Saptha Bhumica*, (7th stage of Jnana).

143 It takes a long time to purify *Hartal* (Yellow oxide of arsenic-orpiment). It has to be soaked in cow's wine for seven days, in lime water for ten days, and in milk for seven days. Then it has to be burnt out hundred and eight times before a *Kustha* or proper oxide (ash) is obtained. Even so, it takes a long time for effecting *Chitta Shuddi* (purity of mind). Severe *Tapascharya* (austerities) is needed. Purification is the part of Yoga, When purification is over, the natural tendency goes towards liberation or *Moksha*.

144 The sacred Ganges takes its origin in *Gangotri* (Himalayas) and runs perennially towards Ganga Sagar. Similarly, thought current takes its origin from the bed of *Sanskaras* (impressions) in the mind wherein are imbedded the *vasanas* (latent subtle desires) and flows perfectly towards the objects both in waking state and dream. Even a railway engine is sent to the engine shed for rest when the wheels become over-hot, but this

mysterious engine-mind goes on thinking without a moment's rest. It is brain that wants rest (sleep) but not the mind. A Yogi who has controlled the mind never sleeps. He gets pure rest from meditation itself. Mind is nothing but *Atma-Sakti*.

145 *Om-Kena Isitam Patati presitam Manah*. By whom willed and directed does the mind go towards its wished-for objects?  
*Keno Upanishad Mantra 1*

The *manas* is an organ of sensation and thought. It must be under the control of some one who uses this instrument. The Jiva or human soul is not the Director of the mind, because we see that ordinary men cannot control their minds. They are simply swayed hither and thither petty Rag-Dwesh, emotion and fear. Therefore, there must exist some other Being, who is the Director of the mind. Who is that Being? He is the *Mano Pathi* (Lord of the mind), *Antaryamin-Kutastha-Brahman*.

146 There will not be any attraction, admiration or excitement for any object outside, if there is no *vasana* inside your mind. It is the *vasana* that is at the bottom of all your miseries and troubles. There is no pain from *Ishwara Srishti* (created objects by the Lord). Water quenches your thirst. Breeze gives you comfort. Sunshine enlivens you. Fire gives warmth. It is *Jiva Srishti* that brings about bondage, Ahankar, Anger, Abhimana, attachment, are all Jiva Srishti. Constant Vichar, Brahma Bhavana and meditation on Om with feeling and its meaning will eradicate the *vasanas*. Constantly generate from the Sattwic mind-Battery the Akanda electric current ... '*Aham Brahm Asmi*' Vritti (*Brahm Akara Vritti*). That is the potent antidote. Keep it safe in the pocket. Smell it when an apoplectic attack of Ahankaric false 'I' idea overtakes you.



147. A gross mind or practical *vyavaharic* Buddhi with selfishness and lust is absolutely unfit for Vichar and philosophical ratiocination. Selfishness clouds understanding. Selfishness is the bane of life. A sharp subtle, one-pointed, pure mind is needed for Atmic-enquiry and study of Upanishads.

148. In pleasure also, there is exercise of the mind. It expands. It moves towards heart, towards Atma.

149. Wonder is a compound emotion. It is admiration and fear combined.

150. Reverence is a compound emotion. It is awe and respect combined. It is a kind of mental Vritti.

(*Gita XII. 15*).

151. Amarsha is a compound emotion. It is anger and jealousy combined. As soon as the man is pulled down to a lower level, the anger of the inferior man who was jealous vanishes.

152. Pride is a feeling of superiority over others. It is of nine kinds.

1. Physical pride: pride from possessing great physical strength.
2. Intellectual pride: pride from great learning.
3. Moral pride: pride from possession of moral virtues.
4. Psychic pride: pride from possession of psychic powers or Siddhis.
5. Spiritual pride.
6. Pride of noble birth.
7. Pride of power, wealth and other possessions.
8. Pride of being beautiful.
9. *Raja-Mada* (pride of kingly possessions).

All these varieties of pride should be totally eradicated.

153. *Dambha* is vanity. It is vain display. It is vain show. It is a form of mental Vritti. The man is puffed up when he actually does not possess anything. A man of pride actually possesses something. That is the difference between pride and vanity. Vanity is a form of exaggerated pride.

154. Hypocrisy is pretending to be what one is really not. It is feigning. It is concealment of one's true character. It is a form of *Dambha*. It is the opposite of *Adam bitvam* of Gita XIII. 7 . The hypocrite pretends to be what he is really not in order to extract money or something else from others.

155. *Ersha* is intolerance. It is a form of jealousy. It is a form of hatred.

156. Jealousy is a form of continuous anger.

157. Arrogance is a form of pride. It is undue assumption of impatience. It is claiming too much.

158. Insolence is overbearing nature. It is haughtiness manifested in contemptuous treatment of others. It is arrogant contempt. It is brutal impudence. It is brutal in behaviour or language. It is grossly rude or disrespectful nature. Insolence is rude, haughty behaviour in violation of the established rules of social intercourse. The insolent man has utter disregard for the feelings of others. He does personal attack either in words or actions indicative of either scorn or triumph. Aspirants should totally abandon all these Vrittis described in 153 to 158. Those are *Asura Sampad* devilish qualities. By developing *Devi Sampad*, Divine qualities, as Karuna, Satyam, Ahimsa, Brahmacharya, Daya etc., the devilish qualities will disappear. Think constantly you are *Shudda Sat-Chit-Ananda Vyapak Atma*. All these bad qualities will vanish, and the Sattwick qualities will by themselves manifest.

159. Sometimes the term *Antakarana* is used for mind. It includes mind, Buddhi, Chitta, and Ahankara, It is used in a broad sense. It means the internal instrument. *Anta* means eternal. *Karana* means instrument. It is the inner instrument through which you sense, perceive, think, and reason out.

160. *Vritti* means a whirlpool. It is a wave of thought that arises in the *Antakarana*,

161. The *Antakarana Vritti* enters through the opening of the *Indriya* (eye); removes *Vishaya Ajnana*, assumes *Vishayakara* (the shape and form of the objects it envelopes), and brings the objects before your view. The function of a *vritti* is to cause *Avarana bangha* (removal of the veil or layer of *Sthoola Avidya* that envelopes all objects).

162. It is through *Avidya* or ignorance you identify yourself with *Vritti* (*Abhimana*) 'I am angry'.

163. It is *Jiva* who discriminates the *Vishaya*.

164. It is *Kutastha Brahman* who clearly understands everything, and who is a *Sakshi* or silent Witness of *Jiva* and his activities.

165. *Brahman* is not an object of *Vishaya* (*Achintaya*, *Adhrishya*). He is to be felt by *Sakshatkar* (direct spiritual cognition).

166. To know a *prapancha Vishaya*, *Indriya*, *antakarana* and *Jiva* are wanted.

167. *Indriya* will see the *Vishaya*. *Antakarana* will make it appear. *Jiva* will understand it.

168. As *Brahman* sees everything as *Sarva Sakshi* *Indriya* cannot see the *Brahman*. *Indriya* is *Jada* (insentient), *Brahman* does not want eyes to see. He sees within Himself through Self-knowledge the whole universe as His own *Sankalpa*, as *Vivarta*, He gives light and power to *Indriyas*.

169. He does not want Antakarana to sense, think and reason. He is self-luminous. He gives light to everything. He is *Chit Swaroop*. He is *Chidgna*. He is a mass of knowledge. He knows everything through self-knowledge. He imparts light to *Antakarana*.

*(To be continued)*

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## REVERENCE FOR THE POOR

*( By T. L. Vaswani )*

"Why," they asked me, "why do you preach reverence for the poor? Service of the poor and lowly we understand, but why reverence?"

And I answered: "Service may be born of a sense of patronage, but reverence comes only when we see in the poor and the lowly a manifestation of the Eternal God. The poor I revere because I know that they have discovered the truth our educated, polished, comfort-worshipping class has missed, the truth that real living means struggle, not ease; and that spirituality means self-abnegation, not power, fellowship, not pride."

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## THE IMITATION OF BABA.

( By C. V. Sampath Aiyangar (Sub. Judge, Kurnool))

BOOK 1

### Chapter I

#### *Following Sri Baba*

"If you want to be saved, conquer your mind, lead a pure life, renounce low desires, and follow one who has realized God and in whom you have sound faith."

"You will not be saved by accepting any theological dogmas or by regarding a prophet, who lived hundreds or thousands of years ago, as the only God-incarnate or the only genuine Saviour or the last real messenger of God and believing that none can be like him".

So says Shri Baba.

It is He that says "Do nothing even to please Me or the world against the dictates of your conscience."

No other prophet except Sri Krishna spoke like this. I humbly say that is the Truth and Message. The Lord Sri Krishna revealed the profound wisdom to Arjuna, but added, "Reflecting over it fully, act as thou likest." (Gita chap. 1-63).

I shall tell you why I have 'sound faith' in my Lord Sri Baba. To imitate His life is to worship him, is to worship God, is to worship the Universe. We would then be 'truly enlightened and delivered from all blindness of heart.'

2. Let us then understand His Life and meditate on it.

3. He is the Living Christ. He is with us. We can see him physically, astrally and mentally. He responds to our sincere, reverential prayer. We can, therefore, imitate His Life. We need not rely on books, on priests and on second-hand information. We can rely on the Master.

4. But he who would fully and feelingly understand the words of Christ, must try to live entirely the life of Christ." A Christian is he who *lives* the life of Jesus the Christ. If he does not live that life, he is not a Christian. Thomas A Kempis truly says, "In truth lofty words made not a man holy and just: but a virtuous life maketh him dear to God ..... If thou knowest outwardly the whole Bible, and the sayings of all the philosophers, what would it all profit thee without the love of God and His Grace?" What is the use of repeating the whole Gita and Zend Avesta and Koran if we *do not lead the true life* of the prophets? Head and Heart should go together. That is the highest wisdom. Let us revere all prophets who came, have come, and will come to this world to set right the erring man. But we want a living prophet, whom we can imitate first-hand, without the help of any intermediary.

5. I would not say 'despise the world.' This world is full of God. The place where we can feel him, love Him, and see Him with the eyes of the spirit, must not be despised. I would say, 'Despise the Tamasic world.' There is no separate 'Kingdom of heaven.' For was it not said, "The Kingdom of God is *within* you?' If we see 'the world' within us, that is the 'Kingdom of Heaven.' If we feel that 'the world' is 'without us', then this two-ness produces its Mayic effect: a veil is thrown over the Truth. There must be one to remove,

or to help us to remove, this veil. (From the ordinary man). He who *can* do this is *the master*. Masters have come and gone whenever the world was in need of Their help. They taught the Truth and helped the world. When Dharma decays, Masters come for the protection of Satva (Dharma), for the destruction of Tamas (Adharma), and for the establishment of Dharma (Gita\_chapter IV-7 and 8). We can easily shuffle off our 'Adharma' by following the example of a living Master. We see Him 'devoted': we can easily practise devotion. He has equanimity of temperament: we can easily practise equilibrium. He is persevering: we can easily understand the value of perseverance. He is always contented: we can try to be contented. He is compassion-incarnate: Can we afford to be unkind in His Presence? He is patient: Can we be impatient before Him? He has controlled His speech: he speaks effectively in silence. We will profit by following His example. He is courageous: it is He who says, "Fear and Love do not go hand in hand." Guided by Him we can be really courageous. "The truly religious man is he who is God-loving and not God-fearing," saith He. He is always discreet: discretion is a divine virtue. He is the divine living embodiment of discretion. As the *living* Master is, we can try to *be* discreet. He is tolerant,—all *isms* are to Him the same. That divine virtue we are *now* in need of; we have a living example in Him. He is magnanimous: without magnanimity man is a devil. We can easily follow a living example.

6. The eye is not satisfied with saying, nor is the ear filled with hearing." (Eccles. 1-8). "Yogis (spiritually semi-advanced aspirants) see Truth through multi-coloured glasses; but there is no glass at all with

Sadgurus and they need none, for they are Truth-incarnate." Our ordinary eye is not satisfied with seeing. We need the help of a Sadguru, who *really* sees without glasses. We must follow him and live His Life. Then only, as Thomas A Kempis says we can withdraw our hearts from the love of visible things (i.e. perishable things) and turn ourselves to 'things invisible' (imperishable things).

7 Let us, therefore, I again repeat, meditate on the Life of Sri Baba and follow His Living Example.

*(To be continued)*

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## THE WILDERNESS OF PATHS

[ *By Narayana Swaroop, B.A., L.T. (Of Lucknow)* ]

Often, when lost in the bewildering wilderness of the Himalayan Jungles, having missed the main path to the place of pilgrimage in view, my brother and I traversing on foot without a guide except a pupil carrying and sharing some of our luggage, all the three equally ignorant of the true path, we happened to wander about among a maze of smaller footpaths sometimes taking one & sometimes the other in search of the direct path.

We followed these smaller paths for miles together in our search and mounted the smaller hills in great confusion and anxiety to have a somewhat wider view of the country round, and in our ignorance we always thought the hill in front of us to be the only one and the highest. And we contemplated that no sooner we climbed the hill facing us than we were sure to reach to the top and have a view of our lost path.: But what was our anxiety and fear and confusion when reaching the apparent top we found another hill equally high to climb, and climbing yet another, till all tired and exhausted we sat down at last to rest and think out what next to do. In our loneliness, in the wilderness, exhaustion and confusion of our thoughts we turned to the only Guide seated in every heart, and we prayed to Him fervently to take us out of the confusing wilderness and show us the direct path. And the sincerity of our prayer rising from the very depths of our hearts, when all our efforts had failed, was not without its response.

For, moving on a little more among the very network of paths we invariably found some small piece of old and shorn cloth, or perhaps a torn shoe, or an

empty matchbox, or even some other trifling bit left as a useless waste material on one of the more frequented paths by some pilgrim who had by chance taken to the selfsame route before us. And our hearts were at once full of hope and joy to find even that rejected trash so carelessly thrown by our predecessor, little thinking of what immense service it will prove to other lost way-farers after him. Taking such a trifling clue, we followed the path for some time, taking every care not to be lost in the narrow paths again, and we invariably reached a wider path leading to the one we were in search of, and where we did find some other companions also to encourage and accompany us to the main road. Thus we sometimes lost our way in the attempt to find out a shorter path or to see and enjoy some of the tempting beauties of the interior of the jungle, and thus when all alone and helpless, praying from the core of our heart, we were invisibly helped to trace the clue in the labyrinth of the jungle and were set once more to the right path.

Such were our experiences in the jungles while going to Badrinath, Jannotri and Gangotri without a guide except our common sense and faith in Divinity.

While reflecting on these experiences, I find an exact parallel in my search for TRUTH, and having lost my way in the wilderness of spiritual paths I have yet hopes to find some clue leading to the direct path.

I see a number of smaller hills rising one behind the other—of smaller ideals of School and University Education, of earning Wealth, Rank, Titles, Name, Fame and Power in the World.

These give us experience and greater strength to and perhaps a wider and wider view of the country round, but what is the inner anxiety of mind when after all this climbing and scaling, and wasting of all strength and power on the unreal, we lie all exhausted,

tired and hopeless in the confusion and bewilderment of the paths, without finding the Real, the Truth we have been so long in search of. It is then, that in our loneliness and utter confusion we seem to lose all and become indifferent to all the worldly attractions and temptations, having tasted the bitterness of all. True VAIRAGYA then fills our hearts and makes us think and pray from the inner depths of our soul. And not long have we to wait, for we have already experienced the sorrows and pleasures of the World and thus risen beyond their tempting invitations. The real ray of hope dawns and illuminates the way, giving us the right clues in GITA, BIBLE, or KURAN, or some other scriptures, where before our materialistic blindness we could see nothing but material enough to criticise and judge.

And taking perhaps a practical hint from some sacred verse or stanza and making it our own to guide us, we follow a path, until our feet are set on the Direct Path by the invisible Agency ever at work for the benefit of mankind, or perhaps if we are more fortunate we happen to come in contact with a Spiritual Guide like SRI MEHER BABA, who has already reached the Goal, and whom we can safely trust to guide us along the direct path to reach our destination of Self-Realization in no time, if we but have a perfect trust and faith in the God-sent Guide.

It is the inner call of our soul and our Sincere Love of Divinity, after all the worldly temptation have been exhausted upon us, that can guide us to the true prayer in response to which a true and lasting Guide is vouchsafed to us in the wilderness of the Paths. And having found the Guide, we have but to put our perfect trust and faith, and loving devotion in Him to carry out His instructions faithfully and we are sure to pass over the vast ocean of Maya and reach the other shore of truth & Bliss safely and quickly which is so hard to cross otherwise.

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# THE ASPIRANT AND SADGURU

( *By P. M. Harihar Ayyar* )

\_The spiritual being in man is saturated with the mire of materialism. Only a blazing powerful flame can kindle it. The spiritual touch of the Sadguru awakens the soul and lights up God-consciousness. He alone can do it who has realized the Highest, and who lives and moves in the Highest. The kindling touch is the Divine touch imparting spirituality. None but a supreme Adept in spirituality can impart it. It must not only be imparted but the soul must thereby be awakened, and the spiritual stimulus and soul-consciousness must be made to prevail over the world-consciousness in man. It will kindle a new light in the life of man and suffuse it with celestial lustre. The light kindled and the liveliness awakened must then be preserved, developed and concentrated into Illumination at the root of the life-principle.

There is no royal road to Self-realization to Godhead in man. And no one path can suit all men. Each man's path, practice and progress are distinct and peculiar to himself and depends upon the nature and material characteristics of his psychic and psychological organism. The soul-consciousness kindled by the sacred touch of the Sadguru must be preserved, intensified and reinforced. The slow and slight flame must first be kept steady, and growing. It should not be left to flicker or fail. By hedging in the person and character of the novice from the bad surroundings, and the attractions and influences of the captivating world, his spiritual consciousness is kept

up steadily; and it is developed by gradually drawing in the outgoing forces. The withdrawal of the outflowing forces is by a process of introversion at once most delicate, difficult and dangerous. Only when all the outflowing forces are completely withdrawn to and concentrated at the centre of the soul can there be Soul-realisation. The spiritual force that flows out through the psychic and psychological organ and the physical body in different kinds of energies must first be infused with spiritual consciousness, disintegrated from the world-concerns and mundane considerations, transmuted into spiritual energy, and slowly and carefully gathered up from the entanglements of the wilderness of the inner and outer constitutions towards the centre of the soul,—the root of the life-being. The easiest method by which this can be accomplished in each individual is known only to the Sadguru. There is, moreover, no beaten track to the centre of the soul in an individual. A path must be chalked out for every one. To cut out a path to withdraw the forces to the centre of the soul is the responsibility of the Sadguru. No doubt the novice has to work out the way. But the Sadguru prescribes and points the way. He alone can find out what is the best practice for each individual to purify the internal constitution, and to withdraw the forces in any man. The adept in spirituality knows the secrets of the inner world. He holds the key to it. He alone knows which is the easiest and best path for an individual, and he alone can lay it. Any endeavour by an ordinary blind mortal without the aid of the Sadguru is well nigh foredoomed. It is only groping in, or blindly dashing at the inner constitution, which will end in failure, if not in disaster.

Even though the path is laid by the Sadguru it is no easy run to the goal. In grim darkness, unknown to the

pupil is the path laid. The novice must pursue it carefully through the prescribed practices. The newly awakened consciousness has numerous enemies and the path of introversion is beset with obstacles and obstructions, allurements and dangers. The entanglements and interstices betwixt the psychic, psychological and physical constitutions must be unravelled. The forces can be withdrawn only by and after extricating them from these intricate entanglements. The path through which the forces have to return to their source are closed in man with safety valves at many places. They have to be opened. And these should be done only at the appropriate stages and moments in the course of the pupil's progress. This can be done only by the Sadguru. None else knows how to do it, or has the power to do it. In the course of the progress of introversion the dormant powers of man are also awakened. They should be skillfully manipulated and made to subserve the Supreme End. The disciple should not be over-powered or led astray by them or their charms. He must be the master and not the servant of these powers. Otherwise he falls foul of his purpose and is eventually lost. Great care and guidance are necessary for the disciple in the course. Book-learning is of little use in the walk of religion. Experience and realisation are all that count. The novice is easily misled. He may fail or fall in the way. And the consequences are many times grievous, if not catastrophic. To avoid or avert the pitfalls and perils, and to lead the pupil aright is the task of the Sadguru. He alone knows what is good and necessary, and what is unsuited and harmful to the disciple. The disciple is a strange man in a strange land. He is blind too. He is like a blinded restive horse bounding along a zig-zag mountain path. He must be

well bitted and ably backed. But for the Sadguru there would be no safety or accomplishment to the disciple. The Sadguru who is a familiar denizen and master of the spiritual world takes the disciple by the hand, and removing all the obstacles in the way, carefully and affectionately leads him home to the Goal. He is like the affectionate father finding out and bringing home his strayed away infant son.

No doubt the disciple too must have his eyes opened. But, he must first of all strictly adhere to, and carry out the advice and injunctions of the Master. At certain stages and beyond a certain stage of the progress of the disciple the Sadguru at appropriate moments leaves the disciple to himself with instructions sufficient to advance safely. This will inspire him with self-reliance, self-confidence and independence. His circumspection and intelligence, courage, sagacity and insight are gradually evolved and developed with his spiritual unfoldment. When the disciple is strong enough to stand on his own legs the Sadguru lets him alone. Till the disciple grows into full spiritual stature and strength he is a burden on the Sadguru who cares for and carries him as his infant. And no man is so much a father to his son as a Sadguru is to his beloved disciple. The Sadguru owns his disciple, endows him with his spiritual power, and develops him into an adept in spirituality. He transforms man into God-man, feeds him full with Divinity, and leads him to the Supreme Goal of Absolute Godhead.

Then Bow to him and his celestial Might  
Who leads to Supreme Goal the wayward son,  
With anxious love and his unworldly light,  
For He is father, mother, God in one.

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## "HIS DIVINE MAJESTY"

( *By Swami Jnanananda* )

Some materialistic Westerners seem to jibe at the term, "His Divine Majesty", being applied to Shri Meher Baba. While I feel an Indian word of the same meaning would be just as suitable, I hope the following verses will enlighten them. I may add I only know the Sadguru through The Meher Message.

Call Him divine... God realized;  
The essence of the Brahm in all.  
Call Him a Saint who serves the Lord,  
Call Him a man who feels our fall.  
  
'Tis but a reflex of our hearts;  
Our effort to attain the Goal.  
"I and my Father are but One",  
And so in Him we see our Soul.  
  
But if no man can be divine:  
Then you and I who live in hope,  
And Buddha, Christ, Mohamed ... all  
Are but the phantoms of the scope.

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## THE PAINS OF LOVE

( *A poem rendered from. the Chinese of Chao Chih by  
Meredith Starr from a rough translation.* )

The yellow willow waves above the gay luxuriant grass  
The peach and pear-tree blossoms their fragrant petals mass.  
But the East Wind cannot bear away the grief that dwells apart.  
The lengthening days of Spring increase the hunger of my heart.



# THE PHILOSOPHY OF LIFE OF POETRY AND POETS

( *By Herbert Porter* )

## IV

53. I did walk with Dante through the shades, and did meet great Vergil. This was one of the real inspirational periods of my life. The majesty and noble loftiness of these spirits did so impress and overawe me, that a strange thankfulness arose from the depths of my innermost centre, for having had the privilege of association with beings of such high mental and spiritual development.

54, What intensity of beauty and polish do we find in the works of the great Italian Masters! Monumental is the poetic art of this most poetic of all languages! With what joy do we turn to Leonardo Da Vinci, Fra Guittone D'Arezzo, Tommaso, Campanella, Lorenzo De' Medici, Guido Cavalcanti, Claudio Tolomei, Zippa, Vittorelli, Giordano Bruno, Casti and the like. Is not the very Soul of a nation embodied in its great works of Art?

55. Tasso and Petrarch have the Majestic movement of the accomplished artist. Their sonnets are an eternal masterpiece of genius.

56. Whittier, the mild Quaker poet, did write beautiful stanzas of pure intrinsic worth. He was an intellectual and spiritual moralist. His nature was simple and he did love Goodness for its own sake. His patience with his persecutors is greatly to be commend-

ed. There never was a great mind that had not a myriad detractors.

57. Persecution is the first true testimony which the World doth pay to man's greatness: and silence, together with upright living, is the only effectual argument against calumny. Even Shakespeare was the skit of the jealous news-vendor 'nobodies' of his day!

58. James Russel Lowell was a poet of true power, insight and inward vision. He had a great heart and a deep love for Humanity. His "Biglow Papers" are full of humour.

59. Edgar Allen Poe was a weird man of dark and passionate genius. His poems, entitled "The Bells," "Quoth the raven, nevermore", are, together with his most famous story, "The Gold Bug", the works by which he is best known. His life was not of a very high order. After an outburst of intemperance, he was found in a public street, wrecked with alcohol and dying. He did pass out of this life a moral failure.

60. Walt Whitman is a poet of intellectual depth, freedom and vivacity of mind.

61. Many modern poets have been men of devout and holy life. Cardinal Newman, Lyte, Watts and the like. To follow the motion of the mind and spirit of these men is great gain. Their intellectual and spiritual food, when thoroughly digested, both turn into fine energy for the living of the 'daily round.' It is by keeping always in touch with the finer minds that we are enabled to hold a fine balance in our own.

62. John Keble did possess one of the most beautiful faces that one could ever desire to look upon. It reflected the mind which did create "The Christian Year." I rejoice that one of the Colleges of Oxford University doth bear his illustrious name.

63. Bishop Ken is the true type of Christian bishop. Humility, intellect, and soul did dwell in the one spirit. He was a mental mirror reflecting the goodness and character-beauty of his Master. His "Glory to Thee, my God, this night," is one of the finest hymns in our language, and one of the best known. It is a great source of inspiration that men such as he, have travelled this mortal journey before us.

64. Frances Ridley Havergal was an angel in spirit, suffering from a fine sensitiveness of mind, which sensitivity did lift her to great spiritual heights. Her hymns are beautiful in their simplicity of thought and diction. She did give away to the cause of Christianity, even her personal ornaments as well as her gold. She is one of the World's most lovely characters. ·

65. Lady Anne Barnard was the writer of the beautiful Scottish Ballad, "Auld Robin Gray." Outside her family, Sir Walter Scott was the only person entrusted with the secret of its authorship.

66. Francis Thompson did touch sublimity like an angel. The "Hound of Heaven", and "The Kingdom of God", are worthy to rank with the highest poetry in our language.

67. Let the Philistines have their say, but Poetry is the art which doth express Man at his highest. It doth record all that is best in Life and Human nature. It is the lovely language of the purest emotions. It is the link between the World of Matter and the World of Spirit. Take the great Arts out of life, and the World would be a materialist hell in a generation!

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## SOMEWHAT SHOCKING BUT QUITE TRUE

Indians must give up the idea that there was something superhuman or extraordinary in the English man and therefore he ruled over Indians. As a matter of fact from religious, social and cultural viewpoints the English people were much inferior to Indians.

—

*Vithalbhai Patel*

\* \* \*

Pardon me; gentleman, if I am led to use strong language. He who knowingly uses foreign articles discarding Swadeshi ones is guilty of high treason against his motherland.

*Acharya P. C. Ray*

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There is no blinking the fact that if the churches represent Christianity, then Christianity is rapidly losing its hold in this professedly religious country (England) as well as in every other country of the civilized world. It is not Christianity as represented in the character and teaching which the workers reject; it is the Christianity of the churches.

*Dr. R. J. Campbell.*

\* \* \*

Modern civilization does, with peculiar violence, cut the majority of us clean off from the most elemental satisfaction of the human mind—personal, creative work.

*Selincourt.*

\* \* \*

The late war proved that there is nothing more contagious than hatred, that it can feed on its own inventions and sweep masses of people into a frenzy of

blood lust. It appears to me that some of the eminent persons who are weighing this campaign against the Soviet Union, and enlisting in it the forces of religious emotionalism, are playing with a very heady and dangerous mixture. As Mr. MacDonald suggests, they should look to their facts.

*Harold Kellock*

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If happiness be the end of life—as it should be were we not imbued by that wretched dictum which states that life was given us "only on trust"—and if religion be the mainspring of everyday life, also as it should be if it means anything at all—then the West has small need to tell the East what to discard, what to destroy; briefly, how to live. You have only to realize the unnecessary fetters by which the Western world is bound, the misery and unhappiness which is the rule rather than the exception; above all, the memory of the Great War and all the other conflicts of greed and futility which make life for the majority, so heart breaking, to realize that the West had better keep its stone throwing for itself. In art, in literature, in the joy and happiness of life and religion, it can teach the Eastern world nothing. It can, indeed learn from the East a lot. Considering its advantages, it has, to be perfectly honest, more to be ashamed of ..... Tax-ridden, law-ridden England has nothing, indeed, to show the East in the way of liberty. It is one of the direct signs of the time to realize how a thousand silly restrictions, hampering individuality, creating a whole list of unnecessary "offences", are endured by English people with only a whispered verbal protest. The moral

hypocrisy, strange enough, seems to follow inevitably upon Christianity, has undermined our ability to face the truth gladly when we do not wish to see it at all.

*The Tatler* (August 13) .

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But our religionists have missed the connection that must exist between the daily living habits and the spiritual development, for the reason that they have conceived, wrongfully, of the body as a sinful thing that must be repressed, contemned and neglected as a thing of little worth; and in so conceiving they have missed the great. vehicle given us by God for the training of the individual personal ego or soul allotted to us from the All-Soul or Oversoul. A little thought ought to have given those who framed our religious thought-structures a hint that this so-marvelous body was not given to us for the mere purpose of treating it with contempt and neglect until it has induced within us thought-tendencies that interfere with the best attainments of the soul, and then attempt to crush and crucify the body as a thing of sin—an act blasphemous in its very nature, for is not the body made also by God?

*Dr. Robert G. Jackson.*

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In your ignorance, every prayer that you made and that was answered, you thought, was answered by some Being, but you answered the prayer yourself, unknowingly. The help came from yourself, and you

fondly imagined that some one was sending help to you. There is no help for you outside of yourself; you are the creator of the universe. Like the silkworm you have built a cocoon around yourself. Who will save you? Cut your own cocoon and come out as the beautiful butterfly, as the free soul. Then alone you will see Truth. Ever tell yourself, "I am He." These are words that will burn up the dross that is in the mind, words that will bring out the tremendous energy which is within you already, the infinite power which is sleeping in your heart. This is to be brought out by constantly hearing the truth and nothing else. Wherever there is thought of weakness, approach not the place. Avoid all weakness if you want to be Jnani.

*Swami Vivekananda*

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## THOUGHTS SUBLIME

The root above the branch below,  
This fig-tree stands from ancient days:—  
This is the pure, the Brahman this,  
And this is the Immortal called.  
This is the resting-place of worlds,  
By none can this be e'er surpassed,  
This (world) is truly that (the Brahman)!  
This is the life in which the world,  
Which sprung from it, moves tremblingly,  
Fearful is this, a threatening flash,  
Who knows this, his is immortality.

*Kathaka Upanishad,*

\* \* \*

And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask fish will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?

*Jesus Christ.*

\* \* \*

The caterpillar gets itself imprisoned in its cell of self-woven cocoon. So the worldly soul gets itself entangled in the meshes of its desires. But when the caterpillar develops into a bright and beautiful butterfly, it bursts the cocoon open and flies out and enjoys



freely both the light and air. So the worldly soul can burst through the meshes of Maya by the wings of Viveka and Vairagya. *Shri Ramakrishna.*

\* \* \*

Stern Lawgiver! (Duty) yet thou dost wear  
 The Godhead's most benignant grace;  
 Nor know we anything so fair  
 As is the smile upon thy face;  
 Flowers before thee on their beds,  
 And fragrance in thy footing treads;  
 Thou dost preserve the Stars from wrong:  
 And the most ancient Heavens, through Thee, are fresh and  
 strong

To humbler functions, awful Power!  
 I call thee; I myself commend  
 Unto thy guidance from this hour;  
 Oh let my weakness have an end!  
 Give unto me, made lowly wise,  
 The spirit of self-sacrifice;  
 The confidence of reason give;  
 And in the light of truth thy Bondman let me live.

*W. Wordsworth,*

\* \* \*

Of all passions that which is least known to us is idleness; she is the most ardent and evil of all, although her violence may be insensible, and the evils she causes are concealed; if we consider her power attentively we shall find that in all encounters she makes herself mistress of our sentiments, our interests, and our pleasures; like the (fabled) Remora, she can stop the greatest vessels, she is a hidden rock, more dangerous in the most important matters than sudden squalls and the most violent tempests. The repose of idleness is a magic charm which suddenly suspends the most ardent pursuits and the most obstinate resolutions. In fact to give a true notion of this passion we must add that idleness, like a beatitude of the soul, consoles us for all losses and fills the vacancy of all our wants.

*La Rochefoucauld.*

## SPIRITUAL ANECDOTES

Satyakama, the son of Jabala, said to his mother: "Venerable one, I would enter as a Brahmin student; tell me of what family I am." She said to him: "This I know not, my boy, of what family thou art: in my youth I went much about as a maid; there I got thee; I myself know not of what family thou art; my name is Jabala; and thy name is Satyakama; so call thyself (instead of after the father) Satyakama, son of Jabala," Then went he to Haridrumata the Gautam and said: "I would enter with thee, venerable one, as Brahmacharin, deign to accept me, venerable one!" He said to him: "Of what family art thou, dear one?" He said: "I know not, oh Master, of what family I am. I asked my mother and she answered me: 'In my youth I went much about as a maid; there I got thee; I myself do not know of what family thou art; my name is Jabala, and thy name is Satyakama.' So I am called Satyakama, the son of Jabala, oh Master." He said to him: "Only a Brahman can speak so frankly; bring the fuel, dear one (that is necessary to the ceremony), I will take thee because thou hast not departed from the truth." .

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Yajnavalkya had two wives, Maitreyi and Katyayani; of these Maitreyi was conversant with Brahman. Katyayani on the contrary knew only what woman know. Now Yajnavalkya wished to pass to the other condition of life (from the condition of householder to that of hermit). Then said Yajnavalkya, "Maitreyi! I will now give up this condition (of householder).

Therefore I will make partition between thee and Katyayani." Then spoke Maitreyi, "If indeed to me, Master this whole earth with all its riches belonged, should I thereby be immortal?" "By no means!" replied Yajnavalkya, "but as the life of those who prosper, so would thy life be; but there is no hope of immortality through riches." Maitreyi said, "What shall I do with that whereby I become not immortal? Share with me rather, Master, the knowledge which thou possessest." Yajnavalkya replied, "Dear to us, verily, art thou, and dear is what thou sayest. Come; seat thyself, I will explain it to thee, but do thou mark well what I tell thee. Verily, not for the sake of the husband is the husband dear, but for the sake of the self is the husband dear ... The Self, verily, O Maitreyi, is to be seen, heard, meditated on, and investigated; he who sees, hears, meditates on and investigates the Self, has understood this whole world ... As a lump of salt, thrown into water, dissolves in the water, so that it cannot be taken out, but wherever it is tasted, it is everywhere salt, thus, verily, also this great, endless shoreless Being which is knowledge through and through: from these creatures it rises (as knowing spirit) and with them it perishes again; after death there is no consciousness!" Then Maitreyi spoke, "By this, O Master, hast thou perplexed me, that thou sayest, there is no consciousness after death." But Yajnavalkya replied: "Nothing bewildering truly speak I; what I said, suffices for the understanding, for where there is a duality, as it were, there the one sees the other. there the one smells, hears, speaks to, thinks of, knows the other; but where, for a man, all has become his own Self, how should he there see anyone, how should he there smell, hear, speak to, think of, know anyone? That through which he knows all this, how should he know that, how should he know the Knower? Now knowest thou the doctrine, O Maitreyi; this truly suffices for immortality."

## HERE AND THERE

### A So-called Evangelist

"Aimee McPherson, after her efforts to convert the world, with the aid of her choir of beautiful 'angels', and her silk stockings", writes *Scrutator* in *The Indian Daily Mail*, "has now demonstrated the old-fashion nature of the ten commandments by dashing her mother on the nose. Miss McPherson, who has had a somewhat extraordinary career, even for an American evangelist, is, to put it bluntly, one of the greatest frauds in the world. She has been exposed again and again, and yet she finds enough of the credulous-minded to get an audience, and what is much more important, to get their money. When she disappeared in the desert some years ago with a young wireless operator, the whole of the story was ruthlessly and relentlessly told in a host of American newspapers. Aimee did not worry. She announced a special series of services, when she returned to San Francisco, for the purpose of interceding for the souls of the misguided editors who had attacked her. Aimee McPherson, thank Heaven, is a woman in a thousand."

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### Ruins of Penance

In an article, under the above caption, published in *Asia* for August, Lt. Col. V. Prescott-Westcar narrates the following authentic story in connection with Pagodas which the Burmans built with a view to wiping out their sins:—

At Mogaung, in the Myitkyina Dist. an old Burman with a very wrinkled, intelligent face was pointed out to me as being the holiest man in northern Burma. He had been a famous *bo*, leader of a gang of dacoits, and had committed every conceivable crime. In his old age he had gone to his *poonji* and asked how large a pagoda it was incumbent on him to erect.

The *poonji*, aghast at the details of his confession, declared that no pagoda could atone for such offences, and the old man retired, disconsolate. But the qualities that had made him pre-eminent in wrong doing now came to his aid. Without saying anything to the *poonji*, he built a *poonji*-town or monastery, and a magnificent one he made it, since his evil deeds had rendered him very wealthy.

When it was finished, he sent again for the *poonji* and showed it to him. "Tell me, I pray," he demanded "what else I must do in order to be freed from my load of sin."

The *poonji*, unable to solve such a problem by himself, called in several of his colleagues, and after a long consultation they were obliged to admit that the he had not only wiped off all his former sins but had accumulated so enormous a credit that he could not live long enough to use it up. He was, in fact, sure of Heaven. I am glad to say that, in spite of this license to sin, the old man was living an exemplary life.

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### Sadhu Hirananda

Presiding at the Sadhu Hirananda Memorial Meeting held on July 14, at the Besant. Hall, Hyderabad, Sind, Prof. T. L. Vaswani, in the course of his address, said:

In the calendar of the youth movement represented by the Shakti Ashramas, July 14 is one of the hero-days to be celebrated by Young India. Hiranand I salute as one of the greatest Indians of modern India. Hiranand I regard as belonging essentially to the class of reformers and teachers to which belongs Mahatma Gandhi.

In a significant passage in his "Diary" he asks himself "what do you want in life? Praise? Fame?" .And his answer is—an emphatic "No!" His aim in life, he says, is "to sacrifice." Hiranand's was a life of sacrifice. Therefore is his name blessed among the sons of Sind. Blessed are they who adore the Cross. Sometimes thinking of Hiranand, I think of St. Francis. That Christian saint's beautiful spirit of sympathy, humility and self-abnegation was in Sadhu Hiranand. Sometimes again thinking of him, I think of Padric Pearse of Ireland. He, too, like Hiranand was a lover of his country, and lover of the young. The young are the builders of a nation. And those of you would understand the great principles underlying the educational experiment of this Irish patriot and martyr should read his little book named: "The Story of a Success." Padric Pearse was a poet, too; and in one of his poems he writes:—"This have I heard in my heart that life is given to scatter not to hoard." This, too, had Hiranand heard in his heart. Life is given to scatter not to hoard. Hiranand scattered the treasure of his life in *seva*.

Let us not confound *seva* with *show*. In the service of Hiranand there was no thought of being big or prominent. "The path of service" says Ibsen, "is not the path of popularity." Hiranand sought service. not popularity. He started his school and there were

men who set afloat the rumour that his school was meant to make boys Christians. Hiranand minded not what others said. He went about doing good, not seeking publicity, popularity, prominence. He organised a "Band of Hope" and led processions of students through the bazar and to the liquor-shops. He was not cheered by the crowds. I know on one occasion a man flung dust at him: I know another threw mud at this man,—this Prince among the sons of Sind. But Hiranand minded it not. He went about doing service,—asking not for fruits of service. He had the courage to face unpopularity. He had the courage to stand alone. He walked in the way not of popularity but of the Light of his soul. And the message of his life to every one of us is—follow the light within you! There is a tendency to-day to shirk, to let others do our thinking, to follow the opinions, prejudices and passions of others. A true servant is a hero: he does his own thinking: he is not afraid of being laughed at: he has the courage to walk in his light. A true servant is a worshipper of Truth. Young men! In you is a light,—a light of the Eternal. Follow this Light,—the Light within you. And you will achieve great things in the coming days.

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#### Prohibition in U.S.A.

In the North American Review for April 1930, Mr. Clyde M. Reed, Governor of Kansas, has contributed a noteworthy article on Prohibition in U.S.A. As systematic propaganda is being conducted against prohibition, we quote the following passages from it:—

Prohibition came into the United States as a moral issue. It will stay and grow stronger and more

effective as the years go by, because this moral issue is supported by economic and industrial demands. Hardheaded thinkers on problems of public weal give some consideration to the moral phase of the prohibition of liquor traffic, but they are more and more placing their support of that policy upon the hardest and soundest economic fact—a befuddled brain cannot do a good day's work.... In 1909 the total realized income of the people of the United States was \$29,605,000,000. In 1928 it was \$89,419,000,000, according to the National Bureau of Economic Research. This is an increase of 207 per cent in twenty years. The average wages of a wage worker increased from \$527 a year to \$1,205 and the pay of the salaried employers increased from \$976 to \$2,084 a year. There must be some relation between those increases and Prohibition. The wage earners were able to work more days and to do better work and more of it in less hours to justify these increases in wages and salaries. There is an endless cycle here in that the wage earner with more money and more leisure buys more goods and more fun and thus creates a greater demand and increases the demand for his labour.

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#### The Human Aura

Dr. Drysdale Anderson, a British medical officer in West Africa has been reviving Dr. Walter J. Kilner's experiments with the alleged human aura. Dr. Anderson says he can detect a distinct band "like a wreath of tobacco smoke." He says that the "smoky aura" appears to "envelop the body and stream out of the tips of the fingers like white elastic bands." "It is a scientific thing, founded on positive scientific obser-



vation", he says. "I found that there was an emanation from the human body which under certain conditions was plainly visible. Future experiments will take the line, it can be stated, of efforts to prove beyond all doubt what the emanation is; of what it is composed, and how it is caused. This emanation must have a scientific explanation, and that is what we are out to find."—"Psychic Science."

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### Horrors of Vivisection

The following are the opinions of some of the many famous Italian physicians regarding vivisection.

"The Italian public must be enlightened about the cruelty of vivisection: it ignores all about it, but as soon as it learns the truth, it will revolt against these horrors, of this I am sure," says *Dr. Gennaro Ciaburri, Med. Doctor and Surgeon in Bologna.*

"May those present, remember! And may they do their share to banish brutal, barbarian, cruel, coward, and profitless vivisection from our civilised countries"—*Dr. Francois Dejardin, Head Surgeon, Hospital des Anglais—Liege.*

"A vivisector is either morally insane, or an accomplished scoundrel. As such, his place is either in the madhouse, or in the criminal report."

"Hundreds of your M.D. Colleagues, many of them of world-fame, plead against you; several of them, who practised vivisection at the start, have afterwards deplored, yea cursed, the useless tortures they inflicted. This disgrace of modern times must be stopped now."—*The Prof. Ude, University-Graz.*

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## EDITORIAL NOTES

### Christian Missionaries Snubbed In China

It is no exaggeration to say that China's troubles began with the religious attack made by the Christian Missionaries. As the average Christian missionary is but an agent of imperialism and represents Judas more than Jesus this religious attack was followed by diplomatic and political attacks, which were made by various European powers and the U.S.A. The imperialistic powers not only robbed and harassed China but also compelled her to invest the Christian missionaries with extraordinary privileges. Now that this great country has begun coming to herself, her Government is gradually depriving the missionaries of these privileges. But so dear are these privileges to these so-called servants of God that they are reluctant to give them up and are fuming and fretting against what they call the audacity of the Chinese Government. A few months ago twelve Protestant sects, with headquarters at Shanghai, presented a stern protest to the Chinese Government against their educational policy. The Chinese Minister of Education sent a spirited reply to their protest. The reply is worth reading, and so we quote the following passages from it:—"That we should use religious teaching in the training for a life, is not far from the truth. But this depends upon whether you utilise in your teaching the ideals of *all* religions; one cannot limit the teaching exclusively to those of one religion. Furthermore, religion cannot be taught by outward forms and practices.

If you conduct courses on religion and have worship limited to one religion only, this is in fact mere outward formality and from the educational point of view is not an essential in the training for life. .... If we allow any one religion to inculcate exclusively its own principles in non-adults of junior middle school grade and below, this will pre-empt their minds and deprive them later on when they have reached years of maturity of the ability to exercise freedom in choice of their religion. This is really the placing of shackles upon their liberty of thought .... With regard to the idea that all the children of the 200,000 Christians must be enrolled in church schools, this seems to us to be on the same plane as attempt to view the world from your own doorstep and such an idea should not continue to be cherished. If you propose to experiment on projects related to science and social conditions this is something which the Government unquestionably approves and permits. Religion, however, is one type of abstract intangible imagination and is outside the category of educational theories and there is therefore no reason for the Government to permit religion in schools for the purpose of experimentation .... Let this be considered final and not subject to further review."

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### Penal Reform

In his evidence before President Hoover's Law Enforcement Commission Dr. Ralph A. Reynolds, who has carried on for many years examinations of the physical conditions of criminals asserted that the principle factor in all human misbehaviour lay in the chemical or physical malformations of the human body.

Who can say that this does not call for a very sympathetic treatment of the criminals?

Since 1872 under the auspices of the International Penitentiary Commission, which has its headquarters at Berne, a Congress is held every five years in various capitals. The tenth International Penal and Penitentiary Congress met this year at Prague on August 24. The Prague correspondent of the *Spectator* (of London) tells us that in its consideration of the problems of administration of penal methods the Congress recognized that the security of society would be best achieved by making the penalty imposed the means of educating the prisoner morally, intellectually, and physically, and that in order to attain this object, it will be necessary for prison officials to be selected for their ability as teachers and influencers of those in their charge, which in its turn will necessitate the special training of candidates for these posts and their adequate remuneration. The Congress emphasized the necessity of a prisoner's work being adapted to his bent of mind, upheld the belief that prison labour should be properly remunerated and that in the case of prisoners likely to abandon their career of crime their sentence should be only partly served in prison and should include a period on *parole*. The same correspondent tells us that the Congress also passed resolutions on the treatment of the juvenile offender, recommending the early use of scientific knowledge in coming to decision as how best to train such offenders wisely and well, and urging governments to provide the necessary institutions for the carrying out of such treatment. It is to be sincerely hoped that the resolutions and recommendations of the Congress will be sympathetically considered by the governments of civilized countries.

The aim of the Penitentiary Commission seems to be to influence the legislatures of the civilized world in the matter of framing and amending penal laws. The Commission does not seem to have influenced the British Government in India. The jail administration in India is probably the worst in the world. The jail Administration Report of the Bombay presidency shows that little progress has been achieved in penal reform and that there seem to be no prospects for substantial progress. Prisoners in India are treated like beasts of burden. Even upon juvenile offenders little care is bestowed. During 1929 as many as 1724 boys and girls under 21 were admitted as convicts into the different jails of the Bombay Presidency. No wonder if they will be turned into hardened criminals! No country in the world has so few reformatory institutions as India has. And in no country except India political prisoners are treated as ordinary criminals.

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#### Dr. Tagore On Soviet Russia

When a capitalist-imperialist returns to his country after visiting Russia, he invariably holds up his hands in horror at what he pretends to have seen in Russia, depicts in picturesque language the so-called misery of\_ the Russian people, denounces the Soviets for their so-called maladministration and assures his compatriots that Russia under the Soviets is far worse than was Russia under the Czars. But the testimony of persons who visit Russia with an open mind invariably proves to be quite different from that of capitalists-imperialists. We must believe the testimony of freedom loving, though not communistic, persons who have no axe to

grind. That is why we have considered Dr. Sherwood Eddy as an impartial authority on Russia and quoted a part of his evidence in our first editorial in this number. Dr. Rabindranath Tagore, who visited Russia last month, has borne out the testimony of Dr. Eddy. The Indian poet is reported to have said at a meeting held in his honour that what he saw in Russia convinced him that the Soviets had worked miracles in a short time and that the people in Russia had all the advantages of equality of a Socialist society. We are told that he dreamed of a time when his country would also receive the great blessings of education and equality. Every patriotic Indian, while heartily wishing that this dream of Dr. Tagore may soon be realized, cannot help believing in his heart of hearts that so long as the British domination lasts in this country the misery of India will continue. What the Soviets have achieved in a decade, the British have failed to do or rather avoided doing for the last one hundred and fifty years of their rule in India.

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#### Do Spirits Like To Communicate?

In our September number we observed: "Firmly as we believe in the survival after death, we do not think that the average normal spirit is anxious to chat with those living in the gross world. In the twenty-third volume of the *Proceedings* of the S. P. R. is published an account of a seance held by Miss Rawson who received a message from Edmund Gurney. This message which bears out the truth of our above observation, is as follows:—

"I have come to warn you for my friend, to implore you not to let them call him. He gets no rest day or night. At every sitting, "Call Myers! Bring Myers!" There is not a place in England where they don't ask for him: it disturbs him; it takes away his rest. For God's sake don't call him. It is all right for him to come of his own accord. You might send a letter to *Light* to say that when a great person passes you mustn't call for him. Don't mention Myer's name, our people wouldn't like it .....His heart is tender and when he hears them call, he tries to come. If they leave him to rest, in time he'll come back again more strong but if they call and call it will take away the power and help and everything else."

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#### The Lambeth Conference On War

Much importance has been given to the anti-war resolution of the Lambeth conference. It reads, "When nations have solemnly bound themselves by treaty, covenant and pact for the pacific settlement of international disputes, the conference holds that the Christian church of every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation." This resolution scarcely takes us to the road of peace. Both the parties that go to war generally claim to fight in self-defence. During the last great war we were taught that Germany was the aggressor; but the German Government instilled into the minds of her people that they had been compelled

to declare war in self-defence. One has only to read "All\_ Quiet On the Western Front" in order to be convinced of this fact. In Poland there are hundreds of thousands of Germans who do not seem to be properly treated. If Germany wages a war upon Poland for their sake will it not be a war of self-defence? Whether or no the matter in dispute has been submitted to arbitration, we do not think that any state Church will carry on a crusade against its Government that claims to fight in self-defence. A state Church has to pay a price for the benefit it gets. Can it be expected that any Government will support a religious organization that does not teach the people that God is on their side and against their enemies, when the guns go off? England is waging a war in India at present. This war is all the more disgraceful to her as Indians are fighting without arms and in a spirit of complete non-violence. England has not submitted the matter in dispute to arbitration, and yet the Church of England not only does not protest against the action of the British Government but actually supports it. Hypocrisy surely cannot go further!

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### Christianity And Buddhism

In his book, "The Spirit of Buddhism", Sir H. S. Gour has asserted with some force that Christianity is derived from Buddhism and that Buddhism is better than Christianity. In its issue of September 16, *The Times Of India*, in the course of the review of the book, after quoting the above statement, says, "Sir Hari does not catch us easily at this. "We refuse to be jockeyed into the position of saying that Buddhism is



worse than Christianity and we do not like it. Even that hard-hearted man, Mr. Kipling, was from childhood deeply moved by the Gandhara friezes, and we too in a humble way have spent hours at Ajanta and looking at Buddhist art in museums and books. Its freshness, beauty, sanity, delight in life, freedom from the horrible and the stupid, and lack of patronage and humbug delight innumerable people who are not Buddhists. Why should religions be arranged on a caste system and classified as best, second-best and third-best? Furthermore, even if it is true, as Sir Hari says, that Christianity took some of its stock-in-trade from Buddhism, what has he proved? Shakespeare borrowed several stories from Plutarch, but we do not on that account say that the Lives of the Noble Greeks and Romans are either superior or inferior to the works of Shakespeare."

We heartily agree with these views of *The Times Of India*. Genuine Christianity is as good as genuine Buddhism. Sir H. S. Gour committed a mistake in extolling Buddhism at the expense of Christianity. But we cannot help saying that it was the Christians who began to arrange religions on a caste system and classify them as not merely best, second-best and third-best, but also as real and false or divine and satanic, We sincerely hope that henceforth *The Time» Of India* will discourage the proselytising efforts of the Christian Missionaries in India. .

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### Pir Of Pagaro

The word Pagaro is the colloquial Sindhi for pugree or turban. It is because they are said to

succeed to this Pagaro of the original founder of the seat that the Pirs are so called, and they succeed to it as kings succeed to the crown. We wonder whether the first Pir was really a saint. At any rate we cannot help questioning his wisdom in founding the seat. Most of the Pirs of Pagaro were out-and-out worldly-minded and some were hardened sinners. They have done more harm than good to their followers who are said to number by hundreds of thousands. The present Pir has just been sentenced to ten years' imprisonment on charges of wrongful confinement and illegal storing of arms. If such a Pir can be called a saint, then an idiot may well be called a genius.

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#### Should Murderers Commit Suicide?

In his presidential address to the Modern Churchmen's Conference at Oxford, Dean Inge is reported to have said, "For my own part I think that every criminal condemned to death ought to be allowed to carry out the sentence in his own way." This suggestion has provoked considerable discussion among the British public. We are against capital sentence, but if it is to be imposed, surely its horrors must be mitigated. The capital sentence would be made somewhat humane, if the Dean's suggestion would be carried out. There is no reason why condemned murderers should not be allowed to take their own lives in the way they consider best. Mr. Bernard Shaw seems to have supported the Dean, for he said to a reporter: "I don't see how you can prevent murderers from committing suicide. In China, for instance, where people are given some liberty in the matter, they starve

themselves to death, as being the longest way to achieve it. I always feel deeply obliged to a murderer who commits suicide, because he saves a great deal of trouble and expense. \_ Every condemned man should have a collection of poisons and chemicals put in his way, and if he chooses to use them, well—"

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#### Mahatma Gandhi And Zoroaster

In our August number we remarked, after condemning the bigotry exhibited by some Parsis that there was no reason why Mahatma Gandhi should not be compared with a Prophet. We are glad to note that in a recent number of the *Kaiser-i-Hind* was published an article in which Mr. J. M. Desai has favourably compared Mahatma Gandhi with Lord Zoroaster. We congratulate Mr. Desai on writing this article, and the Editor of the *Kaiser-i-Hind* on publishing it.

\* \* \*

#### Jesuit Bigotry

Under the above caption, in our last number, we had to criticize the authorities of the St. Xavier's College of Bombay for interfering with the religious liberty of the Hindu students. We are glad to inform our readers that they have revoked the unjust order we referred to, in our last number. We heartily congratulate Father Duhe and other authorities on the wise step they so promptly have taken.

\* \* \*

## The Road To Destruction

In his *Pilgrim's Progress*, John Bunyan, writing about Christian and Hopeful, tells us that a little before them there was on the left hand of the road a meadow and a stile to go over into it, which was called the 'Bye-Path Meadow.' Christian and Hopeful became at first instinctively afraid of the bye-path, but they were allured by it. The bye-path looked as if it led to the Celestial Gate as well as, and easier for the feet than, the straight road. So Christian and Hopeful followed a man called Vain-Confidence, who was walking along. But they were disillusioned at night. They tried to go back, but they could not, for it was dark. Becoming tired, they sat down and fell asleep. In the morning they were caught by Giant Despair, the owner of the Doubting Castle, and they had to pay a severe penalty to him for leaving the straight road.

Make it a point never to go to the 'Bye-Path Meadow.' Outwards it has charms, but inwards dangers. It seems much easier than the straight road of virtue, but it takes us to the abyss of misery and despair. We read in the Bible, "Broad is the way that leadeth to destruction, and many there be which go in thereat; but narrow is the way which leadeth unto life, and few there be that find it." Let us all walk in the way of virtue, not minding its narrowness and ruggedness. The way of vice seems to be broad and smooth, but it is really the way of destruction. What a shame it is to walk in this way deliberately!

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## NEWS ABOUT THE HOLY MASTER

On August 20, Shri Meher Baba left Nasik for Calcutta, where he stayed for three days. From Calcutta He went to Nagpur, where He put up at Mr. B. D. Jessawalla's bungalow. Mr. Jessawalla, who is the Chief Inspector of boilers for C. P. and Berar, his wife and children are much devoted to the Master, and so their hospitality left nothing to be desired. Among those who went to pay their respects to the Holy Master was the Rajah of Nagpur, Raghojirao Bhosle. At the Rajah's request His Holiness paid a visit to him at his bungalow. At the request of the Head Master of the Blind Boy's School His Holiness paid a visit to it too. On 29th the Master left Nagpur for Kolhapur via Hyderabad. Mr. Pallonji Byramji the Custom Inspector, happening to see the Master at the Hyderabad railway station, came forward and revered Him. He took Him in his car throughout the city and Secunderabad, where the Parsi proprietors of the Metropolitan Hotel gave in His honour a light refreshment. At Kolhapur the Master stayed for one week at the Vidyapeetha. On the 3rd and 6th September the anniversary ceremony of the Vidyapeetha and of Tapovan respectively were held. The Master graced both the occasions by His presence,

On 7th September the Master left Kolhapur and went to Bijapur, where, except for a flying visit to Nasik and Poona He stayed throughout the rest of the month. His presence in Bijapur created quite a sensation in the city, especially as a local Saint, Kurhadi Maharaj, spoke highly of Him. Every evening about three hundred persons gathered at His place. Among the distinguished persons who called upon Him to pay their respects to Him were the local collector, District Judge, District Superintendent of Police, Deputy Superintendent of police, Civil Surgeon, the President of the Municipality. On the first of this month the Master came to Nasik and stayed here for four days. On the 5th He returned to Bijapur.

## REVIEWS AND NOTICES

AMONG THE SILENCES: By Uma Maheshwar, M.A  
Price Rs- 1-4-0- Can be had of K. P. P. Tampi, New Lodge,  
Trivandrum, South India.

This is a book of poems. They body forth, as the author says, a heart laden with the infinite of anguish, Seeking his inspiration in Silence, the author appeals to our heart in a wonderful manner. Most of the poems are replete with sadness mingled with charm. The saddest of all the poems is the one, entitled "The Burden Of Shame," from which we quote the last four stanzas:

A broken craft on the stormy main,  
May reach some shore a remote day;  
A woman in her shame hath not,  
A place of safety in this world.  
Tell me sadder tale.

A ruin may receive its past,  
An autumn find another spring;  
A wreck may build itself again,  
But never woman gain her name,  
Once fallen in mud!

She sat by the dusty way and cried,  
The child was cleaving unto her breast;  
No father, mother, or man she had,  
Except the burden of her shame,  
Once fallen in the mud.

The morn broke and the lake rolled up,  
A mother and a babe in her arms;  
Dead they lay, the mother and child,  
Sad their faces were but fair:  
Tell me sadder tale.

Mr. Maheshwar has the spirit of a genuine poet. He is undoubtedly one of India's promising poets. We look forward with pleasure to another volume of

beautiful poems from his pen. We hope that in the next volume he will diffuse joy and not sorrow.

\* \* \*

**THE THREE SILENCES AND OTHER POEMS:** By Edith F. Sutton, Price 35 cents or 10 ans. Can be had of the author, 352 Ximeno Ave. Long Beach, Calif., U.S.A., or K. P. P. Tampi, New Lodge, Trivandrum, South India.

This is a booklet of charming spiritual poems. The following quatrain is worth quoting:

Mother Divine ! How sweet Thou art;  
Thou joy and radiance of my heart!  
Every day and every night,  
Thou art my One Supreme Delight!

\* \* \*

**HINDU MIND:** By \_C. N. Ananta Raamayya Sastri, M.A. Can be had of the author, Isshvari Vihar, Trivandrum, South India.

This booklet contains an English version of stray Sanskrit verses.

\* \* \*

**UNIVERSAL HOLY PRAYER:** Published by The Spiritual Society, 131-132, Thiruvatiyoor High Road, Madras.

The prayer which is in verse form, consists of twenty-four stanzas of four lines each. It is worth reading, and is dedicated to the late Hazareth V, Sheik Badei Saheb.

\* \* \*

**THE MESSAGE (Vol. 4 No. 1.)** Edited and published by Sadananda Ananda Asram, Gorakhpur:

This is a Magazine of higher religion. It is published regularly every month, and every number contains instructive articles. The annual subscription is Re. 1 only. We heartily wish the editor every success in his noble undertaking.

*CORRESPONDENCE*

SCIENCE AND RELIGION

From

The Rev. Fredrick A. Houck.

To

The Editor of *The Meher Message*,

Dear Mr. Editor:

In your review of my "Our Palace Wonderful", published in the *The Meher Message*, Vol. II No. 6, you conclude with a prayer:— "We close this article with the sincere prayer that religion may be rightly understood by all men, and that religion and science may understand each other in the right spirit." The number of those who would not say 'amen' to such a prayer must surely be very small; for man, by nature, loves and seeks the truth.

Those who would hesitate to join in such a prayer, would do so, no doubt, because they wish first to be enlightened on its meaning; they would ask what is meant by the terms implied. From the tenor of your eighteen-page article we two, for example, do not agree on the definition of such terms as God, religion, evolution, theology, "Supernatural" faith, the Catholic Church, etc., etc.; we likewise differ widely in our attitude towards the Bible, Jesus Christ, and *the one true Church* He gave us. Furthermore, I believe that you are misinformed on the Inquisition in particular, and on the Church in general.



You do wrong in calling me a bigot; I claim that I am open-minded and that I am as ready to acquiesce to the truth, when it is made clear and evident, as I am eager to learn it.

You, likewise, slander the Catholic Church when you say that she is hostile to science: You know, I suppose, the answer given by Pope Leo XIII when he was asked 'whether all the apartments of the Vatican Library were to be thrown open to the scholars of the world!' "Yes" was his prompt reply; "for, the truth has nothing to fear." The Church hails with joy true progress in all sciences. God is the author of all the truth.

In regard to the many other statements of yours that run counter to the tenets of reason and Faith, I dare say, you will find an answer either direct or implied in my two books: "Godward", and "The Palace Beautiful." For this reason, and, likewise, for want of more time, I respectfully refer you to what I have already written and published on those subjects.

In order that you may know just what the one true Church of the one true God teaches concerning a few of the doubtful, erroneous, or misleading views presented in your article on my "Our Palace Wonderful," I am sending you the following booklets:

Misrepresentations of History: *The Our Sunday Visitor*  
Press.

Galileo: *By Eugene F. Chabot, S.J.* .

The Spanish Inquisition: *By Rev. Sydney F. Smith, S.J.*

Evolution and Catholicity: *By Sir Bertram C.A. \_*  
Windle, M.A.

Pantheism: *By William Mathews.*

Will any Religion do? *By Dom Ethelbert Horne, O.S.B.*

The Divinity of Christ: *By Rev. James M. Gillis, C.S.P.*  
 What the Catholic Church is and what She Teaches: *By Rev.*  
*E. R. Hull, S.J.*  
 Why Believe the Bible? *By the Rev. Hugh Pope, O.P.*  
 The Bible an authority only in Catholic hands: *Our Sunday*  
*Visitor Press.*

You may publish this answer to your criticism on my Our  
 Palace Wonderful provided you publish it in *full*.

Assuring you of my good will and open-mindedness,

I am,

Yours for the truth,

FREDERICK A. HOUCK

*St. Ann's Church*  
*1120 Horace St.*  
*Toledo, Ohio*  
*August 26, 1930.*

#### EDITOR'S NOTE

We are glad to note that our correspondent claims to be open-minded. We request him, therefore, to read our article again, to read also the criticisms levelled against the Roman-Catholic Church by impartial men noted as much for their learning as for their search after truth, and to study other religions.

We do not think we did any injustice to the Roman-Catholic Church, which none except Roman-Catholic bigots can regard as the *One true Church of God*. Our statements were based on authorities. Facts are stubborn, and they continue to exist and claim reverence even though they may be disregarded or distorted by interested persons. The very fact that the Roman-

Catholic Church is afraid of the theory of evolution and encourages the fundamentalists in their campaign against science shows that it has not much regard for truth. The Protestant Church, at least the English evolution, which has now been dubbed a Christian Protestant Church, has tacitly blessed the theory of doctrine of divine creative development, for in the Encyclical Letter issued on behalf of the Lambeth Conference, Dr. Lang, the Archbishop of Canterbury, says: "We are now able with the aid of various departmental sciences to trace in outline, a continuous process of creative development in which at every stage we find the Divine presence and power." When some such statement will be boldly made by the Pope, we shall readily believe that the Roman-Catholic Church is no longer afraid of truth and that it cares more for truth than for dogmas.

We are much obliged to our correspondent for the ten booklets he has so kindly presented to us.

Editor, *The Meher Message*.

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### VISIT TO PERSIA

From

His Excellency B. Azimi,  
Consul General for Persia. in India

To The Editor,

*The Meher Message*, Nasik.

Dear Sir,

With reference to the two letters published in your issue of August 1930, regarding Col. Irani's

Journey to Persia, it is to be noted that the representatives of the Imperial Government of Persia are under no obligation to answer enquiries emanating from unknown sources. This Consulate General and other Consulates of the Imperial Government, however, are prepared to give desirable answers to questions directly referred to them.

Yours faithfully,  
B. AZ1M1  
Consul General for Persia  
in India

Stoke Lodge,  
Simla, the 27th September

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### VACCINATION

From

Miss L. Loat

To

The Editor of '*The Meher Message*'

Dear Sir,

We are very pleased to see the reference to vaccination in your issue for August. For many years groups of Indians in various parts of India have struggled to free themselves from the compulsory Vaccination Law. They have found the fight very difficult but they have gone bravely on. We feel certain that whatever may be the future form of government in India, it must recognise the evils resulting from vaccination.

Yours faithfully,  
L. LOAT,  
Secretary of the National  
Anti-Vaccination League.

25, Denison House,  
296 Vauxhall Bridge Road,  
London, S. W.  
September 15, 1930

## SANSKRIT—THE LINGUA FRANCA OF THE HINDU WORLD

From

Shaktibrata Sharma

To The Editor,

The Meher Message

As a result of the countries of Siam, Java, Sumatra and Anam etc., being visited again and again, it has been definitely proved that Hindu civilization, Hindu culture and Hindu religion prevail in many other lands beyond the boundaries of Indian continent, and the existence, therefore of a greater India cannot be ignored. In these countries specially in Siam and Bali, the signs of Hindu civilization are found in abundance. Every Hindu will no doubt be filled with a thrill of joy at the sight of a Sanskrit-library in Bali and finding abundance of Sanskrit words in Siamese language and great reverence of the Siamese people towards our two great sacred books of the Ramayan and Mahabharat. In the latter country, viz., in Siam, we find the majority of the people well-versed in Pali Language; and it is needless to say that a man having some knowledge of Sanskrit can easily express his thoughts with them.

Hindu civilization is also found in different countries of Asia, viz., China, Japan and Tibet etc. Now the question is, how to link ourselves with our kinsmen residing outside India. This question may only be solved with the help of Hindu religion and Sanskrit

literature. The time has therefore come to think over seriously as to what should be the *lingua franca* or common language of the Hindu world.

It is needless to say that if Hindustani is selected for this purpose, even in India itself, the whole of southern India, Bengal, Assam, Burma, Orissa, Nepal and Bhutan will be put to serious inconvenience, not to speak of the countries outside India. It is also to be remembered, that while considering these matters, we have up till now totally ignored the existence of Burma, Nepal and Bhutan. That independent Nepal and Bhutan are also two important parts of our country, we have entirely forgotten. What do we find by studying the Nepalese language? There exists very little similarity between Hindustani and that language. Then it is said that except Madras presidency no other non-Hindi speaking province will have any difficulty if Hindustani is adopted as the common language; because we are told, these provinces can understand Hindustani more or less. But there is great difference between understanding a language, and to express one's thought in that language. In fact these provinces will have a serious strain on their brain and will only be wasting their energies if they undertake to learn Hindustani. But no Hindu can object to learn Sanskrit because a Hindu, if he wants to be true to his religion, must learn Sanskrit—the language of his Dharma Shastras. This applies to every Hindu, within and without India, specially with the latter. The Hindus of Burma, Ceylon, Siam and Bali will not object to learn Sanskrit for the sake of their religion; but why should they waste their energies in learning a language of any particular Indian province? So if we want to make the Hindus living out-side India our own, and there can be no doubt

of the utility of doing so, then that must be accomplished with the help of Sanskrit language alone. For this purpose Sanskrit should be made a compulsory subject for every Hindu in the educational institution, and mutual expression of thought of Hindus of different provinces and countries should also be carried out through this language.

We, therefore, earnestly appeal to every well-wisher of the country to think over the matter seriously. If he considers the advantages and disadvantages of the Hindu world as a whole there is no doubt he will be strongly convinced of the utility of awarding Sanskrit the honour of our national language. By doing so, not only would it be convenient to express our thought, but we shall be able to remove our impoverished mentality by distributing among ourselves the invaluable gems acquired by our forefathers—that lay hidden in the Treasure house of Sanskrit literature. Sanskrit has also a special qualification which is not to be found with any other language of the world. This language, with the help of its root system can make words of any other language its own. So every thoughtful person should do his best to make Sanskrit the *lingua franca* or our national language.

If this is done there is no doubt that the sun of glory of the Hindu world will in no time reach its zenith. The shattered-up and fallen Hindu, within and without India will once more become a great and mighty race bound down by a strong thread of nationalism; and the west—boastful of its brute force, will easily give way to the soul force of the East. It will then be seen that what is a dream to-day will be a reality to-morrow. Under the banner of this sacred land—the the birth-place of Bhagwan Gautam Budha,

will come and heroically stand all the Hindu countries Ceylon, Burma, Java, Bali, Sumatra, Siam, China, Japan and Tibet. It is, therefore, the bounden duty of every Hindu to devise means, so that that happy day may dawn very soon.

Yours truly,

SHAKTIBRATA SHARMA

Rama Krishna Printing Works.  
Benares.



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Register of Editorial Alterations for the Online Edition  
of *Meher Message* vol 2, no.10

Print Edition Text	Online Edition Text	Page Number	Paragraph Number	Line Number
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indentified	identified	7	2	6
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virtous	virtuous	26	2	6
lonliness	loneliness	29	2	11
prey	pray	31	1	7
wordly	worldly	31	3	2
suffuce	suffuse	32	1	11
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skilfully	skillfully	34	1	16
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