

# THE MEHER MESSAGE

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M.A., LL.B.

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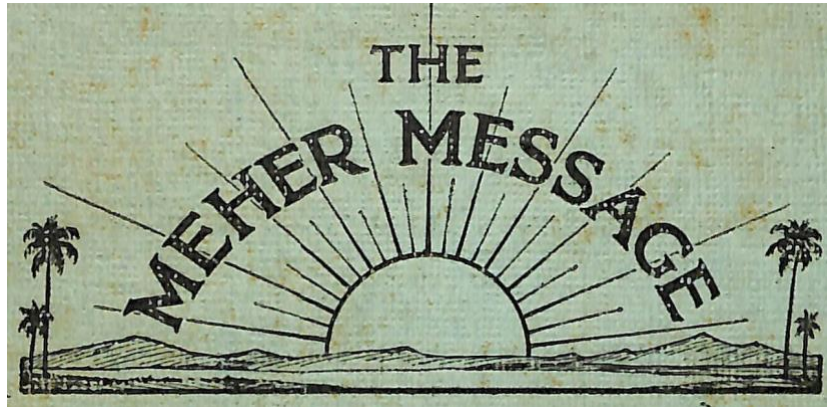
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R. N. B. 2520



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SAYINGS OF HIS DIVINE MAJESTY SADGURU  
MEHER BABA

(111) A swine generally lives on refuse-matter. Give it dainty edibles; but it will not even look at them, much less eat them, if it has sufficient refuse matter to partake of. That is why it is said, 'Cast not pearls before swine.' Materialistic persons are like swine, for they prefer the filth of world to the pearl of liberation from the chain of births and deaths.

(112) You have within your Self, the Parmatman, the planes, the planets and the entire universe, but you do not know it. They are within you, but you do not see them there, for you see only *without* and not the Real Self *within*.

(113) The maya is too powerful to allow your mind to be attracted by anything else. But with the grace of a real Saint or a perfect Master, you can turn your eyes away from it and towards Parmatman.

(114) When a person is in Yoga Samadhi, his mind does not work and is dead, so to speak; but his intellect and egoism are there just the same; and so no sooner does the samadhi go than his egoism begins working. Nirvikalpa Samadhi is higher than and quite different from the Yoga Samadhi. Before a person can expect to enjoy Nirvikalpa Samadhi, his intellect and egoism must go in order to make room for Dnyan or Real Knowledge.

(115) As soon as one's clouds of sanskaras pass away, one begins seeing the Sun of God in His pristine glory.

*(To be continued)*

# SADGURU AND MAYA

(By *Shri Meher Baba*)

The entire universe with all its phenomena is maya. And Maya is nothing. It *is* no doubt; but it is nothing in the sense of a zero or a point without the least substance about it. Then why does a Sadguru after acquiring the state of Perfection—Purna Para-Brahma—and becoming Satchidanand, i.e. Truth-Knowledge-Bliss personified, remain in Maya? Or why does a Sadguru take hold of Maya, nay involve himself in the universe in spite of actually experiencing that Maya is nothing, that the universe is a zero? These are questions that naturally call for an explanation, since every Sadguru is invariably involved in Maya. The answer to these and such other questions is that Sadgurus involve themselves in Maya only to get individuals entangled in Maya, released from Maya through the medium of Maya itself. The following story illustrates this paradox.

A child, who could but go about in the house on all fours, once found a shining new coin of a rupee (Maya) lying in a tight corner of a small niche in the wall of his house. The child at once determined to get hold of the rupee. The niche, being small and of an intricate pattern, at first defied the attempts of the little fellow, But being irresistibly drawn to it, the child after twisting and torturing his body went into the niche and pounced upon the rupee, Unfortunately the pleasure of possession of the coin did not last long, as on trying to come out the child found himself blocked in. Being thus imprisoned in Maya the child began to cry with pain.

The mother (another Jiva involved in Maya) at once came running to the child on hearing it cry, but found to her dismay that she could not relieve it because the child had got itself fixed in the niche in such a way that to get him out forcibly meant the additional pain of a scratch or a twist. Luckily the father (Sadguru) went in on the spot at the moment, and by way of bringing the child out without doing him any harm, placed a piece of sweetmeat (Maya) just outside the niche. At the sight of the sweetmeat the child ceased crying and forthwith began to squeeze himself out of the tight corner with the same determination and vigour with which it had gone in after the rupee. And in this way, the father (Sadguru) relieved the child from the clutches of Maya (rupee) through the medium of Maya itself (sweetmeat), both of which were then discarded as soon as the purpose was served. —

Similarly the Sadgurus have to make a medium of this zero of a universe to get the Jivas free of its phenomena. Under no circumstances can a Sadguru look upon Maya but as Maya, i.e. nothing, and as such can make whatever use of it without the least shadow of any personal binding or Sanskaras.

## THE REVOLT OF YOUTH

### *I In The West*

The revolt of youth! Who can escape hearing this phrase ever and anon? It has become one of the commonest of phrases both in the West and in the East. While it causes joy in some, it engenders alarm in others.

The revolt of youth is almost world-wide, but its characteristics in the West differ from those in the East. In this article we shall content ourselves with noting certain salient features of the revolt of the Western youth.

As in the East, so in the West, the dictum that children should be seen but not heard was applied to young people, even though they were qualified to think for themselves. Those who expected that the old order of things would go on till the crack of doom have been disillusioned. The last war, which has released uncontrollable forces, was considered by the young people the world over to be the outcome of the folly of 'old fogeys'. They rightly questioned the wisdom of those who claimed respect from them, nay they were driven to deny the authority of their parents and teachers.

The revolt soon spread in the religious sphere. Despite the efforts of the churches to bring them back to their fold the Western youths exhibit no sign of abating their hostility to what is ignorantly popularly regarded as religion. This revolt against institutional religion



might have been fruitful of happy results, had it been positive. Unfortunately it was and still is essentially negative. The foolhardy youths of the West have not only rebelled against churches but also against high conceptions of religion, not only against dogmas but also against principles. They have not taken the trouble to distinguish Churchianity from Christianity and dogmatics from principles. They have not cared to separate the gold from the tinsel, to sift the grain from the chaff. Had the revolt been constructive, they would have set out on the divine quest. Had they doubted with the doubt of a genuine seeker after truth, they might have gained immortality for themselves. But it requires courage to doubt. The Western youths have proved to be cowardly, for their agnosticism has degenerated into atheism. To them the idea of the immortality of soul is nothing but fumes of idle imagination, and that of the existence of God is nothing but vapours born of morbid fancy. They have discarded superstitions but they have embraced prejudices worse than superstitions.

Judge McAdoo is reported to have said, "If one can point to any one cause more than another which is responsible for the demoralization of the younger generation, it is the prevailing lack of faith in religion." This statement can scarcely be challenged. When the youngster becomes cocksure about the non-existence of God and ridicules the idea about the immortality of the soul, he becomes an irresponsible creature and will not hesitate to ride cruelly roughshod over all feelings and principles. It is their destructive revolt against religion that has made the Western youth fly to licentious indulgence. Unabashedly they regard their ignoble hunt after sensual unlawful pleasures as nothing short

of freedom. In the July 1929 number of *The Star Review*, which is now defunct, one Mr. Jack Fiske, who seems to be a typical Western youth, writes: "Very few people are individuals. Most of us are lost in the social bucket and never really become separate drops. I know that we are the exception. I thought myself one until I discovered that I was about one hundred per cent submerged in the conventional civilization that has raised me. This discovery was a tremendous moment in my life. The natural result was that I wanted my freedom. There were months and even years when I fought society tooth and nail. Every idea I had previously held dear I refuted and disputed. I took joy in breaking all my previous taboos; my conscience was thrown overboard, and I refused to recognize that anything I might do was evil, regardless of what society said. I was determined to have my freedom. I was a complete rebel in every sense of the word. Everything that my elders told me was wrong I immediately wanted to prove right. Whereas I was a nice young lad before,—never smoked, drank, was most proper, only went to the best shows, never once indulged in immorality,—I suddenly found that I was breaking all of these taboos. I was *declaring* myself and, believe me, I didn't do any half-way job of it. I found the greatest joy in carrying on this revolt of my own."

Mr. Fiske will one day realise, if he has not already realised, that this new freedom is nothing but a slavery. Almost all Western youths who have participated in the revolt mock at chastity, about which Paul Bureau has rightly said that it is the first moral discipline which society claims from an individual, when he reaches adolescence and experiences the solicitations

of the sexual instinct. Nobody can deny sexual desire, but he who says that it must be satisfied at all costs is a fool. The Western youths in their mad zeal of sexual indulgence forget that both morality and science are against them. We wonder whether they have any regard for their own sisters! Surely they cannot satisfy their sexual desire before marriage without causing grave injury to other person's sisters or daughters. Science too is against them, for by licentious indulgence they lose their vitality and do not learn self-control. Let them note the following words of Prof. Oesterlen: "The sexual instinct is not so blindly all-powerful that it cannot be controlled, and even subjugated entirely, by moral strength and reason. The young man, like the young woman, should learn to control himself until the proper time. He must know that robust health and ever renewed vigour will be the reward of this voluntary sacrifice. One cannot too often repeat that abstinence and the most absolute purity are perfectly compatible with the laws of physiology and morality, and that sexual indulgence is no more justified by physiology and psychology than by morality and religion."

Those who laugh at chastity before marriage do not hesitate to violate the rules of the state they have voluntarily entered into for good or for worse. Marriages are of course made on earth and not in heaven, but it seems outrageous to degrade this institution. The young people of both the sexes in the West do not seem to be considering the act of marriage a serious affair. There is one divorce to every five marriages in the U.S.A., and the percentage of divorces goes on increasing in almost all European countries.

The love of work of most of the Western youths

seems to be commensurate with their love of morality. Russia is perhaps the only important Western country where work is respected and where the youths have set limits to their sexual pleasures. In most other Western countries young people have plunged into the tide of all sorts of pleasures, and they have carried the love of sport to an inordinate length. Their zeal in these directions is not a bit tempered by discretion. High living and no thinking seems to be their motto. The person who crosses the Atlantic in a few days is worshipped by them, but the person who makes an important discovery in the realm of science must expect neither popularity nor respect from them. They appreciate Miss Amy Johnson far more than Dr. Mary Scharlieb. To them a cinema star is of far greater importance than Prof. Einstein. Because Australia won back the 'Ashes' British youths consider their defeat in test matches a national disaster. Because Sir Thomas Lipton did not bring back the "America Cup", British youths consider his failure a national calamity. Sport is of course a good thing, but liking for it must not be turned into inordinate love. Hero-worship is commendable, but the person worshipped must be a real hero—like Mahatma Gandhi or Prof. Einstein. As Sir Philip Gibbs has said, "Sport should have a great place in national life, and it is an excellent thing that countries like Germany and France should be developing the spirit of games. But this adulation of professional champions and this hero-worship of beef and brawn are out of proportion to this honour paid to men and women who give some spiritual or intellectual lead to life. It is in science and social service—but very little in statesmanship—that we may find most of our heroes and heroines."

We in India do not realize how much we have suffered owing to the thoughtlessness of British youths. Had their hero-worship not been perverse and had they not given themselves up to pleasures they would not have lost their idealism and they would have responded to the spell of Mahatma Gandhi. It would not have been necessary for the Mahatma to start his Civil Disobedience Movement, for British youths, in that case, would have compelled their Government to render justice to India and to grant her the right of complete liberty.

Despite their vigorous revolt it can scarcely be said that young people of the West are original. Standardization and originality are as poles asunder, and standardization is to be found not only in the industrial sphere but also in the educational sphere and it has been carried to the realm of pleasures. The outlook does not seem to be bright. Those who woo pleasures ultimately embrace calamities. Underneath their showy magnificence a sink of rottenness is always to be seen. Those who whistle away their life in voluptuousness sooner or later collapse into a dreary dismal depression, between which and suicide there is but a step or two. Sensual pleasures no doubt have their spell, but let not the pleasure-mad youth forget that the spell loses its power sooner or later, and he who then hopes to conjure with it finds himself in the same predicament as Cassim did in the Arabian tale, when he stood crying, 'Open Wheat' 'Open Barley', to the door which responded to no phrase but 'Open Sesame'. The passion of sensual pleasures is not amenable to reason and those who surrender themselves to it soon turn themselves into persons of giant vices but pigmy talents. The whole horizon before the

Western world looms black. The Western youths are fettered with sorrow-bringing bonds; by listening to the song of the Sirens, they are being seduced to their fatal shore; and the briars of nasty desires have grown rank over their heads. Unless and until a genuine spiritual revival takes place, the clouds of fate that hang heavy over their future will not be dispelled.

*(To be continued)*

---

*Mr. Raphael Hurst*

Our beloved friend, Mr. Raphael Hurst came from England to this country on the 21st of this month. On the following day he was taken to Ahmednagar, where the Holy Master stays at present, by a couple of devotees who had gone to Bombay to receive him. On the 23rd he was joined by his esteemed English friend, Swami Prajananda (Mr. Frederick Fletcher) who has been a monk for the last seven years in India and who puts on the garb of a Hindu Sanyassin, We shall write more about them in our next number.

---

## MR. KRISHNAMURTI AND THE THEOSOPHICAL SOCIETY

The Taoists tell us that one day Confucius found himself in the presence of two small boys who were hotly disputing about a certain matter. When Confucius asked what was the matter, one of them replied: "I contend that when the sun rises, it is nearest to us, and that when it is at the zenith it is farthest from us." "And I" said the other, "declare that it is farthest when it rises and nearest in the middle of the day." Thereupon the first argued "That cannot be. When the sun rises it looks as big as the tent of a cart, while in the middle of the day its size resembles that of only a saucer. Isn't it quite clear that when it is farthest it looks small and when nearest it looks big?" "But," retorted the second urchin, "when the sun rises it is quite chill and cold, while at midday it always burns hot. Does it not stand to reason that it is hottest when it is near, and coldest when it is afar?" Confucius confessed himself confused by their arguments, to the surprise of both the urchins, who thereupon said contemptuously to him, "Go to; who says you are a learned man?"

The apologists and enemies of Mr. Krishnamurti resemble these two urchins in the matter of arguing. They confuse, instead of convincing, us, and when we protest against their prevarication, they say, "O you are not sufficiently advanced to understand all this!"

Bishop Leadbeater's article, "Art Thou He That Should Come?", published in the April number of the *Australian Theosophist*, has created not a little excitement among the members of the Theosophical Society. The Bishop was one of the prominent theosophists who for years worked day and night for the advent of the new World Teacher, who acclaimed and acknowledged Mr. Krishnamurti as a Messiah, and who requested thousands of his readers to follow the Messiah; but he now calmly says: "Some of our friends seem to be much distressed as to whether Krishnaji is the manifestation of the World-Teacher or not; and they appear to be quite unable to realize that that is not their business and that it does not matter to them whether he is so or not." This audacious statement must have given a shock to many sincere theosophists. The Bishop may pride himself on his audacity, but he must not complain if his sincerity is questioned.

We admit that it is not easy to understand such a personage as Mr. Krishnamurti. The Rev. Mr. Leadbeater says in the article referred to above, "It is quite certain that the destinies of the world are in the hands of an entirely beneficent Power and that the best that can be done is being done; and that is all that matters. The great facts behind are the only things of importance; our belief as to those facts, or our understanding or lack of understanding—all that makes no difference except to ourselves personally. We are in the presence here of a great Mystery—what the early Christians used to call the Mystery of the Incarnation. It is obviously impossible that with our limited intellectual power we can fully comprehend what has happened or is happening. It would, indeed be ridiculous presumption on our part to suppose that we can fully under-



stand it: but our lack of comprehension does not for a moment affect the great reality behind, so there is not the slightest reason for us to feel troubled." This humility, we avow, is praiseworthy, but the Bishop does not oft exhibit it. He could not be said to be humble, when he was making dogmatic assertions about the Messiahship of Mr. Krishnamurti. And after making the above humble statement, he becomes outrageously dogmatic in\_ the same article. For example, he says: "I know that the World Teacher often speaks through Krishnaji, but I also know that there are occasions when he does *not*." How does the Bishop know about it? This is but a childish way of reconciling the teachings of Mr. Krishnamurti with those of the Theosophical Society. If what the Bishop says is true, then there would be numberless contradictions and inconsistencies in Mr. Krishnamurti's teachings. But, as a matter of fact, Krishnaji is generally found to be consistent in both his speeches and writings. In his zeal to reconcile the irreconcilable, Bishop Leadbeater goes so far as to say: "Cannot you see that if a great reformer is to move a supine and inattentive world he *must* speak strongly, he *must* insist upon the particular point which he is emphasising, he *must* ignore all considerations which tell against it? He *must* be entirely one-pointed, he *must* see no side but his own—in short, he *must* be fanatical?" So, according to the Bishop, Mr. Krishnamurti ignores the teachings of the Theosophical Society, because he has to be fanatical. Well may Krishnaji say, "Save me from my friends!" The Bishop levels a serious accusation against great teachers when he says that they become fanatical in order to move the supine world. To say that a great teacher must see no truth but his own is to indulge in fatuous flapdoodle.

Mrs. Annie Besant is a little better than Bishop Leadbeater. Though she no longer extols Mr. Krishnamurti, she says that even if the student of Krishnaji's Teaching were unable for the moment to accept it he should not reject it, but keep it at the back of his mind to ponder over. But even this does not take us far, and the members of the Theosophical Society have a right to protest against this attitude.

None can disestablish facts by glossing over or conniving at them. It is an incontrovertible fact that Mr. Krishnamurti is a rebel against the Theosophical Society, for he ever and anon rails at organizations and has himself ceased to be a member of it. At the last camp he is reported to have said: "I don't know why you attend these camps. It would be far better for you to be one thing or the other. If you think churches, societies are necessary, go and join them and live in them and you'll find out. But if you think them unnecessary come away from them. Don't consider loyalty ... You are afraid to use your own judgement, so you cling to the skirts of old institutions." It is an equally incontrovertible fact that his teachings do not harmonize with those of the Society. By making the following statement he has damned its teachings with faint praise: "You cannot approach truth by any Path whatsoever, nor through any religion or rite or ceremony whatever. Forms of religious ceremony may be intended to help man, but I maintain that they cannot help. You want to have your Masters, your *Gurus*, your worship; you think that through religious rites, through beauty, through Masters, you can find Truth.

You can never find Truth through these." None has ever more vigorously criticized the teaching of the Theosophical Society than has Krishnaji. And yet instead of facing this plain fact in a straightforward manner, the leaders of the Society make vain attempts to hide or deny it, indulge in quibbling and thus throw dust in the eyes of others. They would do well to follow the example of Mr. Krishnamurti and cease to quibble. Krishnaji frankly says: "I say exactly what I mean. Every word I have carefully thought out, and it were a foolish thing to say: 'He does not mean what he says.' " To men like Bishop Leadbeater he has boldly replied: "You want to twist what I say to suit your fears, your creeds, your Masters, your discipleship. I tell you it cannot be done. Truth is so immense that it defies perversion. You must break away from all these things." In his "Talk to the New York Federation" he said: "The leaders of Theosophical Society and myself are in disagreement, so why hedge about it?"

Yes, why hedge about it? Do the leaders think that if they will speak out their minds, the claims of occult seership and clairvoyant perception, they have oft made, will now be questioned? If so, let them know that not a few members of the Theosophical Society have already called not only their claims but their sincerity in question. Not a few members are disgusted with them and several have left the Society for good. If leaders like Mrs. Besant and Leadbeater will continue to quibble, the Theosophical Society whose interests they have at heart will lose not only many more

members but a great deal of its prestige. We do not wish them to repudiate Krishnaji,—any more than we desire them to dissolve the Society. The world is wide enough to hold both Mr. Krishnamurti and the Society. Both are useful to the world. But the leaders must stop quibbling and hedging. They must speak out their minds, acknowledge the mistakes they seem to have committed, and declare frankly in what relation Mr. Krishnamurti stands to the Theosophical Society.

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# NON-VIOLENCE AND SWARAJ

*(By Narayan Swaroop, B.A., L.T.)*

Mahatma Gandhi once said, "Non-violence is never known to fail" And it is true, very true, coming as it does from one who never utters an untruth. In its pure essence, non-violence is nothing but 'Self-control in practice', self-control put to test under the gravest provocation. It really means a thorough culture of the virtues, which make a man of character, a Mahatma,

An ordinary undeveloped and unevolved man is a man of violence, of indiscreet, rash and unforeseeing action, impatient and yielding to his impulses of the moment, As he gathers experience, meets with various shocks and shakings, he begins to see through his failures and their causes, learns wisdom and puts all his strength into character building and self-control. Thus gradually he acquires the virtue of real non-violence of thought, word and deed. In the ordinary course of evolution this takes a long time, but the plan of Nature is sure and inevitable.

The times are very critical and Mahatma Gandhi to my mind, wants to take advantage of them. He wants to accomplish in years or rather months and days the work of ages. He wants to see the ideal realized in every Indian what he has accomplished in himself for 'Man can do what man has done.' Not only this but he also wants to kill two birds with one stone; and his intentions are well meant and sincere. He wants simul-

taneously the Swaraj of Self and the Swaraj of India. The evolution of the former through the ideal of the latter; and as a reaction the winning of the latter through the achievement of the former. This I think is the real purpose for which he has launched his wonderful scheme into action, whatever the channels may be into which he has directed its course. The success or failure depends upon the heart and energy of the people and their real understanding. If wisely carried out, nothing but success is sure; otherwise the pitfalls are many and dangerous.

The achievement of real non-violence is no child's play. It requires non-violence not only in action but also in word and thought, and the latter are more important than the former. Thought is the mainspring of all speech and action and hence the control of word and action rests ultimately on the control of thought. Thought again, resolves itself into feelings of love or hatred; and hatred produces violence while love tends to non-violence. Hence to achieve success in non-violence, control of thought and feeling of love are the first essentials. The measure of success is proportionate to mind control and evolution of heart.

It is the universal love which wins. It is that pure and unselfish love, which is free from the stain of all personal attachment even of the dearest relations. It is filled to overflow in bounty even for the fiercest enemy and knows no selfish greediness. It is Divine and leads to Divinity. But it calls forth the greatest of sacrifices, and unless one is prepared to undergo all sorts of sufferings and sacrifices, one is not ready to partake of this Divine Bliss. Its very enjoyment creates a force infallible, a force that never fails, which is the purport of Mahatma Gandhi's saying. Non-violence, directed

by such a love divine, is invincible indeed, whatever the field of action.

The story of Brahmarishi Vasishtha is an example of perfect non-violence and illustrates that even the worst of enemies is not impregnable to the subtle influence of perfect love. When the great Raj-Rishi Vishwamitra, in spite of all his spiritual achievements 'Tapasya', could not in any way succeed in persuading Rishi Vasishtha to call him a Brahma-Rishi, which was his ultimate ideal, he, at last, took to the meanest of actions to achieve his end. One by one, he murdered all the sons of Vasishtha. And, while he was yet in the Rishi's Ashrama, red-handed and plotting for more crimes in his unsatiable and horrible violence, he overheard the Rishi speaking to his wife about him, still in words of praise for his many acts of sacrifice and 'Tapasya', and learned that not even the slightest mark of an unworthy feeling appeared on the calm and serene face of Vasishtha. Nothing could disturb his perfect peace of mind and his unmixed love for all.

Vishwamitra could no longer remain unaffected. The subtle vibrations of the pure and perfect love found their way deep into the heart of his hearts and evoked an equally sincere response and repentance. All his pride of attainment was gone forever and he bowed low before the great sage touching his lotus feet. At once, the Rishi Vasishtha called him a Brahma-Rishi, for he had just got rid of his 'Ahamkara' (pride) which was the only obstacle in the realization of his goal. Such was the perfect non-violence of Rishi Vasishtha, which could conquer and convert the deadliest of his enemies into a loyal friend and realized being.

True non-violence is, therefore, achieved only by an impersonal and pure love, which meets all violence

and all hatred with supreme kindness and grace. It is impossible to resist the fiery force of such a divine feeling. It can melt the hardest heart into sympathy and fellow-feeling and can convert the most selfish elements of baser character into the pure gold of nobility by its spiritual alchemy.

No wonder, then, that Mahatma Gandhi put such a marvellous scheme of non-violence into operation to win Swaraj.

But to succeed in winning Swaraj and freedom for India, every true son of the motherland should first try to win the Swaraj of self, to free himself from the bondage and slavery of his many passions of anger, hatred, greed, jealousy, falsehood, lust, self-aggrandizement, and the like, and to cultivate in their place patience, love, generosity, magnanimity, truth, purity, and self-sacrifice.

Without this conscious building up of character, no real Swaraj is possible, no scheme, however wonderful and great can achieve success. If non-violence has failed anywhere, it is not because it is any way an unworthy creed, but because such persons happened to join it as were yet unprepared to maintain the high standard of its principles of Love, Truth, and self-control in thought word and deed.

Many of the young pickets at the Educational institutions and elsewhere have recently shown violence of heart and hot-headedness in their zeal for the object in view. They even lost control of their tongue and their feeling found expression in unworthy words and improper actions. And as the laws of nature are relentless and sure, in place of achieving their objects, which they so enthusiastically sought, they only helped to breed discontent and dissatisfaction not only in the



hearts of those against whom their efforts were directed but also those who had every sympathy for them before.

Success is sure and certain only where there is right understanding of the principles of non-violence, and where they are carried out in strict adherence. Notwithstanding repetition, I may say once more that control of self is essential not only in action but in thought and word also; that such control is possible only by the love of Truth and the culture of Love in all its purity and divine nature. And such an accomplishment I make bold to say, is simple and easy only in the 'Satsang' of such Masters of Love as Shri Meher Baba and Mahatma Gandhi. Let the motto of youths be "Swaraj of self first and the Swaraj of country is sure."

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# MIND

## ITS MYSTERIES AND CONTROL

*By Swami Sivananda ( Swarg Ashram, Rishikesh )*

### VII

170 Just as you see the tree in front of you, there must be somebody to see and know what is going on in the mind of Jivas. That somebody is *Kutastha*. *Kutastha* is Brahman Himself. There is a tumbler in front of you. It cannot see itself. An instrument, eye and a seer are needed. If you say that the tumbler can see itself, then *Karma Kartrutva bhav Virodh* will come. It is a logical absurdity. Therefore, you have to admit that there is a silent Sakshi of the mind, who is eternal, unchanging, eternal knower, always the knowing subject. He is witnessing the motives and modifications that arise in the minds of Jivas.

171 The objects perceived in dreams are revivals of impressions received in the waking state and have an external reality, only to the dreamer. The perception takes place through the internal organ called *manas*; so it is called inner perception. "*Svapnasthano-anta pragna saptange Ekonavimsati Mukhah pravivikta bhuk Taijasa Deitayah padah.*"

*Manduk Upanishad 1 Khanda, Mantra 4.*

"The second foot (of Omkara) is the *Taijasa* whose region is dream, who has *subjective consciousness*, who has seven members and nineteen mouths and enjoys subtle objects." The subjective mind and false ego play in dreams.

172 "*Jagrasthano bahi prajna saptanga Ekonavimsati Mukhah Sthula bhuk Vaiswanara pratamah padah*"

"The first (of Omkara) is Vaiswanara whose region is the waking state, who has objective consciousness, who has seven members and nineteen mouths, and who enjoys the gross objects." The objective mind or conscious mind play in the waking state.

The seven members are:-

- 1 Heaven is His head,
- 2 Sun is His eye,
- 3 Wind is His breath,
- 4 Akasa is His middle,
- 5 Water is His pelvis,
- 6 Fire is His mouth,
- 7 Earth is His feet.

The 19 mouths are:-

- 1 Five Jnana Indriyas,
- 2 Five Karma Indriyas,
- 3 Five pranas,
- 4 Four (antakarana) Mind-Buddhi-Chitta Ahamkara,

*Manduka Upanishad 1 khand Mantra 3*

178 "*Yatra supto na kanchana kamam kamyate na kanchana Svapnam pasyati tat susuptam-sushupti stanah ekibhutih prajnana ghanah eva anandamayo hi anandabhuk chetomukhah prajnah tritiya. padah*"

*Manduka Upanishad 1.5*

This is the state of deep sleep wherein the sleeper does not desire anything, and does not see any dream. The third foot (of Omkara) is the *Prajna*, whose region is the deep sleep, in whom all melt into one, who is a mass of knowledge, who is full of bliss, who enjoys bliss and who is the *door* (to the two states of consciousness, waking and dreaming). The mind with the *vasanas* rests in deep sleep in *Mukhya prana* (chief

vital air) in the heart. All the *vrittis* assume a *sukshma* (subtle) state.

174 This ever-agitated *Manas* (mind), having come into existence out of the ineffable Brahman, creates the world according to its own *Sankalpa* (thought). This legerdemain of the universe springs out of the *Sankalpa* of the *manas*.

175 Just as the seed begins to germinate in its proper time and place, so also the seer (knower) appears as the visibles through the *sankalpa* of the mind... (the visibles being no other than the seer itself).

176 An oculist can dispense with his physical, fleshly eyes and can see directly with his mind. A Bhakta (devotee), being one with Ishwar (Lord), sees directly with the eye of Ishwar (with the eye of *Karana Sarira*... seed body). A *Jnani* sees with the eye of knowledge of Atman. (*Divya Drishti or Jnana Chakshu*)

177 This universe is nothing but a mode of the mind self-evolved from Brahman, the cause of the universe. Hence this all-pervading world is nothing but consciousness itself.

178 The individualised mind which is Avidya-full, formless and all-pervading, though existing in name, has no form, either externally or internally, like the Akasha permeating everywhere. The mere manifestation in all objects of (seeming) reality is the mind. Wherever there is the *sankalpa*, there does the mind exist.

179 With the annihilation of this *sankalpa*, all conception of the differences between the seer and the seen will vanish and then the Reality of Brahman will begin to shine un-interrupted. Then the shadow of all the universe, movable and fixed will be found absorbed in it in a non-dual state.

180 Like a dream generating another dream in it, the mind, having no visible form, will generate nonexistent visibles. Not resting on any object firmly, it is characterized by an excessive fluctuating power. It will fluctuate and be confused: will flit away from an object and then return to it: will rejoice in vain and be intoxicated with Ahamkara.

181 If you should hold communion with Brahman devoid of mental fancies and modifications, then the great bondage of the mind will cease, all doubts will vanish and all karmas will perish.

"Bhidyate hridaya granti,  
Chidante sarva samsaya,  
Ksheeyante chasya karmani,  
Thasmin drishta paravare."

182 Now, mark the nature of the mind in a jivanmukta. It is perfectly balanced under all circumstances. There is not the least longing for objects. His mind is always cool and unaffected by the *dwandwas* (pairs of opposites). His mind is free from *Harsh and Sokh* (elation and depression). It is neither elated by enjoyments nor depressed by sorrow and grief. It is free from impure vasanas. His mind is above worldly things. \_

183 If the modification of the mind which lean to sensual pleasures be destroyed, then Atma divested of its Ahamkara becomes the unnamable Brahmic Reality.

184 A mind which, though enjoying the diverse objects, does not yet enjoy them may be stated to be Brahman itself.

185 Attention plays a very great part in concentration. It is the basis of Will. When it is properly guided and directed towards the internal world for purpose of introspection (*Antarmuk vritti*), it will analyse the mind and illumine very many astounding facts for you.

186 The powers of the mind are like rays of light dissipated. The rays of the mind are drawn towards various objects.. You will have to gather them patiently through *Vairag* and *Abhyasa*, through *tyag* (renunciation) and *tapas*, and then march boldly with indefatigable energy towards God or Brahman. When the mental rays are concentrated, illumination begins.

187 The self-existent (Brahman) created the mind and senses with out-going tendencies. So, you behold the external universe and not the internal self. It is the *Vikshep Sakti* of Maya that draws you out. From your childhood, you are taught to look to external world and not to the internal psychic world. You have entirely lost the faculty of power of introspection. You will have to turn the mind inside (*avritta chakshu*,—gaze turned inwards) then to concentrate all its powers, and throw them upon the mind itself, in order that it may know its own nature, and analyse itself. This is Raja Yoga.

188 When by analysing your own mind, you come face to face with something which is never destroyed, something which is by its own nature eternally pure, perfect, self-luminous, and unchanging, you will no longer be miserable, no more unhappy.

189 There is no limit to the power of the human mind. The more concentrated it is the more power is brought to bear on one point. You are born to concentrate the mind on God after collecting the mental rays that are dissipated on various objects. That is your important duty. You forget the duty on account of *Moha* for family, children, money, power, position, respect, name and fame.

190 It is easy to concentrate the mind on external objects. The mind has a natural tendency to go outwards. Desire is a mode of the emotive mind. It has got a power of externalizing the mind.

( *To be continued* )

# IMITATION OF BABA

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

## Chapter 2

### *An Humble Sentiment*

1 "Do not be afraid of Self. You merely do not possess but actually *are* Soul and the Soul is but one Paramatman. If you fear Self, you make God aloof from and independent of you," sayeth Sadguru Babaji. To reach the Goal one must have knowledge of Self. That is true knowledge. Self-knowledge is said to be "the child of loving deeds." Self-knowledge is possible only when we work for others with Love. For is it not said "He that loveth not knoweth not God"?

Be humble: (Nir Mamaha: Gita) For humility alone will make us change ourselves for the better. Humility is certainly not under-estimation of ourselves. We should not be "mean in our own eyes," but we should shun praise, for it "leads to self-delusion." Avoid pride. Then only we can reach Self-knowledge.

It is true that an humble husbandman that serveth God is better than a proud philosopher, who neglects God and displays his learning. A humble philosopher, trying to reach Self-knowledge, is a true Yogi.

Mere knowledge is useless if it is not saturated by loving deeds, for we are judged by our deeds.

2 Leave off the excessive desire for false learning. The one Great Law rejects it. It is truly said that "the doctrine of the heart is for the elect." True know-

ledge is the one which comes both from the head and heart. "Many young persons of to-day think that they are wise when they are only proud, and clever when they are only self-conscious," says Dear Baba. Men of false learning are proud, and the gulf between them and other people can never be bridged. "The hand of Karma guides the wheel." The heart doctrine is the "Great Sifter." Work with hearts full of Love. That is good life. That is Pure conscience. In a word the Higher Self must triumph on the Path. If not, the Karma of births and deaths will be the result.

3 "Be not therefore puffed up with any art or science." "Be humble, if thou would'st attain to wisdom; Be humbler still, when wisdom thou hast mastered." But it is not right to say "acknowledge thy ignorance." Rather say "I shall try to acquire more and more true knowledge."

"Be like the ocean which receives all streams and rivers."

As "the way to final freedom is within thy Self" do not say "I am ignorant. I despise myself." Think "always well and commendably of others." Let us all do nobly our Master's Work: and for this great purpose we can never afford to be frail. We should not think "we are all frail." *We* are not *our bodies*, Our bodies may be frail in the sense that they are perishable, but not *we*. Master's work helps God's evolution. *We* who are not frail, should, therefore, do His work *as His work*. For did not God say, 'You are Gods' (John). Sayeth our Master Babaji: "Do not be afraid of God; for how can you love Him, if you fear Him? Fear and love do not go hand in hand. The truly religious man is he who is God-loving and not God-fearing."



4 Dear Babaji is Love incarnate. Let us try to imitate Him. Let us meditate on Him as Love incarnate. "Do nothing even to please Me or the world against the dictates of your conscience," sayeth Our Dear Babaji. He is humility incarnate. Let us meditate on His as Humility incarnate.

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## OBLIVION—THE FANA OF LOVE

( *By Meredith Starr* )

I yearn for that beautiful "Being, whose smile is immutable rest,  
Whose Knowledge Infinite Vision", whose Labour is Infinite Love;  
Whose glance is the Lightning that flashes and flames from the East to  
the West,  
Joining the Wisdom of Ages to the guileless Grace of a Dove.  
Wounded my heart is and weary, His beauty has filled me with anguish.  
To see, and yet not to possess—what fate can be harder than this?  
Mourning I lie in the dust. Unspeakably lonely, I languish.  
Life an illusion appears. Form is an empty abyss.  
Heart of my heart, I am weary to death of the dream that is life.  
Friends and foes are together as though they had never been born.  
All that was mine, is Thine. I strove with a terrible strife;  
It is over—now I am weary, and lie in the dust forlorn.  
The sun and moon are extinguished. Only The face I see.  
The sights and sounds of the world are lost in the fathomless night,  
That covers my yearning spirit, oblivious of all save Thee.  
I cast myself on The Mercy, O thou who art Life and Light!

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# A PROSE POEM

(*By an English Mystic*)

The storm of love that is raging in this house of my body is breaking it in pieces.

The windows have been shattered, the doors have been smashed, and the partitions have been broken down.

The ceiling is cracked, the walls are tottering; fire has fallen from the grate, and the floor is burning.

Soon the whole house will collapse and burst into flames.

And where once stood a strong dwelling, there will only be a pile of charred embers.

\* \* \*

But I know that the power that destroys my house will build me another, a temple wherein my Beloved shall dwell.

Its walls shall be of white marble, veined with rose. It shall rest on pillars of alabaster, transparent as the smile of a child.

Its height shall be higher than heaven, its foundations deeper than hell.

The doors and windows shall be of pure crystal. The roof shall be the blue vault of space. The lamps shall be stars.

The vessels and ornaments shall be of pure gold, likewise the altar.

The altar shall be heaped with rose-leaves and thereon shall repose the Beloved, in a robe of pure light, woven from the mingled beams of sun and moon.

In the courtyards shall be heard the sound of sweet music and the sound of feasting and rejoicing and thanksgiving for the presence of the Beloved.

And the temple shall stand in the midst of a rose-garden filled with all manner of birds, whose sweet songs are heard from afar by all who seek the Beloved, causing them to come running and leaping with joy.

For the song of every bird is a love song to the Beloved, and the manner of every fountain and stream in the garden is a hymn of praise and thanksgiving for the Beloved. Every flower proclaims his glory, and every herb his fragrance.

\*                      \*                      \*

Therefore, knowing that these things which are written will come to pass, I watch the destruction of my house with smiling eyes.

And across the ages like a wind flowing through a valley of roses, I hear again the voice of the Beloved.

"Behold. this temple\* shall pass away, but I shall raise it up again, in three days."

\* Temple—the body

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## VESPER

( *By Ethel Archer* )

Now slowly, softly, falls the Light;  
And earthly things withdraw from sight,  
And o'er us steals the hush of night,  
Its calm and peace.

With lowly reverence let us pray  
For pardon where we've gone astray, And  
left the Father's holy war  
That leads to peace.

His children all to Him are dear, He  
dwells not far away but near,  
O hush my soul—the Lord is here!  
He whispers "Peace"

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## SOMEWHAT SHOCKING BUT QUITE TRUE

Monotheism may be a metaphysic for the few and in such cases there is no reason why it should foster intolerance. But a monotheism that kindles enthusiasm in the multitude makes for persecution. A jealous god like a jealous king, can brook no rivals. Persecution of dissentients is a crime of which the four chief monotheistic religions of the world—Zoroastrianism, Judaism, Christianity and Islam—have been notoriously guilty.

*The Literary Guide*

\* \* \*

Christian negroes are utterly oblivious to the role played by the various Christian denominations toward themselves now, or toward their ancestors, while labouring on the stony road of slavery, for upward of two hundred and fifty years in America.... The early settlers in America had before them the task of developing a rugged continent. They were in need of labour and had no scruples about seizing hold of black slaves to accomplish the task. So Puritans, Huguenots, and Southern Christian gentlemen vied with each other in the great slave traffic! At first, however, the pious American colonists seemed to have had some scruples about enslaving fellow Christians and, therefore, they surmounted this difficulty by allowing the slaves to remain pagan. In this they followed the example of the chosen people (the ancient Hebrews) who enslaved the 'heathen' who were around and about them. Thus, religious instruction was withheld from the Negro slaves in America for a long period. Indeed for

a hundred years after the importation of slaves into the country, they still laboured and died pagan or with but the vaguest knowledge of Christianity. And devout early New England clergy frequently received "pagan" Negro slaves in payment for their ministrations to white Christians. Under these circumstances they could not well afford to instruct slaves in the doctrines of Christianity. The institution of marriage valued and paraded by Christians was cast aside in case of slaves. Even as old King Solomon made concubines of slave maidens, so did our early Christian slave-holding gentry of New England follow his example and many a brown and yellow child was born of slave women, the paternity of which was unknown, much like, the paternity of hogs and sheep in their fields. In the North no less than in the South, Christian ministers upheld slavery as an institution and wrote exhaustive treatise in its defence. Bishops and clergy as well as laymen owned slaves because it was sanctioned by Holy Writ (and also very profitable besides). When it was finally pointed out to the masters that slavery could be given a firmer hold in the country if the slaves themselves acquiesced to it through obedience to the church, then only were slaves given religious instructions. The slaves were taught that God instituted slavery, that he cursed Ham and made him and his descendants black so that the white-man might enslave them without compunction. Slavery was a God-given favour and slaves were to be glad that their ancestors were torn from their native soil; thus might they endure the rod meekly, inasmuch as they were receiving the priceless gift of Christ, through whom they would finally reach a Heavenly home somewhere high in the skies. What if, for such great boons, a hard life and oft-times cruel death was

their lot mean-time? This spurious form of Christianity was implanted in the bruised and bleeding scars of the poor slave. He grasped this false hope as a drowning man grasps at a straw. From then on he set his eyes upon the mirage of a vague and distant future where sorrow would be no more nor the frightful lash of the overseer pursue him there. Thus the Negro was Christianized with a conscious effort to insure docility and obedience to the exploiters of his labour, who never intended that he should be other than a chattel. This method of Christianizing the Negro in America has been referred to as the sum of all villainies.

*Grace Lamb.*

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There are women in this country (England) who throw up their hands in horror at India's social evils, and go about asking, "What can we do to help Indian women?" Indian women are quite capable of helping themselves, if only we will let them work out their own salvation. The woman of India are Indians first and women afterwards. They are in the forefront, in social reform: they are organized. The Women's Indian Association is a powerful body..... Indian women through this and other Associations have accomplished what to me seems stupendous tasks. In education, in child marriage reform, in the abolition of evil customs, and in every other department of national progress the women of India are taking a full share. Our task is not to lecture them on feminism, but to remove such restraints as are imposed on them by us. If we do that, we have done all that we need do. If we fight shy of that, we lay ourselves open to doubt regarding our sincerity. You cannot work for equality or freedom for Indian women without giving equality and freedom to India

herself. ...The women of India have no need for our lip sympathy. They are truly in earnest about their country. Their influence in the national and domestic life of India is unbounded. Some of them to-day are in prisons, but no prison will hold all India's daughters. If we can sell our goods and nurse the glory of our Empire only by keeping the women of India in prison let us make our choice to divest ourselves of that Empire.

*Mrs. William Graham*

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Gandhi is a misfit in the British Empire. Jesus was a misfit in Roman Empire. What did Jesus do about it? Did he cut himself over to fit the Roman Empire as the rich Pharisees, clothed in purple and linen were doing? Hardly. He broke the Roman Empire, and Gandhi will, in all likelihood, sooner or later, perform the same favour for the British Empire. Why must it be so? Because humanity is above any empire. This fact is the starting of all religions, and when the next great religion is made upon the earth it will start from this same basic fact.

*Edward H. James.*

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## THOUGHTS SUBLIME

A man who chooses the path of freedom from restraint will be a bond slave of passion, whilst the man who binds himself to rules and restraints releases himself. All things in the universe, including the sun and the moon and the stars, obey certain laws. Without restraining influence of those laws, the world would not go on for a single moment. You, whose mission in life is service of your fellowmen, will go to pieces if you do not impose on yourself some sort of discipline, and prayer is a necessary spiritual discipline. It is discipline and restraint that separates us from the brute. If we will be men walking with our heads erect and not walking on all fours, let us understand and put ourselves under voluntary discipline and restraint.

*Mahatma Gandhi.*

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The Beautiful! A dream of Something Divine; A witness of what we have seen somewhere! Not an illusion. But a glimpse of the Great Artist! A glimpse into the Ideal-Real of which Forms and Shapes are passing shadows! Creeds, customs, states, nations pass away. But still the flowers bloom and still the nightingale sings. Love and beauty endure.

*T. L. Vaswani*

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The Tao does not exhaust itself in what is greatest nor is it ever absent from what is least; and therefore it is to be found complete and diffused in all things. How wide is its universal comprehension. How deep



its unfathomableness! The embodiment of its attributes in benevolence and righteousness is but a small result of its spirit-like (working) ; but it is only the perfect man who can determine this. The perfect man has (the charge of) the world; is not the charge great?

*Lao Tze*

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No matter how much truth you have in your mind, if you do not take it with you in your daily thinking, and apply it to your actual life, you are in the darkness just as much as though you had no conscious thoughts of truth. I have had this impressed upon my mind very forcibly by my lamp going out in the coal mine when I started to go from one room to another. I was in the dark; and the fact that I had had a light in a certain apartment, did not keep me from being in the dark. We must take the lamp of truth with us in every apartment of our daily lives, else we walk and act in the darkness, and discord is the result.

*Jacob Beilhart*

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Men at some time are masters of their fates:  
The fault, dear Brutus, is not in our stars,  
But in ourselves, that we are underlings.

*Shakespeare*

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When *jiva* is awakened from the sleep of that delusion which has no beginning it realizes (in itself) the unborn, ever awake dreamless one without a second. If the variety of experience were real it certainly ought to disappear (some time); but the whole of duality is mere illusion the reality being the Unit or one.

*Gaudipada,*



## SPIRITUAL ANECDOTES

Mussulmans say that after the form of the tabernacle of God in heaven, made out of a single ruby, is built the holy temple of Kaaba. As angels move around that holy seat above, so move the pilgrims seven times, round that sacred house in Mecca. Once when some pilgrims journeyed to Kaaba, they found themselves in a fruitless vale beholding a lofty house of stone. They sought with zeal to find God, but found him not. Long had they the house of stone encircled with their march, when from within a voice was heard saying, "Why stand ye here to worship stone? Go and adore in God's Blue house—the house of truth, home of the heart! Blessed is he who enters there!" Tebrisi, leaving the desert, made a pilgrimage to his own home, and found it a temple.

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The Grand Being (Buddha) applied himself to practise asceticism of the extremest nature. He ceased to eat: he held his breath, and the air, unable to pass through his nostrils, turned upward into his head, causing exceeding pain. Then it was that the royal Mara sought occasion to tempt him. Pretending compassion, he said, "Beware, O Grand Being! Your state is pitiable to look on; you are attenuated beyond measure, and your skin is dark and discoloured. You are practising the mortification in vain. I can see that you will not live through it." Him the Grand Being answered: "Thou, O Mara! hast eight generals. Thy first is Delight in lust; thy second is Wrath; thy third is Concupiscence;

thy fourth is Desire; thy fifth is Impudence; thy sixth is Arrogance; thy seventh is Doubt; and thine eight is Ingratitude. These are thy generals, who cannot be escaped by those whose hearts are set on honour and wealth. But I know that he who can contend with them shall escape beyond all sorrow, and enjoy the most glorious happiness. Therefore I have not ceased to practise mortification, knowing that even if I were to die while thus engaged, it would still be a most excellent thing. Then Mara fled in confusion.

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A certain lady loved her husband passionately. One day, in an accession of love, she told her husband that it was her prayer that after her death she may be for ever in his company, whether it be in heaven or in hell. The husband asked, "What is there in me that makes you desire my company for all time to come?" The lady replied, "Your appearance, your treatment for me, your affection, all these fascinate me." The husband then asked, "Suppose my appearance got disfigured, my treatment of you underwent a change and my affections were bestowed on someone else, would you still wish to remain in my company?" The lady felt perplexed. The husband proceeded, "This passionate love of yours for me is difficult for you to sustain and for me to reciprocate for ever. Old age, disease and death are its enemies and both of us are in their clutches. This kind of attachment can only endure if formed for the Sacred Feet of the Supreme Father. It cannot endure with any one else."

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## HERE AND THERE

### *What Is Wrong With The Muslims?*

In the course of an address delivered before the Kerala Muslim Aikya Sangham, which held its annual conference at Trivandrum, Maulvi Abdul Hamid, M.A. said:—

"Speaking broadly, the reason why Muslim people all over the world have made no progress for centuries together is their failure to profit by the liberalising influences released by the European Renaissance whose distinctive contribution to progress of knowledge has been the Inductive method. Though this method was unknown to the early Muslims, the growth of Empires and the dependence on the priestly class soon replaced that by the more tempting Deductive method. The Quran was advanced as the last authority, from which everything of value to mankind was to be deduced. The result has been that Muslim education to-day is completely medieval, and is at least five centuries behind the Western, as can be seen from the antiquated methods followed in Muslim theological Schools. \_The system of modern education was introduced in India nearly a century ago; yet the grip of the Mullas is still so viciously powerful that the ordinary man has hardly profited by it. True religion rightly concerns itself with providing with rich content for the yearning of the human soul. The moment fantastic claims are made in its behalf, it becomes fetish and superstition, imprisons man's free spirit, corrupts his judgement and

degrades him. More claims have been made by misguided enthusiasts for organized religion than religion has made for itself. When, as has been done in Islam, misguided fanatics claim the right of religion to dictate in matters of daily life, the result always is deterioration in human efficiency. Next to the great mistake of abandoning the Inductive method is the abominable curse of the priestly influence in Islam which has corrupted to the very roots the purity of the original message. Let us fervently pray to God to deliver us from the influence of false priests and intolerable Mullas; let us try to recapture that bold spirit which led Muslims to wander all over the world to investigate and explore new fields of knowledge."

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#### Mahatma Gandhi On Untouchability

Mahatma Gandhi devoted one of his recent weekly discourses on untouchability. We quote the following passage from it:—

"None can be untouchable, as all souls see sparks of one and the same fire. It is also wrong to entertain false scruples about touching a dead body, which should be an object of pity and respect; It is only out of considerations of health, that we bathe after handling the dead body or after an application of oil or a shave. One who does not bathe in such cases may be looked upon as dirty but not as a sinner. A mother may be untouchable, so long as she has not bathed or washed her hands and feet after handling her child's waste, but if a child then touches her in play it will not be polluted by the touch nor will its soul be affected adversely. But *Bhangis*, *Dheds*, *Chamars*, and the like are contemptuously looked down as untouchables from birth. They

may bathe for years with any amount of soap, dress and put on a *Kanthi* like *Vaishnavas*, read the Gita everyday and follow a learned profession, and yet they remain untouchables. This is not religion, but rank irreligion fit only to be destroyed. By making removal of untouchability a plank in our platform we assert our belief that untouchability is not only not a part and parcel of Hinduism but a corroding and sinful superstition which has infected Hinduism, and that it is the bounden duty of every Hindu to strive for its abolition. Every Hindu, therefore, who considers it a sin, should atone for it by fraternizing with untouchables touching them in a spirit of love and service, deeming himself purified by that touch, redressing their grievances, helping them patiently to overcome ignorance and other evils due to the slavery of ages, and inspiring other Hindus to do likewise. When one visualises the removal of untouchability from this spiritual standpoint, its material and political result sink into insignificance in his eyes, and one befriends the so-called untouchables regardless of such results."

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### A Daring Experiment

Any day now may take place the world's most amazing experiment—the greatest effort ever made by science to split the atom.

On the top of the famous Monte Generoso, overlooking the Lake of Lugano in Switzerland, two German professors are quietly getting ready the apparatus with which they hope to achieve the stupendous dream whose realisation may mean anything from the end of the world to the harnessing of enough power to thaw the Poles and irrigate the Sahara.

British holiday-makers in this Swiss-Italian beauty spot look up towards Monte Generoso and see huge high tension tubes point upwards to the sky; great insulators swing across space, and on all sides terrifying coils and impressive-looking instruments.

The experiment may prove to be nothing more than the world's biggest flash. On the other hand, the unleashing of this terrific force may do what the scientists hope and break up the atom.

And if that happens nobody can foretell the result.

Hundreds of letters are arriving at Lugano by every mail from all parts of the world imploring the scientists not to go on with their experiments for fear they may cause a world catastrophe. It is possible that the breaking up of one atom might react on other atoms, and they on others with the result that the earth would disintegrate like a bursting shell.

The scientists who are to make this daring experiment are Dr. Fritz Lange and Professor Arnold Brasch, two famous Berlin experts on electricity and atomic energy.

Their bold scheme is to harness something like 9,000,000 volts of electricity from lightning, and then direct it to a specially-constructed high tension tube.

Experiments show that lightning flashes some times reach as much energy as 1000,000,000 volts, while the most powerful electric generating stations do not produce more than 2,000,000 volts. If this terrific force can be trapped, the scientists feel, the atom will stand very little chance.

Now all is ready, waiting for the first big electrical storm. Then the great experiment will be made, and science will know the best—or the worst.

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## Marriage

In the course of an article, entitled "Tell the Truth About Marriage" and published in the *John Bull* for August 23, Evelyn Waugh writes:—

"A hundred years ago people were continually getting tired of their wives or husbands, just as they got tired of their neighbours and the district in which they lived and the colour of their own hair, but they just regarded these things as inevitable and put up with them. There were plenty of other things to amuse them. Nowadays, in spite of the enormous multiplication of ostensible amusements, people seem to grow more and more interested in the one amusement that civilization and mechanization have been quite unable to change: the simple old amusement of sex. Responsible people—doctors, psychologists, novelists—write in the papers, and say, "You cannot lead a happy life unless your sex life is happy." That seems to me just about as sensible as saying, "You cannot lead a happy life unless your gold life is happy." It is not only nonsense, it is mischievous nonsense. It means that the moment a wife begins to detect imperfections in her husband she thinks her whole life is ruined. It also means that the great number of young men and women who realise by looking in the looking-glass that they are of homely appearance and that there is only a small chance of their ever inspiring an ardent romantic passion in anyone regard themselves as condemned to perpetual unhappiness. Do let us get away from this sentimental attitude. Sex instinct in most cases is a perfectly mild and controllable appetite which would never cause most of us any serious trouble at all if it was not being continually agitated by every sort of hint



and suppression. Even in the case of peculiarly fiery natures, the sex interest only predominates for about half the active life.

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### Saint's Blood Liquefies

Thousands of the Faithful in Naples, on September 19. witnessed the traditional miracle of liquefying of the blood of Januarius which is said to occur on the anniversary of his martyrdom when his blood was collected in two phials, in which it has been preserved ever since. The services began at eight in the morning. The Bishop reciting their offices while the cries of the multitude resounded in the cathedral invoking a miracle. The blood liquefied at 8.43 and amid joyful songs of Thanksgiving the Saint's image was carried round the church among the kneeling throng.

The miracle is reputed to have never failed, but the year before the war liquefaction did not occur until after mid-day, which was taken to indicate the approach of a great calamity.

Twice a year, in May and September, two phials believed to contain the blood of the martyr are exhibited and the substance liquefies, and this is regarded by the Neapolitans as a supernatural phenomenon. The miracle is said to have happened regularly since the middle of the 15th century. According to legend the saint was Bishop of Benevento towards the close of the third century and suffered persecution under Diocletian and Maximian for his Christian beliefs. Then brought before the Governor of Campania, it is said he passed through a fiery furnace unharmed, was finally killed by the sword at the order of the judge whom he had heal-

ed of blindness. Relics were preserved in Naples as a safeguard against the eruptions of Vesuvius.

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### The Lost Continent

That there has been no flagging of scientific interest in the problem of the legendary continent of Atlantis, which is said to have been engulfed by the sea in a day and a night, is shown by the fact that the question of its disappearance has just been solemnly discussed by the French Academy of Sciences. This body has been presented with a report by M. Felipoff, a Russian refugee living in Algiers, who claims that he has been able to calculate astronomically the exact time of the great catastrophe.

The tradition of Atlantis has been preserved not only through the writings of Plato, but through legends handed down from prehistoric times among the Egyptians and the peoples of South America. Both the Egyptian and the Mexican traditions agree in stating that the island disappeared when the sun was in the zodiacal sign of Cancer.

By calculating the variations of the earth's polar axis, M. Felipoff has established that Atlantis disappeared beneath the waters of the Atlantic in the year 7256 B. C. His calculations thus confirm the date indicated by Plato.

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### Mistakes of Life

Judge McCormick of San Francisco says these are the thirteen mistakes of life:

1 To attempt to set up your own standards of right and wrong.

2. To try to measure the enjoyment of others by your own.
3. To expect uniformity of opinions in this world.
4. To fail to make allowances for inexperience.
5. To endeavour to mould all dispositions alike.
6. Not to yield in unimportant trifles.
7. To look for perfection in our own actions.
8. To worry ourselves and others about what can not be remedied.
9. To consider anything impossible that we cannot ourselves perform.
10. Not to help everybody, whether, however, and whenever we can.
11. To believe only what our finite minds can grasp.
12. Not to make allowances for the weaknesses of others.
13. To estimate equality by some outside test. It is that within which makes men equal.

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### The Next War

By their policies relating to loans and armaments, furnished by the stronger powers to the weaker ones the nations of western civilization are to-day preparing for a big war between 1935 and 1940 according to a statement made recently at the Institute of Politics by Dr. C. Delisle Burns, Professor of Citizenship at the University of Glasgow and an adviser to the British Labour party.

Professor Burns drew an analogy between the situation in Europe in 1909, when the nations were divided into two hostile camps by a competition as to which ones were to furnish finances and armaments to those requiring such assistance, and the situation to-day. Similar alliances are being made at the present time,

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asserted Dr. Burns. Just as in the last war France financed Serbia in armaments and Germany financed Bulgaria, so Italy was financing Rumania and was interested in an understanding with Hungary and with Germany. The situation of 1930 was, therefore, in the opinion of Dr. Burns, like that of 1909 with the nations only from five to ten years away from war.

"If European nations had taken action in 1909 to stop the drift to war, there would have been no war, in 1914. If we want to stop the war of 1935, we must stop it in 1930. Logically speaking, we must either abolish western civilization or war, because they cannot be harmonized. The nations in western civilization are to-day planning for a big war between 1935 and 1940. All governments are planning for this: it is not inevitable, but at least they are planning for it. France says that she can come out of it because by 1935 her fortifications will be complete.

"Although none really wants war, not even Mussolini, we are all drifting toward it. By preparing for war it is our experience that we drift into it. States are also becoming more efficient for destruction in policy. We are preparing for future war by alliances to-day. The side upon which each country will fight, is determined by the loans and armaments which are being sent to various countries.

A real peace policy, said Dr. Burns, was based on a conception of the state as existing, not merely to keep order, but to foster the more modern functions of government, such as industrial organizations, health and education.

These functions were not national but crossed national boundaries, and therefore co-operation between states was essential.

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## A Few Don'ts

Leaflet containing a long list of "don'ts" from the pen of the Rev. J. S. Clementson, rector of Staplehurst Kent, has been circulated in the parish. Here are a few:—

1 Don't dress like Adam and Eve. You are not in the garden of Eden.

2 Don't motor through your town or country like a madman.

3 Don't marry if you prefer a motor car to a perambulator. Babies can love you and they cost less.

4 Don't join the "grouzers", the world's largest club. Be thankful for small mercies.

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## Superstition In England.

Burning a rabbit's heart on the fire to bring a mate for a lonely woman; paying half-a-crown for a quack consultation and a penny-worth of herbs; buying charms to ward off evil; burning incense at fortune-telling tea parties, and reading teacups to discover whether husbands are faithful to their wives!

These are among the many amazing performances carried on in the West Riding of Yorkshire which, more than any other part of the country, is to-day over-run by women who in their own homes, indulge in practices closely resembling the witchcraft of the days of ignorance.

Leeds and Bradford, in particular, are infested with these places, where people are induced to undergo "treatment" for all sorts ailments and for all sorts of reasons.

Totally incompetent people calling themselves "herbalists" or "advisers" make examinations of men

and woman (usually women, who are most susceptible to this quackery) and then prescribe some herb.

Charms of various kinds are sold to neurotic women suffering from a fear complex, to ward off some dreaded evil existing only in imagination.

At Leeds one woman paid 3s. 6d. for a rat's tail that was supposed to have been possessed of special powers.

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### An Unlucky Day.

There is a man living in the Midlands who did not go to work on Tuesday, August 26. He is in sound health and has a good job, but from Monday evening until Wednesday morning he did not leave his bedroom. And this is the reason:—

A boy of ten attended a local infirmary, not a thousand miles from Derby, with a fractured right index finger. The date was August 26. Three years later on the same date the lad fell from a horse and broke his left leg. On August 26 the following year he sustained a compound fracture of the left forearm through falling on some bricks.

The year after—the date is still August 26—the unfortunate youth tripped over an iron bar and broke his left leg in two places. When he was sixteen he met with an accident at work on August 26 for a period of twenty-eight years, but in 1920 he forgot his fateful day went to work as usual, and sustained a compound fracture of the left leg through stumbling. Since that time he has not worked on August 26 although he is fully occupied during the rest of the year.

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# THE PHILOSOPHY OF LIFE

( *By Herbert Porter* )

## Of Statesmanship

### I

1 Principles rule the world. Neglect of the moral standard is the death of virtue. Do thou have principles always ready to apply to life. He who doth habitually live by principle, doeth the right thing at the right moment, without effort or consciousness.

2 The business of life is a sorry thing; but it can not be mended except each man be willing to amend himself. Again how can he, that is not honest with himself, be honest in his dealings with his fellows?

3 Duty is the hardest task which Life doth call upon men to perform—that is the virtue of doing it.

4 Of all heroes he is the greatest, who doth lay down his life in the Cause for the emancipation of mankind.

5 A great Statesman seeketh a just rule, from which neither earth nor hell can move the mind of his fixed purpose.

6 It is to be noted that the youthful and the beginner in any cause is full of fire and zeal, anticipating that he shall move the world, and shall eradicate old opinions, and set mankind upon a new basis. The wise man, more advanced in years, hath come to be calm, for he knoweth whereof men are made—the fire doth die down, and then he doeth his cause the greater

benefit, for often a passionate zeal killeth the very thing it would extol.

7 Every nation and empire doth require a leader. This was the first and true ideal of kingship. That is, that the noblest and best human production of any state, should be the head of that State—kingly in manners, and regal in wisdom, justice and mercy.

8 A good king is the joy of his people; but an evil king is below the most base of his subjects, for the betrayal of his leadership.

9 The basis of the state is morality; and knowledge the true attribute of morality.

10 I am heartily ashamed of, and do blush for the present-day religion, which doth bear the label "Christianity." I doubt if the hypocrites of old had not a truer conception of that gentle and mystic spirit, whose power and knowledge were so exalted that He did not dare tell the world even a fraction of that which He knew. Shame on the cowards that have debased His majestic doctrines to a system of Mammon worship!

11 Law is an absolute necessity of life. It is the first principle of the Universes. It is that which all thinking and rational beings will obey, provided it be just and pure. True it be that Acts of Parliament cannot alter the disposition of them that defy the Law, for that must come from within, but it is the business of every nation to see that its legislators are men of the highest mental and spiritual calibre, who have no vested interests in those things which are affected by the Law, and who do enter the Houses of Parliament without self-seeking or bias, having the world's interests only at heart.

12 Every child born into the state should receive a birthright consisting of:—



(a) Education of a sound, general nature. Passing through an elementary secondary school, every individual, with a desire for further intellectual development, should automatically pass up into a University, to specialise in the arts or sciences for which he doth possess natural aptitude.

(b) The opportunity of applying such education freely in the world, with advancement according to true merit.

(c) That creative work of every kind, should receive the highest remuneration—all other work being properly graded, down to the most menial posts.

(d) Liberty of thought and action in all great works.

13 There is a natural instinct in dogs to bark at a thief and a bandit. Every class of humanity doth find Its own level and doth thrive in its own atmosphere only.

14 It is obvious to any Thinker that there be classes of Society. Nature did never make two blades of grass alike: how diverse, then, is she in the spheres of Mind and Spirit. Not a man's age or his purse, or his property, doth make him what he is, but the greatness, or otherwise of his mental and spiritual being. This is the only true class distinction. The world may, for ever, divide its inhabitants anthropologically and sociologically, but the law of equality and inequality doth exist in the direction indicated only. I cannot count a man base or unequal to those with whom he doth dine, because he doth happen to make a mistake in table etiquette.

15 The greatest man is he who is able, at discretion, to best direct and apply any, or all of his forces, and control, or entirely subdue, (with the most rigorous facility), his baser desires and affections

simultaneously preserving a calm equipoise of mentality.

16 It is our business in life to make others happy, and to enlighten them to the best of our ability. If we injure any man, we injure ourselves by that very act.

17 The message for the nations to-day is Charity. Ethnological hatred should now die of old age.

18 Lincoln, the grave, silent man, did his duty with an unswerving principle. The nobility of his life doth stand an everlasting testimony to the heights to which such a majestic mind may reach. How he did save from the condemnation of an ugly Court, the foolish boy of those by whom he had been befriended, doth touch even the heart of stone. The following is typical of the greatness in the man: "I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything; if the end brings me out wrong, ten angels swearing I was right, would make no difference."

19. What a simple Vision of Unity the world doth need! What a cessation of tyranny and an adherence to Universal Principle! Break down the stupid barriers of nationality and class. Every man is a spirit created by the Infinite Lord of Life. Let the wise give light to the foolish. Let true education shine in every quarter of the great globe, Let the brute die and the angel survive. Let mankind draw and knit together in the beautiful bond of benevolence and peace. Let wars die. Let heaven descend upon the earth. It doth require no other law than this, that the individual do live that he offend neither his neighbour nor himself, and that he be more willing to give than to receive.

20. The world will never reach the universal Ideal, until every individual member of the state hath

learned Unity of purpose—to understand his neighbour and to bear charity and liberty of mind to all men.

21. Ideals cannot be set too high, for those of the past, have made the present, and those of 'the present', must, successively through all generations make the future.

22. He that wisely serveth his fellow men, shall be numbered among the truly great. It is only when all men shall say, "Not myself, but others first," that they shall learn that the greatest life is the life of service.

23. As the electrons of matter do hold together by the chemical law of cohesion; so do men and nations by the spirit of good fellowship.

*( To be continued )*

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## EDITORIAL NOTES

### The "Satanic West"

In an article under the above caption, the *Times of India*, in its issue of October 29, takes the Archbishop of York to task for the speech he very recently delivered at Oxford. The wrath of the *Times* was roused, evidently because the Archbishop depreciated the Western civilization. How dare the Archbishop talk about the inevitably destructive influence of Western civilization, as "surely Dr. Temple has studied the problems of India sufficiently well to realize that it is Western ideas and processes of thought that have roused India from her long lethargy, her indifference to suffering and her tolerance of prevailing conditions"? Alas for the Boribunder megaphone! Dr. Temple has so studied the problems of India that he cannot appreciate the megalomania. of the *Times* and other Anglo-Indian organs. The contact with the West may have been a contributing factor to the awakening of India in certain respects but to say that it has been the sole factor and that India owes everything to Western civilization is bunkum pure and simple. Englishmen were going about naked, they did not know how to read and write, their religion was but a mass of superstition, when India was basking in the sunshine of a glorious civilization, the like of which the world has never seen and which has never been even temporarily completely destroyed despite vigorous onsets upon it. Will Indians be therefore justified in saying that India has saved England from barbarism and that England owes everything

to India for her present condition? Let the *Times* first study the history of India past and present, and then talk about the influence of the West upon her.

The following statement of the Archbishop has pitifully annoyed our contemporary: "The fact that Mr. Gandhi has to a large extent turned his back on the methods and products of Western civilization is not merely politic, but is symptomatic of the religious attitude which regards the material as an illusion." Every sensible man cannot but admit the truth of this statement, but the *Times* holds up its hands in horror! It asks, "Where would Mr. Gandhi be if he had not read the New Testament, the works of John Ruskin and the social pamphlets of Tolstoi, which, we suspect, Mr. Gandhi, did not read in the Russian original?" A more childish question was never asked. The New Testament is not occidental but oriental, and there are many Hindu scriptures which are as good as, if not better than, the New Testament. Ruskin did influence Mahatma Gandhi to some extent, but Ruskin can scarcely be called a typical Englishman or a Westerner and he surely did not mould the Mahatma's thought. As for Tolstoi, it may justly be said that though he was born in the West, his outlook on life was essentially oriental. Because Ruskin and Tolstoi set the Mahatma to thinking, the '*Times*' jumps to the absurd conclusion that the Mahatma is a product of the Western civilization, and that his ideas come from the West. The *Times* has simply exhibited its ignorance not only about the East but also about the West. It has the audacity to ask, "Where would the Mahatma be?" May we ask where it itself would be, if Indians were to boycott it for the hymn of hate it sings daily against India?

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## Religion Without God

In his Conway Memorial lecture, delivered at Conway Hall, Red Lion-square, London, Prof. Julian Huxley severely criticized conventional religion. Discussing "Science, Religion and Human Nature" he is reported to have said, "The nineteenth century has shown, or so many of us believe, that a whole spawn of monstrous ideas about religion—verbal inspiration, eternal damnation, magical efficacy of prayer or formula or rite, miraculous intervention and the like—have no validity in themselves, and, indeed, are none of them vital to any true religion." So far as all this applies to institutional Christianity, this declaration bears the stamp of truth. Proceeding further, the Professor said, "Religion in the light of science is seen not as a Divine revelation but as a function of human nature. It is a very peculiar and very complicated function of human nature, sometimes noble, sometimes hateful, sometimes intensely valuable, sometimes a bar to individual or social progress. But it is no more and no less a function of human nature than fighting or falling in love, than law or literature." It is clear from this that the Professor does not believe in the divine nature of man. Were he to believe in the potential divinity of man, he would surely come to the conclusion that religion is more a function of divine nature than that of ordinary human nature. Criticising conventional Christianity the Professor asserted, "The creeds, the words of every book of the Bible, the very fact of petitioning prayer, the language of any and every hymnal—all implicitly, or more usually explicitly assert, a belief in a personal God, a God who can survey from the outside the world He has made, who controls its normal

workings and can miraculously interfere with them, who listens to prayer and may grant its petitions; who can be pleased or wrathful, who can purpose any plan, who deliberately sent His Son into the world to save sinners. This is a myth, that is symbol, this is a valiant attempt to express the inexpressible, that an unfortunate exactitude. So long as the plain statements in Bible and Prayer Book stand uncorrected and unannotated in their central position, so long will the Churches be in the awkward position of standing with one leg on either side of a nasty gulf. Its leaders will believe one thing, the mass of its adherents something not merely different in being simpler, but radically different in nature." This is doubtless true to a great extent, but the solution the Professor offers resembles a remedy that is worse than the disease. According to him, the remedy would seem to lie in dismantling the theistic edifice, which will no longer bear the weight of the universe as enlarged by recent science. "It is obvious," says he, "that with the abandonment of the idea of God as a simple independent power with a nature akin to personality, many current religious practices will become meaningless." Many persons are so made by nature that it would seem horrible to them not to believe in personal God. Prof. Huxley may not believe in personal God, but how can he be sure about the nonexistence of impersonal God? And if he altogether abandons the idea of God and of the potential divinity in man, what is his conception and purpose of religion? The idea of God may not be indispensable to religion. Jainism started without God, but it had to find a substitute for Him and did not gainsay the potential divinity in man. The Professor is right in believing that with the abandonment of the idea of God, there

will be no reason for prayer in the ordinary senses. But he errs if he believes that petitional prayer is indispensable to belief in God.

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### Human Vivisection

In our note on vivisection, published in the August number we referred to experiments performed upon human beings by callous medical men. In this connection the following extract, which we take from Erich Maria Remarque's "All Quiet on The Western Front", will be of interest to our readers:—

Among our new arrivals there are two young soldiers with flat feet. The chief surgeon discovers them on his rounds, and is overjoyed. "We will soon put that right," he tells them, "we will just do a small operation, and then you will have perfectly sound feet. Enter them down, sister."

As soon as he is gone, Josef, who knows everything, warns them: "Don't you let him operate on you! That is a special scientific stunt of the old boy's. He goes absolutely crazy whenever he can get hold of anyone to do it on. He operates on you for flat feet, and there's no mistake, you don't have them any more; you have club feet instead, and have to walk all the rest of your life on sticks."

"What should a man do then?" asks one of them. "Say no. You are here to be cured of your wound, not your flat feet. Did you have any trouble with them in the field? No, well, there you are! At present you can still walk, but if once the old boy gets you under the knife you'll be cripples. What he wants is little dogs to experiment with, so that war is a glorious time for him, as it is for all the surgeons. You take a look down



below at the staff; there are a dozen fellows hobbling around that he has operated on. A lot of them have been here all the time since 'fourteen and 'fifteen. Not a single one of them can walk better than he could before, almost all of them worse, and most only with plaster legs. Every six months he catches them again and breaks their bones afresh, and every time is going to be the successful one. You take my word, he won't dare to do it if you say No."

"Ach, man," says one of the two wearily, "better your feet than your brain box. There's no telling what you'll get if you go back out there again. They can do with me just as they please, so long as I get back home. Better to have a club foot than be dead."

The other, a young fellow like ourselves, won't have it done. The next morning the old man has the two hauled up and lectures and jaws at them so long, that in the end they consent. What else would they do? They are mere privates, and he is a big bug. They are brought back chloroformed and plastered.

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#### Religion In Russia.

Some time after we wrote our editorial on this subject, which appeared in our last number, we came across Matthew Spinka's book, "The Church And The Russian Revolution." We are glad to say that this authoritative book supports the conclusion to which we have arrived. Mr. Spinka who is religious minded went to Russia. with the sole object of learning the truth about the much-talked of religious persecution by the Soviets, and left it convinced that the Soviets did not persecute religion and that they were justified in punishing those priests who participate in counter revo-

lutionary activities. He tells us explicitly, "It may be remarked here that the Communist party is officially atheistic and every member of it is obliged to confess that creed; but the Russian Government, in distinction from the Communist party proclaims itself to be entirely extraconfessional, secular, i.e. it grants freedom of both religious and anti-religious confession and propaganda."

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### Chambhar's Uplift

Under the presidency of the well-known cricketer Mr. Baboo Palvankar, the Bombay presidency Chambhar Conference was held at Sir C. J. Hall in Bombay, on October 22. We congratulate the President on the splendid speech he delivered. Though he said that the chief cause of the backwardness of the Chambhar community was that the higher communities kept it away, he declared that the Chambhars must not put the whole blame at the doors of other Communities. He advised them to make necessary reforms among themselves, to put their own house in order, observe cleanliness, and raise the standard of living in every respect possible. Proceeding further the worthy President observed, "When we think of injustice done by the higher caste people, we must not lose sight of the good things done by them. We must be always thankful as far as those meritorious things are concerned. We should never forget that the self-help is the chief principle whereby we could come nearer to progress." Mr. Palvanker then criticized the Government for the lack of education among the Cbambhars, for not giving them services in the army, and for not giving them chances to serve in the Police Department. It is noteworthy that Anglo-Indian papers did not

publish the speech of Mr. Palvanker. If only he would have denounced the high castes in violent language for the backwardness of his community, would have sung the praises of British rule in India, would have declared that India was quite unfit for self-government, the *Times of India* and other Anglo-Indian megaphones would have published his speech under big headlines, and they would have hailed him in editorials as a "true" leader of the depressed classes and would have congratulated him on his "statesmanship."

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#### If The World Became Christian Tomorrow

"World Dominion", a missionary quarterly periodical, published in London, under the above caption, says: "Well, if it did,—really Christian—what would follow? Just this, that the whole world situation would be changed. Self would be lost in love to God and one's neighbour." Quite true, but the same results would follow, if the world would become really Zoroastrian, really Hindu, really Buddhist, or really Moslem. But the editor of this missionary periodical does not seem to be really Christian, for he has the effrontery to write: "Some today make their country their God and that begets Gandhi-ism." This is a damnable lie, and we believe he knows it to be a lie. Instead of criticizing the un-Christian act, done by the British in India, he has the shamelessness to fling mud at Mahatma Gandhi and patriotic Indians, Such is his "Christianity." Instead of trying to convert others, he should convert himself first, if he is sincere and has a modicum of sense in him.

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## A Childish Argument

Miss Cicely Hamilton is recently reported to have argued that if it were once established that each man perished for ever with his body, this planet would in a short time become Utopia. "For in their desire to make the most of their brief span of life men would take the business of setting the world in order more seriously than they do now, when the majority of sufferers, from social injustice and remediable ill-health meekly accept their misfortunes with the thought that there is a happy land far, far away." Miss Hamilton's analysis of the cause of misery in the world seems to us to be very childish, and her belief as to what would happen if the survival after death were disproved is equally childish. People who put up with evil condition in this world because they hope to enjoy heaven in the other world must be few in numbers, and year by year they are becoming fewer. This world would not be turned into a Utopia, if it were established that each man perished for ever with his body. The probability is that it would become more hellish, goodness and virtues will decrease, and crimes and sinfulness will increase by leaps and bounds.

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## "Thou Shalt Not Pray"

The Chaplain of the "Christ Church" at Mussorie, while performing the service for the sick, named among others Pandit Motilal Nehru and prayed for his speedy recovery. The local authorities became aghast at this, and they called upon the Chaplain to explain his conduct. They have ordered him not to pray any longer for men like Pandit Motilal Nehru. Pandit Motilal works for the betterment of his country and

demands independence. And so the British authorities cannot tolerate a chaplain who prays for his recovery, when he gets ill. Needless to say that they would hail any chaplain who prays for his speedy death. Such is the "Christianity" practised by the "trustees" of India!

\* \* \*

### "The Most Difficult Thing"

Self-confidence counts both in the material and in the spiritual life. Where confidence succeeds, diffidence invariably fails.

"What was the most difficult thing you ever did?" asked a press correspondent of a great American, who had made his mark in law, politics and business. "Well" he replied, "I should say the most difficult thing I have ever done was to cure myself of the habit of diffidence." From his boyhood days this American was extremely sensitive and shy; and diffidence was his chief characteristic. Consequently he had to suffer much. His mother did her best to make him happy, but her love did not make a man of him. On the contrary, as he grew up, his diffidence became more intense. He was afraid to do any great thing, for the danger of failure always stared in his face.

But one day he happened to pick up a copy of Emerson, and in it he read: "Do what you are afraid to do." This terse advice produced a wonderful effect upon him. He took it to heart, and he fully understood its spirit. Of course he did not all at once become self-reliant, but gradually he was able to cure himself of diffidence. "I've been in some mighty tight places," he informed his interviewer, "I've had to face desperate men and stand alone in some desperate positions; but I've carried out my programme, I've done the things right along that I've been afraid of, and so there are now few things left that I am afraid of."

OUR SERIAL STORY

FROM DEGRADATION TO REALIZATION

( By the Editor )

CHARACTERS (All Fictitious)

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

## FROM DEGRADATION TO REALIZATION

### CHAPTER IX

#### A Dark Deed

A week elapsed, but Waman received no hope from Rukmini Devi. He was now certain that his threatening had passed by her as the idle wind. "Heaven and earth may become one," he said to himself a thousand times a day, "but I will make her my wife." He was as resolved to marry her as she was to pass her days in devout maidenhood. He had already made up his mind that if she would not relent he would take recourse to abduction which was suggested by Pirkhan and Petch. But lest she should take steps to defeat his plan of which he had forewarned her in a letter which he had written to her under the subscription of "A Friend", he thought it proper to hoodwink her by making his face vizard to his heart and assuring her that he had given up his passion for her. His cunning was of a piece with the rest of his character. He wrote her the following letter with a view to bamboozling her:—

Dear Sister,

Having come to know that a mutual friend wrote you a threatening letter, I hasten to write this note to you. I have assured him that he was vastly mistaken, if he thought that I would marry you against your will or that I would take recourse to foul means.

Rest assured that under no circumstances shall I dishonour you or force you to carry out my will. My passion for you has fortunately abated; though I still cannot relegate you to the furthest recesses of my mind. I shall cut off my right hand, rather than capture you and put you to trouble. I do not consider it sinful to love you. Yes, I love you, but my very love for you will prevent me from harming you in any way. I shall not burst the bounds of decency.

Do not, therefore be in fear of me in any way. If you cannot love me as a partner, at least love me as a brother and by all means henceforth look upon me as your friend, brother and protector.

Assuring you of my good will,  
I am,  
Yours sincerely  
WAMAN DESHPANDE

In a couple of days Waman received the following reply from the Devi:

Dear brother,

I acknowledge with thanks the receipt of your note. I feel grateful to you for it. It has relieved me of corroding anxiety.

It is certainly not sinful on your part to love me provided you love me as your sister. Spiritualize your love for me, and you will no more feel any passion for me. I have vowed to pass my days in serving God and my spiritual master, and not to enter into wedlock. Were I to marry against my will, not only I but you too would be miserable to a degree. We would feel like two persons clutching at each other in the deep waters of a sea.

Yes, I shall henceforth look upon you as my friend, brother and protector.

Thanking you again for your kind note,  
I am,  
Yours cordially,  
RUKMINI DEVI.

The Devi was completely taken in by the tall talk of Waman; even the aged Gungabai somehow made herself believe that the mentality of Waman, was now entirely changed. Little did they know that they were tumbling into his booby-trap. Little did they know that systematic preparations were being made to batter at their peace.

It was the dead of night. Peace reigned in the house of Rukmini Devi. She as well as her companion



was fast asleep. The doors of the house were bolted and barred, but one of the windows was ajar. Three persons were talking with one another standing near a carriage, not far away from the house. One of them was Ibrahim Pirkhan, another was Ganesh Chiplunkar and the third was a policeman on night duty. Arthur Petch had acquainted the policeman with the dark deed that was to be done and the latter had promised him to help the villains who were to do it, as he was offered a handsome reward.

When the clock struck two, the Brahmin scoundrel and the Mahometan ruffian entered the Devi's house through the open window. The Brahmin gagged the old woman and the Mahometan the young lady. Leaving the old woman, to her fate, they brought out Rukmini and put her in the carriage.

( *To be continued.* )

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*BIOGRAPHY OF SHRI MEHER BABA*

From the January 1931 number of our Magazine we shall begin publishing a detailed Biography of Shri Meher Baba

from the pen of  
"A Seeker After Truth."

## REVIEWS AND NOTICES

CHIMAERA: By Hiram E. Butler. Published by Esoteric Publishing Company, Applegate, Calif., U.S.A. Price 25 cents.

The author tells us that this booklet was written to enable seekers after a higher life to keep from being deceived by their own carnal desires—which desires are abetted by evil spirits dwelling in the invisible. In the second part of the booklet the author writes about the danger of devotion without knowledge. It is only the perverted devotion that leads one towards the sensual and the sensational. A genuine devotee thirsts for divine knowledge as a thirsty person does for water. The last two parts of the booklet are instructive.

\* \* \*

AWAKENED ASIA: by Levant Rose. Published by A. K. Sastri, Sarada Printing Works, Trivandrum. Price 8 ans.

This booklet contains a lengthy poem on the new spirit prevailing in Asia. It is well composed and is worth reading. The author is optimistic about the future of Asia, as will be seen from the following lines:

Truth is greater than an empire,  
Greater than all that swords and skill can do.  
Aye, I see a vision of the days,  
Coming in glory over the orient,  
Gay Golden morrows blossoming on the branch  
Of happy times perfumed with promises  
Of fulfilment of all the prophecies.

He describes the new spirit as follows:

Which son of the East is false or coward now,  
Which son of the East doth bend himself in shame,  
And silently forgoes his sacred rights?

In the East new-born is patriot everyman.  
 A soldier for the right, in the East new-born  
 Is every thought creative of the peace  
 To Asia and to the World. The new-born East  
 Hath no infamy in her name. The chains  
 Have broken for all time. Mother Asia  
 With flame in her eyes and passion in her throat,  
 Rolled a rapturous flood of poesy,  
 And all her children gathered unto her throne  
 In the Parliament of the Federated East;  
 The Orient is one, in union knit.

\*                         \*                         \*

**MONKEY GLANDS OR CONSERVATION?** By Enoch Penn. Published by Esoteric publishing Company, Applegate California, U.S.A. Price 10 cents.

The author attempts to show that the science of surgery is proving that a healthy and capable mind is dependent upon a healthy sex-function, that the sex-function supplies energy to the body and nourishment to the brain. He is an enthusiastic admirer of Dr. Voronoff and waxes eloquent over the transplanting of monkey's sex-glands to man.

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**REVIEW OF PHILOSOPHY AND RELIGION.** Published by the Branch Office of the Academy of Philosophy and Religion. Bhandarkar Institute, Poona 4

This is a new quarterly journal, founded by the Academy of Philosophy and Religion. The second number contains the following interesting and instructive articles: (1) The Problem of Value by Dr. S. K. Maitra; (2) Nyaya Conception of Truth and Error by Prof. Hiriyanna; (3) An Idea of Universal Religion by Prof. Wadeker; (4) The Chronological Position of Visista-Advaita by Mr. Y. Subha Raoj; (5) Subject and Object in Ethical Judgment by Dr. N. B. Parulekar, M.A., Ph. D.

The managing editor is Mr. P. K. Gode, M.A., (and the annual subscription is Rs, 4 (inland) and 7s. 6d. foreign). We wish the journal every success.

\* \* \*

REMISSION OF SINS By Hiram E. Butler. Published by Esoteric Publishing Company, Applegate, Calif, U.S.A. Price 15 cents.

In this booklet the author shows the harmony between the two statements "Whatsoever a man soweth, that shall he also reap," and "There is remission (of the consequence) of sin." The interpretation put by the author upon the law of Karma, as believed in by the Hindus, is not quite right, for they believe that this law does not preclude the possibility of sin remission, which according to them is effected by repentance, prayer and meritorious deeds.

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KIRLOSKAR (Divali Ank) Published by Kirloskar Bandhu Ltd., Kirloskarwadi, Satara Dist, Price Re. 1.

The Divali number of this Marathi periodical contains several instructive articles on various topics, interesting stories and sketches, and three beautiful illustrations on art paper. The proprietors deserve to be congratulated on this publication.

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## CORRESPONDENCE

### Number of The Depressed Classes

I

*From*

*V. G. Javadekar, Esq., Editor, Prabodh*

*To*

*The Editor, The Meher Message.*

Sir,

I hope your attention has been drawn to the article in the October number of the 'Modern Review' by Ashoka Chatterjee, dealing with the number of untouchables. The said article not only supports but actually strengthens the case I have put before you. I fail to see how the sixty million falsehood remained in currency during the last ten years. It has travelled throughout the world and done India distinct harm. Greatness of Mahatmaji is unquestionable. It was to my mind simply owing to him that what was and is actually untrue came to be regarded as true—rather raised to the status of Gospel Truth. This sixty million non-sense has served as a nice tool in the hands of a devilish woman like Miss Mayo. India is being run down tor years past for untouchability and declared unfit for Swaraj by the ignorant. To my mind it appears that the whole number of those who may really be called—rather are called—untouchables falls far short of even one tenth of the whole population. They can only be a few lakhs and not more.

Yours affectionately,  
V. G. JAVADEKAR.

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## II

To

The Editor, *The Meher Message*

Dear Sir,

The Simon Commission estimates the number of the so-called depressed classes at 43.60 millions. But it is noteworthy that the Committee on education in British India, set up under the chairmanship of Sir Philip Hartog, as an auxiliary to the Simon Commission gives a total number of only 29.76 millions. In my opinion even the latter number is a pure exaggeration. The so-called untouchables number scarcely two millions, and their number is year by year decreasing, as the caste system is becoming less and less rigid.

Yours truly,  
A Reader.

---

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