

THE MEHER MESSAGE

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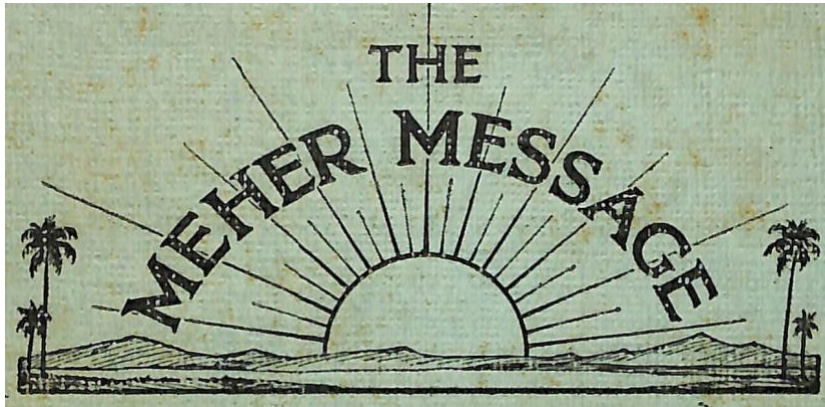
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VOL. II] SEPTEMBER 1930 [NO. 9



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T H E
M E H E R M E S S A G E

Vol. II]

September 1930

[No. 9

SAYINGS OF HIS DIVINE MAJESTY SADGURU
MEHER BABA

(101) Just as a tree is judged not by the size but by the quality of its fruits, so a man's worth should be judged not by his talents but by the use he makes of them.

(102) Do not try to find excuses or extenuating circumstances for your misdeeds. Unless you repent of your wickedness, you cannot improve. To attempt to justify your misdeeds is to smother your conscience and make virtues of vices.

(103) Just as Paramatman as Paramatman does not know that He is Paramatman and is unconsciously experiencing and sustaining powers, so in the same way love as love, considered absolutely, is passive. Just as Paramatman is fully conscious in the Shivatman state, so love is fully active in its divine aspect.

(104) The trinkets of this world cannot tempt the true divine lover. He cannot feel appetite and cannot enjoy sound sleep. He resembles a fish just taken out of water. He flounders about till he becomes united with the Beloved, for he longs for nothing and nobody except the Beloved.

(105) India became depressed with the establishment of the depressed classes. When the depressed classes will be elevated, India will find herself to be one of the greatest countries, if not the greatest, in the world.

(*To be continued*)

universe with full consciousness; in the second state they experience the universe in semi-consciousness; and in the third state they experience nothing.

In the fourth and fifth states one gets the experiences pertaining to the Divine. Though waking is common to both the first and last states, and dreaming to the second and fourth states, there is a great deal of difference between the first and the last, and between the second and the fourth. Whereas the first and second are false states, the fourth and fifth are real states. In the false waking state the Atman experiences the universe, but in the divine waking state the Atman experiences the Self. The difference between the third and the fifth state is that whereas in the former one experiences nothing—neither the universe nor the Self—in the latter one experiences the Self, though not the universe. Divine awakening means the experiencing of sound sleep state in the waking state. But one who "comes down" for duty's sake is conscious of both the universe and the Self, and is acquainted with all the five states.

(27) On Different Kinds of Bliss

There are seven kinds of Bliss:—

1 The Vishvananda: this bliss is experienced by all forms, from fish to human beings.

2 The Chintananda: this is experienced by human beings alone.

3 The Yogananda: this is experienced by Yogis in the Samadhi or trance state.

4 Premananda: one who experiences this bliss is on the way to Perfection.

5 The Atmananda: one who experiences this bliss is engrossed in the Light of the Almighty; only those who are on the fifth plane can experience it.

6 The Purna-Anend: this bliss is experienced by those who see God at all times and in all places.

7 Brahmananda: this bliss is experienced by those who have achieved spiritual perfection.

THE LATE SIR ARTHUR CONAN DOYLE

In the demise which occurred on the seventh day of July, of Sir Arthur Conan Doyle England has lost one of her great sons, literature an effulgent star, and spiritualism its St. Paul.

Of Scottish birth and Irish extraction Arthur Conan Doyle was born on the day on which Francis II was made king of the Two Sicilis,—May 22, 1859, at Picardy Place, in the capital of Scotland. His was kaleidoscopic and romantic life. During his span of one and seventy years he may be said to have sampled one hundred and one kinds of experiences, excluding the purely mystical and outrageously criminal ones. He knew what it was to fail and what it was to succeed; he felt the pangs of poverty and enjoyed the comforts of affluence. He was a jack of many trades, but he was a master of the art of propaganda and he knew well how to write stories. He certainly adorned many of the things which he touched.—As a physician and oculist he was an unfortunate failure; but as a fiction writer he was on the whole brilliantly successful. He might have devoted his whole life to literature, but he was destined to dabble in politics and to play the role of an apostle in the province of spiritualism. Besides being a novelist, a playwright, a politician and a spiritualist he was a keen sportsman, for he tried his hand at a number of sports, not excluding motoring, aeronautics and skiing. We shall deal with him in this article as a spiritualist, after adverting to

his contribution to the English literature and before weighing him as a man.

As a *litterateur* Conan Doyle will be remembered chiefly as the creator of Sherlock Holmes. Poe's M. Dupin had from his boyhood days been one of his heroes and he longed to create, when he seriously took to literature, a character who would be the hero of many. If the character was to be popular he ought to be a detective; and recalling his old teacher, Joe Bell, a man of curious ways and a diagnostician of disease and character, Doyle determined to make his character perform feats of observance and skill. He first intended to call him Sherringford Holmes, but soon after his luck in a cricket match—he was playing in an amateur team versus M. C. C.—of scoring thirty runs off the bowling of one Sherlock—he decided to name him Sherlock Holmes. Not considering the appearance of this character in his two short novels, "A Study in Scarlet" which became "Beeton's Xmas Annual" of 1887 and "The Sign of Four" which was first published in *Lippincott's Magazine*, there are as many as fifty-six Sherlock Holmes stories, all of which were first published in *The Strand* and all of which have been translated into a number of European and a few Asiatic languages. It is no exaggeration to say that barring Robinson Crusoe and Shylock, there is no character in English fiction so popular as Sherlock Holmes. His popularity may be gauged from the fact that Sir Arthur, against his own will, had to resuscitate him in order to gratify the public craving for him. The last of the stories appeared in *The Strand* of April 1927, and in announcing that that was the last appearance of Sherlock Holmes, Conan Doyle wrote: 'And so, reader, farewell to Sherlock Holmes. I thank you for your constancy and can but hope that

some return has been made in the shape of that distraction from the worries of life and stimulating change of thought which can only be found in the fairy kingdom of romance."

To the simple-minded Sherlock Holmes was not a fictitious character but a real person of flesh and blood. The story is told of some French schoolboys that when they were asked what they wanted to see first in London replied unanimously and promptly that they wanted to see Mr. Holmes' lodgings in Baker Street. Sir Arthur used to receive letters from readers in all parts of the world, asking him if Holmes would examine and solve certain mysteries for them. Of the apocryphal stories perhaps the most interesting is that of the woman who is said to have consulted Sherlock. "I am greatly puzzled, sir. In one week I have lost a motor horn, a brush, a box of golf balls, a dictionary and a bootjack. Can you explain it?" "Nothing simpler madam," replied Sherlock. "It is clear that your neighbour keeps a goat."

Conan Doyle's detective achievement is universally considered unique, but the author himself did not think much of it, for he regarded it as a lower stratum of literary work. That he should have got tired of Sherlock Holmes is strange but not surprising;—strange, because he has been so popular and his methods have been carefully studied by the police in many countries; not surprising, for he could make better use of his gifts in such works as the 'White Company' and 'The Refugees.' It is pitiable that the reading public and the author should differ in opinions on his literary works,—all the more so for excepting the Sherlock Holmes stories other works of fiction of his are likely to be cast by many to the scrap-heap. As a writer of fiction his fame

rests and will continue to rest upon Holmes, whom he dubbed 'my most notorious character' and let us hope that this fame will prevent his other works from being relegated to the limbo.

Sir Arthur sincerely desired that his name should go down in history neither as a novelist and playwright nor as a politician and historian, but as an apostle of the 'religion' of spiritualism. Spiritists will indeed cherish his memory with affection and admiration as a doughty fighter in the cause of their psychic pastime. He was not a founder of spiritualism, but he was certainly its earnest student and enthusiastic advocate. As he himself says in the last chapter of his "Memories And Adventures", "I am only one of many working for the cause, but I hope that I may claim that I brought into it a combative and aggressive spirit which it lacked before, and which has now so forced it upon public attention that one can hardly pick up a paper without reading some comment upon it."

Born a Roman Catholic, Conan Doyle was never faithful to his church. The Jesuits with whom he came into contact during his school career failed to win his heart, and the church theology failed to win his head. One of his outstanding characteristics was that he never compromised or paltered with what he deemed religious matters. After carefully judging the Christian theology he found, before he was out of his teens, that the foundations not only of Roman Catholicism but of the whole Christian faith were so weak that his mind could not build upon them. They alienated his mind and drove him to agnosticism, which, be it noted, never gave way to atheism. He was always open to convictions and thirsted for knowledge. Writing about his

spiritual yearnings as a student, he says: "In a broad sense I was a Unitarian, save that I regarded the Bible with more criticism than Unitarians usually show. This negative position was so firm that it seemed to me to be a terminus; whereas it proved only a junction on the road of life where I was destined to change from the old well-worn line on to a new one." This new one pertained to the psychic knowledge, about which he then knew only by the account of exposures of frauds in police courts and newspapers. He wanted to form connection with the unseen, not by faith but by knowledge or experience. "Never will I accept anything", said he at that time, "which cannot be proved to me. The evils of religion have all come from accepting things which cannot be proved."

After his marriage Doyle happened to come across the question of telepathy, which was then being discussed by William Barret and others, though Myers' work on 'Human Personality' had not still seen the light of day. He began making experiments in thought transference, and was satisfied with the truth of telepathy. In 1886 the family of a General, who became interested in table turning, asked him to come and check their results. Thus did Doyle's connection begin with spiritualism. All the time that he could steal from his professional work he devoted to the study of psychic phenomena. For over three decades he studied and investigated; faint glimpses of truth began to appear to him, and by the time War in 1914 broke out, the conviction of survival found itself woven into the very fibre of his being. Let it not be forgotten that truths pertaining to the psychic phenomena were interwoven with the very fibre of his being after study and investigation, and it is, therefore, not true to say that he was converted to

spiritism by the death of his son. An agnostic as he formerly was, he carried himself off his feet when he became convinced of the life after death. He was transported out of himself with delight, felt the pride of one who effected a breach into the fortress of occult secrets, and glowed with enthusiasm. The knowledge he acquired was a source of perennial happiness to him, and his zeal drove him to share it with others. What he got with toil, he resolved to spread with toil. Somehow he brought himself to believe that God had put it upon himself to propagate psychic knowledge. And so during the last fifteen years of his life he played the role of the St. Paul of spiritism. He carried his message in not a few countries, and might be said to have addressed over two millions of people. He wrote even more than he spoke. "Pheneas Speaks", "The New Revelation", "The Vital Message", "The Wanderings of a Spiritualist", "Our American Adventure", "Our Second American Adventure", "Our American Winter", "The Land of Mist" (a novel), "The Coming of the Fairies", "The History of Spiritualism", and his posthumous work, "The Edge of the Unknown", are all works, on spiritualism from his pen. Besides he established a Psychic Book Shop, Library and Museum in Westminster.

It is certainly unfair to run down or even to underestimate the crusade of Conan Doyle in the cause of spiritism. That which is useless to grown-ups may be useful as a toy to children. Children cannot live without toys. Most of the Easterners can easily do without spiritism, but to not a few Westerners it is necessary. There is no gainsaying that it has brought consolation and happiness to many Europeans and Americans. Those who doubt in the truth of the

immortality of the soul or the survival after death would do well to establish their faith by personal investigation.

But it is equally unfair to exaggerate the work of Sir Arthur as a spiritist. Unfortunately he himself made much of spiritism and wanted everybody to be a spiritist. His zeal outran his discretion and amounted almost to fanaticism. To those who asked what he got out of spiritism, he used to reply, "We can only answer that all life has changed to us since this definite knowledge has come. No longer are we shut in by death. We are out of the valley and up on the ridge, with vast clear vistas before us." That was all very well, but he forgot that those religious persons, who did not chime in with his views, were no more shut out by death than he. He received practically no encouragement in his psychic work from his devoted and devout mother, but he learned no lesson from her though he says in his "The Wandering of a spiritualist", "For my own psychic work she had, I fear, neither sympathy nor understanding, but she had an innate faith and spirituality which were so natural to her that she could not conceive the needs of others in that direction." Doyle forgot that what was true of his mother was also true of many other religious minded parsons. It is childish to deride faith and exalt knowledge derived from psychic investigation. All persons take certain truths for granted, though they themselves have not proved them. Sir Arthur was neither a physicist nor a chemist, and yet he accepted the facts regarding physics and chemistry without personal investigation, and like him all of us do so in every walk of life and science.

In a letter, which she contributed after the passing away of her husband to the *Daily Express* (of London), Lady Conan Doyle declared, "The fruits of the Churches

have been the most ghastly wars, where millions have been killed. At the present time every nation is turning its most scientific brains to the discovery of poison gases which will destroy some other nation. When the peace of the world is held on a leash called the League of Nations, when the whole world is full of unrest beneath the surface, when materialism is like a great fungus growth in all directions, when selfishness and lack of conscience are apparent on all sides, is it not time—and obvious—that the faith-fruit should be recognized as being utterly inadequate as a force in the world?" We do not admire the Christian Churches, but it is childish to hold them directly responsible for wars. We do not see how spiritism will kill militarism. It is nonsensical to say that lack of faith in survival engenders wars. Sir Arthur himself was not a pacifist; he was on the contrary a jingo, and Lady Doyle must not have forgotten the part he played in the South African War and in the last Great War.

Spiritists tell us that for the sake of the spirits themselves, if not for ourselves, we must form communications with them. Firmly as we believe in the survival after death, we do not think that the average normal spirit is anxious to chat with those living in the gross world. Even if the spirits are anxious to keep contact with us, it seems scarcely fair to encourage them in their mundane leanings and certainly wrong to draw them to this world.

So far as spiritism is concerned, we cannot help saying that Sir Arthur blew the trumpet, when he ought to have contented himself with playing on a pipe. Had his conception of religion been broad and had he acquainted himself with mysticism, he could not have been so enthusiastic about spiritism. He considered it the very

essence of living religion, because he had narrow ideas about the purpose of religion. In his books we oft come across the phrase, spiritual advancement, but he had odd notions about it. He did not know what genuine spirituality is and confounded it with spiritism.

It is now time to weigh Doyle as a man. He was a good and devoted son, a loving and faithful husband and a wise and affectionate father. In his personal relations he was honest and truthful, His sense of duty was admirable and he hated injustice to not a little extent, His noble defence of George Edalji and of Oscar Slater redounded to his credit and will not easily be forgotten, Unfortunately his jingoism prevented him from developing his undoubtedly good qualities. He was a blustering bellicose patriot and delighted in saying, "My country right or wrong!" He white-washed the crime of the South African War in two books for which and not for his novels he got knighthood. For the last Great War England was as much responsible as Germany, but he held only Germany guilty of it. He loved his country, but not the humanity at large. His patriotism was not in unison with universal love and service. He was not a champion of the oppressed and the cry of the distressed seldom pierced his heart. True, he was shocked at the evil rule of the Belgians in the Congo; but he had nothing but praise for the misrule of his countrymen in India. He wrote a book, "The Crime of the Congo", but he neither spoke nor wrote about the horrible crimes perpetrated by brutes like Dyer in India. On page 45 of his book, "The Wanderings of a spiritualist," we read: "India, may be held by the sword, but it is certainly kept very carefully in the scabbard." The man who can write such words without shame is a jingo, but certainly not

a champion of the oppressed. Indians will not forget the stupid and wicked letter which he contributed to *The Times* (of London) a couple of months before his death and in which he exhorted his countrymen to govern India by the policy of *divide et impera* and to treat her as the milch-cow of Britain. But his antipathy to India should not blind us to his good qualities. Despite his jingoism we must say that he was on the whole a good man and that he led a very useful life.

THE LAMBETH CONFERENCE

The Lambeth Conference held last month under the presidency of the ninety-third successor of St. Augustine, proved to be one of the most representative assemblies of the prelacy of the Church of England, in its history, comprising as it did over three hundred Bishops, but not so important as the General Council of Nicaea held in 325 A.D. under the Presidency of the Emperor Constantine. The Conference has issued lengthy documents which consist of the full text of seventy-five resolutions adopted and an "Encyclical Letter to the Faithful" signed by Dr. Lang, Archbishop of Canterbury.

Of the seventy-five resolutions the greatest importance has been given in India to that pertaining to the foreign rule. The Conference has affirmed that the ruling of one race by another is only justifiable from the Christian standpoint when the highest welfare of the subject race is the constant aim of the Government and when admission to an increasing share in the Government_ is the objective steadfastly pursued. But who is to judge these two conditions—the Government or the governed? The tin-pot Mussolini of Guntur, who recently banned Gandhi caps in his district might doubtless plead that he had the welfare of the people in mind when he resorted to such a piece of tyranny. The Government actually say that the violent and brutal

steps that are being taken by them to repress the national movement in India are prompted by their anxiety for the welfare of the people. The Bishops in adopting such a resolution either deliberately practised hypocrisy or exhibited their crass ignorance of the history of the world. Foreign rule invariably proves to be deleterious to the subject races, partly because of the rapacity and selfishness of the conquerors and partly because it exercises a debasing influence on the subject races. Were the Bishops ignorant of the dictum of Sir Henry Campbell-Bannerman that good government could never be a substitute for self-government? Did they not know that such a jingo as Lord Balfour once declared that "there is only one form of government, whatever it may be called, namely, where the ultimate control is in the hands of the people"? Did nobody inform them that Prof. E. A. Ross has emphatically asserted that subjection to foreign yoke is one of the most potent causes of the decay of nations? Why did they not acquaint themselves with the views of Prof. Seeley about foreign rule?

We believe that it was the bounden duty of the Bishops, as true Christians, to condemn foreign rule in trenchant language. Right when the Bishops were discussing various questions in the Conference, the British authorities in India were perpetrating horrible atrocities on the people of India. It was the Christian duty of the Bishops to denounce the oppressors of India. But neither of these duties did they perform. Instead, they contented themselves with babbling about the justification of foreign rule under certain conditions. Shame upon them! Shame upon the Church of England!

The resolution, sanctioning birth control in certain

circumstances, is fraught with grave issues. The question of birth control has been causing a great deal of heart-burning. It has its enthusiastic advocates and fanatical enemies. One must pronounce neither for nor against it, unless one has seriously studied it, deeply pondered over it, and considered it, and the various circumstances where it is to be or not to be introduced. Our humble opinion is that the Conference ought not to have committed itself to the advocacy of birth control in the manner in which it has done. The Conference has defined the attitude of the Church toward the easier divorce of the present day in a reasonable and commendable manner. Another important resolution, of which we must take notice, pertains to the Union scheme of the South Indian Churches. The resolution does not attempt to pronounce a final judgement, but expresses the strong desire that as soon as negotiations are completed, the venture should be made and the union inaugurated,

The Funk and Wagnall's New Standard Dictionary of the English Language defines the word encyclical as a circular letter addressed by the Pope to all the bishops, dealing with matters affecting the Church in general. But it is not the Pope alone who issues encyclicals. The Archbishop of Canterbury does not consider himself inferior to the Pope, and so he, too, issues encyclicals. There is some frankness in the encyclical issued by Dr. Lang on behalf of the Conference. It begins with the noteworthy observation, "We are aware of the extent to which the very thought of God seems to be passing away from the minds and hearts of many even in nominally Christian nations." It would have been proper, if the Archbishop would not have used the phrase, even in nominally Christian nations, for

non-Christian countries are not becoming less religious. And what is the remedy which the Archbishop prescribes for this evil? He calls for a fresh effort in the proclamation of the Christian doctrine. If by the Christian doctrine is meant the Church theology, then the remedy we are afraid, would be worse than the disease. But if it signifies the sermon on the mount, and if those who will preach it will themselves practise it, then the outlook seem to be bright and we heartily wish the Church of England Godspeed.

TO SHRI MEHER BABA

(*By Meredith Starr*)

In the dust beneath Thy feet
Lies my heart,
Faint with love for Thee, my Sweet,
In the dust beneath Thy feet.

Where the soul and body meet
Burns a flame,
In the dust beneath Thy feet,
Where the soul and body meet.

MIND

ITS MYS'TERIES AND CONTROL

(By Swami Sivananda (Swarg Ashram, Rishikesh))

V

124 Objective mind and conscious mind are synonymous. You see, hear, read, with the objective mind.

125 Cosmic mind, superconscious mind, infinite mind, universal mind, are synonymous. Do not be confused.

126 It is only when there is quiescence in the mind and an indifference in it towards all enjoyments, and when the powerful Indriyas are turned inwards and the Ajnana of the mind is destroyed, then and then only all the noble words of the wise Guru will infiltrate and spread in the mind of the disciple, like the rose-coloured water impinges on a perfectly white cloth.

127 Whether you live in a town or in the cave in Himalayas, it is all the same when you have a ruffled mind. You carry your own thoughts even if you remove to a far off lonely cave. The mind remains the same. Peace comes from within. Irritation, anger, impatience, revenge, suspicion, prejudice, grudge dislike, intolerance, excitement, restlessness, depression, tired feeling, all these must be totally removed to the very root by spiritual Sadhana, by developing Sattvic qualities, by meditation on OM, by constant vichar. Then only peace can be obtained.

128 The mind is no other than the vasanas generating many rebirths. In those that have cognized their Self, the pure vasanas with which they perform Karmas will not entail them rebirths. Such a mind is called Sattvic, but a mind without Jnana is generally termed *Manas*. A mind of Jnana is Sattwa itself, while persons without Jnana will act in the path dictated by their minds.

129 The mind will be doing either thinking, planning, feeling, knowing or willing. You will have to find out what the mind is exactly doing at a particular time through subjective introspection. To do this practice, a subtle Buddhi is needed. Buddhi can be rendered subtle by study of philosophical books, *Sat Sang* (association with the wise), control of Indriyas (*Dama*) and Sattwic food.

130 I shall tell you the gist or essence of spiritual Sadhana. In the mind, there are two *doshas* or faults *Raga*, *Dwesh* (like and dislike or love and hatred or attraction and repulsion). It is these two doshas that have made you a man. The *Swaroop* of *bandha* (bondage) is Raga-Dwesh. The *Swaroop* of Ajnana is Raga Dwesha, Eradicate them through *Vichar*, *Brahma Bhavana*. You will shine in Brahmic glory. You will become Brahman; You are Brahman.

131 An idea creates the world and creates the man. The same idea or rather counter-idea, Brahma Bhavana gets him rid off those sensual pleasures and body-world ideas.

132 When a tiger has once tasted human blood, it always runs after killing human beings. It becomes a man-eater. Even so, when the mind has once tasted sexual pleasures, it always runs after women. It is through constant *Vichar* and *Brahma Bhavana* that it

has to be weaned from lustful thoughts and tendencies. Make the mind understand by repeated auto-suggestions and hammering that sexual pleasure is false, worthless, illusory and full of pains. Place before the mind the advantages, bliss, power, and knowledge, of a spiritual life. Make it understand the exalted life in Immortal Atma. When it hears constantly these useful suggestions, it will slowly leave off its old habits.

133 (a) Nose and Anus are sister Indriyas. They are born of the same *Prithivi tanmatra*, nose from Sattwic portion, anus from Rajasic portion. These two Indriyas are the least mischievous. Olfactory sense and olfactory nerve do not trouble you much. They can be controlled very easily.

(b) Tongue and genitals are born of water tanmatra, the former from Sattwic portion and the latter from Rajasic portion. They are sister Indriyas. Eating strengthens the reproductive Indriya. If you can control tongue, you can control all the Indriyas quite easily. The most mischievous and troublesome Indriya is tongue. Then comes genitals. Then comes speech. Then comes ear. Then comes eye.

(c) Eye and feet are born of fire tanmatra, eye from *Sattvic Amsa*, feet from *Rajasic Amsa*. They are sister Indriyas. Eye likes to see '*sights*'. Her sisters feet, say "I am ready to take you to *Kumbha Mela*, Allahabad. Now start."

(d) Skin and hands are born of *vayu tanmatra*, skin from *Sattwic amsa* and hands from *Rajasic amsa*. They are sister organs. Skin says, 'I want silk and other smooth articles for my enjoyment.' Her sister, hand, says, 'I can feel through my tactile corpuscles. I shall get for you fine soft silk. Don't be afraid, my dear sister.'

(e) Speech and ear are born of the same Akasa tanmatra, ear from Sattwic amsa and speech from Rajasic amsa They are sister Indriyas. They help each other in the economy of Nature.

134 Mind and Indriyas are one. Indriya. is a prolongation of the mind. Mind is a mass of Indriyas. Mind is a consolidated Indriya. Indriya is mind in manifestation. Indriyas represent backwaters. The desire in the mind to eat has manifested as tongue, teeth and stomach. The desire to walk in the mind has manifested itself as legs and feet. If you can control mind, you can control the Indriyas. If you have controlled the Indriyas, you have already controlled the mind. Indriya is another name for mind. The sea is fed by the rivers. The sea cannot exist without the rivers. Even so the mind is the sea and is fed by the river-Indriyas, Mind-sea cannot exist without river Indriyas.

135 Control of the organ of taste is far more different than control of the genitals. Because, you have been enjoying good articles of food even from your very birth. Lust does not manifest itself before eighteen. You indulge in sexual pleasure for a short period only in every birth. But you have to take food even in advanced senility. Control of tongue means control of all Indriyas. Music, Cinema, Sight-seeing, are enjoyed in human births only. Ants and cats do not enjoy cinema show. The Indriya of sight is not so powerful as the tongue.

136 When the mind is completely absorbed in one object of meditation, it is termed *Samadhi*. The mind identifies itself the object of meditation. The meditation and the meditated, the thinker and the thought, the worshipper and the worshipped, become

one or identical, The mind loses its own consciousness and becomes identified with the object of meditation.

137 *Mental Pratyachar* (abstraction) takes place when the mind is disconnected with the Indriyas. When the Indriyas are withdrawn from their respective objects, it is *Indriya pratyachara*. Pratychar is a general, broad term which includes *Dama* also. The object of dama (restraint of Indriyas) is Pratyachara.

138 *Sama* is calmness of mind induced by the eradication of vasanas.

139 *Sannyas* is a mental state only. It is the *gerrua* or colouring of the heart and not of the cloth alone. He is a veritable Sannyasin who is free from passions and egoism, and who possesses all the Sattwic qualities, even though he lives with the family in the world. Chudalai was a Queen-Yogini-Sannyasini, though she was ruling the kingdom. That Sannyasin who lives in the forest but who is full of passions is a veritable householder and a worldly-minded fool. Shikhiwaja was a worldly man, though he lived in the forest naked for very many years. Many have not understood what true renunciation is. True renunciation is renunciation of all passions, desires, egoism and vasana. If you have a stainless mind, a mind free from attachment, egoism and passion, you are a Sannyasin, whether you live in the forest or in the bustle of a city, whether you wear white cloth or an orange-coloured robe, whether you shave the head or keep a long tuft of hair.

140 Order the mind to do a thing which it does not relish, and it will revolt. Coax, and it will obey.

141 The mind should be adored as Brahma; this is intellectual worship. _(This is Upasana Vakhya)

Chandogya Upanishad Chap. III Sect. XVIII.

(*To be continued*)

THE PHILOSOPHY OF LIFE

Of Poetry And Poets

(*By Herbert Porter*)

III

35 Richard Rolle of Hampole, Donne, Phineas Fletcher, Crashaw, Herbert, Quarles, Vaughan, Marvell, Herrick and James Stephens are true poets. To a Master, the classic is obvious in a few moments,

36 Beaumont and Fletcher were great dramatists, Spencer's *Faerie Queene* is delightful in poetic diction. Donne had fine poetic artistry. The *Festus* of Bailey though technically faulty doth vie with Milton for phraseological imagery.

37 Thou shalt learn little of Art, except thou learn the science of Art.

38 Sir Philip Sidney was a great poet. I find odd reflections from his mind in the sonnets of Shakespeare.

39 Herrick did write Lyrics of the sweetest order. His "Counsel to girls", and "To Anthea, who may command him anything ", are simple examples of his enchanting Art.

40 Moore, in "The Light of other Days", doth touch sentiment rather too deeply, as doth Schumann's "Traumerei," and "The Unfinished Symphony", of Schubert. Some types of poetry and music do affect our feelings in too morbid and sorrowful a manner. Such atmospheres, long dwelt in, do become unhealthy. In

"The Unfinished Symphony," is the tragedy of the most morbid mental and spiritual suffering.

41 Hood—the man of extremes of feeling—did write either from the great depths of his nature, or in the light and shallow style and language of the pun. He was a very temperamental man, possessed of a most sublime mind. "The Bridge of Sighs," and "Past and Present", are characteristic of his fine feeling and nature. He is reported to have made puns, even upon his death-bed. The following lines are characteristic of his ribaldry:—

BEN BATTLE was a soldier bold, and used to war's alarms;
 But a cannon-ball shot off his legs, so he laid down his arms.
 The army surgeons made him limbs: said he "They're only pegs!
 But there's as wooden members quite, as represent my legs!"
 But when he called on Nelly Gray, she made him quite a scoff;
 And when saw his wooden legs, began to take them off!
 "Oh Nelly Gray! O Nelly Gray! is this your love so warm?
 The love that loves a scarlet coat, should be more uniform!"

42 Southey and Coleridge were great poets. The lengthy classic, "Joan of Arc", and the wonderful "Ancient Mariner", are works of true worth. How Coleridge did fall into the stupid error of writing, "And one bright star within the nether tip", with reference to the crescent moon, is somewhat mystifying.

43 Lord Macaulay's "Lays of Ancient Rome", are powerful and bold. They are stirring poetical tales of an empire of luxurious decay, whose best historian is Gibbon. Macaulay's prose is a grammatical delight. I could not find one word, which, according to the Law of Proximity, I could have changed. His memory was phenomenal. It is alleged that he could have undertaken to re-write the whole of Milton, had every copy been destroyed.

44 Matthew Arnold—sometime Professor of Poetry at Oxford—is the stolid type of poet. His work

is superb and scholarly, but heavy. There is no flashing in the lightnings of nimble wit, but he doth bear rather the burden of his metre like the great Homer. "Soharb and Rustum" is significant of the dignity of mind and the learning of this author. Like Addison, Montaigne, Swift, Sterne, he was a great essayist. He had the critical faculty intensely highly developed and did employ the cutting weapon of subtle cynicism.

45 Omar Khayyam did write verses inimitable in beauty, in the Persian setting. I have great admiration for his genius of idea and expression, but his materialistic philosophy doth kill his attempt at elemental reality. Though he doth work on the mystic plane, yet doth he ever fall back into the errors of the Muhammedan fatalist.

46 Dante Gabriel Rossetti, who did assist in discovering to us Fitzgerald's Omar Khayyam, left us a book of lovely poetry whose exquisite expression and dark imagery do issue delightfully out of the exalted sense.

47 Christina Rossetta was a lady of high intellectual culture and attainments. She doth sense the aesthetic as a highly-strung instrument doth respond to the delicate touch of the fingers of the musician of sublime exaltations. She did pour out her soul in poetical magic as the lark doth pour forth its Song at the gates of Heaven.

48 Blanco White's sonnet upon Night, doth reveal in fourteen lines, (which should be decasyllabic), a poem of pure form and intense vision. It is very rare that a poet doth come to fame by one poem alone. To write a real sonnet is a great achievement, for the sonnet is the most difficult poetical vehicle treated of in Prosody.

49 Alfred de Musset is a poet of great charm. With him is the atmosphere of rose gardens and pure flowers of haunting perfume and symmetrical beauty. High refinement and chiselled expression are in his work. Simplicity and great beauty are also his characteristics. In his private life he did display much weakness.

50 Moliere, the suave, refined and highly gifted French dramatist, did write much satire in the classic manner. He and Dickens did see through the psychological inconsistencies of men at a glance, and did laugh them out of Court. Moliere did wave his pen and command the attention and admiration of Kings.

51 Chateaubriand—the father of the Romantic School—was a great litterateur and statesman. He was France's first great poetical prose-writer.

52 Victor Hugo doth excel as a poet. His imagination did lead him to great heights. As a novelist he is superb. His political writings, too, are an achievement.

(To be continued)

THE CHRIST HAS COME

[*By A. Richard Francis Firnando*

(*of Katunayake, Ceylon*)]

"Come now let us reason together." This world is a reasonable world, and is an age of care. I am at liberty to reason. I am at liberty to come to God. Three score and twenty years will soon pass away. My brethren, what then? Why will you die? Must you really die? Is there no help? Why not? Here is a Christ who says, "No matter however vicious qualities one may be possessed of, one should neither hesitate to come nor feel any shame in coming before me. I am for all. The wicked have as much right to approach me as the virtuous. Indeed, my main business is to improve the vicious." (Feb. 1930 *Meher Message*). Beloved reader, who is this Saint? Here is the answer to this. "I trust I am in the way to heaven," or "I hope I shall be saved."

The second coming of a Christ is an essential doctrine of the Christian faith. It is embodied in their hymns and prayers. The Christians pray, "Come Lord Jesus." It is a scriptural doctrine and is a truth. It is not a dream of ignorant fools, but is a revealed truth. Fear not, I entreat you, the reproach of men. The Christ has come. Jesus the Christ was a self-realized Sadguru. He said, "For I say unto you, you shall not see me henceforth, till ye shall say, "Blessed is he that cometh in the name of the Lord." (Matthew 23-39). Again John the Baptist was the incarnation

of "the spirit and power of Elias." This is proved by St. Luke's own testimony in the following words—"And he (John the Baptist) , shall go before him (Jesus) in the spirit and power of Elias." (St. Luke 1-17). Jesus the Christ came in the spirit and power or in the name of a former Sadguru. At the present time the people of Europe and America are labouring to bring forth a reincarnated child of wisdom to lead them. The Christians expect Messiah. The Hindus expect the Kalanki Avatara or the incarnation of Lord Krishna. The Zoroastrians expect a Soshyant. The Buddhists expect a Buddha Maitrya. The Jews expect the Messiah of the Old Testament. The scientists expect the future Guru. I understand that the present time is the time of the Messiah. Beloved reader, as regards the place of His advent, Jesus the Christ says, "For as the lightening cometh out of the East and shineth even unto the West so shall also the coming of the son of man be. (Matthew 24-27). Did not Lord Buddha and Lord Krishna point to India as regards the place of His advent. Muslim traditions speak of a place situated to the East of Damascus.

"Then courage still brave heart: For surely faith ends in victory, not despair! A break I see in yonder East: The morning dawneth, day is near."
Peter Lion.

"I firmly believe that a Messiah must come soon to this chaotic world. All the great prophets have come from the East and I cannot conceive Messiah in a Western body."

Miss Maud MacCarthy.

"Thou art coming, O my Saviour,
Thou art coming O my king,
In Thy beauty all transcendent,
In Thy glory all resplendent,
Well may we rejoice and sing.
Coming in the Opening East,
Herald brightness slowly swells
Coming O our glorious priest!
Hear we not Thy golden bells?

Frances Ridley Havergal

The Christ has come. He is Sadguru Meher Baba. Who then can really know Him? Who are really spiritually-minded can know Him. It is not merely a matter of intellect but is a matter of heart. Be good, and love goodness. Read and try to understand the character of Sadguru Meher Baba, and love Him, and follow Him. Give your hearts to Him and sincerely believe in Him and experience the powerful love toward Him. He is more than man, and is the Divine manifestation in the flesh. He is completely filled with God and is a God. He is God and man, that is a Sadguru with gross consciousness. He is the Light of the world and the life-tree of humanity. Dear reader, believe me, this Christ has restored my spiritual sight. His teachings are marvellous. I was hunting after Yoga-books, but I was dissatisfied, but now I believe in the power of mysticism, that is in the power and teachings of this Christ; because He has given new light to me. Personally I belonged to Christianity (Wesleyan Methodism), but now I belong to the Church of the saint in India. The greatest miracle in the world is the character and power of this Christ. He is the greatest Sadguru. Have telepathic communion with Him.

I know in my own heart that my quest for truth is sincere.

The Rally on The Meher Message

Reviewing The Meher Message, the Rally (of London) in its July issue says:—

"Lovers of India, and Indian Lore should make themselves acquainted with the Message of Shri Meher Baba, who would appear to be the greatest living Mystic of the far East. This magazine, which grows in size and value, conveys a sense of increasing activity in the spiritual life."

FACTS FOR THE FATIGUED

(By *M. R. Dholakia, L. C. E.*)

II

Once the aspirant gets convinced that making real advance is a *task*, for which he should cease to be a flying bird moving from one tempting high and new region to the other and should set right his own nest, patience becomes his characteristic.

Patience is the calm fretless behaviour, amid the world tempests, enabling us to hold our own against uncongenialities and agonies. The snail pace is preferable to the motor pace. So long as we are enchained like the motor to certain environments, weaknesses, passions and persons, our running through the whole universe with a lecturer or a writer is of no use.

With patience we get freed from the fright of the uphill task, as we begin to view it in the right light and as made up of conquerable atoms making up the formidable mass. We go on getting more and more hopeful, as the work of mastering details one after another successfully prospers. With patience, we can put ourselves on the right lines, taking advantage of the experience of our elders in the line, and of the teachings of Sadgurus.

Ekanath, the well known devotee, was put to test by his adversaries who engaged an irreligious man to spit on him on his return from the Ganges. The man did this dirty work for a few days only. Ekanath was

one day astonished to find him refraining from the contemptuous act. He caught his hands with love and said, "Brother; wherefore art thou displeased with me to-day? Neither are my sins completely washed out by frequent Ganges baths nor have I completely mastered the virtue of patience."

Patience is born of constant practice and cheerfulness, which arises on establishing the mentality of looking at the bright side of things and situations, and on picking out good from evil.

Says Narad, the first and the greatest devotee of Krishna, "Look high and you are humble, look low and you are cheerful." There are millions much better off or much worse off than ourselves. In the latter case the survey of our own circumstances, means and merits, and the decided superiority of our lot over those of others fills our heart with divine gratitude which serves to us as a perennial spring of cheerfulness.

Once Narad visited a hermitage where a Rishi practising hard penance and a worldling were sitting. Both after worshipping him enquired of him as to how long they would have to wait for their emancipation. Narad replied that they would have to wait for a century and thousand years respectively. After fifty years the Rishi and the worldling again happened to meet Narad, and this time he stated in reply to the same question that they would have to wait for their freedom for seventy five and five hundred years respectively. Both were astonished and entreated Narad to explain the paradox. Narad explained, "Well while you (Rishi) have lost all cheerfulness as a result of your constantly worrying about waiting for one hundred long years, this man worldling has remained all along

cheerful for he has been enraptured by the very idea of the possibility of emancipation."

The touch sense measures the difference of two objects. So does the inner sense of mind measure the difference between the two standards, one of actualities and the other of expectations created by us. The said difference is felt as happiness or misery according as the excess of the former over the latter is positive or negative, and it is the radiance of the happiness which exhibits itself and around us as cheerfulness. The fatigued should purge themselves of the passion for novelty, remove restlessness as a result of the seventh heaven-hovering tendency, be continued with their daily diet, work patiently and live cheerfully.

SOMEWHAT SHOCKING BUT QUITE TRUE

It is the position of organized religious teaching in Soviet Russia which is so strongly criticised. It is suggested, not for the first time, that the Soviet Government is more or less the active agent of "the Dark forces"—that it represents "Antichrist." Presumably it is suggested, by way of contrast, that the British or American governments are the "White" forces, a definition which very few other nations, especially in India, would be inclined to accept. There are many Britishers who can point to a similar persecution of religious beliefs in Western Europe. To go back a century or two, is the work of Torquemada and the Spanish Inquisition, with its far-reaching tentacles, put down to "Black forces"?—and if so, when did they cease to operate? Was the persecution during the recent war in Britain, France and the United States, of men who sincerely believed in the teaching of Jesus, the work of dark forces or of Angels of light? Each of these governments officially persecuted and imprisoned numerous men and women who sought to obey the Christian teaching, and who refused to aid a war which to them was merely mass murder. Many persons luridly taught war; they were recruiting-agents for military murder. Persons who sought to teach Christianity were turned out of their churches. Was this the work of "White forces"? Is the solemn blessing of regimental flags, of guns and other implements of human destruction a work of genuine religion? We have only to turn to the United States, to New York with its two or three

murders daily, to Chicago, with its endless tale of violence, exploitation, misery and millionaires, to see the normal state of an alleged Christian country. As for Britain, the rapidly approaching end of exploitation of Indian poverty is but one among many things which indicate the position.

W. G. R. (In The Occult Review).

* * *

I have heard it said that the British Empire was consolidated with the aid of 'baccy, beer and the Bible, plus the gallant efforts of the British soldier; I have no doubt about the latter, but the record of beer and the Bible in the war leaves us stone cold. Both sides suffered from alcoholic debauchery, while both used the Bible as propaganda for hate.

General Crozier,

* * *

I believe your missionaries who come out to teach us are of that type of people generally who could earn a living in no other way. The average missionary out here would in America be a failure in any other calling, and probably has been. So he goes into foreign mission work The missionaries as a whole are mediocre in mental calibre, and are not intellectually equipped to carry on their work.

Count Kabayama (of Japan)

* * *

There has been a good deal of criticism of my statement that 'the Christian Churches are the finest blood-lust creators which we have, and of them we made full use.' I maintain, with all due respect to the distinguished leaders of religion, that that is a perfectly correct statement. The attitude of the Churches during the war was inconsistent with the teachings of Christianity.

The teaching of Christ is peace, but war cuts right across that message. War, with all its horrible destruction and excesses, is merely an alliance with the Devil. Yet all the Churches in every land supported the war. Surely there is something very wrong in this attitude of making pals with the Devil, and then expecting the Almighty to come down and sup with him! Since the Armistice the Churches have thrown themselves wholeheartedly into the movement 'No more war', but the acid test will come in the future when some hanky-panky starts. Then it will be seen whether the Churches of the world, in their capacity of bearing allegiance to the Almighty and the disciples of the Prince of Peace, will stand up in the face of Governments and diplomatic intrigues and say, 'No, we were bitten once before—never again!'

General Crozier

* * *

To imagine Christ in khaki is evidently not very difficult to some ministers of the Prince of Peace. Speaking at a Methodist Conference, Rev. J. W. Burton deplored that he was condemned to the indignity of having to wear the paraphernalia of a military uniform instead of his ministerial garb. Voices: "Withdraw." The President: "If Mr. Burton regards it as an indignity to himself it does not follow that he is reflecting on other people." A Voice: "It is the King's uniform." That settled it. The King in the estimation of such—mostly ex-chaplains—takes precedence of Christ. President: "This discussion had better cease." It did, but what a spectacle! We read further that 28 members of the Conference voted against a motion stating: "That this Conference affirms that the time has come for the abolition of compulsory military training in Australia." Why send missionaries to the Islands? Why not start a mission for ministers?

The Federal Independent.

THOUGHTS SUBLIME

If God guides you not into the road,
It will not be disclosed by logic.
Logic is a bondage of forms;
A road that is long and hard.
Leave it for a season. Like Moses,
Cast away that staff
And enter for awhile 'The Valley of peace':—

Sad Uddtn Mahmud Shabistari

* * *

I believe in loving my enemies. I believe in the power of suffering to melt the stoniest heart. Islam, Hinduism, Sikhism, Christianity, Zoroastrianism, and Judaism in fact religion itself is on trial. Either we believe in God and his righteousness or we do not. No power on earth can stop the onward march of a peaceful determined and Godly people:—

Mahatma Gandhi

* * *

Love— it is heaven. And hate?
Hate is hell. And conscience?
Conscience is the eye of God in the soul of man:—

Cudoc

* * *

India's manhood lies suppressed. India's *shakti* is imprisoned by blundering customs and the efficiency of an unethical economic imperialism. The suppressed manhood, the imprisoned *shakti*, cannot be released by counsels or programmes of imitation. An organism develops in obedience to the law of its own being. And a nation is an organism. To make India in the image of this Western country or that, is to doom India to a path of decline. Religion is a builder of culture; and

there is much in our transmitted tradition which has a value for the world. India yet has a message to give in the coming days. The message of Brahmailydia. The message of the Rishis. The message of a new creative life in the spirit.

T. L. Vaswani

* * *

What a man wants is head and heart together. The heart is great indeed, through it come all the great inspirations of life, and I would a hundred times rather have a little heart and no brain, than be all brain and no heart. For life is possible, progress is possible for him who has heart, but he who can only reason and not feel withers away. At the same time we know that one who is carried along by the heart alone meets with many ills, for now and then he is liable to fall into error. It is the combination of head and heart then that we want. I do not mean that a man must have so much heart and so much brain, and arrive at a compromise between them. But let everyone feel infinitely, and at the same time reason infinitely. Why should there be any limit? Is the world not infinite? Is there not room in it for an infinite amount of sympathy, and also for infinite reasoning and culture? Let the two come together, without restriction. Let them run together, as it were, in parallel lines, each with the other.

Swami Vivekananda

* * *

We do not comprehend because we do not love. For love is the ultimate meaning of everything around us. It is not a mere sentiment. It is truth—it is joy that is at the root of all creation—

Rabindranath Tagore.

FINITE TO INFINITE

[*By C. V. Sampath Aiyangar, B.A., B.L.*

(*Sub-Judge, Kurnool*)]

(1)

1. As one with hope doth leave the buoy
In harbour tossing; through the main,
In a vessel large, with swelling joy,
4. And rounds the endless globe, for gain:
The weary soul, in truth Its spark,
Goes on Its endless journey here,
With hope, e'er singing like the lark,
8. Its Godly hymn, and with no fear.

(2)

- The inmates see the heavenly Lord,
In the Eastern sky with molten gold,
And think they have their sole reward,
12. But the solemn Truth must now be told.
Vedanta doth proclaim "That's One,"
Though the wise call It by many a name:
Sure, It can never be the Sun,
16. Though It and He are e'er the same.

(3)

- 'Tis here, and there, and everywhere,
And then, why not in the glorious Sun?
Why not in Agni— radiant Fire?
20. The Sun and Fire are mystic One,
As we, from one pure human voice,
Hear many dulcet symphonies,
All worldly ills and worldly joys
Are one, for they alone bring Peace.

THE MEHER MESSAGE

(4)

Is not Dame Nature, Prakrit called,
 Full of eternal Love and Law?
 By Maya they are never walled,
 28 As Mother India's Sages saw.
 Hail Mother, Land of Sages Great,
 A mother gentle, all unique.
 Flows Ganga from the Northern gate,
 32 With waters famed, which all do seek.

(5)

The Lord proclaimed, Ganga is He,
 And Himvat, that pure northern gate,
 Thence flows that Grace as all could see,—
 36 But who would see?—that is their fate.
 The fools forgot, by Maya rent,
 And hastened all to pastures new.
 To Foreign snow and fire they went,—
 40 Ah, Truth is seen but by a few.

(6)

To hoary Iran, they—the cream—
 Did turn, and waited for His Voice:
 Ahuramazda, Life Supreme,
 44 Revealed One Life—and hushed their noise.
 Then our Friends thought of Egypt old,
 And sang a hymn to Amun-Ra.
 The Voice was heard, as often told,
 48 "'Tis One—That One My children saw,"

(7)

They then to Mighty Hellas turned:
 'Tis Greece, devoid of glorious name,
 'Tis Greece, that once all kingdoms spurned,
 52 The land of Plato—men of fame.
 Hush, great Pythagoras doth nod,
 Great Empedocles—famous all.
 'Tis only One: this is no fraud",
 56 They said "Avoid the Maya wall."

(8)

From that Great Orphic system pure,
 They turned to other systems old.
 The true Tao did them assure,
 60 "The Way is One, be ever bold".
 The Toltecs held that sacred view,
 They taught the Truth and Unity.
 "One" our dear friends saw was the cue,
 64 The only ancient spiritual key.

(9)

As one in a pathless wood, they strayed,
 But wisely cursed not Nature's Law.
 All systems they then found decayed,
 68 And tried to know where was the flaw,
 The only One they wished to see.—
 See where? They didn't know where to see.
 Wanted a Guru—only He.
 72 Can show in Nature, Unity.

(10)

"Be good, investigate,
 And, selfless, serve the mortal things:
 Your Guru will bless you" though late,
 76 Thus says my Lord, spreading wings.
 This humble self then gave the hint,
 They turned their minds to mother Ind.
 Their ignorance; as hard as flint,
 80 Was peeled away as a mango rind.

(11)

My dearest Baba there did stand,
 With pure resplendent rays:
 His looks divine, His mighty wand,
 84 Disciples all sincere, did daze.
 He spake: "Great Buddhism, Judaism,
 Youngest Mohammedanism,
 The Christ and Krishna—ev'ry ism—
 88 Are Qne:—Work out that mystic sum.

(12)

Sweet tolerance, for earthly ills,
 A Splendid panacea is,
 Hold up that wand: all hate, it kills:
 92 For sure that mighty wand is His
 Soon join My Meher League, Love all;
 And read My 'Message' My 'Gazette'
 He vanished: Heed to the Master's call,
 96 Friends, and discharge your Karmic debt.

THE SKY

(*By Herbert Porter*)

An opalescent, ether sea,
 Enrobing starred Infinity,
 Curtain of light that veileth still,
 Night's mystic orbs of magic skill.
 Enchanted Dome of shimmering blue,
 Bedecked with silver clouds of dew.
 Translucent distance—past the sense,
 Where Fancy owns intelligence,
 A Deep from which all thoughts return.
 A Vast the mind may never learn.
 A changing, occult ocean, rife,
 With countless forms of hidden life.

SPIRITUAL ANECDOTES

It is said that when the fame of the excellence of the nature of Zoroaster had spread all over the world, the wise men of Yunan selected a sage named Tutianush—who at that time had the superiority in acquirements over them all—to go to Iran and to inquire of Zoroaster concerning the real nature of things. If He was puzzled and unable to answer, He could be no real Prophet; but if He returned an answer, He was a speaker of truth. When the Yunani sage arrived at Bulkh, Gustasp appointed a proper day on which the priests of every country should assemble; and a golden chair was placed for the Yunani sage. Then the beloved of Yezdan, the Prophet Zoroaster, advanced into the midst of the assembly. The Yunani sage on seeing Him said, "This form and this gait cannot lie, and nought but truth can proceed from them." He then asked the day of the Prophet's nativity. The Prophet of God told it. The sage observed, "On such a day and under such a fortunate star, a deceiver cannot be born."

* * *

Long ago there lived a saint so good that the astonished angels came down from the Heaven to see how a mortal could be so godly. Two words summed up his day: he gave, he forgave. Yet these words never fell from his lips. They were expressed in his ready smile, his kindness, forbearance and charity.

The angels said to God, "O Lord, grant him the gift of miracles." God replied, "I consent; ask what

he wishes." So they said to the saint, "Should you like the touch of your hands to heal the sick?" The saint replied in the negative. "Should you like to convert guilty souls and bring back wandering hearts to the right path?" Again the saint replied in the negative. "Should you like to become a model of patience attracting men by the lustre of your virtues and thus glorifying God?" "No," replied the saint, "if men should be attracted to me, they would become estranged from God. The Lord has other means of glorifying Himself."

"What do you desire, then?" cried the angels.

"What can I wish for?" asked the saint, smiling "That God give me His grace; with that should I not have everything?" But the angels said, "You must ask for a miracle, or one will be forced upon you."

"Very well", replied the saint, "let the miracle be such that I may do a great deal of good, without ever knowing it."

The angels were greatly perplexed. They took counsel together and resolved upon the following plan: Every time the saint's shadow should fall behind him or at either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow. And so it came to pass that when the saint walked alone his shadow, thrown on the ground on either side or behind him, it made arid paths green, caused withered plants to bloom, gave water to dried up brooks and joy to the unhappy. But the saint simply went about his daily life, diffusing virtue as the star diffuses light, without ever being aware of it. The people called him the "Holy Shadow."

EDITORIAL NOTES

A Shameless American Woman

Just as a hen clucks after laying an egg, so Miss Katherine Mayo has been cackling about India ever since the publication of her Indian drainage report, miscalled "Mother India". This wretched woman seems to be utterly shameless. The way she has prostituted her talents to defame India by manufacturing utterly groundless charges against this country is strongly condemnable. A prostitute is deserving of our pity and sympathy, but a malicious and mendacious woman like Miss Mayo fully deserves our contempt and derision.

In the last number of the *Current History* is published an article under the caption, "Mahatma Gandhi—and India's Untouchables", from the pen of this shameless woman whom America has the misfortune to possess. Almost every statement in this article is utterly misleading and false. As Mahatma Gandhi is becoming more and more popular in America she seems to have written this gutter article to poison the minds of her countrymen against him. As her statements have already been challenged and refuted by some of the Indian journals, we content ourselves with warning our American readers against taking them at their face value, and expressing our sorrow that the Editor of the *Current History* spoiled the good name of his Magazine by putting it at the disposal a woman who is bent upon misrepresenting India and her great men by foul means.

Alcohol In Religion

A Bishop of the Czechoslovakian Orthodox Catholic Church in America has just been sentenced to one year's imprisonment for his proved guilt of conspiring to violate the Prohibition Law by diverting sacramental wine to bootleg channels. The framers of the Volstead Law committed a blunder in making provisions for the issue of permits for sacramental wine. True, it is being used in certain Christian ceremonies but it is nonsensical to say that it is indispensable to the validity of those ceremonies. Not only Christians, but also Parsis and Hindus use alcohol in certain religious ceremonies. The custom of using it is old, but it should now be given up,—at least by those who call themselves educated or enlightened. Is it not monstrous to use a substance, that is answerable for a great deal of misery and evil in this world, in the name of religion? If it is necessary to use a liquid other than water in religious ceremonies, let it be pure fresh juice of grapes. Alcohol in religion sounds like vice in virtue.

Doyle On Paul

The late Sir Arthur Conan Doyle has been called the St. Paul of Spiritualism, and in our editorial on him we have applied this appellation to him. But we do not think Sir Arthur liked it, for he had a poor opinion of St. Paul, as will be seen from the following passage which we quote from his book, "The Wanderings Of A Spiritualist": "One thing can safely be said of Paul, that he was either a bachelor or else was a domestic bully with a very submissive wife, or he would never have dared to express his well-known views about women. As to his preaching, he had a genius for making a clear thing obscure, even as Jesus had a genius for making an obscure thing clear. Read the

Sermon on the Mount and then a chapter of Paul as a contrast in stylesHe was certainly long-winded and probably monotonous in his diction, or he could hardly have reduced one of his audience to such a deep sleep that he fell out of the window." There is some force in all this, but Sir Arthur was certainly a little harsh to St. Paul. The reason for his undue harshness is to be sought in the criticism levelled by the saint against spiritism.

Doyle's Jingoism

We have given our reasons for calling Doyle a jingo, in our first editorial published in this issue. Lest anybody, despite our reasons, should charge us with exaggeration, we quote the following declaration of his political creed from his "The Wanderings of A Spiritualist":

"If one took a Machiavellian view of British interests one would say that to retain a colony, the surest way is not to remove any danger which may threaten her. We conquered Canada from the French removing in successive campaigns the danger from the north and from the west which threatened our American colonies. When we had expended our blood and money to that end, so that the colonies had nothing to fear they took the first opportunity to force an unnecessary quarrel and to leave us. So I have fears for south Africa now that the German menace has been removed. Australia is, I think, loyal to the core, and yet self-interest is with every nation the basis of all policy, and so long as the British fleet can guard the shores of the great empty northern territories, a region as big as Britain, Germany, France and Austria put together, they have need of us." If the

man who can write such words unabashedly is not a jingo, who also can be called a jingo?

Doyle's Delusion

In the same article we have asserted that Conan Doyle confounded spirituality with spiritism. Lest we should be unjust to him, we must state that sometimes he did distinguish the one from the other, but even when he did so, he betrayed a lamentable ignorance about spirituality. Writing about the Rev. Henry Howard, the Australian preacher, he says: "However, he has reached full spirituality, which is more important than spiritualism, and he must be a great influence for good wherever he goes. The rest he will learn later, either upon this side, or the other." Evidently Doyle did not know that the man who has reached full spirituality is spiritually all-knowing, and he has no need to learn either on this side or the other.

Jesuit Bigotry

On the Krishna Jayanti Day, the Hindu students in the St. Xavier's College Hostel of Bombay were prohibited by the College authorities, who are Jesuits, from going out for Puja. This was a most unjust order, and the Hindu students ought to have defied it. As they tamely submitted to it, the College authorities had the impudence, on August 28, to order the Hostel students to remove "that clay idol" of Ganpati from the Hostel premises or prepare themselves, for expulsion. This was too much for the Hindu students. Their spirit was aroused, and, come what might, we are glad to say, they decided to defy the order. The Jesuit bigots thereupon gave the students a twelve hours' notice, but the students stuck to their decision. The secretaries of the College were then summoned.

These fanatics had the impudence to say that the St. Xaviers was a Christian institution and non-Christians were allowed as a matter of grace, though non-Christians have contributed more to the prosperity of the College than Christians. That day the students successfully defied the order, and on the following day they not only held a meeting to protest against the arrogance and bigotry of the College authorities, but two more Ganpatis were installed within the premises of the Hostel. The case of the so-called fathers was nothing but a strongly condemnable interference with the religious freedom of the Hindu students, and we heartily congratulate the latter on their defiance. We hope that the Hindu students will bring the authorities, who are crazy enough to dictate to them about their modes of worship, to their senses, and Parsi students will help their Hindu brothers in every way they can. It gives us pleasure to record that the Parsi students held a special meeting on the last but one day of the last month to support the demands of the Hindu students and to express their resentment at the attitude of the bigoted authorities.

Father Duhr, the Principal of the College, is a cultured gentleman, but, a true Jesuit as he is, his bigotry got the better of both his culture and gentlemanliness. We earnestly request him to assert his culture and gentlemanliness, which have been disgraced by the bigotry he has exhibited, before it is too late. If he will remain obstinate, many persons will be driven to consider him a follower more of anti-Christ than of Christ.

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A Good Missionary And A Bad Mission

The Rev. Ralph Keithan, who till now belonged to the American Madura Mission, a few months ago, performed the Christian act of giving hospitality to Mr. Reginald Reynolds at his place for a day. As Mr. Reynolds is an advocate of India's fight to independence the bureaucracy got panicky. The Collector of Madura promptly called on the Secretary of the Mission and told him that Mr. Keithan must go home or the Government would no more give grants to the Mission. Mr. Keithan, who was perhaps more amused than indignant at this childishness mixed with meanness of the official, called upon the Governor of Madras with a view to getting justice. But the Governor did not prove to be much better than the Collector, for he said that he (Mr. Keithan) need not leave India but he must leave the Mission, if the Mission did not want to lose grants from the Government. The Mission ought to have taken up the cudgels on behalf of its member, but it had no desire to practise Christianity. And so Mr. Keithan not only left the Mission, but also the country. The Mission needs to be asked whether it stands to profit if it gaineth the whole world but loseth its own soul. Those of our readers, who considered our criticism of the Christian missionaries too severe, must admit that the American Madura Mission has justified our indictment of them.

For Mr. Keithan we have nothing but respect. We congratulate him on not only serving Mr. Reynolds but also issuing a bold statement from which we quote the following words: "Of course the Mission would not dare to give up grants! and so there was no question about that. I might have stayed on in India, but it

has seemed best for many reasons to go home now and plan to return later for service in the country I have learned to love. I do not see how I can work under Missions as they are organised at present,—yes, and as they are run."

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A Missionary's Cant

A Christian missionary, who bears the name of H. A. Feierabend, has talked cant in the columns of the *Indian Social Reformer* of 23rd August. He remarks, "I want to ask you frankly, can you blame us for preaching the gospel according to which we claim to have obtained the way of salvation, forgiveness of sin, fellowship with God, peace and joy?" Our reply is that there is no need for the Christian Missionaries to teach Indians the Church dogmas and doctrines, many of which are utterly silly. Indians consider Jesus one of the many Christs, most of whom India has had the honour to produce before His birth as well as since His death. They have nothing but respect for the sermon on the mount, but they point out that there are many such sermons in their own scriptures. Indians know how to attain salvation, but orthodox Christians like Mr. Feierabend are utterly ignorant of it, though they oft babble about it, as parrots prattle about things they do not understand. We assure Mr. Feierabend that Indians do not require the medicine about which he makes wild claims, but which really makes those who drink it delusive and self-deceptive.

This American missionary is not content with extolling the merits of his so-called medicine. He goes out of his way to make a hit against rich Indians. He says, "And why gather funds for the work in America?"

Because there are millions of people in India in desperate need of daily bread, education and medical help and the money is not coming forth from the well-to-do people of India." It is quite true that millions of people in India are in desperate need of daily bread, and India will appreciate those Americans who supply them with bread without attempting to convert them; but it is a downright lie to declare that the well-to-do people of India are indifferent to the sufferings of their countrymen. As a matter of fact a number of charitable institutions are run by well-to-do Indians, many of whom do the work which ought to be done by the British and Christian Government which pretends to be the trustee of India. It is quite true that some of the well-to-do Indians are selfish, but their number is probably not as large as that of the well-to-do selfish Americans. By the by how is it that so many American Missions in India are not self-supporting and have to depend for their very existence upon the grants from the Government? And let Mr. Feierabend note that the Government gives them grant not out of its own pockets, but out of the pockets of the inhabitants of India, millions of whom cannot afford a single square meal per day, as they have to pay oppressive taxes.

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Bunkum About Music

Prof. William Lyon Phelps recently said, "Music is the only universal language there is. If one desires to read Goethe or Tolstoy or Ibsen in the original, one must learn German, Russian or Norwegian. But Beethoven, and Tchaikovsky and Grieg wrote

their masterpieces in the same tongue!" In the course of a speech at the Silver Jubilee Celebration of the Bangalore Gayana Samaja, on August 10, Sir Mirza Ismail, Dewan of Mysore, said, "Music can be a potent influence in bringing everyone together, for of all the arts, I think music has the most powerful, universal, and immediate effect. Its power and influence on popular sentiment are enormous." If the effect of music is so universal, how is it that most Englishmen do not appreciate Indian music and many Indians dislike English music? Will Prof. Phelps be transported with delight on hearing Japanese music? Will Sir Mirza Ismail appreciate Chinese music? All this talk about the universality of music is pure moonshine.

HERE AND THERE

Mr. Raphael Hurst On Shri Meher Baba

In the August number of *The Rally* (of London) is published an article entitled, "A Western Echo of the Mystic East", from the pen of Mr. Raphael Hurst. We quote the following passage from it:—

Unknown and unnoticed by the Western world, the "Meher League in England" has quietly come to birth. Formed by a few London followers of His Holiness Shri Meher Baba, it is nevertheless an event of profound spiritual significance.

No association of spiritually-minded persons can rise higher than the personality who has inspired it, and in whose superior power and knowledge it has rested its roots. As Ralph Waldo Emerson pithily phrases the thought: "An institution is but the lengthened shadow of a man." Europe and America, for instance, are dotted with groups working along routes of mental and semi-spiritual development, but in every such group you will find that it draws its real life from its Founder or from its Head. The point in development reached by the Head marks the limitation to which he can bring his followers, and he can take them no farther.

Anyone who has spent half a life-time, as I have, in study and experimental research of such matters as psychology, occultism, and mysticism, meeting also most of the prominent personages inspiring the many groups of Western students of these subjects, knows, that every such personage, without a single exception, possesses this point of limitation; or to put it briefly,

not one of them is Perfect. He will perceive the full implication of this when he perceives that perfection of character alone is the precedent condition necessary to the acquisition of perfect knowledge and perfect power, which are its fruits. This is a thought we get quickly when reasoning by analogy, and one which is confirmed by experience, since we who are students of Life, to take *The Rally's* wide sweeping motto, are aware that our own imperfection accounts amply for our inability to understand every thing and to manifest mastery.

One result of this lack in the West of the *higher* leadership, has been this: a goodly number of scattered individuals exist here who have wandered through the maze of all the so-called spiritual schools, occult societies and mind-power movements, but have emerged therefrom dissatisfied at heart, disillusioned by experience and distracted with tormenting longings for the one final Truth wherein they can rest their weary souls.

Only the man or woman who is devoured by divine desires, who is able to weigh the camouflaged worthlessness of life as it is lived by the million-headed mob, knows what mind-crushing torture this longing for God, for Truth, for Reality, can bring. And so, the individuals mentioned will mostly adopt an attitude of waiting, a sort of sublime hope that something will happen eventually, by God's grace, to afford a clue; or that someone will come to chalk out the true path for them and give them a helping hand to walk it.

For such bewildered aspirants there is a message of real hope. The cycle turns of history, guided as they are by the gods, have brought to incarnation in the Far East a Being as infinitely greater than ordinary men, as you and I are superior to the ants that run at our

footsteps. To the physical eye he must perforce appear as one bound by the limitation of the human fleshly form; although even here he possesses an awe-inspiring appearance and mysterious magnetism which has thrilled many of those who have been fortunate enough to come into contact with him. To the spiritually sensitive he appears as something more than man, as a Great Deliverer, a Perfect master, a God-realised Mystic, a Mighty Magician, or as a dynamo of Divine Love, according to the temperament and experience of the person concerned.

With these few words I can but hint here at the true nature of His Holiness Shri Meher Baba Shri Meher Baba enjoys the highest possible state of God-attainment every moment. He functions quite fully in all the invisible worlds. He is possessed of wonderful powers: but greater than all this is his self-declared and time-proved power of imparting "spiritual consciousness" to any person he chooses.

The true nature of his divine mission to both East and West will become apparent to the world before the next decade closes. What that mission is will be revealed upon the pages of history by a series of astounding events and unparalleled occurrences.

His blessing fell upon the West two years ago, when he sent a disciple to London for a few weeks' visit. A fruit of that contact is the present arising of the "Meher League in England"—just a few followers who have faith in and love towards His Holiness.

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Phantom Vehicles

'Dead' human beings, animals and birds are known to appear in this gross world as ghosts. But incredible as it may seem, even inanimate objects have been

sometimes known to appear as 'ghosts.' The recent fatal accident to a motorist supposed to have been caused by the appearance of a phantom lorry on the road, near Hyde in Cheshire, has aroused interest in this subject of phenomena. representing lifeless objects. In the current number of *The Occult Review* Mr. Elliotte O'Donnell narrates some interesting stories pertaining to such phenomena. He tells us "For a long time past the road between Rugby and Coventry has been periodically haunted by a phantom lorry that emerges from a hedge and, crossing the road in front of one, vanishes quite inexplicably in the hedge opposite; and a phenomenon resembling a motor-coach or charabanc is seen, from time to time, on the road between Lamberhurst and Frant. The latter, unlike so many phantoms, does not confine its appearances to the night but apparently is seen quite as often during the day. Only recently it appeared in broad day light to three motorists, collectively. They saw it ahead of them, standing motionless by the wayside, and did not realise there was anything strange about it till it suddenly vanished. As there was no gap in the hedge, no side-turning or other to account for its abrupt disappearance, they could only conclude that it was superphysical."

Mr. O'Donnell also acquaints us with a story of a phantom engine, which was narrated to him by a railway porter at Keynsham, near Bristol. He declared that, when at duty at Keynsham station, he, together with one or two of the other porters, had repeatedly seen a phantom engine pass through the station of the tunnel between Keynsham and Bristol. The phenomenon did not always occur at night time; it sometimes occurred in broad daylight. What happened was this. The porter

and his mates would be standing on the platform talking, perhaps waiting for the next train, when suddenly an engine would appear on the line, coming fairly swiftly towards them. It made no sound whatever, but passed through the station in absolute silence, while the driver turned slowly round and looked at the men on the platform with a very pale face and troubled expression. My informant said that once either the driver or fireman of an engine had fallen off in the tunnel under very mysterious circumstances and been killed, and that the phantom engine was thought to owe its origin to that tragedy. It probably did, and I always felt that my informant could have told me much more, had he dared. The haunting has apparently ceased; but may be only temporarily, for it often happens that the same psychic phenomenon occurs time after time in rapid succession and then abruptly ceases, to re-occur in the same way years later."

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Vedic Road To Health And Beauty

In the course of an article on this subject published in the *Graphic* (of London), Mr. Francis Yeats-Brown writes:—

Would you have clear eyes, red lips, a skin that doesn't need beauty treatments, an energy which is independent of coffee or cocktails, nerves that need no soothing with cigarettes, a mind alert for all the problems of life? I was going to say that Yoga will give you these things. There is a catch, of course. You will have to work for them.

Yoga is activity, an orderly and objective process, beginning (quite literally) at the bottom, and working up through the brain to what I believe are some of the

most magnificent concepts ever formulated by the mind of man.

The Patagonian drinks water, and sometimes washes in it, but he does not dream of its power as steam, and super-heated steam. Similarly we take air into our lungs, and occasionally shout, sing, gasp, laugh, whistle, or sob, with very little knowledge (unless perhaps we have been trained for grand opera) of the mysterious link that exists between the brain and the breath. In this matter we are as Patagonians compared to the Hindus Every form of Yoga insists on this bodily purity whose connotations are much wider than the ideas with which we associate the "purity" in the West. "Only the pure in heart may see God" was first said in the East. We must be clean within and without, in blood nerve and lung, as well as mind.

Take breathing, for instance. In breathing is the essence of the physical as distinguished from the psychic practises of Yoga. A Western writer says: "When a man thinks quickly his breath vibrates with rapid alterations. When the tempest of anger shakes his mind, his breath is tumultuous, when his soul is deep and tranquil, so his breath."

Have you ever tried to control your emotions? If you are honest, you will admit that they chase across your mind like clouds in an April sky: the harder you think, the less calm you can achieve. But the Brahmins will tell you that if you can control your breath you will be truly captain of your soul. Nerve action follows lung action. The lungs are the key to the brain.

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Mahatma Gandhi On Brahmacharya

In a letter on Brahmacharya, written to *Young India* from the Yerravada Jail, Mahatma Gandhi says:—

All our principles arise out of the main one—Truth. How can one who attempts to realise Truth worship sensual passions? We know of no one who has realised Truth by leading a sensual life.

Non-violence again cannot be observed without observing Brahmacharya. Non-violence is universal love. When a man proffers all his love to a woman or a woman to a man what can remain with him or her for others? Neither of them can look upon the whole world as his or her own family. They have already a world of their own. This is a great obstacle in practising universal love Brahmacharya is not merely a restraint over sexual desires. It has to be much broader and has to comprise all sensual pleasures—hearing words inciting passion, seeing exciting sights, tasting stimulating things and touching thrilling objects. A Brahmacharya curbs not only his sex but also all his senses.

ENEMIES OF MEHER BABA AND PERSIA

(*By "Fairplay"*)

It is the attribute of a saint to suffer. Meher Baba has suffered and like a saint has suffered in silence. The outer world has hardly an inkling of the intensity of the indignities inflicted upon him by the personal malice of his inveterate enemies. I refer to a recent small episode in his life. For the foes of the Godly never forgive the Godly; neither do they forgive their friends, nor even those who refuse at their insistence to malign saints. The campaign of one of the most relentless enemies of Meher Baba some time ago must be fresh in the memory of the readers. "When he deliberately organized it, he invited the co-operation of a number of Parsis. Some however who knew the benevolence of Meher Baba declined their assistance and for this sin of theirs they are made the target of the most persistent and malignant attacks. One of those who refused to help was a person deeply interested in the future of Persia. He, however, stood firm and refused to take part in a mendacious propaganda, hiding the real truth about Persia from the Indian Parsis and held fast to his belief that India is the motherland of the Parsis and not Persia. Having failed in their attempts to harm Meher Baba, these enemies have been taking cover behind the shelter of sub-editorial chairs in a Parsi periodical to take revenge upon those who did not help them in their fiendish and unprovoked assaults upon Meher Baba. One item in the programme of those who have made it their busi-

ness of life to deceive the Parsis about Persia is to exaggerate the moral character of the modern Persians. Now it happens to be a fact that though there are certain restrictions upon the Persian newspapers, there are public spirited men in Persia who most bitterly deplore the present moral decadence of the Persian race. Among these intrepid champions of veracity is the able editor of the "Shafagh-Sorkh" of Teheran. Sometime ago he deplored the fact that certain funds for the relief of the victims of earth-quake in Persia had to be kept by Reza Shah himself since he could not entrust the same to any of his ministers. Even now the financial port-folio at last has had to be given to a man who had to be summoned all the way from his position as Minister in England and who is stigmatized by his enemies as pro-British. This fact of the comment by an eminent Persian on the moral weakness of his countrymen has been twisted by the opponents of Meher Baba as a statement made by some Parsis to calumniate Persia. Such is the depth to which the propagandists to satisfy, their personal vindictiveness, descend.

FROM OUR FRIENDS' LETTERS

In a letter dated 14-8-30, *Sister V. T. Lakshmi* (of Madras) writes: "Last evening, one Mr. Sundara Ramanujam, disciple of Justice Sir—V. Ramesam, delivered an interesting lecture on "The Vitaman Theory" at "Meher Ashramam": Every Saturday night, we have gramophone music at the Ashramam and many attend it. Bulletins for August have been published recently. They will be distributed along with the September issue of Meher Gazette."

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In a letter dated 17-8-30, *Mr. Rangaswami Aiyar* (of Madras) writes: "After having carefully read some of the valuable teachings of the Divine Lord Shri Meher Baba in some of the recent issues of *The Meher Message*, of which your goodself happens to be the honourable Editor, I hasten to pay my humble homage to Him. Though I did not know the existence of such a valuable and popular magazine all these days, yet, I am very glad that after all I have found out the hidden treasure. However much we may read books and hear from platform lecturers, they cannot be so impressive and instructive as the words (which are laws to his disciples) coming out of a 'Living Master', who is both the 'Teacher' and the 'demonstrator' and such a fine master I find in our Revered Divine Babaji. I have been an ardent admirer and lover of Swami Sri Ramkrishna Paramhansa (and whoever reads the life and teachings of Him must be) and ever since I had known and read of Him. my mind was undergoing a

severe pain (for not having had the privilege of seeing Him) but now it has fled away as if in the presence of Amrita Sanjivi, for here is another Paramhansa, whom I can see and hear one day or other. I am all the more glad that to such a great Mahatma, the very incarnation of the Almighty, there is one, (in a period when a number of Anti-God societies are springing up) to voice forth His sayings, as Swami Vivekananda did to Swami Ramkrishna Paramhansa, and Boswell to Dr. Johnson._ Your criticism on the works and motives of the Western Missionaries, shows your great study of their movements and preachings at several places in India and anyone who has really known them cannot differ from you. Their teachings, if they can be called so, are no more than drunkards' preaching temperance. Of course there may be some exceptions but your remarks apply to 99% of them. *The Meher Message* is really doing a very great work in enlightening the public (people of all communities and religions) on spiritual lines and it will not be a flattery, if I say, that it is one of the best magazines, in which the highest Truths are expressed and taught in the simplest form. As it is very widely broadcasted throughout the world, as I understand, I think it will do a greater service in clearing up the ignorance of most of the Westerners, who seem to be under the impression that Hinduism is one of the poorest of religions and that Hindus are a set of mere idol worshippers.

* * *

In a letter, dated 23-8-30 *Sister V. T. Lakshmi* (of Madras) writes: "Sister Jansky's third child's naming ceremony took place on Monday last. Meher Nath was one of the five names given to the child, in order to name him after our Holy Master. We are having a series of weekly lectures at Meher Asramam. Next Wednesday Brother C. V. Ramanuja Charlu will read a paper on "A Consecrated Life." We are never idle. I am as usual in charge of the local Baby Welcome Centre and Paracheri."

Reviews And Notices

AVESTAN GATHAS (pages 45) *By Prof. A. Meillet.* Translated into English by Priyaranjan Sen, Lecturer, Calcutta University, can be had of Prof. Sen, Asutosh building, Calcutta University, Calcutta.

The Gathas form the most important remnants of the extant Avestan literature. Their authorship is popularly attributed to Lord Zoroaster, but we have always been of the firm opinion that for not a few passages in the Gathas is the Iranian Prophet not at all responsible. We are glad to learn that the French Savant, Prof. A. Meillet agrees with this view of ours. Says the Prof. "Nevertheless, there is nothing to prove that all the fragments come from the same hand. The fact that Zarathustra is frequently mentioned there in the third person does not lend countenance to the view or supposition that all the pieces in the Gathas are the works of the reformer himself. Really speaking, all that is certain is that the compilers of Yasna have inserted in their text a number of archaic fragments which preserved and which, so far as they were concerned, were almost unintelligible but considered as a sacred heritage. The Gathas are ruins preserved from Zoroastrian reform, but one fails to see how it may be established that all these are works by the same hand. One fragment expresses personal sentiments, has individual accent, has life. Another like Yasna L. is devoid of character and creates an impression of being the work of a school. The pieces preserved are too few in number and too little in length to allow of any useful departure. The fact that the Gathas are considered

here as a whole is due to the impossibility of doing any critical work, not to the conviction that these texts form an entire work." We are glad that the French Scholar has laid due emphasis on the necessity of distinguishing the later Avesta from the Gathas. Those Parsis who insist on considering the later Avesta as entirely Zoroastrian in spirit would do well to note the following considered opinion of Prof. Meillet; "On the contrary, the doctrine of the later Avesta has a *Syncretic* character; this is the result of a compromise between pure Zoroastrianism of which the Gathas give a glimpse, and an ancient ritualistic religion, of type corresponding to the Vedic."

Besides a brilliant introduction, this booklet contains lectures on the date of Zoroaster, the composition of the Gathas and the doctrine of the Gathas. Prof. Priyaranjan Sen deserves to be congratulated on translating these lectures from the French language into English.

* * *

SHRI RAMAYANANK (Pages 512 Illustrations 157 Price Rs. 2-10) Published by Kalyan, Gorakhpur, U. P.

Hindus are justly proud of their Ramayan, which is 48000 lines long divided into seven books. It is an epic poem, in which the history of the great Hindu hero God, Shri Ramachandra, is narrated.

* * *

We congratulate the editors of *Kalyan* on publishing this tome in Hindi, for which the Hindi-knowing public will be indebted to them. It contains over two hundred interesting and instructive articles and over one hundred beautiful illustrations. We unhesitatingly commend it to our Hindi-knowing readers.

* * *

THE KAIVALYADHAMA (Pages 34) Published by Srjmat KUNJAVANA, LONAVLA, POONA DIST.

This pamphlet contains a statement of the activities of the Asrama known as Kaivalyadham, some personal appreciations, rules and regulations for students and visitors, and a sketch of its work during the last six years of its existence.

We have nothing but praise for this unique institution. Mother India may well be proud of it. It has for its principal ideal the co-ordination of the Western and Eastern thought, and so it tries to work out a philosophy which promises to give satisfaction to the greater part of humanity. As the Western thought is the result of modern sciences and the Eastern thought is mainly based on spiritual experiences, the worthy founder believes that a co-ordination of the modern sciences and the mystic experiences will lead to the assimilation of the "Western and the Eastern thought." The Kaivalyadham, however, proposes not only to conduct the above mentioned research. but also wants to start institutions of higher education in sociology, spiritual and physical culture. It also intends sending out youths that will selflessly help the building up of their nation.

For the present we content ourselves with drawing the attention of our readers to the training facilities at the Kaivalyadhama, to the great spiritual and therapeutical work that is being done by it, to its excellent journal, the Yogamimansa, and above all to the opportunity it affords to young men for the service of humanity.

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KHUDA NAMEH (Vol. 2, Pages 205. Price Re. 1-8) By S. M. Desai. Can be had of the author, Station Road, Navasari.

This book published in Gujarati, contains essays on sixteen (from thirty-third to forty-ninth names) of the one hundred and one names of the Almighty mentioned in the Zoroastrian scriptures, besides an excellent introduction. The book is interesting and instructive from cover to cover. Considering its worth its price is very low.

CORRESPONDENCE

NUMBER OF THE DEPRESSED CLASSES

From

V.G. Javadeker, B.A., LL.B. Editor, *Prabodh*

To

The Editor,

The Meher Message

Dear Sir,

I have gone through Sister Lakshmi's article on the Depressed Classes as well as your note on Number of the Depressed Classes. From Mahatma Gandhi downwards all seem to be agreed that the number of the so-called untouchables amounts to sixty millions. In other words they form 20 per cent of the whole population of India, as you seem to grant—rather admit—in your own note. But I for one totally deny this and have occasionally said so both in my writings and speeches. The so-called untouchables include only Mahars, Mangs, Dheds, Ramoshis, Chamars, Bhangis and one or two more castes. I solemnly question whether anybody having any regard for absolute truth can safely assert that they number one-fifth of the whole population. Can anybody point out to me any single city, town or village in which untouchables number one fifth of the population of the same? Take Nasik, Nagar, Poona, Bombay, Jalgaon or Dhulia and say whether your statement can be borne out by actual

facts, If that cannot be true of any town or village how can it be true of the whole of India? I for one fail to see and cannot acknowledge the accuracy of such a statement, even though it may fall from the mouth of such a high soul as Mahatma Gandhi. Can you please correct me, if I am wrong.

Yours sincerely,
V. G. Javadeker

Dhulia 5.9-30

Our correspondent has raised an interesting and important question. Till now we were under the impression that it was only the enemies of India who used to exaggerate the number of the depressed classes. But according to our correspondent even patriotic Indians are guilty of the same offence. We believed that the popular estimate of the number of the so-called untouchables was correct, and so we congratulated the Simon Commission on adhering to the popular estimate. None would be more glad than we, if it can be proved that the depressed form far less than one-fifth of the total population of India. We invite the views of our experienced readers on this subject.

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