

THE MEHER MESSAGE

[Vol. III] **January, 1931** [No. 1]

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ARANGAON AHMEDNAGAR

Proprietor and Editor.—Kaikhushru Jamshedji Dastur

M.A., LL.B.

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

Vol. III]

January, 1931

[No. 1

SAYINGS OF HIS HOLINESS SADGURU
MEHER BABA

(121) Really speaking, in order to realize God or to gain the Native State from Which everything emerges everybody should follow the creed of his own conscience and stick to that path only which best suits his spiritual tendency, his mental attitude, his physical aptitude and his external surroundings and circumstances.

(122) The highest divine knowledge comes by and through love, which has in it the spiritual faculty, intuition, inspiration and which is opposed to the intellectual faculty. It is love that makes one transcend the dominion of intellect and gain the state of complete (lower) self-annihilation, and it is this state that ends in the union with God.

(123) Divine love makes its captive forget his own individual existence by making him feel less and less bound in his onward march, by the trammels of human limitations, till he reaches a point where he can raise himself to the realization of the highest in himself.

(124) It is praiseworthy to be a genuine sannyasin, but honest householders are far better than hypocritical sadhus, whose number is unfortunately very large at present.

(125) From the materialistic standpoint it may seem cowardly to forsake the world; but it requires great heroism to lead a spiritual life.

(*To be continued*)

HOW TO DISSOLVE THE MIND

(*By Shri Meher Baba*)

There are three ways to bring about the complete dissolution of the mind or the annihilation of the lower self through the instrumentality of the mind itself. These three ways may be called (1) the positive process, (2) the negative process, and (3) the turning process.

(1) The positive process consists in spending away all the past *sanskaras* and thereby gaining mental freedom. The *sanskaras* cannot be spent away, unless all the desires are satiated. Past *sanskaras* are the cause of present desires and so if they are so satiated as to destroy them no new attachments will be formed and besides the past *sanskaras* will be wiped out. Shri Ramdas, before he realized God, destroyed his desire of eating porridge, of which he was very fond, by satiating it. He so much partook of it that he had to vomit it out all. He swallowed the vomited porridge and again it came out. Forty times he ate and vomited it, and thus his fondness for it was turned into dislike of it. It is not possible for all persons to gain mental freedom in this way.

(2) The negative process consists in self-denial, i.e. neither fulfilling old desires nor forming new ones. The normal fulfillment of old desires results in the formation of new *sanskaras* which engender new desires. So one must follow the "denial" course in order to gain liberation. Arab Shah Vali, a well-advanced Mahometan saint, one day felt the desire of sexual intercourse. He

took recourse to a strange method in order to deny his desire. He picked up a big stone and with it crushed his private organ, which became impaired for good. As he did not try to alleviate his pain, it gave no opportunity to his mind to think of sexual intercourse any longer. Of course this is an extreme case of self-denial, but even ordinary self-denial can be practised by only a few persons.

(3) The turning process is the best and safest way to gain mental freedom. It consists in turning the mind away from worldly things and directing it towards spirituality. This can be done by selfless service, tapas, constant prayer, and last but not least sat-sang.

THE MEANING OF MYSTICISM

One of the few words in the majestic English language, much abused and misused, is mysticism. It has been linked with black magic and spurious metaphysics, associated with various branches of occultism, substituted for mysteriousness and mystification, identified with symbolism and sentimentalism, and connected with hyperbole and hallucination. The other day we read in a novel, "There is little mysticism in England; the lives of people are almost destitute of imagination." The writer meant by mysticism nothing but poetic imagination. In his work on Oliver Cromwell Lord Rosebury calls the Great Protector a practical mystic. If Oliver Cromwell may be called a practical mystic, then Napoleon Bonaparte may be called a practical Avatar: a devil may be called a practical angel and a madcap may be called a practical genius! According to Emerson, Wellington esteemed a saint only as far as he could be an army chaplain. There are many persons like Wellington and Rosebury who can understand mysticism only in terms of worldly utility and practicality. And so we are oft told by highbrows that the world needs mystics who can keep their feet on the ground.

Pascal divided humanity into three classes: one class know nothing and sit quietly; another class know much but still are quiet; and there are a middle class, the trouble with whom is that they do not know but believe they do. Some of the books on mysticism have been written by men who did not know their subject but believed they did. Vaughan read many books and

himself wrote one on it, but never understood it. He seriously tells us that mysticism, whether in religion or in philosophy, is that form of error which mistakes for a divine manifestation the operations of a merely human faculty. Another writer, more ignorant than Vaughan, has laid it down that the type of character to which mysticism is allied is passive, sensuous and feminine, rather than independent, masculine, and ethically vigorous, and that in full-blown mysticism the individual may be said to be deprived of the rights which belong to him as an ethical personality.

One of the reasons why the word, mysticism, has been so much abused and misused is that in the West most of the mystics we're not men of letters. In the East most of the great poets, both among the Hindus and the Moslems, were more or less great practical mystics. They made poetry their vehicle to give expression to their spiritual experiences. In the West literature has not been closely connected with mysticism, for with the exception of Blake and a few others the literary men had little knowledge of the celestial realms and had no experience of spiritual bliss or divine ecstasy.

The sooner mysticism is restored to its proper sense, the better. It is synonymous with Sufism and signifies spiritual life. It is as practical as worldliness, but while worldliness is essentially material, mysticism is essentially spiritual. Genuine mystics are necessarily practical. Just as we do not call theoretical materialists worldly, so we should not regard mere students of the literature on mysticism or intellectual philosophers as mystics. Dean Inge is as wrong when he says that mysticism is reason applied to a sphere above rationalism as Harnack when he says that it is

nothing else than rationalism applied to a sphere above reason. Al Ghazzali says, "I recognized that I had learnt all that can be learned of Sufism by study and that the rest could not be learnt by study or by speech."

Mysticism is spiritual life. It is the gratifying of the consciousness with more or less divine content. It deals with communication between man and God through the perception of the Self and not through the medium of the senses. It begins with devotion and ends with realization. It controls the lower self, aiming at its annihilation, and disciplines the higher Self, aiming at its realization. It neither disintegrates nor transfigures the soul. It is not mere morality but spirituality, and its goal is the assimilation of the so-called human soul to God. A. W. Hutton says, "Mysticism is a way that is neither purely intellectual nor purely emotional; but one that employs, in one act, all the powers of man's soul. The mystic who sees God in all things and all things in God, recognizes more in nature than mere natural phenomena, and more in the word of God than its first literal significance. To him everything, every event, every person, is a vision from the Unseen, a voice from the Inaudible. He lives in a world of parables, full of spiritual significance; and, while for him there is a Real Presence everywhere, he finds it also most truly and effectively where it is most clearly discerned by faith."

Mysticism is a long journey, and so there are mystics of different degrees of spiritual attainments. But the average mystic has certain characteristics which easily distinguish him from the average human being. He is calm and serene; his mind seldom gets ruffled or excited; he understands the meaning of life, and is above earthly happiness and misery, he neither

mourns misery nor laments loss. A person who went to see the Rev. John Fletcher, when he was very ill, said, "I went to see a man that had one foot in the grave; but I found a man that had one foot in Heaven." The mystic's religion is love, devotion and meditation; he is not concerned with creeds and rituals, dogmatics and doctrines. The mystic, Said Ibnul Arabi, declared: "My heart has become capable of every thought: it is a pasture for gazelles and a convent for Christian monks and a temple for idols, and the pilgrim's Kaba and the tables of the Tora and the book of the Koran. I follow the religion of Love. Whatever way Love's camels take, that is my religion and my faith." The mystic sees cosmos in apparent chaos and unity in apparent diversity; he knows that the body exists for him and so he uses the body and is not a slave to it; he looks within, seldom without; he neither depreciates nor dispenses with reason but he seeks reason behind all phenomena; he is not merely religious but religiose and he is in constant remembrance of Soul or the Almighty. The mystic in Vishnu Puran says: "O Lord! O Imperishable One! In whatever thousands of births I may wander, may my unending love be always in Thee!" "My *Me* is God"—says St. Catherine of Genoa, "nor do I recognize any *Me* except my God Himself." The mystic seldom argues and seldom defends; he is acquainted with human nature, understands different aspects of Truth, knows the requirements of persons varying in temperament, intelligence and capacity. According to Hazarat Inayat Khan, a Christian missionary once went to a Sufi in Persia, with a view to making a discussion and proving his own views on Sufism to be correct. He began babbling, and the Sufi heard him quietly. To his questions, the Sufi merely replied, "You are right,"

or "That is quite true." The missionary was fond of arguments, but he got no opportunity of distinguishing and dividing a hair 'twixt south and southwest side. Sorely disappointed, he had to go away. Another characteristic of the mystic is that he is a man of renunciation,—not necessarily external but invariably internal. Whether he has renounced in truth and in deed external things or not, he is certainly not attached to them.

Mysticism is the light of the world. Those who call it supernatural opium-smoking are as ignorant as the brutes wandering in jungles. It is the solace of the afflicted and the home of the religious, the inspirer of poetry and the producer of harmony. Without it there can be no universal spiritual fraternity. Religious dissensions will be as dead as the dodo, when it will be realized that mysticism is the essence of religion. Maurice Maeterlinck does not go beyond the mark, when he says that the writings of the mystics are the purest diamonds in the vast treasure of humanity. And we do not exaggerate when we say that mysticism is the noblest path which a man can tread on. Those who are not on it must think of it constantly, so they too may one day enter upon it. In describing his mystic enlightenment, Thoreau says:

"I hearing get, who had but ears,
And sight, who had but eyes before;
I moments live, who lived but years,
And Truth discern, who knew but learning's lore.
I hear beyond the range of sound,
I see beyond the range of sight,
New earths and skies, and seas abound,
And in my days the sun doth pale his light."

If one longs for eternal life, one must give oneself up to mysticism. O, to have the burning longing for the Almighty! O, to soar into the heavens on the pinion of meditation! O, to enjoy ineffable peace and bliss! O, to regain the heritage of the One in all and all in One! May our readers possess these gifts!

The Birthday Of Shri Meher Baba

The birthday—the thirty-seventh birthday—of our beloved Master, Shri Meher Baba, falls this year on the 17th of February. We wish our readers will heartily join us in wishing His Holiness a very happy birthday and many happy returns of the same.

LORD ZOROASTER

Shakespeare's Bassanio says of Gratiano, "His reasons are as two grains of wheat hid in two bushels of chaff: you shall seek all day ere you find them; and when you have them, they are not worth the search." Of this caustic remark we are reminded by some of the books on Lord Zoroaster. Myths and miracles, fancies and superstitions, ignorance and stupidity, besides some of the so-called Zoroastrian scriptures, have consciously or unconsciously degraded the Lord's name. History has shamefully neglected to assess His worth. Pedants, scholars and theologians have by their casuistry and sophistry, ignorance and prevarication brought His august name to the level of mediocre philosophers and ambitious miracle-mongers.

It is not definitely known when Zarathushtra Spitama flourished. It does not matter much whether He was born five hundred or two thousand or five thousand years before Christ. The great fact, the fact of facts, is that He is a historical personage and not a product of imagination. He has been the greatest son of Persia. Though hundreds of years have passed away since He gave up His corporeal habitation, Persia has not seen the like of Him. And the entire world has produced but a few like Him. He was not a dry-as-dust philosopher but a Prophet with a mission. He was not a miracle-monger but a Saint of saints. He deserves the world's homage, as only a few deserve it.

Zarathushtra is oft represented as a teacher of the doctrine of dualism as it is popularly understood. Those, who represent Him so, do monstrous injustice to Him. He taught not dualism, but the principle of opposites or the scientific law of polarity. He taught that God is real and everything else is unreal, that God is the Absolute or the all-pervading Principle and there is nothing but God. He taught not merely monotheism but also higher pantheism. Ahriman was not created by Him. He never said that Ahura Mazda and Ahriman were constantly fighting with each other and in the end the former would come off with flying colours. In the cuneiform inscriptions of Darius there is no mention of Ahriman as the opponent of Ahura Mazda. But Zoroaster did teach that everything except God is subject to the law of polarity. The Absolute is God, and so He is beyond this law. But good and evil, right and wrong, love and hate, knowledge and ignorance, mercy and cruelty, are relative terms, and so are governed by it, and are aspects of one. and the same thing. The first of each pair is the positive aspect and the other the negative aspect.

It is the duty of every man to follow the positive aspects in daily life. Whether heaven is to be gained by worldly men or God is to be realized by spiritual aspirants, it is absolutely necessary to give a wide berth to negative aspects and follow the positive ones. Hence Zoroaster's emphasis upon *Asha*. In this one word Zoroaster's teachings to the masses of the people, as distinguished from disciples, may be summed up. *Asha*, which includes *Humata*, *Hukhta* and *Hvarshata*, means purity of body, mind and heart. It was about this purity that Zoroaster said, "Purity is for man, next to life, the greatest good—that purity is procured by the

law of Mazda: to him who cleanses his own self with good thoughts, words and deeds." It is this purity and not merely cleanliness that is next to godliness. How much purity is indispensable to spiritual progress will only be seen from the fact that yogic exercises like *Bhastrika*, if performed by the impure, make them simply giddy. Sivananda* rightly replied to Mr. F. Yeats-Brown, when he said that Pranayam made him giddy, "Your heart was not pure if it made you giddy. The life of the body is the blood. The life of the blood is the Spirit. The life of the Spirit is God. God is Spirit. You cannot know Him through the brain, but through the purified and exalted body."

It is libelous to say that Zarathushtra's philosophy is essentially worldly. Like the youth in 'Pickwick' who had a rooted idea that oxalic acid was nothing but Epsom salts, some of our Parsi brethren are imbued with the notion that Zarathustra's philosophy is nothing but a tirade against the life of renunciation. It is true that the Prophet discouraged the worldly from renouncing the world, but He taught them how to grow out of worldliness and He positively encouraged the spiritually-minded to soar into the celestial realms on the pinions of purity and devotion. He Himself lived for nearly fifteen years in solitude, giving Himself up to meditation, and He got what He hunted after—the treasure of divine wisdom. The Arda-Viraf-Nameh has well echoed the spiritual exhortation of the divine Prophet of Persia in the following words: "In youth and in the prime of manhood, when blessed with health and vigour, you suppose that your strength will never fail; that your riches, your lands, your house, and your honours will remain for ever; that your gardens will be always green, and your vineyards fruitful; But, O

* "Bengal Lancer" by F, Yeats-Brown (page 264).

Arda-Viraf! teach them not to think so; teach them the danger of such a way of thinking; all, all will pass away as a dream! The flowers fade, and give lessons unto man, that he is unwilling to profit by. Yea, the world itself will pass away, and nothing will remain but God! Therefore, O Arda Viraf! turn your thoughts only towards Him. No pleasure but has its concomitant pain; roses have thorns, and honours fall into disgrace."

Another piece of injustice done to Zarathushtra is the accusation levelled against Him of instituting fire worship. The Persian Prophet certainly asked His followers to respect fire and to stand before it while offering prayers, but it is thoughtless and wicked to say that He instituted fire-worship. Monotheism and fire-worship do not go together, and respecting fire must be distinguished from worshipping it. Fire is the shade of the shadow of the reflection of the lustre of the original light of God, and so there is no reason why it should not be considered a sort of symbol of the Almighty. In one passage in the Zend Avesta, Ahura-Mazda is represented as declaring, "My light is hidden under all that shines." And where is the harm to pray standing in front of it? It helps one to concentrate one's mind and so one can pray better before it than without it. The Parsis no more worship fire than the Hindus worship idols. Prof. Max Muller has rightly asserted: "A Parsee believes in one God, to whom he addresses his prayers. This God has neither face nor form, nor colour nor shape, nor fixed place. He is Himself alone, and such glory that we cannot praise or describe Him, nor our minds comprehend Him."

We shall not for the present deal with other points pertaining to Zoroaster and Zoroastrianism, and so we content ourselves with appreciating the representation of Zoroastrianism by the author of *Sikand Gumani Vajar* as a tree, having one stem, two branches, three boughs, four twigs and five shoots; the one stem is Truth; the two branches are endeavour and abstinence; the three boughs are good thought, good word, and good deed; the four twigs are self-control, intelligence, wisdom and diligence; and the five shoots are the five rulers, the house-ruler, the village-ruler, the tribe-ruler, the province-ruler, and Zarathushtra over all.

May this tree ever remain alive and flourish!

Editorials In Our Next Number

Editorial No. 1.

Shri Meher Baba.

Editorial No. 2.

The Awakening of Islam.

WORLD INCIDENTS (HOW EACH CAN HELP)

(By Jamshed. N.R. Mehta, the Lord Mayor of Karachi)

All eyes of the country and perhaps of many all over the world have been directed at present to Yeroda Jail or to London. We rush every morning or evening to the newspaper boys with a desire to know what has happened today in Bombay or Calcutta or at London. We read with great excitement and interest but yet there is a method by which we can take active part in the noble attempt to bring about peace between the government and the political parties of our country.

We can every morning imagine and visualize the Yeroda Jail or the City of Poona. We ought to think of Sir Tej Bahadur Sapru and Mr. Jaykar, the Agakhan and others and invoke strength, the will, and argumentative power for them. We can take them in our hearts and give them our blessings. We can think of the Yeroda Jail and the great and mighty person Mahatma Gandhi, his comrades Pandits Motilal Nehru and Jawahirlal Nehru; we can think of Devi Sarojini Naidu, Shrijut Vithalbai Patel, our dear Pandit Malviaji and all others who are there, and send out our most loving thoughts that God may guide them with wisdom, with truthfulness, that God may make them to understand the true state of the country, as much as they have the true sense of honour for our country.

We can also think of the Viceroy, Governors, we can think of the Secretary of State and the Cabinet

Ministers and send our most loving and powerful thoughts that they may be guided with wisdom, that they may understand the feelings of the country.

And finally we can visualize on the map of the world our country and also England; we can invoke pouring down of a great power and love on both; we can in our visualization unite them with a circle and a cordon of loving rope, we can imagine and visualize an Englishman and an Indian embracing each other and making peace; and thus we can go on creating forces for the good of all concerned.

The same part has to be played by us during the public meeting, demonstrations and processions. In these days when ten, twenty and fifty thousand people collect at a place with different thoughts and different feelings, with excitement and anger, some of us have to adopt a calmer, peaceful and yet at the same time useful and helpful attitude.

All these demonstrations whether at public meetings or of processions, within a very short time, even sometimes in a minute, can catch fire and the place may become full of turmoil and trouble.

I do not want to go into the merits of the methods adopted by those who are actively struggling for the freedom of the country; whether such meetings do good, or whether such demonstrations are harmful, or whether picketing is right or wrong I do not want to discuss in this article.

My main object is to state what should be our part within or without all such happenings. I would suggest that some of us could employ our time usefully if we know that a procession is passing through a particular street of Karachi to walk round all those areas

invoking thoughts of love. During the course of procession we should be continually near by, sending our loving thoughts and to be ready to be useful for any undesirable circumstances. We should imagine early in the morning, if we know that a great demonstration is to take place in a particular area, and send out our most loving thoughts on that area that peace may remain there, that calmness may prevail and love may come out triumphant in the end. We ought to think of the Rambaugh Tank or the Idgah Maidan or all such places continually and build up mighty loving forces there.

We should every morning think of the great Masters of Love and Lords of Wisdom as if standing on such areas and giving their blessings for peace and calmness on such spots.

Just as a statue is being erected at present at the end of Clarke Street near the Roman Catholic Church of the Great Lord Jesus, standing in His majestic attitude giving blessings to the people, we should imagine the Lord of Wisdom and Love standing in their Greatness and fullest Splendour, and sending out Love all throughout the city and all throughout the world.

Passing by, we see in our streets picketers at different shops and places. We pass by them either in indifference or in a derisive _attitude or in anger. Our definite attempt should be, whenever we pass by them to send them a thought of power and love, that God may grant them wisdom, that the attitude of non-resistance and non-violence may prevail in them so that there may be no struggle, there may be no fight, that there may be no quarrel or lathi charges. Not only our duty should be to act promptly in all cases of trouble to restore peace and not to become a partisan at such

times but our definite daily attempt should be to build up loving forces at each place where we see picketers.

We should not omit in our daily routine work to think of Bombay, Calcutta, Punjab, or Bengal or such places where we also find the great struggle on. I again repeat that when doing this type of work, we have nothing to do with the right or wrong or the merits of the question. We may agree, or we may thoroughly disagree with either the principle or the methods adopted. But we can all share in the peace movement of the type that I have suggested above.

The teachers and parents cry hoarse and loud in these days about the demonstrations of students and children in schools. The Government suggest disciplinary methods. The Principals and the Headmasters of colleges and schools are anxious, and they all criticize the methods adopted by the leaders of the students or of the students who, they believe, are disobedient and getting out of their hands. They would all criticize the students, but yet there are simpler and useful methods which could be well utilized.

I am not here to defend or criticize students; I am merely suggesting the method which I feel will be very helpful. If the Principals and Headmasters, and the teachers would every morning think of the schools and think of their students, and their classes, and send them appealing messages, guiding them in thought what they feel they ought to do or they ought not to do; if instead of becoming angry and excited, they offer them their human love in thought and in words and in actions, if they take the whole class of students individually in their hearts and appeal to them, if they invoke the love of the Lord on their schools every morning and every time, if they bind and visualize a

cordons of love on the schools they would find a wonderful change.

They all worry about a small flag, of this colour or that colour; they all worry about the closing of the schools on a particular day, or the government grants which are likely to be stopped and in their worries and anxieties forget the real method, and if I can respectfully admit, even forget God.

But instead of worrying over a piece of cloth or the closed doors of schools for twenty-four hours or for the coins, if all the above methods are adopted for five minutes or ten minutes a day in a quiet meditation by the Headmasters and teachers in the home and schools and continually when they are teaching, a considerable change might be brought in the lives of students.

Several of our friends are today in His Majesty's common prisons. Whether our friends have sacrificed or in vain, or wrongly, we owe a duty to send our loving thoughts to them, to think of them and to hope every day that they will come back soon and meet us and their relations, with happiness, that they may remain there healthy and strong, and nothing shall put their bodies out of order, that their mentality shall remain intact: such thoughts and daily invocations are very necessary.

But what do we find? Our memory is short. The best of the workers of this city and other cities are in jail. They have given their best to our country and how many of us remember them, how many of us think of them even ordinarily? It appears that many of them no more exist. No doubt some of them like Mahatma Gandhi, Pandit Motilal Nehru or Javaharlal Nehru may be in the thoughts of many people because their names occur every day in press for one purpose

or another, but a large majority of them are forgotten even in the memory of the people except their own mothers, sisters, brothers, and few relations or friends. Very few in the country remember them. Their places are filled as a matter of course and as if they do not exist.

I feel that this indifference causes great misery. The gratitude which is forgotten, the love which runs cold when one is out of sight do result in creation of misery and struggle.

Where there is Gratitude, Where there is Love, The Power of Wisdom Acts and All Becomes Well.

Mr. Jamshed N. R. Mehta will contribute a suggestive and instructive article entitled,

ROAD-MAKING

to the next number of *The Meher Message*.

MIND

ITS MYSTERIES AND CONTROL

By Dr. Swami Sivananda (Swarg Ashram Rishikesh)

IX

222 Even though the consciousness is one, when Rama is stung by a scorpion, Rama only feels, and not Krishna, his friend, who is standing near Rama. Antakarana or mind is different in every individual. It is Antakarana that limits a man, who is in reality identical with the Brahman or Supreme Soul when the avarna or veil of ignorance is removed.

223 Mr. Narayan, my friend, who is standing before me is my own mental creation. Even Hiranyagarbha is my own mental creation (another school of thought).

224 According to the *Idealistic theory*, there is no world at all in reality. It is all mere mental imagination. This is *Vijnana Vada* of Buddhists.

225 According to the *Realistic theory*, the world is a solid reality. Even the dualistic school of Madhava and Vishishtadwaita school of Ramanuja and Raja Yogic school of Patanjali Maha Rishi hold that the world is real (Jagat Satyan).

226 After *Kundalini* is awakened, Prana passes upwards through *Sushumna* or Brahmanadi (spinal cord) along with mind and Agni. The Yogi is freed from physical consciousness. After awakening the Kundalini you will have to take it up by *Karya Karan*,

Sakti Chalan or Aswini Mudra, *thadan*, *pracharan* all help in awakening the Kundalini. *Mahabheda* helps in taking the Kundalini higher up.

227 Wherefrom does a *vritti* arise? From the chitta or mind. Why does a *vritti* arise? It is *Swabhava* of Antakarana.. What is its function? It causes *avarana bhanga*, (removes the veil of sthoola avidya that envelopes the subjects). It helps the evolution of man till he attains perfection (Jivan mukti state).

228 The consciousness is continuous. You feel you have existed even during sleep as soon as you are awake. You feel that you exist always. This is an innate feeling.

229 A finite mind that is gross and conditioned by fire, space and causation cannot comprehend the why and how of the universe, a question that is transcendental. The question has never been answered by anybody, by any shastra, by any sage or Acharya. Do not reach your brain on this point. You can never get a solution for this problem. It is *Mouj* of Brahman to create this universe. It is His *Lila Vilas*. It is his Maya. It is his Swabhava.

230 It is not the object that binds you. It is the *vritti* and identification (Sambhanda, tadatmya Sambhanda) with the *vritti* that causes attachment and bondage.

231 Asan (posture) steadies the body, Bhandas and Mudras make the body firm, Pranayam makes the body light. *Nadi Suddi* effect *Samya avastha* of the mind. Having acquired those qualifications you will have to fix the mind on Brahman. Then only meditation will go on steadily with happiness.

232 A scientist concentrates his mind and invents many things. Through concentration he opens the

layers of the gross mind and penetrates deeply into the higher regions of the minds and gets deeper knowledge. He concentrates all his energies of his mind into one focus and throws them out upon the materials he is analysing and so finds out their secrets.

233 He who has learnt to manipulate the mind will get the whole of nature under his control.

234 The Manas has all things for its objects and extends to the past, the present and the future; it is one only but has various functions.

235 The soul is a constant factor. We have to acknowledge the existence of an internal organ (mind) through whose attention and non-attention perception takes place.

236 In the commentary on the Brihadaranyaka, Sree Sankara gives two proofs of the existence of manas; the one is that it is manas, which renders all knowledge through senses possible. It is called *Sarva Karma vishaya, Yogi*. The other proof is the capacity of judgement which we possess. Some body whom we cannot see touches us; and we infer the person. Now mere touch cannot make us aware of this fact. The faculty by which we make such an inference is *manas*.

237 According to the advaitic theory of perception, it is the Chaitanya within us that makes perception possible. The Chetana within us unites with the Chetana in the object, and the result is perception. It does not follow, therefore, that the mind and senses are useless. The senses are necessary for adaptation of perception to their approximate things. From the soul's essential nature being intelligence, it does not follow that the senses are useless, for they serve the purpose of determining the special object of each sense.

238 What is the nature of the Atman or Brahman? It is *Satchit-ananda*. Atman is *vyapak*. Then what is it that limits the individual soul's vision. It is mind only. This fact proves the existence of an internal instrument or organ, the mind.

239 If you have three strong thoughts on Thursday night, they will materialise first into action on Friday _morning. The stronger the thoughts, earlier the fructification.

240 It is vritti that opens the Kundlini in a Jnani in the Ajna Chakra and joins it in Sahashrara. This is one path.

241 Mind is *Maya*,. Mind is world. When the mind is purified a hole is formed in its centre, through which purity, light and knowledge flow from Brahman.

242 When the lamp is flickering through wind, you do not see the objects clearly. Even so, when the Buddhi (mind) is flickering, or agitated by anger, chaos arises in the buddhi, and you are not able to see and understand things properly. Buddhi is all light.

243 Mind is material. This discrimination is made on the principle that the soul is the only source of intelligence: it is self-evident: it shines in its own light. But the organs (mind and senses) derive their principle of activity and life from the soul. By themselves they are lifeless. Hence the soul is always a subject and never an object; manas can be an object of the soul. And it is a cardinal principle of Vedanta that whatever exists for something else, whatever can be an object for a subject is non-intelligent (*Jada*,).. Even the principle of self-consciousness (Aham prtyaka Vishyatva) or Aham Kara is non-intelligent, it does not exist in its own right. It is the object of apperception to the soul.

244 The seat of the mind in deep sleep (*dridha sushupti*) is heart. In dream the seat of the mind is neck. In jagrat state the seat is the right eye or Agni Chakra. Just mark what you do in *alochana* (deep thinking). You hold your finger on the chin, turn the neck to the right side, turn the gaze towards the space between the two eye brows and then begin to think seriously on the problem in head. This goes to show that the seat of the mind is in Agni Chakra.

A king, though he has complete sway over his whole territory, though the whole kingdom belongs to him, has got special places for his residence. He has got a splendid palace in the capital and another beautiful, palatial building in Mussorie or Mt. Abu for his stay in summer. Even so the mind though it is all-pervading throughout the body has got three palaces to reside in the three states, Jagrat, Swapna, and Sushupti (eye, or Agni Chakra, neck and heart). Whenever there is prana, there is mind also. Even in the external movement of breath beyond the nose, the mind is mixed with the external breath.

245 The purification of the mind will not by itself bring about Brahma Jnana. The purified mind is rendered fit to receive the transcendental light and ananda. You will have to take reason to Sravana, manana and nididhyasan, after purifying the mind.

246 Jivanmukta is a sage free (from the trammels of birth and death) while living. He uses his mind and body as instruments while he is doing *vyavhara*. If you say that his mind is completely annihilated as soon as he attains Jnana, Jivan-mukti state is impossible. There have been oases of Jivan-mukti like Raja_Janaki. who attained Jnana, and who utilized mind and body as instruments for the well-being of the humanity at large.

247 A Jivanmukta, though he has infinite powers, can not express all his Siddhis through his finite mind.

248 It is difficult to explain the detailed workings of a thought and Karma. Every Karma produces two-fold effects, one on the individual mind, the other on the world.

249 Dr. Ram Narayan, Editor, Practical Medicine, Delhi, does a particular *Sadhana* by which he is conscious of his dreams.

250 Your thoughts must agree with the word. This is *Arjavam* (straightforwardness): Practise this. You will derive wonderful benefits.

251 If you practise *Satyam* for twelve years you will get *Vach siddhi*. Whatever you speak will come to pass. *Chinta* (anxiety) will vanish. You will be freed from committing many evil actions by speaking truth.

252 Control the physical body and speech first, Then slowly proceed to control thoughts. Do not speak ill of others. Control the Indriya of speech first. Gradually the mind will not think ill of others. The mind will say unto itself, "Why should I think ill of others when the organ of speech is not prepared to express what I think?" You can control your actions only when you have become moral. When you speak ill of a man, you poison the minds of several people. It is extremely ignoble to speak ill of others. But just comments without hatred is permissible occasionally.

(*To be continued*)

THE SEEKING STUDENT

(*By Esther Ross*)

One bright morning the student started out in search of the great Master. He had been assured of his presence in the village, and felt most elated and hopeful.

On first hearing rumours of the great One's visit, he had felt certain that such an event would mark an epoch in his own career. With this idea in mind, he had gone to his close friend, the sooth-sayer, who had predicted a wonderful future for him. Her sayings were dark and cryptic, but by the light of his remarkable intelligence he was able to interpret them correctly.

For instance, she said, "You will meet the sought-for one to whom you offer all." In his mind's eye he saw the Master asking him to join his inner circle, for he was very learned, and would be pleased to offer his knowledge for the Master's use. "When in darkness, you shall be shown wisdom," was another prediction. He imagined the Master expounding to him the secrets of the subtle worlds.

Pondering over these things the student trudged along the dusty road. Presently, he met an old Professor, and asked him if he had heard of the coming of the Master. "Er, no," he replied, "that prophesy is not acknowledged in our society. Perhaps you would like to see one of our booklets." And handing the student a pamphlet, he passed on. Next, he met a woman taking her eggs to market, and questioned her on the matter. She thought he might be seeking the stranger

who had entered the village last evening; her two children had run off early in the morning to find him again. But the student was sure the Teacher he sought would not encourage children to trouble him. Seeing in the distance an old man cutting a hedge, and thinking that he must be humble and ask even the lowest to help him he accosted him. The old man thought he might be referring to a party of travellers who had begged the shelter of his barn the previous evening. The student turned away hopelessly. Whoever heard of a great Master begging for a barn to sleep in?

Presently he paused at some cross-roads, discouraged, for the day was nearly over. A small boy passed by, whistling cheerfully. Seeing the student gazing unhappily into the distance, the little boy enquired whether he was lost. "No," replied the student abruptly. "Perhaps you are looking for the wise man," went on the child, unabashed. "Every one is looking for him. He sits under the big tree on the common all day. I'm going back there now. I wish you'd come with me, it's beginning to get dark." But the student would listen to no more of the child's prattle, and was sure he had no use for a wise man who sat on a common; that could not be the Master he looked for.

Turning away, he wandered down the road, not caring in which direction he went. Coming presently to a gate leading to a wide green space, he paused to rest, and on looking across the field saw a large number of people. They were listening with rapt attention to a man, who stood on a slight prominence under a large tree. The student was just able to see him clearly over the heads of the crowd. The distance was too great for him to catch a word, but the extraordinary beauty of the speaker's face and voice stirred his heart strangely.

The chatter of the little boy came back to him. So this was the wise man, who attracted both grown-up people and children. After all, perhaps he was the talked-of Master.

As the student gazed, wondering, at the speaker, it seemed that the unknown words were addressed to him alone. He felt that he must approach and really hear, yet he did not like to, uninvited. The fact of the crowd's pressing round the Master was no encouragement to him, for he was unconscious of them. He remembered that he had refused to escort the child through the dark, and felt rather mean about it. As he stood there, he remembered many things, till he felt himself to be utterly unready to approach any Master. He thought over the words of the sooth-sayer, and was amazed at his conceit as to her meaning,—"the sought-for one" to whom he offered all—can that one be himself? Had he not always been self-seeking in all his studies?

Dazed with misery, he leant on the gate. and as twilight closed around him, he tried to reason out the dreadful muddle in which he found himself.

"Perhaps this Master will help me," he thought, "if I venture to trouble him."

As he climbed over the gate, he recalled another prediction: "When in darkness, you shall be shown wisdom."

"Truly, I need to be shown it," he sighed, "for I know nothing at all!"

IMITATION OF BABA

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

CHAPTER IV

Prudence in our Actions.

"Regardless of results, they (Karma yogins) must go on working, all the while thinking that they are but doing their duty by God and it is God Himself that makes them work", says our dear Babaji. That is why He adds, "He is not a Karma Yogin, who thinks now and then, 'I am doing this' and 'I am doing that', though he may be serving others. The cursed egoism comes into play as soon as that 'I' takes hold of his mind". With great respect and humility may I say that a more valuable message was not given to mankind. Iswara is in us. On account of the Mayic 'egoism'—our Baba calls it a devil—we do not feel 'I am He'. That is why Swami Vivekananda truly said, "Cut your own cocoon and come out as the beautiful butterfly, as the free Soul. Then alone you will see Truth. Ever tell yourself 'I am He'". 'I am he' does not mean egoism: It means: 'The Truth is one: Know that Truth'. This is possible only by practising true Karma yoga. 'Yoga' is 'Skill in action', so says the Lord of the Gita [Karmasu Kausalam]. First thought, then desire, and then action: Right thought, right desire and right action. That is why Thomas A Kempis insists on 'Prudence in our actions'. That is why a great Master said, "If your thought is what it should

be, you will have little trouble with your action". The Lord of the Gita repeatedly says, 'Perform action for Yajna alone, devoid of attachment' (Gita 3-9). Yajna. is sacrifice, worship, God. A great teacher, in easy clear, language says, "God is in every one, and whatever goodness or greatness there is in any man is the God in him shining through. All that we do He does through us." Thomas A Kempis, therefore, says: 'Carefully and leisurely weigh the matter, according to God.' Our dear Babaji, therefore, says, "Regardless of results, they must go on working, all the while thinking that they are but doing their duty by God and it is God Himself that makes them work."

"We often more readily believe and speak of another that which is evil than that which is good; But perfect men do not easily give credence to every report," says Thomas A Kempis. That is why you must always be actuated by Divine Love. Says our Sadguru, "He who, driven by love, thinking as little as possible of his own self and regarding all as the forms of the one Self, serves others, regardless of caste, creed, and colour, is a Karma Yogin, *though he may not be aspiring to Self-realization.*" The italics are mine. In one of His beautiful poems He says "Just as the night is followed by the day, so mukti follows love: this is God's way." Be a Lover; be a Karma Yogin; Mukti or Self-realization will follow.

"Internal knowledge must not be indiscriminately made use of by those who have it, for it has its bindings," says Dear Babaji. "It is great wisdom not to be rash in our actions nor to maintain too obstinately our own opinions," says Thomas A Kempis. This is *Viveka* or Discrimination. A great Master says, "So, because he knows, he is on God's side, standing for good and

resisting evil, working for evolution (God's plan) and not for selfishness."

Do not believe every man's word: do not indiscriminately tell others what you have heard—says Thomas A Kempis. It is idle gossip. Says a Master, "That is an extremely wicked action". That is why our Dear Babaji says, "Do nothing—even to please Me or the world against the dictates of your conscience..... Let your mind be as firm as a rock". So take counsel of a wise and conscientious man, says Thomas. Approach a God-Conscious Man. For "He can radiate spirituality even as a cheerful man radiates joy," as our Sadguru says. Be humble, learn, become wise and serve. Dear Babaji is our best guide.

TOPICS FROM INDIAN JOURNALS

Shri Chaitanya

Mr. C. S. Trilokekar, M.A., has contributed an interesting article on the God-intoxicated Saint of Nudia, in the annual number of *The Scholar*. After showing how he gained liberation the author writes:

The repeated ecstasies in which he used to be transported breathed out from his lips ever and anon the name. of Hari—followed by bursts of burning, living eloquent words in praise of Him before whom all things paled. Intoxicated with this love of the Divine he left home, wife, family, caste and religion and became a wanderer seeking to slake the thirst, and appease the hunger of those who were in need of the solace of the spirit. Being himself filled with love whose fountain source was in him, he travelled far and wide to make others full. His wanderings through Bharatvarsha brought round him peoples of all kind. Hindus and Mohammedans vied with each other to do his bidding and to taste for themselves that happiness and joy which Chaitanya was ever spreading round about him. Of his conquest of the hearts of people, of his lighting the undying flame of love in the being of his hearers,—there are countless instances. But there was no greater example of it, than himself—he in whom the soul was always touching the soul of another, whose greatest strength lay in the victory achieved through the potency of love and whose love-lit lamp was ever shedding its lustre on all round him making them radiant and resplendent in his glory. To say that such a life was quenched in one of the lakes of Puri or that the might of the sea, the very emblem of God's love, overwhelmed him and enfolded him in its loving arms about four centuries ago, would be to admit that Chaitanya lived his life in vain. It was not for naught that Chaitanya lived, but it was for being a constant beacon and beckoner to benighted, befogged, perplexed humanity—that through the beauty of the sky, of the river, of the flower, through the music of the human soul and through love of man, it may find God speaking to man. To feel this every moment of one's life, to be intoxicated with it—to be always steeped in it, is to be liberated and free. Such is the message that Chaitanya leaves as a legacy behind him to future generations and ages, and in himself he is one more witness to the eternally true fact that a. divine and spiritual life must be consummately human.

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Prayer—The Music of The Heart

The editorial in the December number of *The Message*. is on this subject. We quote the following passages from it:

Prayer is the music of the heart. This music is spontaneous. It can not be taught nor can it be learned. The flute plays itself by the lips of love. But it only plays when the heart is clean for the reception of its Lord,—when one becomes really anxious to meet the Almighty. The more intense the love is, the sweeter comes out the melody. Shri Krishna was a great flute player, the greatest of all, and so also was David the composer of the Psalms. How enchanting, how invigorating, how soul-stirring, how life-giving, how sublime was the music they played!

The Rishis sang the Vedas, Tukaram his *abhangas*. Mirabai her immortal songs, Chaitanya his *Harianna*, and so sang many a saint and sage. Nanak was a great spiritual musician and so also Surdas. Kabir sang his *dohas* while weaving on his loom. These are all musics of prayer. Everybody knows what marvelous influence these musics had on the people of all classes.

The musicians are dead and gone but their music still remains to give us inspiration and help humanity in time of difficulties and the worries of the world. Such is the effect of the music which blows from the heart of a devotee.

The Geeta is a great book of music and so is the Ramayana. Toolsidas' rendering of the Ramayana is full of music and also that of Kirtibas. These are still sung by the masses in all parts of U. P. and Bengal, as Tukaram's *abhangas* in the Bombay Presidency. These were the basis of religious instructions in India, from which many got their inspirations.

There are two kinds of prayer, the silent and the vocal. In the first the music rises from the heart and gets diffused in the body saturating its every atom with *anandam* (joy), while in the latter it comes out and again enters the body and gets diffused as *anandam*. When this music gets perfection it goes on playing day and night like the string of *saram*. Those who have heard the song of a real devotee can only realise this, none else.

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The New Renaissance

In the second number of *Dawn*, Mr. W. Gordon has contributed an interesting article under the above caption. After showing how philosophy has regained its leading position among other sciences he writes:

Our age is really characterized (apart from the marvelous progress, unimaginable to previous ages, in technical invention which reached its acme in telematics and television) by an unsurmised renaissance of philosophy,

mathematics, logic, epistemology, and metaphysics. The new metaphysics, is, however, no more a "walking in darkness" or "building of air castles", but is solidly based, methodologically, upon what one may call metamathematics, that is, upon Lobatchevsky's pangeometry or any other non-Euclidean geometry: upon Cantor's transfinite or meta-arithmetic, upon Hegel's dialectics or meta-logic: upon Bergson's intuitionism or metaepistemology: and the like. As to modern relativity, it is only a hegemony of mathematics (and, in Einsteinism, partly also of meta-mathematics) and philosophy over physics. At least, it is the result of welding mathematics, and philosophy together, relativity being mathematical in its form and physical in its contents, but philosophical in its essence.

The principle of relativity, conceived as relationality, really has been the leading notion of science and philosophy almost from their very beginning in India and Greece, but was especially emphasized by Hume, Kant, more than all by Hegel and Herbert Spencer, these latter two philosophical antipodes being at one in considering relativity as the first principle of science and philosophy.

Relativity (and let us not forget that whenever we use relativity it means relationality) is only a modern formulation of the old postulate of uniformity or, as others call it, lawfulness or orderliness of nature. It has always represented the first principle of science and philosophy, at least from the days of Pythagoras, who considered the world as a cosmos, as well-ordered unity, in a word, as a relativity system.

Moreover, relativity was always the first principle of every religion, and even of every mythology, magic and art, primitive and contemporary, useful and fine, since not only every machinery and craft, but also every action which is not a mere reflex represents a relativity system, as does, also, every intentional thought or fancy or volition.

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Sayings of A Saint

In its number of 15th November, *The Dayalbagh Herald* publishes the following three sayings of Shri Sahabji Maharaj, who has established the well-known colony of Dayalbagh near Agra :

(1) Intrinsically, no action is either virtuous or vicious. The action that makes the mind restive and impure is vicious, while the action that makes the mind calm and pure, is virtuous. A devotee should have this for his criterion for distinguishing between vicious and virtuous actions, and much reliance should not be placed on the classifications recorded in different books.

(2) It is highly improper to speak ill of other people or to pry into their faults. Experience shows that one gradually contracts all the faults that one sees in others. A devotee should make it a rule, as far as possible, to concern himself only with the virtues of others, and if anyone's faults happen to come under his notice, he should turn his attention inwards and

engage himself in the contemplation of the Holy Form, bearing in mind that just as meddling with filth of any kind invariably soils our body, so does speaking ill of others invariably result in the pollution of our mind.

(3) Some people hold that by touching gold and silver one becomes a sinner. They are laboring under an entirely wrong notion. Gold and silver have been created by the same Supreme Being who created the other objects of the world. The fact of the matter is that it is springing up of covetousness at the sight of silver and gold that is to be deprecated. If on acquiring wealth, you make proper provision to meet your temporal and spiritual requirements, you will be prosperous both here and hereafter.

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The Powers of A Saint

Mr. Alastair MacRae prefaces the article, entitled "Today's Pilgrimage to Alandi," and published in *The Illustrated Weekly of India* for November 30, with the following story of Jnyaneshwar:

Jnyaneshwar, this youthful saint, is venerated by all orthodox Hindus as an incarnation of Vishnu, the God of preservation. The old legends which surround him confirm this Hindu belief. Only a great God could do what he did when faced with an enemy bent on proving his claim to superhuman powers. The enemy was a Yogi named Changadeo, and to impress the saint with his own powers and command over nature he came riding to Alandi on a tiger, with a serpent for a whip.

The saint was ready for him. With his brothers and sisters he climbed up on the wall which rounded his house and commanded it to bear him out to meet his visitor, and the wall did as it was bid. To this day pilgrims follow the course of the wall with the greatest reverence from the site of the house to the meeting place of the Yogi and saint.

The wall was of raw brick, and brick after brick began to disappear. What holiness even a piece of that wall could bring to any house fortunate enough to contain it! So the old wall had to be protected against the fervor of the saints' devotees and it was built over with heavy masonry and is surmounted by shrines containing the images of the saint and some of his relations. This wall is next to the Temple itself in importance and pilgrims crowd round it and revolve themselves round its circumference touching it all the time. To have climbed on to the top of it is something to boast about on the return home to less fortunate relatives.

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Shri Kabir

In the course of the last of a series of articles on Shri Kabir, published in the December number of the *Hindi Graphic*, Prof. A. R. Wadia writes:

The purity of Kabir's life was not lost on his contemporaries, nor was the beauty of his songs. He even succeeded in inspiring Guru Nanak, the founder of the Sikh religion, the greatest attempt ever made to bridge the gulf between Hinduism and Mahomedanism. Great mystics like Dharamdas looked up to him as their *guru*. But it is questionable whether they had really Mastered the teaching of the Master. Or else how are we to account for the unseemly wrangle over his corpse between his Hindu and his Mahomedan devotees? It is poetically beautiful to read the legend that this corpse turned into flowers, half of which was burned by Hindus at Benares and the other half was buried at Maghar. Even to-day there are two monuments of Kabir's remains: one in the charge of Hindus. *Sic transit gloria mundi*. And they stand as the permanent memorials of Kabir's glorious failure. If those very persons, who had venerated him in life and had day after day heard his denunciation of pilgrimage and ceremonies, if even they claimed him as a Hindu or as a Mahomedan, what wonder if the succeeding generations have sung his *Ghazals*, even like the beggar woman from Kathiawar, as songs of beauty to be admired, not as songs of truth to be lived. Verily is it easier to worship bones than to realise that like musk in the deer's abdomen God resides within us. Kabir that sought to lead men direct to God came to be worshipped by the Kabir Panth! Such is the irony of life! If he could have succeeded, we would not be witnessing the lacerated India of to-day: a joke for the sceptic, an economic tragedy, a religious comedy of warring children, who delight to revile one another in the name of the God they have no spirituality to understand. They fail to see the profound meaning of Kabir's utterance to Sikander Lodi: "Mean I am and with the mean I would be numbered," or that other great utterance of his: "Those only are Pirs, who realise the pains of others, those who cannot are Kafirs." His was nothing but the religion of service.

TOPICS FROM FOREIGN JOURNALS

A Child Of Apollo: Ursulla Shipton

The Occult Review for November 1930, contains an interesting_ article on Britain's celebrated prophethess, Ursulla Shipton, who lived in the fifteenth century, from the pen of Mr. M. Oldfield Howey. After giving a brief description of her parents Mr. Howey writes:

Ursula, was put out to nurse at the parish expense. One day baby, cradle and all disappeared. Sweet harmony from an invisible source invaded the ears of those who sought her, and finally babe and cradle were discovered three feet up the chimney. As she grew older her father paid her dally visits, disguised as a cat, dog, bat, or hog. She was sent to school, and there, to the amazement of her mistress, "she exactly pronounced every letter in the alphabet without teaching and read her 'Primmer' as well at first sight, ... and so proceeded in any book was shown her." Soon after she reached the age of 24, Ursula married Toby Shipton, a carpenter, and they lived happily together. It was soon after this event that she became known as Mother Shipton, and famous far and wide because of her extraordinary predictions. According to head, she foretold the visit of Henry VIII to France, the fall and death of Cardinal Wolsey, the termination of the Catholic power in England, the death of the Duke of Somerset, and also that of Lady Jane Grey, besides events in the reigns of Elizabeth, Charles I, Oliver Cromwell and Charles II.

When Cardinal Wolsey decided to remove his residence to York, Mother Shipton foretold that he would never enter that city. Her prediction reached the Cardinal's ears, and he despatched three lords of his retinue in disguise to find out, if he had been rightly informed, and to threaten her if she confessed and persisted. She was then living in Dring House, a village about a mile from the city. Led by a guide named Beasley, the retainers arrived at her door.

"Come in, Mr. Beasley, and three noble lords with you," said Mother Shipton. And on their entry she set cakes and ale before them. "You have said that the Cardinal shall never see York" cried the spokesman, coming straight to his point. "No," she answered, "I said he might see it, but not enter it."

"When he comes," they replied, "he'll surely burn thee."

"If this burn," retorted the prophethess, "So shall I." As she spoke, she threw her linen handkerchief into the fire, allowed it to remain a quarter of an hour in the flames, then took it out unsinged, "What do you think. of

me?" asked one of her now awe-stricken visitors. "The time will come, my lord," she answered, "when yon shall be as low as I, and that is low indeed." This prophecy was held to be fulfill'd when Thomas, Lord Cromwell, was beheaded.

Cardinal Wolsey set out on his projected journey to York, and whilst viewing the city from Cawood Castle, eight miles off, vowed he would burn the witch when he arrived there. But ere he descended from his vantage point on the castle tower, an officer from the king arrested him on a charge of high treason, and whilst he was being conducted to London to be tried he died.

The following poem contains Mother Shipton's fulfilled predictions:

"Carriages without horses shall go,
And accidents fill the world with woe.
Primrose Hill in London shall be
And in its centre a Bishop's see.
Around the world thoughts shall fly
In the twinkling of an eye.
Water shall yet more wonders do,
How strange, yet shall be true.

Through hills men shall ride,
And no horse or ass be by their side,
Under water men shall walk,
Shall ride, shall talk.
In the air men shall be seen
In white, in black, and green.

Iron in the water shall float,
As easy as a wooden boat.
Gold shall be found and found,
In a land that's not now know,
Fire and water shall more wonder do.

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Henry Ford and Prohibition

"Prohibition is not an enactment, but a growth," said Henry Ford. "We made a start ten years ago. The American people are not going back ten years to undo what they did then.

"They are going to let it grow for another decade or two; anyway. By that time it will have taken solid root in American life and habit."

Mr. Ford believes there is far less booze and boozing in the country than there was five years ago. He expects the country to be wholly dry some day; in fact, he says it is dry now so far as the people who really count are concerned.

"What about the well-known leading citizens who take their cocktails and highballs, in spite of the law?" he was asked.

"Well-known what?" he shot back. "You don't mean leading citizens, and not very well-known, at that.

"Don't worry about the so-called society drinkers. They very quickly drink themselves down and out, and they don't count anyhow.

"The people to be really concerned about are the millions of hardworking men with families, who can't use booze and hold their jobs and do right by their families. And I am certain that this class of people in this country are not using one-tenth the booze they formerly did.

"The American workingman knows that every boss who runs a real business is dry. The working man knows that a 'wet' shop has less business, more accidents and lower wages than a 'dry' shop. Prohibition could not last five months unless the great majority of American workingmen were for it.

"If you think prohibition is forced on the American people, let politicians try to take it from them."— Los Angeles Times.

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Christ And Race

One of the most interesting articles, in *The Hibbert Journal* for October, is on the above subject from the pen of Mr. C. F. Andrews, who is one of the greatest of English friends of India. In the course of it he tells us the following instructive story:

I was going out one day to pay a call on old Muhammedan friend who was very dear to me. On my way I was accompanied by an Indian Christian

professor from the College. As we walked along, he broached the subject of Christianity and its expressions in the missionary world. Just then a Sahib drove by in a trap, with a groom seated behind. The crowd scattered before him, and the policeman saluted him in military style. "Look", said my companion as he drew me aside, "There is your Christianity driving along! That Sahib is the missionary of this place, and that is how he goes to work. Come with me a little further." We came at last to a Hindu ascetic who was seated on the bare ground with group of followers round him. "There," he said, "is our Indian ideal. That is our Indian religion. There are many frauds and beggars living that life, I know, but that is a true *Sadhu*, and people would come miles to worship such a one. Let me tell you a story. There lives in this city a Hindu gentleman who has taken a high medical degree. Missionaries, such as the sahib there who drove by in his carriage, would regard this Hindu doctor as having no religion, and would call him a heathen; in one sense they would not be far wrong, as he is not a religious man; yet I know for a fact that, when the religious longing comes upon him, he goes out night after night and sits at the foot of that sadhu to find some satisfaction for the inner craving of his Hindu nature. Are you missionaries going to satisfy the spiritual longings of the East by bustling activity, great buildings, riding about in carriages in European style, living like a Sahib, and presenting an ideal which we regard as unspiritual? Come and speak to us in our own religious language!"

Proceeding further Mr. Andrews dwells on the crying evil of the race prejudice which according to him, has shown alarming signs of an increase rather than of diminution. He observes:

The evil has spread so rapidly that it has even infected Great Britain. Before the beginning of the present century, there was hardly a sign of this racial evil in Great Britain itself. But now since the war, the sudden ebullition of a race superiority complex has appeared in our own midst which may do incalculable harm. When I have been recently in the company of Indian and African students in London and elsewhere, I have been frequently reminded by them of the change of temper which has occurred... They hardly know from day to day when some racial offence may be given to them which would never have thought of before the proofs offered have been well nigh insuperable, and there has not been a single Indian to contradict them, though many have spoken to me with great depth of feeling of kindly treatment which they themselves have received. But they have assured me at the same time that it has become a common experience in London to be refused because of their colour and race when they have asked for simple hotel accommodation, or even a single meal at a restaurant. Distinguished Indians, whose names they have told me, have thus been insulted. Thus the gentlest and the kindest people in the world have been made to suffer.

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Passivity And Buddhism

The latest number of *The Eastern Buddhist* has given the first place to Daisetz Teitaro Suzuki's article on "Passivity in The Buddhist Life." In the course of it Mr. Suzuki writes:

Superficial passivity does not seem to be compatible with the intellectual tendency of Buddhism, which strongly emphasizes the spirit of self-reliance as is seen in such passages as "The Bodhisattva-mahasattva retiring into a solitude all by himself, should reflect within himself, by means of his own inner intelligence, and not depend upon anybody else;" or all we read in the *Dhammapada*:

"By self alone is evil done,
By self is one disgraced;
By self is evil undone,
By self alone is he purified;
Purity and impurity belong to one;
No one can purify another."

Besides, the Four Noble Truths, the Twelfefold Chain of Origination, the Eightfold Path of Righteousness, etc. all tend towards enlightenment and emancipation, and not towards absolute dependence or receptivity. "To see with one's own eyes and be liberated" is the Buddhist motto, and there is apparently no room for passivity. For the latter can take place only when one makes oneself a receptacle for an outside power. The attainment of passivity in Buddhism is especially obstructed by the doctrine of Karma.

The doctrine of Karma runs like warp and weft through all the Indian fabrics of thought, and Buddhism as a product of the Indian imagination could not escape taking it into its own texture. The Jataka Tales making up the history of the Buddha while he was yet at the stage of Bodhisattvahood and training himself for final supreme enlightenment, are no more than the idea of Karma concretely applied and illustrated in the career of a morally perfected personage. Sakyamuni could not become a Buddha until he had accumulated his stock of merit (*Kusalamula*) throughout his varied lives in the past.

The principle of Karma is "Whatever a man sows, that will he also reap," and this governs the whole life of the Buddhist; for in fact what makes up one's individuality is nothing else than his own Karma. So we read in the *Milindapanha*: "All beings have their Karma as their portion; they are heirs of their Karma; they are sprung from their Karma; their Karma is their refuge; Karma allots beings to meanness or greatness." This is confirmed in the *Samyukta-nikaya*:

"His good deeds and his wickedness
Whate'er a mortal does while here,
'Tis this that he can call his own,
This with him take as he goes hence,
This is what follows after him,
And like a shadow ne'er departs."

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The New Thought Movement

The Spring Issue, 1930 of *The Unknown* contains *inter alia* an article on the New Thought Movement. The following are its general statements on the subject:

New thought is a generic term embracing several schools of thought of an allied character and which agree on fundamental issues, but each presenting a new and modern form of the various elements to be found in the realms of religion, metaphysic, and philosophy.

As a movement it stands for perfect freedom of thought and the right of each individual to his own interpretation of Truth. It has no dogmas or creeds and acknowledges no authority or organization. Like Spiritualism, it came into being without a founder or leader and developed spontaneously with many minds in many places. It had its rise in the United States contemporaneously with Christian Science, and spread rapidly throughout the world. New Thought study classes and societies may now be found in almost every town and city of America, Australia, England, Scotland, Canada, New Zealand, India and South Africa. It is a very popular movement.

New thought proper seeks to make practical the idealistic phases of religion and philosophy and aims to improve the conditions of existence by right mode of thinking. It affirms that Mind alone is Cause, and that mental agencies must be employed to demonstrate the fullness of life, and healing.

GOD'S LOVER

(By Meredith Starr)

Love will show the soul a way
Through the darkest jungle. Love
Is brighter than the sun by day.
If to love thy soul will pray,
Thou need'st not look for gods above.
Cling to love, and love will be
All in all and cling to thee.
But if thou bar the door to love,
All will flee thee. Thou shalt move
In darkness, blinder than a bat
And darkly prate of this and that,
More stupid than an owl which flies
By day to prove its night-born eyes.
If thou strike love from the list,
Fate will smite thee with his fist,
Nature and mankind will be
Enemies of thine and thee.
What is a man without a heart
But a stone statue and - - - bad art,
Lacking conviction, life, and tone,
A frozen form, a sterile stone?
And how can such be changed to bread
And wine for Christ's communion?
Better by far that he were dead
In body as in soul, or gone
To tread the wine-press of God's wrath,
A demon, partial to his hell,
Or loathsome leper, driven forth
To burning waste or icy North,
Or writhing, 'neath the savage spell
Of some delirious Yezebel.
Better all this, than he should be
Heartless, a living Judas-tree.

Whoso hath love, hath all. If he
Give all to love, his life will be
A sweeter song than lark's delight,
Easy his yoke, his burden light,
His conscience clear as crystal balls,
No slave to toiling duty, he,
Love's nightingale, whose ecstasy
Warbles through all enchanted dells
Wherein the fairies weave their spells
And dreaming gods delight to linger - - -
They have such joy of this sweet singer.

His joyous spirit is made free
Of all the world. Go where he will,
He is the guest of honour still,
Kin to all hearts that nobly beat
In palace, hovel, lane or street.
By merely living he does more
Than all the children duty bore
To stern necessity, whose thunder
Grows mute before his mild-eyed wonder.
He graces man as flowers in spring
Grace earth's green bosom. He will sing
So sweetly, that whoever hears
Is straight way dissolved in tears.
Men cast aside their load of cares
And run to meet him, even pride
Bends down from his high pedestal
And seeks to woo him unawares.
His presence brings such bliss to all,
They care not if they rise or fall.
The king, oblivious of his throne,
Offers his kingdom for a kiss,
The peasant claims him for his own,
For him the gopis weep and moan:
Their Krishnaji indeed is this.
Alike a golden flag unfurled,
His laughter rings across the world:
Fluttering doves within their nest,
Rousing Arjuna from his rest,
Pealing through the hall of heaven,

Pulsing in the planets seven.
 Every heart of man or maid
 Leaps to greet him unafraid.
 Wild creatures of the woods rejoice
 Whenever they can hear his voice,
 He bringeth cheer to every hearth.
 For him each form is as a path
 That leads to God, Himself he finds
 In every beam of light that binds
 Arion to the atoms whirling
 In a dewdrop, Algobar
 To a rattlesnake uncurling
 Treacherous coil, that clasp - - - a star!

The love is God's glorious fool
 Who laughs at crowns and church and state,
 For he would rather sing than rule
 And liefer laugh than preach or prate,
 He wanders, drunk with love and bliss,
 Through fields that foam with asphodel,
 Surprises with a sudden kiss
 The fairies, dancing in the dell.
 He feeds on honey and on manna,
 Is fleet of foot as swift Diana
 And fireless as the stars that turn
 Through countries and slumber spurn,
 But ever joyous, ever free
 As is the air of heaven. For he
 Has drunk too deeply of love's wine
 Not to know that all's divine,
 And that by being just Himself
 He blesses all, from sunny elf
 To sinful man. He sees so deep
 That he creates his vision round him,
 Awakes man's languid soul from sleep
 And thus dispells the dreams that bound him.
 Illusion has no deadlier foe
 Than love, whose gentle breezes blow
 The mists aside that blind the soul
 And separate it from the Whole.

The lover knows in very truth
The secret of eternal youth.
His life extends through all the ages
Known unto the Seven Sages.
He is in very truth a king
Whose empire is not bound by time,
To whom all suns and planets sing;
All gods obey his will sublime.
Though garbed in rags, he still is king,
Though crowned with thorns, he still is God.
His praises through creation ring,
He rules all beings with his rod,
And everlasting is his reign,
And everlasting is his world;
The secrets of his deep domain
Eye hath not seen, ear hath not heard.

I SAW A MAN WITH CLEVER FACE

(By *Herbert Porter*)

I saw a man with clever face,
Loom silent in the midst of Space;
 With rule and caliper he stood
 To measure sky, and earth, and flood.

He seemed of mystic movement made,
That stood in light, but was a shade;
 The Cosmos in his features shone—
 And he looked lights of Ages gone.

His eyes, like two strange worlds of fire,
Flashed with the fervence of desire;
 On trigonometry it seemed,
 The essence of his being dreamed.

He took all angles found in Space:
He measured Time, and Life and Place—
 The Universes seemed in him
 The shadows of a distance dim.

He was an angel—yet a Man—
A being—yet a mighty Plan:
 He seemed the Past and Future true—
 Incarnate in the Present too.

He moved—and lightnings followed him.
And thunders fell from every limb:
 Into all shadowy Space he fled—
 I rose like one that had been dead!

THE VIGIL IN THE VALLEY

(By *Margaret Ross*)

O, I have plucked Him roses and the fairest of white lilies;
I am listening in the valley for the music of His coming—
'I am watching, I am waiting for the wonder of His coming—
Will He come to me at dawning or when noon and evening
meet!

I am sure I heard His footsteps coming softly down the
mountains.

See! the trees all bend to greet Him; hark the winds are hushed
and still;

All my being thrills and trembles at the wonder of His coming
And I see His face reflected in each flower, and leaf and rill.
All my roses now are fading, and the lilies droop and languish.
Till their petals fall and flutter in a mist about my feet;
And my heart is weeping, sighing, for the wonder of His coming!
There is silence on the mountains where the night and morning
meet.

SOMEWHAT SHOCKING BUT QUITE TRUE

A study of the history of the Methodists, Baptists, Episcopalians, Presbyterians, the Unitarians, the Congregationalists, the Universalists, the Cambellites, all will show that they have backed slavery throughout. Even the Quakers, with individual brilliant exceptions, backed up slavery. An abolitionist, Stephen S. Foster, is quoted as having written in the "Herald of Freedom," anti-slavery newspaper of the time as follows: "When I dare look upon my shattered form I think that prisons will be needed for me but little longer. Within the last fifteen months, four times have they opened their dismal cells for my reception. Twenty-four times have my churchmen dragged me from their temples of worship, and twice have they thrown me with great violence from the second story of their building regardless of consequences. Once in a Baptist meeting house they gave me an evangelical kick in the side, which left me for weeks an invalid. Time out of memory (the Christians) have broken up my meetings with violence and hunted me with brick and bad eggs. Once in the name of law and justice they punished me with a fine for preaching the gospel with an interpretation unfavourable to slavery; once in a mob of two thousand people have they deliberately attempted to murder me and were foiled in their designs only after inflicting twenty blows on my head and neck, by the heroism of a brave and noble woman." The Church may boast that its influence abolished slavery, but the facts do not bear it

out; The Northern church opposed slavery only after the Northern states had found it economically unprofitable and decided upon wage slavery as more practicable for the then oncoming manufacturing and industrial era in the United States. But ever after this "Saints" from the North continued to reap their reward in profits from the slave ships which anchored in their harbours. No Christian denomination opposed this indirect exploitation of the slave.

Grace Lamb

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All the talk we hear about not using improved implements, wasting cow-dung as fuel, spending too much on marriage ceremonies, etc. are mostly smoke screens raised by the government to shield the unwarranted heavy taxation of the poor farmers, in an attempt to explain away their poverty and shift the responsibility to them. It is not possible here to go into a detailed refutation of these absurd theories which are the products of the I. C. S. mind, later re-dished out by our arm-chair professors in text books.

J..C. Kumarappa.

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I am afraid that the British choose to advertise our (depressed classes') unfortunate condition, not with the object of removing them, but only because such a course serves well as an excuse for retarding the political progress of India.

Dr. Ambedkar.

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Forty years ago the materialists were having all their own way. During the last forty years I have seen the pendulum swing to the other side until today

there is hardly a great scientist who does not hold to the spiritual interpretation of the universe. Within the last twelve months three great scientists, Eddington, Curtiss, the astronomer, and Sir Oliver Lodge, have published books saying that their studies have impelled them to the conviction that spirit is at the heart of things.

Dr. Frederick Lynch

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The present system of journalism in England must sooner or later collapse. Its organization is top-heavy and overcapitalized, and it is run by men who are conducting their papers for purely personal ends. They do not care about the welfare of their country or the welfare of the British Commonwealth of Nations; they are solely interested in their own vendettas, their own quarrels, their own stunts and their own aggrandizement. They use every trick of applied psychology to dope the public and when they have a success like South Paddington, they exploit it in a way which is at once unjustified and unprincipled. ... it is a striking comment on English journalism today that the "Manchester Guardian" is still about the only daily paper which gives a fair representation of what is actually going on.

F. W. Wilson

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Cynicism is intellectual dandyism without the coxcomb's feathers: and it seems to me that cynics are only happy in making the world as barren to others as they have made it for themselves.

G. Meredith.

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The more deeply we study the mission of India in the evolution of mankind as a whole, the more clearly do we realize that the task of India is to transform the impulse of war and conquest into a healing love, into the impulse of compassion and sacrifice. The secret of India is that it is part of her mission to awaken men to this ideal. The fact that India today is still the pillar of an outer world-dominion shows what a great distance separates mankind from this ideal. And yet the time is coming once again when the impulse to the life of spirit and soul going out from India, will pour in all its power and splendour through humanity as a holy fire, bringing healing, blessing and wrath.

Dr. W. J. Stein.

EXTRACTS FROM BOOKS JUST PUBLISHED

Anglican Service

In his "*Rough Islanders*" (published by Routledge) Mr. H. W. Nevinson gives the following beautiful description of an Anglican Service in a cathedral or ancient village church:

The services is still correct and orderly, undemonstrative and conscientious, but he is now in the building that has served the souls of so many English generations, and has grown from form to form like the race itself. He is hearing the actual words adapted from the older Latin used by Cranmer or some other master of language in Shakespeare's century. Satire falls away. No matter how pompous the Dean or how unilluminated the preacher, satire falls away from one who since childhood has listened to those traditional words, and still follows the simple ritual as by instinct, standing, kneeling and repeating the well-worn responses without effort or consideration. Around him are the tombs of crusaders and women who passed on to him the torch of English life. Above his head droop the tattered flags of English regiments, inscribed with the names of remembered or forgotten battles. In the windows glow subdued or brilliant fragments of the glass left undestroyed by the barbaric incursions of his own race—his own equally with the priests and knights and the indistinguishable coffins under the grassy mounds outside. I do not know whether tradition alone can inspire religion, but in such a scene and among such sounds the emotion of history and life-long association may be very deep.

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The Conversion of St. Paul

In one of his essays in "*Turning Points in History*" "published by Hutchinson" Lord Birkenhead gives a beautiful description of the conversion of St. Paul. We quote the following from it:

Peter had conceived the idea of carrying the Gospel to the Gentiles, but it was Paul who gave form to what was otherwise only a dream. His three-

fold status, as a Jew, a Tarsain and a Roman, made possible a wide vision of the field to be covered, and the haste with which it must be covered before, as Paul like the others supposed, the imminent second coming of Jesus brought their labours to an end. It is probable that the ease with which he could contemplate the vast *Pax Romana* coloured his vision of a Christian Church which should be co-determined with its frontiers. Nor was there anything revolutionary in this prospect, for the authorities tolerated many religions; why not the Christian among them It is not impossible that he escaped execution. The Judges at Rome may have been as fair in their view of his colleagues in Judea. It is only a later tradition which declared his execution, and placed it at the Three Fountains. But such speculation is useless. Paul's death has no importance in any estimate of his achievement. It is enough that we see in him a man beside whose achievement even a colossus like Napoleon seems a pigmy, and Alexander the Great the creature of an instant.

* * *

How To Set Good Examples To Children

One of the chapters in "*Constructive Child Training*", (published by L. N. Fowler & Co.), by Christian D. Larson, is on "Imitation and Superior Example". As the child learns to imitate almost everything and everybody that it observes repeatedly, and as it grows more and more into the likeness of the superior example, Mr. Larson desires adults to observe the following rules:

1 - Purpose to be in your life, thought and behaviour what you want your child to become. Permit only the best, the cleanest and the most perfect thoughts and actions in the presence of the child. Demand from your self nothing less than the very highest that you can conceive or vision always remembering that you are a living example for someone—someone, or many, who are looking up to you. In that way you will favour the child possibly more than you can imagine, and favour yourself to an equal degree.

2 - When in the presence of the child, never be small, mean or inferior; and never give in to anger, hatred, fear, mental depression, nor any of the negatives. You would not want to plant such weeds in the garden of his mind; you would not want him to act like that; so do not teach him how.

3 - Never give in to worry, anxiety, weakness, disgust, despair and similar modes of conduct, during trying moments. Do not let your child see such behaviour. Prove to yourself, and to him, that you can be stronger than adversity; that you can be brave—and smile—no matter what happens. He will be deeply and favourably impressed by such conduct; and what you

The Scope of Education in Islam

In the second volume of his "*Islamic Civilization*" [published by the Calcutta University] Prof. S. Khuda Baksh deals *inter alia* with the scope and aims of education in Islam. The following passages are noteworthy:

The one thing, which stands out in bold relief is that the entire Muslim educational system grew and matured apart from and independently of state control. It was built upon purely voluntary efforts. It never had an ornamental figure-head to carry out state orders, to impose state decrees, to enforce the official will. The next thing which strikes us in that system is the beneficent influence of religion therein. Interwoven pre-eminently with religion was the zeal for teaching and learning. The spiritual power which the Qur'an exercised over many nations led them on, without any extraneous pressure, to a desire to read it for themselves, and the desire rapidly spread over the Islamic world. And in response to this fast-spreading desire, thousands of elementary schools were established in many and in far distant countries. "That the Muslims established such schools for public instruction not only in Arabia, but even in conquered countries, is an achievement against which neither classical antiquity nor early Christianity has any thing to show." And the elementary schools were but avenues to Higher Education, which was distinguished by perfect freedom of thought and movement, utmost publicity and intense activity in the domain of teaching—all these were permeated through and through with a religious strain.

From the very beginning, for the use of higher instruction, Islam lent the mosque.

For the Muslims the mosque does not bear the same exclusive character as does a Church for Christians. It is not merely a place of worship. The Muslim, indeed, honours the mosque, but he does not hesitate to use it for any laudable purpose. Thus the indigent traveller there finds a shelter, the sick a hospital. Not infrequently the community in the earlier times used it as a court of justice, for even the administration of justice was deemed something holy. But next to prayer the holiest thing is learning; for it stands even higher than blind piety. Thus were the gates of the mosque readily opened for learned discussions on questions of law. The immense growth of legal knowledge, however, soon led in subjects such as were, at first sight, remote from religion. Thus under one and the same roof the pious said their prayers and the philologist explained a poet

As the language in which all lectures were delivered was Arabic, every newcomer, even from the remotest corner of the Islamic Empire, could understand and be understood in a mosque. This constant wandering for learning or for curiosity or search of truth or for mere fashion, whatever the driving motive, introduced much many-sidedness into the entire educational system of Islam. No literary journals were needed then to circulate new

ideas. Travellers carried with them to distant countries good and evil reports of the lectures as also of the views they propounded.

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The Hindu Caste System

One of the best chapters in "*A Guide to the Study Of Hinduism*" published by Vaman & Co., written by Mr. S. S. Aiyangar, is on Caste. After quoting from various scriptures to show that caste is not necessary to salvation, that God does not look differently on a Brahman and a Shudra, and that caste forms no part of Hinduism, Mr. Aiyangar writes:

There is no authority, then, to regard the lower castes as beyond the pale of God's love and salvation. At best, what can be said for caste is this—that one born of a Brahman would have Brahman tendencies and aptitude. Heredity postulates that. We also believe that by his experiences and aspirations in previous births, he has made himself apt for such birth and ranks. Granting so far, there is nothing to say if he retains his rank through life. He may, by environments and conduct, abandon all Brahman characteristics—Brahman love, and piety, and truthfulness etc., and become degraded. The better test would be to judge the tree by its fruit. Does he live a Brahman's life of study, virtue, truthfulness, love and charity? The test of god is one of faith and virtue, not one mere, or even mainly, birth.

If caste is not by birth, and is also not necessary for salvation, may it find a place in society? If caste, as above said, is not by birth but by virtue, why refuse to associate with a friend simply because his parents were Shudras? Should we not look to his merits as determined by his beliefs and conduct? Judged by these standards, the whole of our social system requires re-arrangement. We have to form our associations and kindred by virtue and not by birth. In effect, the caste system, as prevalent in this country, ought to find no place either in religion or in society. The institution may be defended but the tests by which it is at present determined and enforced are thoroughly unsupportable.

CURE OF "LOVE"

(By "Pendur")

Do not be horrified, dear reader. Do not imagine for a moment that I am about to mock at divine love, to which the world-renowned *Meher Message* gives so much importance. The love, of which I want you to be cured, is conjugal or sexual love based on simply passion or lust. The following is the prescription for the disease of this kind of love-prescription by which many persons have been benefitted.

12 oz. of Dislike

1 lb. of Resolution

2 grains of Common Sense

2 oz. of Experience

8 pints of Cooling Water of Consideration.

Set this over the mild fire of divine love, sweeten it with the sugar of forgetfulness, skim it with the spoon of melancholy, fill it in a bottle and after stopping it with the cork of clear conscience put it on your heart; Let it remain there and you will find ease and be restored to your senses. This medicine can be had of doctors at the house of understanding, next door to Reason, in the street of Prudence, situated in any village of Contentment.

A DIVINE LOVER'S EFFUSIONS

(*By an English Mystic*)

O vastness of earth and sky! I am vaster than you,

My skies hold myriads of universes yet unborn to Time,
countless constellations glittering in the frosty void of Beyond,
Thrones, Powers, and Dominions without end and without
beginning.

My earth is the quintessence of all worlds, the seeding
ground of stars, the womb of space itself, the radiant Mother of
Life at whose breast the gods sip nectar too sweet for the sons of
men.

O my skies, where are your limits? O mine earth, where are
your bonds?

O boundless bliss of being! Surely everything is sky.

O infinite rapture of life and love! Surely everything is earth.

O Ether! All-pervading music of life! I am vaster than you.

You are the chariot of life, but mine ether is the soul.

My ether is love that links life to life, the unity of souls and
spirits, the breath of the spirit of life.

THOUGHTS SUBLIME

Life of my life, I shall ever try to keep all untruths out from my thoughts knowing that thou art that Truth which has kindled the light of reason in my mind, I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart. And it shall be my endeavour to reveal thee in my actions knowing it is thy power that gives me strength to act.

Rabindranath Tagore,

* * *

Feel always that you are only an instrument in the Divine hands. Do all work for His sake. Give up worry, fear and doubt. Lord's will be done always in all matters. Be ever cheerful and keep the instrument fit for His service. The Lord is with you, is in you. He is Almighty. Be the true servant of the Lord ... care not for fame, name and glory. Serve, serve Him in all and reap in such service uninterrupted joy and peace. Work is its own reward.

Swami Ramdas,

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What is the use of ablutions and cleanings of the teeth? And what avail prostrations in the mosque? With deceit in heart are offered prayers. What then avails a journey to Mecca? Hindus fast on twenty-four Ekadashis (i.e. 24 times in a year). The Muslims fast on thirty days. But pray, enlighten me, who passed over eleven months and made only one month His own? Hari is made to dwell in the East, Allah In the

West. But seek Him in your heart. You will find Him there, both Karim and Rama. If God is only in the mosque, to whom does the country outside belong? Rama is supposed to be in the pilgrim places and in His images. But they have found Him in neither yet. Who said that the Vedas and the Book (Koran) are false? They are so to those who do not think. Within all bodies there is but One and no second. Man or woman, they are but Thy form. Kabir is but a child of Allah, Rama and He is his guru and pir alike.'

Shri Kabir

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So many gods, so many creeds,
 So many roads that wind and wind,
 Yet just the art of being kind
 Is all this sad world needs.

Ella Wheeler Wilcox.

* * *

God is never so far off
 As ever to be near.
 He is within; our spirit is
 The home He holds most dear.
 So while we often think ourselves
 Homeless, forlorn, and weary,
 Missing our joy, we walk the earth
 Ourselves God's sanctuary.

F. W. Faber.

* * *

That person who has renounced all visible creatures and in whom God performs His will completely that person is both God and man. His body is so completely penetrated with Divine light and with the soul essence which is of God that he can properly be called a Divine Man Those who wish to come to God have only to model their lives after these men. No one can know them unless he has within him the same light the light of Truth.

Meister Eckhart.

SPIRITUAL ANECDOTES

While Vimalakirti was discoursing with Manjusri and others, there was a heavenly maiden in the room who was intently listening to all that was going on among them. She now assumed her original form as a goddess and showered heavenly flowers over all the saintly figures assembled here. The flowers that fell on the Bodhisattvas did not stick to them, but those on the Sravakas adhered and could not be shaken off though they tried to do so. The heavenly maiden asked Sariputra, one of the foremost Sravakas in the group and well-known for his dialectic ability, "Why do you want to brush off the flowers?" Replied Sariputra, "They are not in accordance with the law, hence my brushing." "O Sariputra," said the maiden, "think not that the flowers are not in accordance with the Law ... Why? Because they do not discriminate and it is yourself that does the discriminating. Those who lead the ascetic life after the teaching of the Buddha commit an unlawful deed by giving themselves up to discrimination. Such must abandon discrimination, whereby their life will be in accord with the Law. Look at those Bodhisattvas; no flowers can touch them for they are above all thoughts of discrimination. It is a timid person that affords a chance for an evil spirit to take hold of him. So with the Sravakas, as they dread the cycle of birth and death, they fall a prey to the senses. Those who have gone beyond fears and worries, are not bound by the five desires, The flowers

stick where there is yet no loosing of the knots, but they fall away when the loosening is complete." That is to say, when emptiness is realized by us, nothing can take hold of us, neither the flower nor dirt has a point to which it can attach itself.

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When Husayn ibn Mansur al-Hallaj was brought to be crucified and saw the cross and the nails, he laughed so greatly that tears flowed from his eyes. Then he returned to the people, and, seeing Shibli among them, said to him: "O Abu Bakar, hast thou thy prayer carpet with thee?" Shibli answered: "Yes, O Shaykh!" Hallaj bade him spread it out which he did. Then Hallaj stepped forward and prayed two rak'as on it And when he had finished, he uttered a prayer of which are recorded these words: "O Lord, I beseech Thee to make me thankful for the grace that Thou hast bestowed upon me in concealing from the eyes of other men what Thou has revealed to me of the splendours of Thy radiant countenance which is without a form, and in making it lawful for me to behold the mysteries of Thy inmost conscience which Thou hast made unlawful to other men. And these Thy servants who are gathered to slay me, in zeal for Thy religion and in desire to win Thy favour, pardon them and have mercy upon them; for verily if Thou hadst revealed to them that which Thou hast revealed to me, they would not have done what they have done: and if Thou hast hidden from me that which Thou hast hidden from them, I should not have suffered this tribulation. Glory unto Thee in whatsoever Thou doest, and glory unto Thee in whatsoever Thou willest!"

HERE AND THERE

Mahatma Gandhi on Tolerance and Religion.

In one of his recent weekly discourses, written from the Yeravada Jail, Mahatma Gandhi says:

This subject is so important, that I will dwell upon it a little longer. My meaning will perhaps become clearer, if I describe here some of my experiences. In Phoenix we had our daily prayers in the same way as in Sabarmati, and Mussalmans as well as Christians attended them along with Hindus. The late Sheth Rustomji, or his children too, frequented the prayer meetings. Rustomji Sheth very much liked the Gujrati "Bhajan", "Dear dear to me is the name of Rama."

If my memory serves me right, Maganlal or Kashi was once leading us in singing this hymn. Rustomji Sheth exclaimed in glee, "Say name of Hormuzd instead of name of Rama." His suggestion was readily taken up then, and later on whenever the Sheth was present, and sometimes even when he was not, we put in the name of Hormuzd in place of Ramnama..

The late Husen, son of the late Daud Sheth, often lived at the Phoenix Ashram and enthusiastically joined our prayers. To the accompaniment of an organ he used to sing in a very sweet voice the song, 'Aye bahare bagh, etc.', . . . , "The Garden of this world has only a momentary bloom." He taught us all this song which we also sang at prayers. Its inclusion in our "Bhajanavali" is a tribute to truth-loving Husen's memory. I have never met a young man who practised Truth more devoutly than Husen did.

Joseph Royeppen often came to Phoenix. He was a Christian and his favourite hymn was "Vaishnava jana, etc."—"He is a Vaisnava (servant of the Lord), who succours people in distress." He loved music and once sang this hymn, saying "Christian" in place of "Vaishnava". The others accepted his readings with alacrity and I observed that this filled his heart with joy.

When I was turning over the pages of the sacred books of different faiths for my own satisfaction, I became familiar sufficiently for my purpose with Christianity, Islam, Zoroastrianism, Judaism and Hinduism. In reading these texts I can say that I was equi-minded towards all these faiths, although perhaps I was not then conscious of it.

Refreshing my memory of those days; I do not find I ever had the slightest desire to criticize any of these religions, but read each sacred book in a spirit of reverence and found the same fundamental morality in each; Some things I did not understand then and do not understand even now; but experience has taught me that it is a mistake hastily to imagine that anything that we cannot understand is necessarily wrong. Some things which I did not under-

stand at first have since become as clear as daylight. Equi-mindedness helps us to solve many difficulties, and even when we find fault with anything, we express ourselves with a humility and courtesy which leave no sting behind them.

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"Suffering Saints"

The Sunday Times (of London), in its issue of September 21, publishes the following from its Bucharest correspondent:

The arrest of two young girls, who were found by the police performing weird "snake dances" beside a spring near Kishineff with no other costume than that afforded them at birth by Mother Nature, has led to the discovery of a new "religious" sect, whose members call themselves the "Suffering Saints." Statements obtained from the two young girls enabled the police to make further investigations, in the course of which they discovered that the new sect had its own temple. Here they discovered two elderly women also unclad, performing the offices of high priestesses, while ten young girls, in the same state of undress, prayed before the altar. These and all the other "Suffering Saints" will now have trial on charges of being improperly dressed added to their sufferings.

* * *

Sufism

The following is the summary of address on Sufism, delivered to the London Spiritualist Alliance, on October 16, by Miss Gladys Lloyd:

Scholars assert that the word "Sufi" is derived from a Persian word meaning "Wool." Another version says that the derivation is from the Arabic *Saf* meaning pure—from distinctions and differences. It is also said that it comes from the Greek *Sophia* meaning wisdom. Some authorities claim that it is a philosophy of Islam, some that it is Buddhistic, others Zoroastrian—and the Semitic tradition asserts that it existed in the time of Abraham. But in reality Sufism may be understood as conterminous with the Wisdom of all time. For, while not in itself a religion, it contains the essence of all religions.

All true mysticism is one in essence, whether it be derived from the East or the West. Sufism has no creeds or dogmas—therefore the Sufi does not seek to convert anyone from his own form of faith; he seeks rather to find the correspondences and not the differences in the great religious systems. Thus you may be a Sufi while remaining a member of any church or creed. The Sufi method of Spiritual training does not enjoin asceticism, for sufism is the religion of love, harmony and beauty. The Sufi mystic is the king and

not the tyrant of his body. He knows that the secret of attainment lies not in denying things to the Self, but rather in denying the self to the Self. He does not retire into the wilderness to commune with his God, for "his cloister is in his heart" and his work is to move among his fellowmen as one who serves.

The Sufi is a worshipper of Beauty—and in all beauty he sees the beauty of his God. With St. Augustine he cries, I was swept to Thee by Thy Beauty, and alas, "torn away from Thee by my own weight." For in the words of Pir-o-Murshid Inayat Khan, who founded the Sufi movement in the West: "God is beneath all, within all, beyond all and without all things covering all, surrounding all that is in Heaven and Earth. God is the sum total of all that exists and is knowable and also of the existence which is beyond man's knowledge. God is the source of all, the beginning of all, the end of all, all-pervading, omnipotent, omniscient, omnipresent, the only Being. God is the Creator, Sustainer, Destroyer, Master, Judge, Forgiver, the First and the last; God is the depth of each personality and still beyond all Personality; so God is All, and all is God."

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Money won in a Lottery renounced by Temple Mahunt

"'Tis God's money and should be spent for his works. If it were really mine, I would have got it when I was young and needed money most." In these words, the Mahunt of the local Sikh Temple has announced his intention of renouncing a lakh of rupees his wife has won in a lottery. The wife of the Mahunt Bhai Bishhra Singh received a message on November 28, that she is the winner of the first prize in the Tripura State lottery. On receipt of the news Bichitra Singh, who is a profoundly religious-minded man, declared that he proposed to spend the amount in repairing the Temple which has been damaged by the recent earthquake.

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The Welfare Of Animals in Parliament

A non-Party Group of M.P.S. has been formed in the House of Commons to watch the interests of animals in all Bills which are presented, and to promote their welfare generally. Sir Robert Gower, J.P., M.P.,

has been elected Chairman, and Councillor Peter Freeman, C.C., M.P., as Hon., Secretary. Amongst other matters being considered are the following Bills:—

- 1 Slaughter of Animals (Humane Slaughter).
- 2 Wild Birds Protection (Scotland).
- 3 Protection of Dogs (Anti-Vivisection).
- 4 Coal Mines (Pit Ponies Protection).
- 5 Hunting of Deer (Prohibition).
- 6 Exportation of Aged Horses (Prohibition).
- 7 Importation of Plumage (Prohibition).
- 8 Vaccination Reform Bill.

In spite of the pressure of much other urgent public business, there was probably never a time when more measures pertaining to animals' welfare were before Parliament. Mr Lovat Frazer's Bill on Hunting of Deer was enthusiastically received and passed the First Reading without a division being challenged on March 5th.

* * *

The Origin of Life

Although the question may never be solved, zoologists seem to be drawing closer to a penetration of the mystery that surrounds the origin of life. At a meeting of the American Philosophical Society, L. V. Heilbrun, associate professor at the University of Pennsylvania, declared:— "we have made some progress towards the solution of our problem."

"The peculiar physical behaviour of protoplasm, its unique position among colloids, is in part due to a type of reaction which can be studied and to some extent understood," said Professor Heilbrun. "It seems as though one of the most essential characteristics of

the living substance is its property of immediately forming a film about itself whenever it is injured and so exposed to the outer medium.

"And it is apparently true that this property, which may have been the first to differentiate the living substance from the non-living is also responsible for much of the activity of protoplasm. Perhaps, in a sense we can say that the living substance owes its vital quality to the fact that it was so evolved as to be able to profit from its injuries."

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Tallest Man In Calcutta

Calcutta's tallest man, Banta Singh, is in dire plight.

"I have a huge frame but I do not earn sufficient to keep me alive."

Banta Singh, a Punjabi is 6 ft. 8 inches in height. By profession he is a wrestler, and has recently arrived in Calcutta.

"I want ten rupees a day for food," he said. "Look at the emaciated state of my arms and wrists. It is on account of lack of food. If I were earning ten rupees a day it would just suffice for my food."

He gave the following as his daily menu:—Milk 5 seers; ghee 1 seer; meat 1½ seer; flour 1 seer; almonds ½ seer and walnuts 1 seer.

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Old Testament Discovery

Dr. S. A. Mercer, Professor of Semitic languages and Egyptology, who has spent three months in Abyssinia, declares that he will soon issue a new version of

the Old Testament. He has discovered a manuscript 200 years older than any previously known transcription of the book of Ecclesiastes.

* * *

An Italian Poet on Mahatma Gandhi

The Italian poet, Joaquin Casanova, has dedicated his "Poem of Peace" to Mahatma Gandhi. It contains the following autograph inscription:

To Mahatma Gandhi, Apostle of Love,

Whose apostolate of the lowly and downtrodden is now and shall eternally be a fountain of inspiration and joy to all mankind, this volume is inscribed with the deepest love:

When a great man's soul is gripped
By human loves, holy fire,
He is more mightily equipped
Than the mightiest empire.

Yet, the vastness of your love
Must needs be misunderstood,
Man hasn't developed enough
The feeling of brotherhood.

Greater glory to you, then,
Who, though knowing this quite well,
Give your all to save all men
From worse things than words can tell.

* * *

An Ancient African

Fossil bones of a man and gigantic extinct buffalo recently discovered in Transvaal, South Africa, are regarded as indicating that a powerful type of primitive man, not related to the negroid race, existed in ancient Africa. The remains were of the heavy Cromagnon type, and did not seem to be related to the more primitive Rhodesian man. The man appeared to have met his death while locked in a death struggle with the buffalo.

EDITORIAL NOTES

The Meher Message and Politics

The Bombay Humanitarian League has systematically desisted from taking part in or interfering with any political problems; but still it considered it to be its duty to protest against certain actions of the myrmidons of the law in India. Various religious and spiritual societies, such as the Society of Friends of London, though they have nothing to do with politics, thought it proper to issue appeals to the British Government requesting them to do justice to India. Even the apathetic British Christian missionaries went out of their way and issued a manifesto, on the eve of the Round Table Conference, calling upon His Majesty's Government to grant what India wants. *The Meher Message* is an essentially mystical and philosophical periodical; but in the extraordinary times in which we are living, we, in common with other spiritual journals, have, in the course of an article or in a short note, to refer to or touch upon what is called politics, from a humanitarian or idealistic standpoint. But this does not make the Magazine political. Just as a political magazine cannot be called spiritual if it publishes an article on religion, so no sensible man can call *The Meher Message* political, simply because we have to devote one or two or occasionally even five or six pages to what are considered political questions, in a number consisting of about one hundred pages. Mr. Rustom K. S. Irani (Sarosh Motor Works Ltd.), Khan Bahadur Aziz Ahmed, Khan Bahadur B. D. Pudumji, Mr. A.

H. Jaffer, J. P., and a few other friends of ours forgot this fact to take into account when they sent to us a 'protest' letter. We have more than once stated that the Holy Master has nothing to do with politics, and so the question of justice to Him does not at all arise. But our friends, referred to above, fear lest others should think that they hold the same views on political matters as we do. This fear is, of course, groundless, especially as some of them are title-holders, but still we quote the following passage from their letter.

"Every devotee of the Master is at liberty to hold his or her opinion in religious and worldly matters, and to do what good each can in one's own way. We have no desire to lay down the law as to the views any one should hold on such subjects, but to adopt a general policy, which will lead the public to think that all of us without exception, hold extreme views in political matters is neither fair nor just to those who differ from you personally. With due deference to you we beg to state that we disapprove of this policy of publishing questions of political interest in the *Meher Message*. Our silence on the point is likely to be misconstrued into acquiescence, and as disciples and devotees of His Holiness we emphatically disassociate ourselves from it. Such a declaration does not mean that we are inferior in patriotism towards our country, but that we should like to have each subject dealt with in its proper place."

We have great respect for our friends, to whom we are very much obliged and very much grateful for their patronage. We should gladly have quoted other passages from their letter in order to please them, had they not unconsciously done injustice to us, and made the Master's position awkward.

Towards the close of their letter our esteemed

friends seriously advise us to eschew all subjects that come under the "denomination of Maya." Questions of social reforms, on which the Holy Master has desired us to devote not a few pages in every number, come under the "denomination of Maya." Do our good friends desire that we should not discuss them? If they would have carried their argument to its logical conclusion, we are afraid they would have been compelled to request us, though they are business men, Government servants, and title-holders, to stop publishing the *Meher Message*, for does not the publication of this periodical come under the "denomination of Maya", almost as much as the management of the "Sarosh Motor Works Ltd." and the holding of Government titles? We do not desire to imitate our friends, and so we do not at all request them to give up Government service and Government titles though some fools think or are likely to think that all the devotees and disciples of Shri Meher Baba are ultra-loyalists and are fond of Government service and Government titles, and though we can obtain hundreds of signatures to the petition containing this request.

We sincerely hope that we shall not have to write anything more on this matter.

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Misprints in The Meher Message

Some of our friends have written to us that during the last year the *Meher Message* was not so properly printed as in 1929. We avow that there is some justification in this complaint. Before we give our reasons for the somewhat unsatisfactory printing, we should point out some of the bad misprints in the last number.

Instead of *has led*, on page 5, line 6, the words, *have led* were printed. Instead of *rapprochement*, on page 13, *reapproachment* was printed. Instead of *prosperity*, on page 57, line 23, *property* was printed. Instead of *obstacle to*, on page 60, line 26, the words, *obstacle of* were printed.

The Meher Message is printed at the Mohan Press which is the best press in Ahmednagar. Some of its workers, having taken active part in the Civil Disobedience Movement, have been imprisoned, and their places have been taken by new and inexperienced men. Hence the somewhat unsatisfactory printing. We are sure that the Mohan Press, which has rendered great service to our Magazine, will give a better account of itself this year than it did last year.

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The Confessions of a Christian Missionary

In an article in *The Chinese Nation*, Mr. Maxwell S. Stewart, a missionary working in China, points out that the leaders of the anti-Christian movement in China, bring six charges against Christianity as it is practised.

(1) Christianity is but a forerunner of Western imperialism.

(2) Christianity is after all but an elaborate form of Western superstition.

(3) Christianity is incompatible with the development of a true scientific attitude in the Chinese people.

(4) Christianity has been at all times conservative and socially reactionary, barring progress and stultifying the mentality.

(5) Missionaries and their converts, living as they do on an utterly different scale of living from the common people of China, are in reality living off the fruit of Chinese labour and enjoying the benefits of their superior standards without rendering any commensurate service in return.

(6) Christianity tends to denationalize the Chinese people and undermine the heritage which has been handed down through the centuries.

Mr. Stewart then makes the following candid confessions: "As a missionary, I for one am willing to admit that all of the above criticisms are true and significant. There can be no doubt that missions have fostered imperialism and, what is more significant, that the philosophy of missions is shot through with the philosophy of capitalism. The gap between the scale of life of the average missionary and the average Chinese worker is too great to deny; and it is useless to maintain that, to a degree at least, such success as Christianity has had in China, is due to its superior economic position. I do not believe that Chinese Christians are any more mercenary than the average run of men, but that men are naturally and frequently unconsciously prejudiced in favour of a religion which seems to offer a higher standard of living. Similarly, I am willing to concede the fact that Christianity based as it is upon a culture radically different from that of China, tends to separate its adherents from their own people."

Mr. Stewart is not in favour of the abolition of missions. He believes that they offer an excellent agency for the interchange of culture. But it can scarcely be said that the Christian missions have taken advantage of this opportunity, and the interchange of

culture is but a remote possibility unless the missionaries totally stop their proselytizing activities.

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Christian Missions in China

The growth of popular Christianity is being retarded in China by the present nationalist Government. Christian missionaries are being deprived of the privileges they have hitherto enjoyed; not a few Chinese converts have given up Christianity; much property belonging to the Christian missions has been confiscated; fewer and fewer candidates come forward for the specific Christian training; the leadership of missionaries in the sphere of education is gradually passing into the hands of non-Christian organizations; and the Chinese Christians, relying upon themselves, no longer consider the foreign missionaries as their leaders.

The extreme Chinese nationalists are horribly hostile not only to the Christian missionaries but to Christianity itself. The following are some of the slogans of the Kuomintang party:

1 Christianity is primarily the vanguard of the cultural invasion of the Imperialists; therefore it should be speedily stamped out.

2 The Cross of Christ is a tool of Imperialism to crush the Chinese people.

5 Open the knife and slay all who profess the foreign teachings.

4 Those who sympathize with Christianity are undesirable members of the Chinese race and traitors to their country.

5 Under the leadership of the Kuomintang do your best to attack Christianity.

6 The aim of Christian education is to propagate slavery, to destroy the heart of society by means of education and intoxication of the minds of the young. Therefore the chief thing to do is to attack Christian schools.

7 Anti-Christian work should be carried on from the standpoint of Nationalism. Therefore, the anti-Christian movement is part of the National Revolution._ If our anti-Christian movement succeeds, the first defense of Imperialism will have been pierced.

Hostility to Jesus the Christ is always condemnable. Even hostility to what is popularly called Christianity is condemnable, if it is exhibited in the shape of persecution of missionaries. The missionaries in China have, indeed, committed blunders and crimes; but their persecution can scarcely be justified. They must of course be deprived of their special privileges but Christianity must be put on a basis of equality with other religions. The Christian missionaries, on their part, must adapt themselves to the new circumstances and avoid doing anything provocative. They would do well to confine their activities to education, sanitation, and anti-opium campaign. The dream of Christian China is fantastic and will not be realized. Why should China be Christian and not Buddhist? Is it not satisfactory that the Chinese should be religious, whatever their creed may be? After all, what have the missionaries, gained by their proselytizing efforts, ranging over many decades? Out of a total population of four hundred millions, scarcely three millions are Christians. This almost ridiculous achievement has cost the missionaries not merely thousands or even millions but billions of dollars.

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The Good will Campaign

We heartily congratulate the *Times of India* on the goodwill campaign—good will between England and India—which it has started. Every peace-loving and spiritually-minded person must wish and pray that there may soon be warm friendship and honourable peace between England and India. There is a lack of understanding between these two great countries which should love and help each other. If our contemporary is sincere about this goodwill campaign, it should request the Government to refrain from further repression and to negotiate with Mahatma Gandhi. There is not a greater friend of England than the Mahatma. Let us hope and pray that strife between the British authorities and the people of India may speedily come to an end, and that peace and friendship may take the place of strife and misunderstanding.

A Gift. To Our New Subscribers

_We shall give away the special February 1930 number of *The Meher Message* as a gift to our new subscribers. As soon as they get their names registered for the year, 1931, we shall send it to them.

PRINCIPAL CONTENTS OF OUR NEXT NUMBER

The following will be the principal contents of our February, 1931, number:—

- 1 Sayings of His Holiness Sadguru Meher Baba.
- 2 God-Realization: By Shri Meher Baba.
- 3 Inner-Life: By Shri Meher Baba.
- 4 Editorial No. 1 : Shri Meher Baba.
- 5 Editorial No. 2 : Awakening of Islam.
- 6 Road-Making: By Jamshed N. R. Mehta, the Lord Mayor of Karachi.
- 7 The Mystics I Have Met: By Abdul Kareem Abdulla (Ramjoo).
- 8 Mind: Its Mysteries and Control: By Dr. Swami Sivananda.
- 9 Imitation of Baba: By C. V. Sampath Aiyangar, Sub. Judge, Kurnool.
- 10 Wanted Universal Brotherhood: By Dr. Shaikh Abdul Gani.
- 11 What is a Miracle: By Khan Bahadur B. D. Pudumjee.
- 12 Topics From Indian Journals.
- 13 Topics From Foreign Journals.
- 14 A Song to Shri Meher Baba: By Margaret Ross.
- 15 All the World is Gay (a poem): By Herbert Porter.
- 16 Deep are the Waters of Love (a poem): By Meredith Starr.
- 17 Somewhat Shocking but Quite True.
- 18 Extracts From Books just Published.
- 19 Thoughts Sublime.
- 20 Spiritual Anecdotes.
- 21 Here and There.
- 22 Editorial Notes.
- 23 News about the Holy Master.
- 24 The Biography of Shri Meher Baba: By "A Seeker after Truth."
- 25 The World of Books: Reviews and Notices.

NEWS ABOUT THE HOLY MASTER

The Holy Master left His cavern-like cabin on the 25th of November, and on the following day came to Nasik. He stayed here only one day, and on 27th returned to Arangaon, Ahmednagar, On the 29th He left Ahmednagar for Delhi. As His health broke down in Delhi, He remained inaccessible to all and had to stay there for many days. On the 23rd of the following month he returned to Ahmednagar. He again came to Nasik on the last but one day of December.

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An Account of Mr. Hurst's Tour

Under the blessings of His Holiness Shri Meher Baba, Mr. Raphael Hurst, who had only arrived in India a few days before, set out on a tour around the country. He was accompanied by the Master's younger brother, Mr. Jalbhoy Irani, and by the Bhikkhu Prajnananda. The party left Ahmednagar on November 24th and went to Poona by train. Immediately on arrival they proceeded by taxi to visit Her Holiness Hazarat Baba Jan, although it was very late in the evening. They found her lying on her accustomed seat outside her residence, with a crowd of about twenty devotees gathered around her. Reverently removing their shoes, each was led by turns into her presence. She took their hands and blessed them. Later she turned to those gathered around and said, with reference to the English visitors, "These two will become saints and do a great work in future."

The night was spent at the Raj Mahal Hotel, and when the proprietor learnt that the visitors were followers of Shri Meher Baba, his kindness knew no bounds. The following day the party proceeded in a private motor to Panchgani, situated high up on the Ghat Mountains. Here they inspected the specially built cave which was constructed for the Master on the hills, and wherein he spent nearly a week during the summer of 1930. The cave is quite new, being built of reinforced concrete; a low wooden platform represents the place where Baba. spent some days in "internal workings." The entrance is heavily guarded by a strong iron-barred and locked gate. Another visit was paid to the Hindu High School, managed by the three Pandit brothers, who are all devotees of the Master.

The party left Panchgani the next day, and went by motor car to Wahai. Here they boarded a train and arrived late at night at Kolhapur City, the capital of that name. Here they were received by the two theosophists, Mr. Dixit and Mr. Topkhane, who are devoted to Shri Meher Baba. These gentlemen showed true Indian hospitality to their English guests and the following day took them around the Vidyapith High School, and explained the admirable lines on which this school is working, for it is trying to develop the character of its pupils, in addition to the useful method of pouring in knowledge. Mr. Raphael Hurst gave an address to about seventy of the elder boys of the school, on the subject, "The East and West must learn from one another." Later on, he went to the house of Mr. Dilavar and further expounded his views

to a group of young men, who are students of the Rajaram College.

Next day the party went by train to Shedbal, and then motored seventy miles to Bijapur. They were interested to find here several motor-buses running in the locality, bearing the name "Meher Motor Service" and carrying a framed portrait of the Master in front of the hood. The garage is the largest in the district and is owned by two enthusiastic disciples of Shri Meher Baba, Mr. Minocher N. Pohowala and Mr. Anantrao Shirali. In the office every wall is nearly covered with photos and prints of His Holiness, and of other saintly personages, thus giving no doubt to every visitor of the spiritual aspirations of the proprietors. They related their experiences of spiritual help and miraculous cures to Mr. Hurst, and expressed the highest devotion to the Master whose grace had thus blessed them. The party paid a visit to the historic Mahometan building, "The Whispering Gallery," which has the unique property of possessing seven echoes. After a night at the Government Dak Bungalow the party went by train to Hubali. Here Mr. Jalbhoy Irani left them and went back to Ahmednagar to rejoin the Master. Mr. Hurst and the Bikkhu Prajnananda then went on to Banglore City, in the State of Mysore. Only one night was spent here and the following day (2nd December) they journeyed to Madras. Here they became the guests of Mr. C. V. Sampath Aiyangar and his daughter, Mrs. V. T. Lakshmi, whose kindness to these English disciples of the Master cannot be praised too highly. On the 4th they visited the Adyar Theosophical Gardens, Ramkrishna Math, Kapaleshwar Temple in Mylapore,

and aquarium of Madras Beach. On the following day they had an interview with Rajgopal Swami. On the 7th, there was distribution of sweet to children of the depressed classes from 2 to 3 p.m. in Meher Asramam (Saidapet). The members of Meher League were at home to the honoured guests in the Asrama. A meeting of the disciples of Babaji and their friends was held at 4 p.m. under the chairmanship of Mr. C. V. Sampath Aiyangar, Subordinate Judge, Kurnool. It was very largely attended and was a thorough success. The following address was presented to the English guests:

To

Bro. Raphael Hurst Esq.,
Bro. Bikkhu Prajnananda.

Dear Brothers,

We, the members of 'Meher League,' approach you with feelings of reverence and love and offer our heart-felt welcome to you into our midst. We look upon this your first visit to this place, as a unique event in the history of this Asramam which was opened by our dear Master. We deem it a great privilege to have you with us, and feel sincerely thankful to you for having kindly consented to stay with us in spite of your multifarious duties requiring all your time and attention.

We welcome you, Brother Raphael Hurst, as the founder of 'Meher League' in England. Your sincere words, "Our hearts are with every one of you, who are serving the Master's cause in India. Brotherly greetings to every Meher devotee," are ever ringing in our ears. May East and West meet under the greatest Master of Wisdom and Compassion of the Age—our dear Sadguru Babaji. We earnestly request you to convey our fraternal greetings to our brothers and sisters in the West.

We earnestly pray that under the benign care and guidance of our Master and your co-operation, influences for good may unceasingly flow from this Asramam, and that it may become a centre of Wisdom and Love.

May the Lord of Compassion give you long life to do His work.

Meher Asramam
Saidapet
Madras : India
7-12-1930

We remain,
Yours fraternally,
Members of 'Meher
League' (India).

Br. Bikkhu Prajnananda, who fought in the Great War as a Major, then gave a brilliant lecture on 'Shri Meher Baba and His work', which kept the audience spell-bound. He is a born orator. He spoke of the magnetic spiritual personality of the Master, and the great spiritual work He has been silently doing at present. He said that his personal touch with the Master convinced him that this world would be uplifted spiritually by Him ere long, and that His present disciples were very fortunate in participating in that great work. He appealed to the audience to do that work heartily and with one-pointedness.

Mr. Raphael Hurst then delivered a very instructive lecture on the meaning of life. He gave a few of his personal telepathic experiences of the Master, and said that Shri Babaji was enjoying the highest state of God-consciousness every moment, and functioned in all the invisible worlds. He emphasized the fact that the Indians must become materially great, and that they should, therefore, do practical work. He said that theory was very good, but that must be translated into action. He wound up his lecture by saying that a practical life was the beginning of one's spiritual life.

The learned Chairman then spoke of the selflessness of the honoured guests, and his own experiences of the Master. He exhorted the audience to do practical works, to cleanse India of its harmful customs adopted in the name of Sanatana Dharma, and to become worthy devotees of the Master, like those who had such a wonderful benefit in the days of the Lord Buddha.

The meeting came to a close with the usual vote of thanks. Light refreshments were served, but without

coffee or tea, It is the common opinion that this meeting was one of the best held at Saidapet.

Mr. Hurst and the Bikkhu left Madras in about the middle of December for Calcutta.

The Master's Spiritual Serials

Our readers will be glad to know that we shall be able to resume publishing the two highly spiritual series of articles, God-Realization and Inner Life, by Shri Meher Baba, from our next number.

THE BIOGRAPHY OF SHRI MEHER BABA

(*By "A Seeker after Truth")*

Chapter 1

Introduction

A staunch imperialist as he was, a stubborn enemy of the political aspirations of India as he was, the late Lord Curzon frankly admitted on one occasion that India has left a deeper mark upon the history, the philosophy, and the religion of mankind than any other territorial unit in the universe.

The civilization of India is the hoariest in the world. Almost the entire West was sunk in the depths of barbarism, when the ancient Hindus were basking in the sunshine of their evolved civilization.

Civilization is not to be explained in terms of bloody conquests or estimated by earthly riches. It defies definition, but we should form our notions of it comprehensively. Guizot tells us that, in its most general idea, it is an improved condition of man resulting from the establishment of social order in place of the individual independence and lawlessness of the savage life. Matthew Arnold defines it as the humanization of man in society. Each of these definitions or descriptions is partly but not wholly true. Civilization is that condition of a community which is marked by order and freedom, humanity and refinement, arts and crafts, poetry and music, and morality and religion.

It was George Peel who said that in Europe History and Homicide were indistinguishable terms. Let us not be so uncharitable as to believe that Homicide is the predominant characteristic of the Western civilization. Neither should we quote with approval Benjamin Kidd's declaration that the civilization of the West is as yet scarcely more than glorified savagery. The Western civilization is but comparatively new. It has both negative or destructive and positive or creative aspects. The negative aspects have wrought tremendous mischief, chiefly owing to vulgar nationalism but they will not long continue—let us hope so—to hold the field, as the West is coming more and more into contact with the East and has already suffered much. The West will be far more happy, when its civilization will become more social than political. I for one do not think that the Western civilization will go the way the Greek and Roman civilizations have gone.

The ancient Greek and Roman civilizations exist only in the books of history of these nations. The same cannot be said of the Indian civilization. In more respects than one the civilization of India is unique, unique in point of continuity and unique in respect of religion. It is unique in point of continuity because it is unique in respect of religion. It is true, as George Peel has observed, that the unfolding of the Christian religion has been an unparalleled record of fighting and slaughter, aiming at worldly triumph. In India religion has always been better understood than not only in the West, but also in any other Eastern country. Religion has always been associated here with God-consciousness and the salvation of the soul. India's true voice can

be heard only in her spiritual culture—that culture which enjoins us to look more within than without, to seek salvation not in the world but in the Atman, that culture which teaches us to consider all superfluous wealth as dirt beneath our feet, which gives us self-possession in the midst of troubles and calamities, and which leads us to self-sacrifice and renunciation. Hundreds of thousands of years will roll on in future as in the past, but the ideas and ideals, the attainments and achievements, of ancient Indians will remain as firm as the mighty Himalayas and will go on remaining useful to the world as the Mother Ganges to the Hindus. The celebrated founder of the Eclectic school of Modern Philosophy, M. Victor Cousin, in his first volume of his "History of Modern Philosophy", has emphatically asserted that when Europeans read with attention the poetical and philosophical monuments of India, they discover there many truths which are so profound and which make such a contrast with the meanness of the results at which the Western genius has sometimes stopped, that they are constrained to bend the knee before that of the East and to see in this cradle of the human race the native land of the highest philosophy.

Organization is the chief characteristic of the civilization of the West. The civilization of India is characterized more by religion than by anything else. Religion is Brahma-vidya, knowledge of God, that knowledge which follows *Sadhana* or spiritual discipline. To try to understand India without religion is as foolish as to try to understand Relativity without reading Einstein and as idiotic as to try to reach East while travelling West. It is no exaggeration to say that from times immemorial India has been the custodian of the

world's spiritual and occult knowledge. The whole world must acknowledge with gratitude that she is the mother of religions. She has produced more Saints and Prophets than surely any other country in the world and probably all other countries combined.

The Advaita philosophy is not the product of any intellectual feat or the works of fancy. Prof. Max Muller committed a blunder in describing it as a system in which human speculation seemed to have reached its very acme. As a matter of fact it is nothing but the outcome or rather the description of the personal experiences of those who attained to the summit of spiritual realization.

I offer no apology for undertaking to write the biography of Shri Meher Baba, as I believe, He has attained to the spiritual perfection. It cannot at present be said with certainty whether He is an Avatar. But that He is a super-man I am convinced, and that He is a Sadguru I have no doubt. I consider it a privilege to write His biography. The readers, too, must consider it a privilege to know about Him. By reason of His spiritual attainments He cannot be called the story of an individual life, though His has been living more privately than publicly and though He has not still burst upon the world.

(*To be continued*)

FROM DEGRADATION TO REALIZATION

(*By the Editor*)

CHARACTERS (All Fictitious)

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

DEGRADATION TO REALIZATION

Chapter X

Conversion

The continual coaxings of her mother and the fierce threatenings of her father brought Evelyn Petch to such a frame of mind that she could no longer dream dreams of becoming the wife of a millionaire, staying in a luxurious bungalow, having a train of servants at her beck and call, and being envied by all her friends and acquaintances. Arthur straightway told her that he would not see her face any more and drive her out of her house penniless, if she would not accept William Cope's proposal of marriage. Her mother persuaded her that William would do his best to make her happy and that great wealth was not necessary to one's happiness. The persuasions of her mother proved to be as effective as the threatenings of her father. These coupled with the fact that she had, despite her vanity, genuine affection for William, soon made her amenable to reason and responsive to the call of her lover.

I purposely use the word, lover. For William, on being told by Sadguru Madhavrao that he need not hesitate to marry Evelyn, suddenly discovered that after all he did love Evelyn as a man loves a woman. The two met, had a frank talk with each other, expressed love for each other and promised to make each other happy. The result was engagement which was soon followed by nuptials. _

The marriage proved to be a turning-point in the life of Evelyn. The sterling worth of her partner she began appreciating more and more. And as she began appreciating it, she began improving. She even changed her attitude to Sadguru Madhavrao, when William told

her that it was he who had changed his mind and told him to marry her. Once a week she went to the Sadguru to pay her homage to him, and contact with him turned her mind inwards.

Thus was she converted, and she now became zealous to convert her father. More than her sister and mother she knew his crooked ways. She cudgelled her brains as to how she could reclaim him from his avarice and other vicious habits. But she got no solution of the problem, - - - a solution which would not involve any sufferings to her father. She knew that if his dishonesty was found out and proved, and consequently if he was punished for it, he would change his ways. Long continued success in his vicious illegal plans had smothered his conscience, hardened his heart and turned his head. If, for once, his luck failed him, and he was detected, he might be converted even as she was.

She strongly suspected that her father was accessory to the crime of the abduction of Rukmini Devi. "I may kill two birds with one stone," she said to her husband, "if I can find out how he helped in the accomplishment of the crime; I may turn my father from his evil ways and set Rukmini free."

(To be continued)

THE WORLD OF BOOKS

Reviews and Notices

A GUIDE TO STUDY OF HINDUISM by S, Soundararaj Aiyangar, B.A., B.L, (84 pages). Published by Waman & Co., Madras. Price 12 Ans,

As the title indicates, this booklet is a guide to the great religion of the Hindus. In simple lucid language the author explains the principles and essentials of Hinduism, besides Hindu law, castes, feasts and ceremonies. About the Bhagavad Gita, for which he has great reverence, the author says, "Six several systems of philosophy had their rise and fall in India; but that of the Bhagavad Gita supplanted them all and has withstood the test of time and the attacks of science. It has now perhaps the only bond that holds together all millions of souls that go by the name of 'Hindus'. But few perceive—or have the boldness acknowledge—that its philosophy will apply to other countries and even other worlds—than ours. "We are glad that the author has laid due emphasis on monotheism about which he writes: "According to the Hindu Scriptures, God is one and Omnipresent, Omniscient and Omnipotent. There are no doubt passages here and there which speak of many gods, but these are by some supposed to refer to demi-gods or to different aspects of the same One Supreme. In any event, as the test in these matters is as above said (in 1), the beliefs of the most enlightened of the community, we have to say that there is only one God according to the Hindu Scriptures."

We commend this book to religious-minded Hindus and to all students of Hinduism.

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THE ASTROLOGICAL ASPECTS by Charles E. O. Carter (190 pages). Published by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C. 4. Price 4s. 6d. net.

There are many who claim to know the science of celestial correspondences or astrology, but scarcely five out of every hundred of them have appreciably mastered it. The worthy author of this book is an adept in this science, This book is an instructive treatise on the thirty-six possible combinations of the Sun, the Moon and the seven known planets. The author says in the introduction, "Generally speaking, I have studied two or three dozen examples of each aspectual contact; and I have often found that the text-book descriptions are not true of many of these cases. Sometimes the real meaning of the aspects seems to be quite different from what I, in common with many other students, have hitherto thought." The author has treated every combination under three heads—harmonious aspects, the conjunction, and inharmonious aspects. Of each combination he has given a number of examples. To professional astrologers as well as to students of this science the book will be highly useful. Mr. Carter deserves to be congratulated on writing it.

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CHIDAMBARA RAHASYAM REVEALED by D. Gopaul Chetty, Late Editor, "New Reformer". (80 pages) Published by the author, Royapettah, Madras, Price Re. 1 or 1 s, 6d.

The author of this book seems to be an enthusiastic disciple of Swedenborg. In this book he has made

an attempt to explain the meaning of the sacred mysteries connected with the Chidambaram Temple, after the manner of Swedenborg from whose works he freely quotes. His attempt is praiseworthy and his book is, certainly worth reading, though one may not agree with all that he says. The book will be of interest to Hindus in general and to South Indian Hindus in particular, as well as to the students and admirers of Swedenborg.

* * *

THE FEAST OF THE CRYSTAL HEART by Uma Maheswar, M.A. Can be had of Mr. K. P. P. Tampi. New Lodge, Trivandrum, S. India, Price Rs, 3-4.

This book contains a collection of poems seventy-four in all and three one-act dramas, each in eight scenes. Sorrow depresses and represses many but it has roused and inspired our author. All the poems in this volume were composed by the author, when he was in the sorrow-inspired state. The poems are real poetic poems and not mere pieces of versification. Through them we see the poet's heart.

I will have this Jasmine beside me,
Beside my soul, my Beloved;
I will make my bier of music musk,
And perish as a perfume soft.
I'll shut the door of death behind,
And go like a lark into the Infinite,
And go like a dart to the Desireless,
And open an eye within Her eye.

_ Of the three dramas one is on Buddha, in which Mr. Maheswar has depicted the prophet's spiritual evolution by choosing certain critical situations in His wonderful life; another is entitled, "Sita in Her

Sorrows", in which he has given expression of Uttara Ramayana; and the third is entitled, "The Millennial Dawn", which deals with international peace. All the plays are not only interesting, but also instructive.

The price of the volume is rather prohibitive. We hope a cheap edition will soon be issued, and misprints, which disfigure the present volume, will be corrected in it.

* * *

CONSTRUCTIVE CHILD TRAINING by Christian D. Larson (74 pages). Published by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C. 4. Price 1s. 6d.

Every day thousands of children are born in this world. Their parents are naturally proud of them, and they consider it to be their duty to make them as happy as they can. But how many train them in the proper way? Probably only a few. Child training is an art of arts. Its importance cannot be exaggerated. We agree with the author that constructive child training can do more for human welfare and advancement than any other method or system. In this volume Mr. Larson presents in simple language the basic principles and the best methods of child training. His advice to parents is helpful and practical. The following piece of advice should be noted by parents as well as by teachers:

Every child should be encouraged to depend upon its own resources, both in work and play. No child should have too many things to play with; and should not become dependent upon others for entertainment. A dependent child will not awaken and develop his own possibilities, and will not become his best in work, study or achievement. It is most important, therefore, that independence and self-reliance be encouraged in every way possible. The boy that is encouraged to do things himself, and work out things for himself, will develop the will to do; and if he is given intelligent praise, when this deserved, he will develop the will to excel. This illustrates how easily we may instil, in the child mind, powerful and constructive tendencies—tendencies that will take him two or three times as far up the path of achievement.

GERMANY, THE HEART OF EUROPE; NORTHWEST GERMANY; BADEN AND THE BLACK FOREST; GERMANY THE RHINE; GERMAN & SPAS—Sent by German Tourist Information Office, 665 Fifth Avenue, New York City. Published by the Reichsbahnzentrale für den Deutschen Reiseverkehr, Berlin W. 35.

These five booklets give valuable information about all places and institutions that are worth seeing in Germany. Every booklet contains beautiful illustrations, maps and index. To those who intend to visit and travel in Germany the booklet will be highly useful.

* * *

KHUDA NAMEA (Vol. 3. In Gujarati) by Sorabji M. Desai (210 pages). Can be had of the author, Station Road, Navsari. Price Rs. 1-8.

Besides a brilliant introduction, this volume contains essays on thirteen—from Number 50 to No. 62 of the one hundred and one names of the Almighty mentioned in the Zoroastrian scriptures. In this volume Mr. Desai has given great importance to Dnyan Yoga and Love yoga. So great is the importance of this volume that we cannot over-praise it. It is at once interesting and instructive.—interesting because of anecdotes in which it abounds, instructive because of spiritual facts which are supported by quotations from authorities, We strongly recommend it to our Gujarati-knowing readers.

* * *

OPATHESA SAWRAM (In Sanskrit with Tamil notes).
SHRI RAMAN GITA (In Sanskrit).

(Reviewed by C. V. S. A.)

The first booklet is the production of Shri Raman Maharshi, who is a great saint making Tapas at Tiruvannamalei, and the second is that of his great disciple,

Shri Vasishtha Ganapathi Swami. The first consists of thirty easy beautiful slokas. It teaches that *Nishkamya Karma* would release us from samsara-bondage, and that the best worship is to feel that there is only one Iswara. It explains what Karma, Bhakti and Dnyanam are, and explains the Advaita philosophy. The second booklet is like Bhagvadgita, containing eighteen chapters. It contain Rishi Ramana's exposition of Mantra Yoga, Raja Yoga, Dnyana Yoga and Bhakti Yoga, in the form of questions and answers. It shows the method by which a Jiva can obtain Mukti.

* * *

THE TWENTYNINTH ANNUAL REPORT OF THE
RAMKRISHNA MISSION SEVASHRAM, KANKHAL
HARDWAR. Issued by Swami Kalyanannda Secretary, Ram-
krishna Mission Sevashram, Kankhal.

This report is for the year 1929. The number of persons (of both the sexes and of different castes and creeds) who obtained relief during the period, was 18,812. We are told that patients from every part of British India and the Native States found refuge in the Sevashram, and its workers serve them to the best of their abilities in the spirit of worship, which has always been their ideal of work. It certainly renders great service to the poor and the afflicted, and it fully deserves financial help from generous well-to-do persons.

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