

THE MEHER MESSAGE

[Vol. III] **March, 1931** [No. 3]

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The Meher Message

THE MEHERASHRAM INSTITUTE

ARANGAON AHMEDNAGAR

Proprietor and Editor.—Kaikhushru Jamshedji Dastur

M.A., LL.B.

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SAYINGS OF HIS HOLINESS SADGURU MEHER BABA

(131) The act of worship should spring from the heart. Let it be borne in mind that worship from the heart presupposes great efforts. It cannot be evoked with a mere wish. If one decides upon practising true Bhakti, one has to make heroic efforts in order to achieve fixity of mind, for contrary thoughts are very likely to disturb one's mind .

(132) The profound worship based on the high Ideals of philosophy and spirituality, and prompted by divine love doubtless constitutes true Bhakti Yoga. It follows, then, that the various ceremonies and rituals, which are the part and parcel of every creed or the shariat of every 'religion,' constitute only its shadow.

(133) Although the gross is the outcome of the subtle and is dependent on the latter, the subtle is completely independent of the gross.

(134) In the gross sense it is right to call very fine substances such as ether, space, atoms, vibrations, light, etc., subtle; yet all these are unquestionably matter though in a very, very fine form. In the spiritual sense, the subtle, as already said, is absolutely and completely *something* quite different from the material and the physical, however fine or faint they may be.

(135) Spirit communication is the experience of the semi-subtle through the gross means in the conscious state. It is not at all a mark of advancement on the divine path, as it has nothing to do with the Gnosis.

(*To be continued*)

SPIRITUAL SERIAL

ON
GOD-REALIZATION

(The Practical Side of Self Realization)

By Shri Meher Baba

—
GLOSSARY

Vairagya. = Disgust with the world or worldly life.

Pacca = Purna = Mature.

Guru = Murshed = Master.

VI

Dnyan Yoga (2)

Renunciation : External & Internal

Fourth Kind : Pacca Vairagya.

No number of social calamities can bring about this Vairagya; nor is the Vairagya following a political or a financial disaster or even a world catastrophe *Pacca* or mature. It can arise only from or can be the outcome only of an acute thirst for Truth, a deep longing for the Reality and a pure love for God, as was possessed by Gautama Buddha. He was a prince born in purple and had all the resources of a mighty monarch at his command to create a sort of heaven on earth for himself, yet when Buddha

got the Pacca Vairagya. He forsook all His royal passions at a stroke. Neither circumstances forced Him in any way to renounce, nor any circumstances could come in His way, once He got the Paoca Vairagya to give effect to the highest possible external renunciation. He left all for the sake of Truth and therefore there is no wonder that He found it at last. Pacca Vairagya and highest renunciation, so to speak, go hand in hand. There is no half-hearted decision or timid deliberation about Pacca Vairagya. It is a deep and deliberate inner dislike for everything except Truth, Reality or God, and therefore naturally it results in the highest renunciation, the first and foremost necessity in Dnyan Yoga.

However, in exceptional cases, as we have already said, renunciation or Tyag of this highest type is possible even without any kind of Vairagya at all, specially at the command of a Sadguru, as happened in the case of Raja Gopichand. Like Buddha, Gopichand was also a great prince and perhaps surpassed the former in personal enjoyment of his position as the husband of sixteen hundred queens whom he had at the command of his pleasure. But unlike Buddha Gopichand never had any Vairagya at all. All the same, at the command of his Guru to whom Gopichand had the good fortune of surrendering himself, he not only renounced all his princely possessions including his sixteen hundred queens but also after that, as ordered by his Master, actually went begging from those very queens whom he once commanded and enjoyed.

Now renunciation itself is of two kinds, viz. external and internal. By external renunciation we mean complete non-attachment to all things worldly. This gross non-attachment is the first essential step along the

Dnyan Yoga, inasmuch as it generally brings about the internal renunciation and thus leads to Divinity. Non-attachment from plurality makes one invariably attached to unity. This is what Christ meant when he said, "Sell all and follow the Cross." But this does not mean that the so-called Tyagins and Sannyasins that unfortunately swarm the country, particularly at places of pilgrimage, and who have adopted the Sannyas only as a sort of profession that helps them indulge in an unproductive life of idleness, are practising non-attachment. Non-attachment implies previous attachment, just as renunciation implies previous possession. Where there is no possession there can be no renunciation, and where there is no attachment there can be no question of non-attachment.

Internal renunciation means a check upon and control of desires, leading to the purification of the mind so that it may not fall prey to the forces of lust, greed and anger. By this we do not mean that a man should at once cease to have any thoughts about lust and greed or that he should never feel angry. This is impossible; and were it possible, then there would be no question left of any renunciation. If there is no anger, then what remains there to control? And similarly if there are no thoughts about lust or greed, no check or control would be necessary for the desires which would no longer be there. In fact none but the following three types of persons can be said to be completely free from lust, greed and anger:

- (1) The man who is completely emotionless through some physical deformity;
- (2) The man who is substantially advanced on the Path and is also of a loving disposition by nature;

(3) The God-Realized.

While instructing Ali on internal renunciation, Prophet Mahomet said, "Kill anger; this is your greatest foe." And the way Ali carried out the instructions provides a fine example of how to control anger. Once it so happened that Ali heard a man abusing his Master and felt himself so very moved that he was about to kill him on the spot, but the man just then spat at him, whereupon Ali's indignation turned into personal anger. And what did he do? Remembering the Prophet's words Ali "killed" the fit of anger, and let go the man unharmed.

(*To be continued*)

SPIRITUAL SERIAL

ON

INNER LIFE

(The Mystical Side of Self-realization)

By Shri Meher Baba

(Continued from the July 1930 number)

GLOSSARY

Fana* = Lai = Complete annihilation of the lower self or false ego.

Baka† = Advaita Sakshatkar = Immortality = Union with God.

Tarikat = Adhyatma Marga = Gnosis = Divine Path.

Marifat = Antar Drashti and Antar Dnyan = Inner Sight = Sight of
Self = Higher Gnosis

Hakikat = Atman Dnyan = God-Realization = Highest Gnosis.

Majzoob = Paramahansa = Man of full Super-Consciousness *minus*
gross and subtle consciousness

Kutub = Sadguru = Acharya = Man of full Super-Consciousness
plus gross and subtle consciousness = Man-God = God-incarnate.

Ilmul Yakeen = Theoretical assertion about the existence of God.

Ainool Yakeen = Certainty about the existence of God gained
by actual sight.

Hakul Yakeen = Certainty about the existence of God gained by
actually becoming (realizing) God.

Ordinary Samadhi = Mind merged in complete stillness.

Nirvikalpa Samadhi = Nirvana = God-Realization.

Paramatman = Supreme Soul = God.

Jivatman = Individual soul.

Sanskaras = A'mal = Impressions caused by evolution, breathing,
thoughts, words and deeds bad as well as good, unimportant as
well as important, non-essential as well as essential, frivolous as
well as serious.

* Pronounce Fena

† " Beka

IX

BAKA

Although Baka is a Mahometan term and Muslim mystics or Sufis do interpret it as becoming united with God, or as God seeing Himself as he was in the beginning, as the stage of "Anal Haque" i.e. "I am God," Baka is considered by the Muslims in general to be entering into Godly life, acquiring divine attributes and escaping from all that is worldly. It was because of this difference in the view-points of the masses and the Masters that when Shah Mansoor Bin Hallaj achieved Baka in the true sense of the word and declared Himself to be God, He was put to death by the people in a very cruel way on the ground that thereby Mansoor had violated the Law or Shariat. Mansoor did trespass against the Law of the masses by declaring Himself God, but since Truth is beyond all the laws, Mansoor was quite within His rights to declare the fact that He had realized fully and completely. Needless to say that Mansoor submitted Himself to the tortures of a horrible death, as many Masters have done, for the sake of the masses themselves. Mansoor could have convinced the people about the truth of His assertion, but in that case, He would have been compelled to divulge many spiritual secrets for which the time was not ripe; and yet in order to establish the fact amongst the spiritually-minded Mussalmans that man could be God, He underwent physical death claiming Godhood to His last breath. Even at that time there were many spiritually advanced Muslim Saints who knew through personal experience that Mansoor was speaking the truth and some of whom had considerable influence over the masses; but still, in the in-

terests of the people themselves, they thought it proper to maintain silence and some gave their tacit consent very reluctantly to the Divine Tragedy.

More harm than good might have been the consequence of divulging great esoteric spiritual truths in the then condition of Arabia. It is probable that had they been divulged, Arabia would again have become the home of debauchery, murder and atheism which the great Prophet had taken pains to destroy. True, even long after Mansoor's great sacrifice, some notable Muslim Masters like Pirane Pir of Baghdad maintained reticence over this question, but it was all more or less for similar reasons. But on the other hand there is no lack of explicit confirmation of Mansoor's claim by many eminent Kutubs. For instance, Gous Ali Shah Kalandar, who was one of the perfect Masters of the age, when questioned by a disciple whether it was a fact that some Masters had said that had they been present when Mansoor was in the state of "I am God," they would have .got him out of this state, replied, "Yes, but whoever said it never meant it the state reached by Mansoor was such that it had completely annihilated (the limited) Mansoor and as such there was nothing left for anybody to take out from this all-in-all state."

This dual_aspect of Baka or Immortality is not solely confined to the Musalmans alone. For some reason or other, though the Buddhist mystics consider Baka or Nirvana as embracing the infinite universal Existence and becoming one with the All-in-all, many ordinary Buddhists believe Nirvana to be getting the Self free from desires and delusions and to be enjoying bliss. Similarly though on the one hand Christianity at large looks upon gaining divine attributes and qualities as the spiritual goal,

on the other hand the Christian mystics make no secret of their spiritual ideal, viz. "I and my Father are one."

The Hindus are the only exception in this matter. Most of their mystics and an overwhelming majority of their masses, despite dualistic and Vishisht-advaitist schools, believe in Aham-Brahmasmi, i.e. "I am God" and therefore there is seldom any objection against such a claim to spiritual Perfection on the part of any one. On the contrary many would worship and follow the one who claims Godhood, though for all that even amongst the Hindus those with the true experience of Godhood are but few and far between.

To sum up, Baka means becoming God, living His own infinite life, becoming the very source of Infinite Knowledge, Bliss and Existence and going far beyond the Creator, creation and the created.

THE EVILS OF CHILD MARRIAGE

Show us a man who is attached to customs, and we shall, as surely as the night follows the day, show you a man of peculiar slave mentality, for a custom-bound man is as devoid of mental independence as a consumptive is of good health. Custom, being possessed of hypnotic influence, exercises such fascination over all who come in close contact with it that its victims are obliged to surrender their mind to it and wilfully turn imbeciles. This imbecility on their part is highly detrimental to humanity—all the more so, as it oft leads to conscious or unconscious hypocrisy, and deliberate or impulsive brutality. Willing slaves of customs, these imbeciles are so much attached to their masters that they consider the great human privilege of mental independence as dust beneath their feet. They are not ashamed to identify any custom with or exalt it to religion, and are purblind to the havoc which the harmful customs work. Those, who think that we needlessly draw the long bow when we declaim thus, have only to consider the attitude adopted by the opponents and enemies of the Sarda Child Marriage Prevention Act.

Child marriage has wrought so much havoc in this country, has done such tremendous harm to the Indian society, that it is the duty of all sensible and intelligent men, whether they be spiritually inclined or earthy, to fight against this monstrous custom and make it

lick the dust once for all. Child marriage is one of those few institutions which are absolutely indefensible from both the material and spiritual stand-points. It is condemnable as much spiritually as materially. Let us consider its manifold evils fairly and squarely, so that we may be fired with enthusiasm to uproot it and our sincere opponents may be converted.

Probably the greatest evil of the child marriage is that it gives easy frequent opportunities of sexual enjoyment to both boys and girls, when they are still in their teens. That these opportunities are taken advantage of cannot be gainsaid or disputed, for cohabitation immediately follows child marriage and sexual enjoyment is considered quite legitimate. There is no other country in the world which has so few virgins between five and fifteen years of age as India: there is no country, except India, where thousands of immature boys experience sexual enjoyment. And yet we boast of our spirituality! Our pride is doubtless, to some extent, justifiable, but the sooner we realize that more spiritual though we are than other countries, we should be far more so without child marriage, the better. Far from being a sacrament, child marriage is the negation of religion. It sacrifices the spiritual ideal to the conjugal ties, religion to lust. Who can estimate the harm it has done to the country by making countless boys and girls carnally-minded? Those who say that child marriage generates steady holy love in the hearts of the youthful couple for each other are befooling themselves and others. When sex obsession comes in at the door, love flies out of the window.

Child marriage leads to premature cohabitation, and premature cohabitation leads to heart pollution and mind depravation.

In the West the average youth in his teens has not to worry about earning money, as he is not burdened with wife and children, and so he can take higher education. But in India many a boy, soon after becoming a victim to the custom of child marriage, has to give up his school or college career, for he has to supply the needs of his wife and children, and so he has to drag out his youth by earning the bread with the sweat of his brow. Even though spiritually inclined, he has to worry about money and has to sacrifice his education and higher self for the sake of "filthy lucre." Is it not clear, then, that child marriage begets a materialistic mentality in many a youth, and that it is responsible for the low level of education in this country?

Child marriage, again, must be held accountable to some extent for a part of the immorality in this country. Which, if not this custom, is to bear the blame for thousands of sorrow-stricken young widows? By throwing on society every year a great number of child widows, does it not produce chaos in the social system?

Considering the moral, spiritual and cultural harm the custom of child marriage does it seems utterly ridiculous to bring in the authority of religion for its maintenance and against its abolition. But it is true that it is mainly on religious grounds that much hue and cry is raised against the Sarda Act, which has fixed the minimum age of marriage for girls and boys at fourteen and eighteen respectively, and which is applicable to all castes and creeds and communities in British India, by both Hindu and Mahometan orthodox bigots.

Whenever any social reform is about to be carried out, is being carried out, or is merely mooted, orthodox bigots

invariably raise at the top of their voices the cry of "religion in danger." Many good-natured and well-meaning persons are afraid of this cry, and instead of retaliating and turning it against their opponents, abjectly surrender to the bigots. We shall presently show how hollow and ridiculous this cry raised against the Sarda Act is.

Our Hindu orthodox brethren seem to be never tired of quoting certain passages from Shastras in favour of child marriage. Most of these passages are authentic, but why should they be given so much importance? Are there not passages in various scriptures against child marriage? Why should those in favour of child marriage be given more importance than those against it? When scriptures contradict one another, is it not proper to be guided by those that do not trample upon common sense and knowledge? It is simply childish to blindly obey the injunctions of scriptures on social matters, even if they do not contradict one another. Spiritual injunctions are meant for all times and are more or less applicable to all places and conditions; we are, therefore, justified in seeking the guidance of scriptures, even though they were written thousands of years ago, in matters spiritual, in life religious. But in matters secular scriptures cannot be considered authoritative. Social conditions are seldom static, they ever and anon change, consequently—apart from the fact that most of the writers of scriptures were not authorities on anything except religion or the spiritual path—it is silly to seek their guidance on any secular matter, the condition of which was vastly different from that prevailing at present. It is doubly silly to do so, when scriptures contradict one another. On the subject of

child marriage Hindu scriptures are definitely contradictory, and yet Hindu bigots are hypocritical enough to raise the cry of religion in danger and stupid enough to be guided by those scriptures which favour obscurantism. Vedavyasa has laid it down that where variance is observed between the Veda on the one hand, and the Smriti and the Purana, whether jointly or severally, on the other, the Veda is the supreme authority. A good number of passages can be quoted from the Vedas to show that they are against child marriage and that the custom of child marriage did not exist in the Vedic period. The Mann Smriti on the whole favours adult or post-puberty rather than child or pre-puberty marriage: according to it a girl should wait for three years after attaining puberty, and if during this period her parents fail to make arrangement for her marriage she should take it upon herself to find a suitable husband and get married. The Shrutis certainly do not advocate child marriage, for they describe the bride as she who has reached the full bloom of youth and as she who longs for a lover. In the Puranas we come across tales pertaining to adult marriages, and in the Mahabharata there is not a single instance of child marriage.

The orthodox Moslems are not more sincere than the old fashioned Sanatanists in their opposition to the Sarda Act. In the first place the Shariat does neither prohibit adult marriage nor recommend child marriage. In the second place, even if it does, it is childish to oppose it in the name of religion. Does not the Indian Penal Code violate the Shariat in a most outrageous manner? Are not certain sects of Mahometans governed in certain matters, such as inheritance, by the Hindu law or by conventions rather than by Mahometan

Shariat? Thirdly, the following two authentic sayings of Hazarat Mahomet show that the Prophets preferred adult marriage to child marriage: (1) "Let not a virgin be married unless her consent is obtained and let not a widow be married without her permission;" (2) "Some people marry beauty, others rank and others wealth, but you should marry a good pious *woman*."

Till now we have deliberately confined ourselves to the narrow conception of religion. When we turn to its broad conception, we find child marriage to be distinctly inimical to religion. Religion aims at turning humanity God-wards, but child marriage turns them to lust-wards. We are told that Hindus consider marriage to be a sacramental union aiming at the spiritual welfare of the couple here and hereafter, and that they regard sexual intercourse as only an incident of marriage. This conception of marriage is no doubt praiseworthy, but child marriage miserably defeats its purpose. Far from being an incident of marriage, sexual intercourse becomes the chief characteristic of marriage, when mere children become husbands and wives. At present the aim of marriage and the aim of religion seem to be poles asunder. If marriage is to be a sacramental union, then boys and girls must pass their youth, till 21 and 18 years of age respectively, in strict celibacy and chastity. That is why Hinduism has divided life into four stages, namely, (1) *Brahmacharya* or the life of a student, male as well as female, in which strict continence is to be observed; (2) *Grahashtya*, or family life in which youths are to enter by marriage after completing their studies; (3) *Vanaprasthya** or forest life to which one may betake after fulfilling the duties of family life; and (4) *Sannyasa** or monk-life which is the logical consequence

* It is not possible for the average person to take to forest life and become a monk, literally. But one may observe these two stages in their spirit by leading a life of detachment and internal renunciation.

of the preceding stage. This principle of Hinduism has been most flagrantly violated by the Hindus, and of all the factors which have gone to relegate it to the limbo, child marriage is the principal one. Unless child marriage is abolished, *Brahmacharya* cannot be practised and the life of four stages referred to above is turned into a fiasco and a farce.

It is certainly dangerous to divorce marriage from religion. But the religion that should be connected with it or should form the basis of it should be genuine and not spurious. Real religion, like the Sun, should dispel the darkness of superstition and of harmful customs like the child marriage. Unfortunately, in India, as in other countries, it is the shallow form of religion that is connected with the marriage institution; and the substantial form of it has been given a wide berth to. Hence various tragedies! Hence child marriage, numberless young widows, abnormally high birth-rate and horribly high death-rate in India. Hence faithlessness, immorality, and numberless divorces in the West.

Let us now consider a few other evils of child marriage. This custom is certainly responsible for the physical deterioration of the Indian people. Early marriage is followed by premature cohabitation, premature cohabitation is followed by abnormal conception, and abnormal conception is followed by sub-normal fruits in the shape of rickety children. There is no country in the world where infant death-rate is so high as in India. In Bombay every other child dies before it sees its first birthday anniversary; in Calcutta the infant death rate is nearly 400 per thousand; in Rangoon it is more than and in Madras a little less

than 300. The Census report for 1921 shows that one fifth of the total mortality is from infants and one-fifth of these infants die before completing their first year, And whereas the general death rate in England is only 20 per thousand, in India it is no less than 43.5. Youths of broad chests, strong limbs and sturdy countenances are few and far between in India! No wonder that the average length of life in India is 23, whereas in England it is nearly 50!

We are told that Spencer, Judge Lindsey, Dr. Salibee, Mr. Havelock Ellis and other European authorities are against late marriage, and therefore the Sarda Act should not be supported. But these European authorities are more against child marriage than against late marriage, for child marriage has greater dangers than late marriage. They favour early marriage which must be clearly distinguished from child marriage. Spencer asserts that on the whole the object of marriage should be to give society healthy children without putting undue premium on the physical welfare and happiness of the parents. Needless to say this object cannot be realized by child marriage. The Sarda Act provides for early marriage and not late marriage. We should say it provides for horribly early marriage, and strictly speaking it compromises with the advocates of child marriage. But the bigots resolutely refuse to budge an inch. Far from meeting the reformers half-way they want to achieve a complete victory over them, in the spirit of the old limerick:

—

"There once was a lady of Niger
Who went to ride with a tiger;
They returned from the ride
With the lady inside,
And a smile on the face of the tiger."

The authority of Ayurveda is oft put forward to bolster up the custom of child marriage. But in this, too, the enemies of reform play the hypocrite. For Shushruta, the great authority on the subject, has explicitly laid it down that when a youth less than twenty-five years old has sexual intercourse with a girl less than sixteen years old, there will probably be no conception; if there be conception, there will probably be an abortion; if there is no abortion, the child born will most probably die early; and if it does not die, it will be weak in all its organs.

It is owing to child marriage that certain objectionable features have been linked with the Indian marriage institution. Astrological consultation is probably the most objectionable of them. The objects of marriage are made to give way before astrology. A boy and a girl may love each other, and are eager to enter into wedlock, but if their horoscopes do not agree, their marriage will not be allowed to take place by their elders. Woe to the girl, if her horoscope denotes Mars evilly aspected! Woe to the boy, if the astrologer predicts his early death! In certain parts of India no marriage can take place unless Jupiter comes to *Kanya Rashi*. Innumerable tragedies have been enacted owing to astrology being the principal factor in matchmaking. Perhaps it may not be desirable to completely neglect it, but to give it such overwhelming importance seems preposterous to a degree.

One can go on enumerating the evils arising from or connected with child marriage, but those who are determined to remain purblind or hypocritical will remain unaffected. Though utterly vanquished, they could argue still, like the village school-master in Goldsmith's

"The Deserted Village." But we should no longer put up with their nonsense. The number of sensible Indians has always outnumbered the bigoted ones; but it is because the sensible have submitted to the bigoted that Mother India has been dishonoured and her greatness diminished. There is a limit to tolerance. If you cross the limit, tolerance becomes not a virtue but a vice. It is this vice of tolerance that is responsible for many ills of India. Systematic agitation is being carried on against the Sarda Act. One Raja Bahadur G. Krishnamacharya, M.L.A., intends to submit before the Legislative Assembly a bill for excluding Brahmins and certain other communities from the operation of this Act, and this he understands to be a preliminary to a further step of getting it totally repealed. What are sensible Indians doing to counteract all the mischief perpetrated by obscurantists? It is not enough that the law prohibiting child marriage has been enacted. All patriotic broad-minded Indians should see to it that it is enforced. They should carry on vigorous propaganda against child marriage. They should not pocket the insults of the enemies of reform. They should hit back and hit vigorously, adopting the policy of a Roland for an Oliver. Exposing the enemy's hypocrisy, they should carry the war into the enemy's camp. Those who tolerate bigotry, superstition, and harmful customs, however they may be against them, become a party to them. The sensible lovers of Mother India should ever be on the alert to fight against the "religious" bigots and custom slaves, who, far from smiling away their chagrin, want to turn their chagrin into success.

The powers of folly and superstition have long been

in the ascendant, in our country. We, the sensible patriotic Indians, should leave no stone unturned to drive away these powers. Let us not become a prey to them, in the name of tolerance. Let us not be afraid of the cry of religion in danger; let us boldly face it and show that our enemies themselves are putting religion in danger. Let us no longer allow them to play ducks and drakes with the spiritual and economic interests of our country. It is not un-Indian to make reforms, and let us never be too proud to learn from the West. Let us resolve to make our country spiritually by far the most advanced and materially the most up-to-date in the world.

THE LATE DR. ZIMMERMANN

It was with deep sorrow that many Indians learned about the demise of the Rev. Dr. Robert Zimmermann which occurred on the eighth day of the last month, at Feldkirch in Austria.

Born of German parents at Dottingen in Switzerland, on October 24 1874, he took education at the well-known Swiss Institution, known as Gymnasium of Schwyz. He became a member of the Society of Jesus at Feldkirch in Austria on the last day of September of 1896, and was ordained priest eleven years later. By this time he had become a linguist, having mastered German, which was his mother-tongue, French, English, Latin and Greek, the knowledge of all of which stood him in good stead later on. Of philosophical temperament he took to philosophy, as ducks take to water. He completed the course of European philosophy at Valkenbury in Holland, and after studying Christian theology at St. Benno's in North Wales, he proceeded to Berlin where he devoted five years to the study of Sanskrit and Indian philosophy. He took his doctorate at the Berlin University with a remarkable masterly thesis entitled, *"Die Quellen der Mahanaranana Upanishad und das Verhaltniss der verchiedenen Rezensionen_Zulinander,"* i.e. "The sources of the Maharanaravanac Upanishad and the Relations of the Various editions to one another," which was so learned

that his examiners themselves learned much from it and which has justly been considered a classic.

On the third day of January, 1914, he came to India, ostensibly to join the staff of St. Xavier's College, Bombay. but really to render as much service as possible, in various spheres, to India and humanity.

There are many Professors who are very able and learned, but who do not know how to impart knowledge to students. Dr. Zimmermann was not one of them. He was a born teacher, and the students who came under him were much benefited at his hands. He was not only admired but also loved by them. He was, indeed, one of the most respected and popular of Professors of St. Xavier's College.

Few foreigners have mastered Sanskrit which is one of the most difficult of languages. Dr. Zimmermann's knowledge of it was as great as his knowledge of German, just as he knew as much of Indian philosophy as of European philosophy. His name will long be remembered as one of the greatest of Sanskrit scholars, as one of the greatest of orientalists. Despite his various activities, he found time to contribute learned articles on Sanskrit literature and Indian philosophy to various European and Indian periodicals. Almost all of his contributions may be regarded as works of erudite scholarship, but more important of them are: (1) "The Chronology of the Upanishads" published in the *Indian Antiquary*, (2) "Sankaracharya and Kant." published in the Journal of the B. B. of the Royal Asiatic Society, and (3) "The Criterion of Truth in Sankara" published in the *Indian Philosophical Review*. His M.A. lectures on Rigveda and Indian Philosophy are as remarkable as the articles referred to above, and

not less remarkable was the paper on "Identity between Varuna and Ahura" which he read at the third All-India Conference held in Madras. Though erudite he was careful, nay, meticulous in preparing his lectures, in writing theses and in reviewing books. His patience was indeed as great as his erudition, and that is why he achieved so much in the field of oriental research. By electing him Vice-President several times, the Bombay Branch of the Royal Asiatic Society honoured him as much as itself.

As an educationalist he took noteworthy part in the work of the Bombay University. For a good number of years he was an active member of the Senate, a Sanskrit Examiner, and Fellow. In his passing away the University has sustained a great loss which it would not be able to fill easily.

But he was more than an Orientalist and an educationalist. He was a priest—a true and great priest. Though a Roman Catholic, he was no bigot. We do not know whether he believed in the creed which he professed, but he was certainly broad-minded. His study of Indian philosophy prevented him from becoming a bigot and a sectarian. We do not know whether he was spiritually enlightened, but so far as the Roman Catholics are concerned he might be said to be one of their best spiritual advisers. It is noteworthy that he did not confine his activities as a priest merely to preaching and giving private spiritual advice, but devoted some of his precious time to social work.

His motto was "Simple Living and High Thinking." Of sublime character, he was conscientious to a degree. Just as he worked conscientiously, so he acted conscientiously. Unlike many scholars he was not

sombre. On the contrary he was cheerful to a degree, and he did not consider it beneath his dignity to laugh and make others laugh. He was a man of brilliant but not of cold intellect. He was good-hearted, and he nourished his heart as he did his intellect. He agreed with Longfellow that

"It is the heart and not the brain
Which to the highest doth attain."

India will cherish the memory of Dr. Zimmermann with respect and affection. May his soul rest in peace.

SRI RAMANA MAHARSHI OF TIRUVANNAMALAI

By S. Ganapathi Iyer, B.A., Vakil, Kurnool

I

It is indeed very kind of the Editor of this Magazine to have suggested to me the idea of writing a short biography of the Great God-man who is the subject of this article. I cannot think of a more suitable medium than the *Meher Message* whose chief aim is to disseminate the highest spiritual ideas in their pristine glory to the proud and slumbering nations of the world who are on the warpath of destruction and death. I consider it a blessing and rare privilege that I have been afforded this unique opportunity of making known to a wider world a God-realized soul who is, in fulfilment of the sacred mission on earth for which he incarnated, shedding Light and Love impartially on all who sit at His feet.

India, the land of saints and seers, has from hoary antiquity specialized in the things of the spirit, and the very highest achievement of human purpose, the Goal of human life, has been defined as the realization of the Oneness of life amidst a diversity of forms, environments and opportunities. He is a true Yogi and scientist who discovers, in the bewildering mass of details and varieties, the underlying unity of spirit and the one divine source of all manifested things. All philosophies

and religions, from different angles of vision suited to the peculiar genius of the people that evolved them and the special necessities of the times, are the polished and carved frame-work which enshrine in the core of their hearts this central eternal truth. To preach this high destiny of man and to guide sincere souls in their onward march towards the one ideal and to instil enthusiasm and encouragement in the hearts of men that what one man can do in one life is something possible for other men to do quite as well, the chosen few who have attained the Goal already incarnate again and again out of love and compassion for the suffering humanity. The genius of the Asian, particularly the Indian race, appears to be favourably adapted, by a beneficent Providence, to produce such Masters of Wisdom in amazing plentitude from the earliest times of which we have record, history or legendary, down to the present day, when we are witnessing the birth of so many new philosophies and creeds, religious revolts and apostasies. Well has India been described by Emerson as the "cradle of religions, the home of philosophy."

The birth and boyhood of Venkatraman are easily told. Tiruchuli, a small town to the South of Madura in South India, is a sacred place whose spiritual greatness has been sung in immortal hymns by saints like Manickavasagar. Here lived Mr. Sundara Iyer, lawyer by profession, an ideal householder, pious, hospitable, truthful and ever ready to serve others. He was happy indeed in getting for his spouse Alagammai, a woman of remarkable piety, modest and chaste like Arundhati, respectful and obedient to her husband and a fine example of a Hindu wife to the whole neighbourhood, With such a blessed pair at the head of the household,

smooth and steady was life's journey, radiating joy and fellow-feeling on those who came in contact with them. As though this were not sufficient auspices for the birth of a jivan-mukta, a vein of asceticism was running in the family-blood, Maharshi's grand-paternal uncle having led the life of a celibate sannyasin doing all his life various kinds of service at the famous shrine of Chidambaram (S. I. Ry.). Venkatramanan, as the Maharshi was christened at his birth by loving relations, was the second of the four children born to Sundaram Iyer and Algammai, the date of birth being 29-12-1879. Pandits, learned in the lore of astrology, predicted for the child a high destiny, a place unique in the spiritual firmament of modern India. His childhood and early youth were of quite an ordinary type except that he showed a distaste for studies and preferred solitude and silence. He excelled in games and physical culture and had developed such a good physique that his elder brother was afraid of him. Sundaram Iyer left the world's stage in 1891, having acted his part like a hero with thoroughness and intensity. The whole town of Tiruchuli went in mourning at the death of their chosen leader, friend and guide.

The scene of activity now changed to Madura. where the wife and children of Sundaram Iyer betook to the kind care of his younger brothers. The young Venkatramanan, like all other boys of his age, attended school and reached up to the sixth class of the local Mission High School. The aspiring soul, with the vision everlasting struggling for expression in his tender bosom, was not attracted by what was taught in the class room and, with a memory that retained everything once heard or seen, was just up to the mark in his

scholastic career. But some mysterious conflagration was burning within him and speaking to his inner self in still small voice that of all places in the universe 'Arunachalam' was the greatest, higher than Heaven, Kailas and Vaikunth. And his only quest in life was to discover that Arunachalam and carve for himself an imperishable abode in that holy city built by God Himself out of his Divine Essence. With ecstatic love surging incessantly in his breast, he used every evening to repair to the famous temple of Sundarar (Shiva) and Meenakshi (Divine Consort) in Madura, which has attained all-India fame alike for its architectural grandeur and the holiness and power of its Sanctum Sanctorum, pour forth his heart's rich content in songs and prayer, stand before the niches of liberated saints and with joyful tears crave for a seat in their holy Brotherhood. Months and years rolled on in this wise and Venkatramanan was now in his seventeenth year. One day he casually met a distant relative of his in the street and asked him where he was coming from, and received the pregnant reply that he was just then returning from Arunachalam. Ah, that sacred name so full of life and soul for young Ramanan! His physical frame twitched as though a current of electricity passed through his nerves. Breathless and dazed, he asked where Arunachalam was and learnt that it was another name for Tiruvannamalai, a very sacred centre of pilgrimage and worship, in the North Arcot District. He understood within his heart the working of Providence in this apparently casual meeting, and learnt for the first time that the Divine Fire which was set ablaze in his inner self and was slowly and surely consuming his life and soul and body could be extinguish-

ed only by atonement with Arunachala, the God of the temple in Tiruvannamalai and that his life's work and mission lay there.

In South Indian mythology, Tiruvannamalai occupies a fore-most place. It is said that it was here that Brahma and Vishnu made their fruitless attempt to discover Maheswara and a false statement by Brahma cost him one of his heads. Shiva would appear to have assumed the shape of a hill of fire and the hill which now stands within a mile of the town is pointed out as the identical one. Great saints and yogis have spent arduous years on the sacred hill, doing penance and austere tapas. It is believed by those who are spiritually very advanced that great yogis and siddhas are still performing austerities here in their subtle bodies. To crown all, we have it on the authority of some puranas that the Lord Himself has assumed the form of Aranagiri Yogi and is eternally performing tapas under the shade of a spreading banyan tree, on the northern portion of the wooded hill in a mood of imparting His Grace and Benediction on those sincere and earnest souls who seek Him with a longing heart and one-pointed devotion. Mythology apart, this little town on the South Indian Railway between Villumpuram and Katpadi Junctions which the S. I. H. advertises as the "Hill of the Holy Beacon" boasts of a big Siva temple, wonderful alike for its architectural beauty and the lavishness with which Nattukottai chetties have endowed it for charities of various kinds. Dozens of chatrams—free boarding and residential quarters for sadhus and pilgrims, the bounty of charitable individuals and associations—lie scattered in important streets and afford shelter and creature-comfort to a stranger. On

the hill there abound several caves and hermitages where to this day spiritual aspirants can be seen performing tapas and meditation. The Lord of the temple is called Arunachaleswara. The festival of Kirthikai Deepam attracts lakhs of pilgrims and a holy beacon is lit on the top of the hills as a symbol of the Great Fire and for miles round it beckons earnest souls to light their fire within. Young Ramanan had made up his mind to go to his father's home in distant Arunachalam. The occasion came soon in a strange and unexpected way. On the morning of 29-8-1896, he was absorbed in meditation in his little room, and his older brother, on seeing this, exclaimed, "What business has a yogi in the household?" He took this as a call from above, took three out of five rupees given to him for school fees and took the first available train to Tiruvannamalai, leaving a note to this effect:

I go in search of my father and I am leaving the house at His call. I have started on a good mission. None need feel sorry or spend money to search me out."

N. E.

Yours

Your fee not paid Rs. 2 herewith.

(The original of this note is preserved even to this day in the Ramanasraman in glass frame.)

After undergoing considerable hardship and privations consequent upon immaturity and inexperience and want of funds, the son met the Father on 1-9-1896 and spoke these significant words. "Father, I have obeyed Thy command. Use me as You will." The burning within ceased, and he felt a soothing coolness pervading his outer frame and inner spirit. A soul born perfect to make others similarly perfect, he cast off the little clothing that covered his body, took a_

clean shave of his head, bathed in the tank and with a *koupina*, (loin cloth) entered the temple again, a true sannyasin shining in his spiritual luster and beauty. His spiritual attitude may best be described in the words of T. A. Kempis. "Silence, all ye teachers, and silence, ye prophets. Speak Thou alone, Oh Lord, unto my soul." Six months were thus spent in the precincts of the famous temple in rapt meditation and absorption in Godhead. Food was scarcely taken in spite of voluntary gifts by pious devotees. At the earnest request of some devotees he removed himself to a garden on the outskirts of the town, the silence and seclusion of which aided the uninterrupted progress of his beatific mood. It was here that one Palani Swami of Malbar met him, was struck with awe and wonder at the youth's rare exaltation of soul, and thenceforward ministered to this God-intoxicated child with devotion and motherly care.

The fame of the young avadhuta soon spread like wild fire, He was called. a modern Dhruva by some, Subramanyam by some others. His fame reached his paternal uncle and pining mother at Madura. They came with a view to reclaiming as their own what belonged to the larger world. His mother entreated him to continue his meditation under the paternal roof so that her heart might not feel the pangs of separation. The spiritual star shone undimmed by these passing clouds and kept his silence. When compelled to make known his thoughts, he scribbled on a slate given to him for the purpose. "On the world's stage the Creator has assigned a part to each according to his *prarabdha*. (previous Karma). He knows best what to do with his creatures. Hence silence is best." The mother and uncle

left him with feelings of joy and pride mixed with sorrow: joy and pride that it was given to their family to contribute an illustrious saviour of mankind who would be the living proof of the Vedas and Upanishadas and all religions and who would speed up the pace of human evolution, and sorrow that such a raw youth should abandon all the pleasures of the world and betake himself to sannyasa with all its attendant trials and tribulations. Little did they comprehend the heights of exaltation and beatitude which he had reached and the depth of his spiritual absorption in Brahman.

For ten long years this undaunted soul observed the vow of silence and spent the last few years in different caves on the hill. People who have experience of things spiritual opine that the Maharshi as he is universally known in recent years, was observing '*ajoba, akshara, akhanda mounam* and that there was complete effacement of the individual self which merged in Satchitanandam.

The quest of life, the Goal of goals, the Divine Illumination having been attained, the Maharshi, out of boundless love and compassion and in a mood of bestowing divine grace on all who seek life's imperishable ideal, broke his silence in 1907. Henceforward began his ministration to suffering humanity. It will be out of place in a short sketchy biography like this to attempt the gist of his teachings. Suffice it to say for the present that he stands for the very highest universalism of thought and action which leaves far behind the man-made barriers of caste, class, creed and dead forms of ceremonial and the like. Man's purpose, according to this peerless Sage, is to dive deep in the ocean of spirit and secure the pearl of Existence, Knowledge and

Bliss Eternal. Swami Vivekananda has put it with characteristic vigour and humour, "I have taken a through ticket and have forgotten I was ever born." Himself the fountain of all knowledge, he has no need of delivering lectures but gives spiritual Advice and guidance in short aphorisms and sutras, each by itself a safe raft for an aspiring *Mumukshu* to cross the ocean of Samsara. Learned Sanskrit pandits well versed in the sastras, university men saturated with modern sceptic ideas and agnostic philosophy of life, orthodox Brahmins and educated young men of cosmopolitan views and habits of life, missionaries and workaday labourers all are received with the same kindness and brimming love. By a process of yogic concentration, the Maharshi has mastered beside Tamil, his mother tongue, Telugu, Malayalam, Sanskrit and conversational English, and a visitor does not find difficulty in holding converse with the Saint. It has been the experience of many matured minds that in his gracious presence all doubts and difficulties resolve themselves and the questioner who had come prepared with set problems does not feel inclined to pursue his dialectics. In a sentence or two of pregnant words which seem to be uttered from the depths of the Beyond and which resemble the lisping of a child in its artless cadence of sound, the Maharshi answers the most intricate problems of life's purpose and destiny, karma, free-will, relationship between jiva and Paramatman, and relative truth of Maya and the universe and all those baffling recondite riddles of life which philosophers have, from the earliest dawn of civilization, essayed in vain to solve with the narrow and limited instruments of reason and logic.

(*To be continued*)

BABAJI—GITA—KRISHNAJI*

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

I

Please take it that what I write may not be the truth, for I cannot pretend to be in this life as one on the path; but after years of constant thinking and meditation I have come at present to certain conclusions which satisfy me. I do not force them on others; but it is my duty to tell others my experiences as a Karmayogin. So I do now. If what I say satisfies you, or at least forms the basis for your future investigation, I may go with the satisfaction that I have not lived so long in vain.

I have been moving with young men and as my opinion is that young men who will be saviours of the present world must be trained, I always tell them without fear what they are. It shall be my duty to tell them what they are and what they are not. I am not so much concerned with old people. My duty is, so I take it, with young persons. That is why Babaji says (in his saying No. 94:— *Meher Message*, July 1930): "*Many young persons of today think they are wise when they are only proud, and clever when they are only self-conscious.* " This means that teachers are more concerned with young persons at present.

I state here a few spiritual postulates:

* Mr. Aiyangar wrote this article in reply to two questions put to him by a young friend of his.

Editor, *The M. M.*

- (1) Man is the product of evolution.
- (2) The Jiva when he leaves this body takes his experiences and enters another body with those experiences as the wind takes the perfume from the flowers.
(Gita. Ch. 15.8)
- (3) The Jiva comes in contact with other Jivas in a number of lives for undergoing those experiences by the law of Karma.

That is why Babaji says that a Pir or Sant is capable of advancing any one from the first up to the sixth plane in accordance with his preparedness, longing and connections with him in past lives with which he is perfectly aware. People come in contact with Sadgurus or God-realized persons according to their Sanskaras.

The Sadguru of today was an ordinary person of yesterday. He has become a Sadguru by his own effort and one day we, ordinary men, will become Sadgurus, That is only a question of time. Krishnaji says so. He said very beautifully when he answered a very important question: "You can attain liberation at any stage of evolution if you have a burning desire to attain." ("Let Understanding be the Law"—Page 14.) So says the Gita—Chapter 18-45 and 46. "Devoted each to his own duty man attains the highest perfection. How engaged in his own duty he attains perfection that hear. From whom is the evolution of all beings, by whom all this is pervaded, worshipping him with his own duty, a person attains perfection."

- (4) "Eternal portions of One become living souls in the worlds." (Gita-Chapter 15-7). "When living souls realize in evolution their one-ness they become Sadgurus." _ (Babaji says so in *The Meher Message*, June 1930—page 3). Krishnaji replies

to the question, 'who are you?', "I am all things, because I am life," ("Let understanding be the Law"—page 27).

You have to admit these postulates. Self-realization can take place only in oneself. I cannot get self-realization for you. That is contradiction in terms and absurd. The postulates prove themselves when there is self-realization. Till then for the purposes of our discussion they must be admitted as postulates.

Your questions are two:

- (a) "You all say, 'give up low desires (Kama).' Is it possible for young married people to give them up? Is it right to preach to young people to give up the world?"
- (b) This world is full of pseudo-prophets. Dr. Besant and Bishop Leadbeater, who proclaimed Krishnaji as the world Teacher, are not now agreed on that point. Krishnaji teaches one way; Babaji teaches another way. The former says, 'Give up ceremonies and organizations; The latter does not say so. You say that Shri Meher Baba is your Master, because he is a living Master. Is not Krishnaji alive? What is it that has actuated you in accepting Babaji as your Master?"

Important questions are these. With your permission I shall proceed to answer them as best I can.

Question 1:

As I said these are my own views. Before I begin to answer this question we have to understand the true import of some words:

1 Egoism

2 Kama

3 Krodha

4 Lobha

Shri Babaji has given their true import.

1 Egoism is the lower self.

2 Kama is passion in the lower sense.

3 Krodha is anger.

4 Lobha is avarice.

It is in this sense the word *Kanchana* is used.

(Vide *The Meher Message—June, 1930—page 6*) There can be no doubt they are 'devils'. This word is used by Babaji very appropriately, because they drive us away from the Truth or the Beloved. If the teachers use these words it does not mean that they use it with a spirit of hatred, for they are all love. They explain positive virtues by emphasizing the evil of the absence of them. That way of handling the subject is necessary in the case of ordinary people.

No sane person will say that a person should not go through the Grihasthasrama stage. The relationship between husband and wife is divine. After the Brahmachari and Brahmacharini stage, ordinarily one must have the experiences of a Grihastha before he or she becomes a Sannyasi or Sannyasini in the true sense of the word. Which is the lower self in a Grihastha? It is nothing but the idea in a husband that the wife is only intended for his creature comforts and in a wife that the husband is intended only to work for her. The_ higher self in them is that both should be husband and wife in the spiritual sense, working for the evolution. They should therefore be husband and wife without egoism. They should be free from Kama, namely, passion in the

lower sense of the term. This does not mean that they should not have uxorial love in the pure sense of the word. The passion which the master condemns is the vulgar attraction to the opposite sex, which is pitiable. They should not have anger which is the outcome of the lower self which wishes to derive benefits from it. Babaji refers to certain kinds of anger even in God-realized persons which are used for the benefit of others. (*The Meher Message—December 1930*: pages 2 and 3).

A Grihastha must lead the life of a good Grihastha. He and his wife must please each other in all possible ways. With their minds fixed on their higher self, they must earn much money, but should not be avaricious. They should spend it for the benefit of others usefully. They should try to free themselves from anger of the lower self. All this is possible for a *disciplined* Grihastha. Such an experience is necessary for an ordinary human being in his evolution who has not the benefit of a Sadguru's grace in early years. Both Babaji and Krishnaji say so. For a Sankaracharya or a Babaji or Krishnaji grihasthasramam may not be necessary. But all are not Sadgurus,

I shall cite here a few passages from our books in corroboration of what I say.

1. Let a student who has not violated the vows of Brahmacharya enter married life. (Manu: 3. 2)
2. Let a maid wait for three years after she has begun to menstruate and then marry one who is her equal. (Manu: 9. 90).
3. It is better that men and women should remain single till death rather than marry unsuitables, (Manu: 9. 89).

4. Whenever the husband is quite contented with his wife and the wife with her husband, in that family alone there will be prosperity. (Manu 3. 60).
5. Where women are honoured, in that family great men are born. (Manu: 4. 56 and 57).
6. Having complete brahmacharya let a man enter grihasthasrama. (Satapada Brahmana : 14).

We should be *disciplined* grihasthas. Young married couples must love each other and sexually unite with a high ideal *without kama of the lower self*. They must earn, but should not be avaricious. (Gita Ch. 12-15). They should be in the world and gain experience: but they should be pure, prompt, unconcerned and untroubled. (Gita Ch. 12-16). Thus they should slowly give up the lower self as the higher self is not possible to attain in a trice.

Question 2

Yes. This world is full of pseudo-prophets and one should beware of them.

The opinions of great persona like Dr. Besant and the Bishop may not be correct in some cases. They are not omniscient. That is why that our President often said to the top-most of her voice, "Don't take what I say, because I say so." This is wisdom. We have to use our discrimination in everything. No one is perfect till he or she attains the goal. Till then we are liable to commit mistakes. I shall explain this by giving a concrete example which is now troubling the minds of many. Dr. Besant proclaimed that the World Teacher entered wholly the body of the chosen Krishnaji. The Bishop says that the World Teacher has been speaking through Krishnaji on occasions. We make a

tremendous mistake when we begin to think (in our ignorance) that Dr. Besant and the Bishop are all-knowing. We see there are grades in knowledge. You may be more knowing than myself. Among grades of men they may be the wisest. But that is not all-knowing. Great masters do not reveal everything. Just as we misunderstand even living Masters, so persons like Dr. Besant may not have understood completely the points revealed by their Masters. As honest persons they say what they understand. In these highly spiritual matters there will be difference of opinion. There will be difference of opinion till self-realization, because there will be till then two-ness. That is why Thomas a Kempis said, "Inquire not who said this but attend to what is said." It is why I always say, "Be an eclectic in such matters." That is why Baba, says, "If a person wishes that maya should no longer bewitch him, he must go to him for whom maya does not exist and who has completely subjugated his passions." Again He says: "Yogis (spiritually semi-advanced aspirants) see truth through multi-coloured glasses: But there is no such glass set for Sadgurus and they need none, for they are truth-incarnate." In fact Babaji shows us the danger of falling a prey to pseudo-prophets. Every person should be careful in accepting his or her Master, and even he or she should use his or her discrimination in accepting His words. That is the grand teaching given by Babaji and Krishnaji and no prophet before gave this teaching so clearly except Sri Krishna. It was He who said to His Arjuna: "Thus, wisdom more profound than all profundities have been declared to thee by Me. Examine it fully and then act as thou likest." (Gita Ch. 18:63)

That is why Babaji said, "Do nothing even to please Me or the world against the dictates of your conscience, and firmly and unhesitatingly do what you think to be right and proper despite the opposition of the world. Let your mind be as firm as a rock that resists strong blasts of wind from all sides without moving an inch."

(*To be continued*)

MIND

ITS MYSTERIES AND CONTROL

By Dr. Swami Sivananda (Swarg Ashram, Rishikesh)

XI

228. Pranayama or control of breath removes the evil of Rajas and Tamas that envelops *sattwa*. It purifies the nerves (*nadis*). It makes the mind firm and steady and thereby renders it fit for concentration. The dross of the mind is cleansed by pranayama, just as the dross of gold is got rid of by melting.

229. The mind manifests itself as the external world. The mind subjectively is consciousness and objectively it is this universe.

230. The mind performs all actions very speedily in the *Linga Sarir* and fluctuates thereby. But the gross body knows not anything and is inert.

231. The form which the endless Atma (Supreme Spirit) assumes through Sankalpa is Manas (mind).

232. The mind attains the quiescent state of Para Brahman through its enemy of discrimination. It first turned its back upon discrimination, and hence entangled itself in the folds of vasanas of objects.

233. The mind with half developed Jnana feels severe pain, when it relinquishes all desires. It demands aid through prayer from higher souls.

234. The final cool joy and laugh consequent upon it is the bliss arising from the mind merging into the stainless Brahman.

235. The real bliss is that which arises when the mind, divested of all desires through the eternal Jnana, destroys its subtle form.

236. It is all the sankalpas and vasanas, which you generate, that enmesh you as in a nest. You become subject to bondage through your own sankalpas and vasanas like a silk worm in its cocoon. Destroy your instinctive mind through discrimination and help of your higher sattwic mind.

237. The thoughts are various and changing. Now good thoughts manifest. Five minutes later vicious thoughts appear. The mind is very fickle and changing. It cannot therefore be the changeless Atma or Kutastha-Nirvikara (unchanging, rock-seated) Brahman.

238. *Kundalini*, the serpent-like coiled power that lies dormant at the base of Muladhara Chakra, is connected with Prana, Prana is connected with the mind.

239. Mind is ever changing and wandering. This wandering habit of the mind manifests itself in various ways. You will have to be on the alert always to check this wandering habit of the mind. _A householder's mind wanders to cinema, theatre, circus, etc, A Sadhu's mind wanders to Benares, Brindaban, and Nasik. Many sadhus never stick to one place during sadhana. The wandering habit of the mind must be controlled by making it stick to one place, one method of *Sadhana*, one Guru, and one form of Yoga. A rolling stone gathers no moss. When you take up a book for study, you must finish it before you take up another. When you take up any work, you must devote your whole-hearted attention towards the work

on hand and finish it before you take up another work. 'One thing at a time and that done well is a very good rule as many can tell.' This is Yogi's way of doing,

240. It is difficult in the beginning to fix the mind on God all the twenty-four hours. As soon as the meditation is over, the mind will begin to wander, will try its level best to have its old, old habits. What are you going to do now to check its evil habits? You must give another sattwic object for its grasp. It wants variety. Now study philosophical books for some hours. As soon as study is over, take down notes on what you have studied.

You can devote some time in this direction. This will serve to relax the mind. This will form a mental recreation. You can spend some time in serving poor, sick persons, according to your capacity. I give below a time table for your daily routine:

1 Meditation.	8 hours.
2 Study.	4 "
3 Writing.	2 "
4 Service.	2 "
5 Food, bath, exercise.	2 "
6 Sleep.	<u>6</u> "
	24 hours.

241. You cannot destroy a mountain, but you can destroy the idea of a mountain.

242. There are as many spiritual Sadhanas as there are individual minds. What suits one mind may not suit another mind. Raja Yoga will be very easy for one mind, while Jnana Yoga will be easy for another mind. One form of Tapas will suit one mind. A different kind of Tapas will suit another mind. _

243. Desire in the mind is the real impurity. Sexual desire, vulgar attraction for the opposite sex, is the greatest impurity. This causes bondage. "*Brahma Chintan* will destroy all desires. There are no desires in Brahman. Brahman is All-Purity. Repeat Om. Repeat the Mantra: 'All Purity I am.' All desires will vanish.

244. *Raga* (attraction) in the mind is as much dangerous as *dwesha* (hatred or repulsion). Whenever there is *raga*, there is *dwesha* also side by side. *Raga* is another form of hatred. They are two aspects of one and the same thing. They are synonymous.

245. Some minds hang on you through *raga*; while some others hang on you through *dwesha*. Ravana's mind was hanging on Sree Rama through extreme hatred. He was seeing Rama everywhere in everything through constant and intense thinking of Rama. Similarly Kamsa's mind was hanging on Sri Krishna. This is also a form of *Bhakti* —(*Vaira Bhakti*). Anyhow their minds were on God.

246. Irritability is weakness of the mind, If you are easily irritable, it is likely you may do injustice to many. Remove this by practice of patience, *titiksha*, tolerance, *Karuna*, mercy, love, *Brahma Bhava*, *Narayan Bhava*, etc.

247. Do not argue unnecessarily. Argument brings about hostility, heated feelings and wastage of energy. Every man has got his own views, shade of opinion, ideas, sentiments, beliefs and convictions. It is very difficult to change the views of others. Do not try to convince others. When you are an aspirant, when you are gathering facts and knowledge from the study of sacred lore, do not argue with others till your thoughts have become firm and steady.

248. Why do you care for psychic siddhis? They are absolutely useless. Shun them ruthlessly even when they try to manifest. They will mislead you and cause your downfall, Beware! Beware, O Sadhakas! Lord Buddha shunned *Mara* (temptations and Siddhis), Try to get Brahma Jnana. Then you will have everything. All spiritual siddhis will welcome you with outstretched hands. You can't have a downfall then.

249. Sleepiness, passions, confused state of mind, *manorath* (building castles in the air) are the chief obstacles that stand in the way of fixing the mind on God or Brahman. Light, Sattwic food, and Vichar will obviate the above obstacles.

250. If the mind, which is the instrument of knowledge, perception and of all activity, vanishes, with it disappears also this objective world.

251. If all thoughts are eliminated, there remains nothing which can be called the mind! So thoughts are the mind. Again there is no such thing as the world, independent of and apart from thoughts.

252. In dreamless sleep there are no thoughts, and hence there is no world too. In waking and dreaming states, there is the play of thoughts and hence the world as well.

253. The mind is generally attracted by brilliant light, beauty, intelligence, varied colours and pleasant sounds. Do not be deceived by the paltry things. Enquire within... What is the *Adhishtan* or background for all these things? There is one *Essence* at the back of mind, and all objects of this seeming sense universe. That essence is all-full (*Paripoorna*) and self-contained. That Essence is the Brahman of the Upanishads. That Essence verily you are. '*Tat Twam Asi*,' my dear readers.

254. When the Self is once recognized and realised, it can never be forgotten, The impression of the recognition of the self, if once made, cannot be obliterated from the mind. It sticks to the mind always.

255. This *Samsara* or world process is kept up by the six-spoked wheel viz. Raga, Dwesha, merit, demerit, pleasure and pain. Body is the result of Karma. Karma is the result of Raga and Dwesha. If you do not want a body, you must not do Karma; If you do not want Karma, you must destroy the Raga-Dwesha currents in the mind.

256. Raga-Dwesha is due to *Anukula-Pratikula Jnana*. You have Raga for things favourable (*Anukula*) and dwesha for things unfavourable (*Pratikula*). When this *Anukula-Pratikula Jnana* which depends upon *Bheda-Jnana* disappears, Raga-Dwesha will vanish.

257. Raga-Dwesha is due also to *Abhimana*, (Ahamkar). If this *Abhimana*, the result of Avidya (Ignorance) vanishes only, Raga-Dwesha will vanish. If the root cause Avidya is destroyed by attainment of Jnana, the whole chain of *Abhimana*, Raga, Dwesha, Karma, body, merit and demerit, pleasure and pain will vanish. One link hangs upon another. All the links will be broken totally on the advent of Jnana.

258. To attain Self-realization one must constantly struggle with the mind for its purification and steadiness. It is only the power of the Will which can control it and stop its fluctuations.

259. Reflection of the Self made upon the mind cannot be perceptible when mind is not free from its fluctuations, as the reflection of the moon made upon the surface of turbulent ocean cannot be visible or perceptible.

260. Maya is very easy to be detected and self to be realized by men who possess discrimination and strong determined will. It is through these two powers, Viveka and Will, that the mind can be controlled.

261. You cannot see your face clearly if the mirror is dirty. Similarly if the mind-mirror is dirty you cannot see the Self. The dirt is *mal* (Kama, Krodha, Lobha etc.) Remove them by strenuous Nishkama Karma Yoga.

262. Miscellaneous talking is a very bad habit. It distracts the mind seriously. It keeps the mind always *Bahirmukh* (outgoing) and makes a man unspiritual. A vow of silence must be practised once in a week. Much energy is wasted in talking.

263. Mind always runs after pleasure because it is born of Ananda Brahman. You love a mango because it affords you pleasure. Amongst all things you love your own self most. This love of the self gives the clue to the fact that Ananda or Bliss must be the nature of the Self.

264. *Kaho Katin, Samjath Katin, Sadhana Katin.*

—(Tulsi Das)

It is difficult to speak about Brahman,

It is still more difficult to understand.

It is still more difficult to practise spiritual Sadhana,

This corresponds to Gita's teaching: Chap, II, 29.

Ashcharyavat pashyati kashchit enam ;

Ashcharyavat vadati tatha eva cha anyah ;

Ashcharyavat cha enam anyah shrunoti ;

Shrutwa api enam veda na cha eva kashchit.

"As marvellous one regardeth Him; as marvellous another speaketh thereof; as marvellous another heareth thereof; yet having heard none indeed understand." It demands a subtle, pure, higher mind, determined will,

patience, perseverance and *Utsaha*, _(cheerfulness) for the realization of Brahman.

265. Rajasic mind has a tendency to look into the objects of others. It also remembers the bad deeds or wrongs done by others and forgets easily their good acts. These two tendencies intensify hatred and cause frequent disturbance of mind.

Remember the good deeds done by a man when your mind begins to think of his wrongs done to you. Look to his good nature. By these two methods you can develop love and destroy hatred. Watch the mind carefully during *Vyavahara*. in daily life. Practise the two methods. An ounce of practice is better than tons of theory, talking, and study.

265. You cannot realize God if you have the least tinge of egoism, if you have the slightest attachment to one name and form, if you have the least tinge of vasana, and if you have the least trace of worldly desire in the mind.

267. A man may have psychic siddhis through concentration of mind. But he may not have mental purity. Mental purity is of paramount importance for Self-Realization. .

268. This *manas* which expands through Sankalpas and Vikalpas is generated with Brahman as its cause. Through its Sankalpa, Ahamkara is engendered.. All the universes which appear only through manas are no other than its modes. The universe appears to be real through manas only.

269. Maya is mind. The workings of the mind are nothing but the workings of Maya itself. Attraction or attachment in the mind towards the forms is Maya. Identification of one's own self with the mind is Maya.

(*To be continued*)

TOPICS FROM INDIAN JOURNALS

What is Philosophy

In the course of an article on this subject, published in the January number of *The Aryan Path*, Mr. J. S. Collis declares:

The first thing a philosopher does is to establish the significant facts accumulated from all branches of experience—scientific, mystical., poetic, biographical. In theorems and thought-up speculations concerning the existence of God and the meaning of life, he shows no interest. He learns from the modern scientist that the world cannot be described as a conglomeration of unconnected pieces of material, but rather as a fluidity in eternal motion, so that a man, a tree, or a mountain makes but part of the unification whose playground is the space-time continuum. He learns from the mystic that these facts tentatively put forward by those scientists pursuing the experimental method receive confirmation by the method of direct experience: the mystic, in his hour of illumination, when owing to one reason or another the intellectual faculty is in abeyance, experiences an overwhelmingly *felt* Knowledge that there is such a unification and he is part of it. He learns from the poet that by using the mind in a certain way, the intuitive way, it is easy to discover unmistakable signs everywhere that this Universe is All Right: these signs are called Beauty. He learns from the biographer that life's prime ministers have all acted in a manner which squares with the facts gathered from these other quarters. They have taken their instructions not from themselves, not from their conscious minds which at best can only *look on* and help the evolutionary unfolding, but from a deep indescribable centre which is felt to receive its impetus from Beyond.

The philosopher, then, is able to establish the fact that the intellectual and the superintellectual Consciousness (Kant, the master-reasoner, having finally postulated the necessity of using

the latter term) alike confirm the view that the universe is a unity, while the greatest historical figures acting on that assumption sought to get into touch with that which was beyond their egos.

These are interesting facts; and they can be given by the philosopher to other men.

But if only these facts are given no one is benefited. For he who receives them does not receive Religion, he receives facts about Religion—no more. Religion cannot be handed, Joy which is its reward cannot be handed, from one person having it to another person not having it. Therefore, unless the philosopher can inform a man how he may attain Religion, how he may see Beauty, how he may come to feel unity and obey the voice of Life, the perfect command to That Which causes birth, he cannot hope to be considered a leader amongst men.

So again he marshals the significant facts in setting out on his task to show how the most ferociously intellectual person by intellectual means may champion the growth of the soul. He passes in review the phenomenon of conversion. For that is the greatest fact in psychology. That a man may suffer translation from one state of mind into another, feeling so refreshed thereby that he calls it being born again and born better, assuredly merits the grateful scrutiny it so seldom receives.

But the philosopher will miss the mark and prove in the end unworthy if he lays emphasis only upon the more spectacular sorts of conversion. It will not do for him to speak only of those who, going right down into the darkness, have been rewarded by an hour of extreme illumination. The chief fact which the philosopher must face is that *the world is full of people who are religious without having reached Religion*. They are not morbid. They are not unhealthy nor unhappy. But they are worried by the problem of existence, yet do not know how to take the first steps which will lead to the attainment of Religion.

The philosopher—that is, the man who knows the facts—will fail in his duty if he does not make it known that conversion (an hour when questions answer themselves) is as possible for ordinary average men as for the sorely stricken and the grandly inspired.

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The Life Divine

The editorial in the January number of *Peace* is entitled as above. We quote the first paragraph from it:

Follow not the wake of your senses and thus be not a dupe of them. Turn your mind to the introspection of the Self. You are the very incarnation of Divinity. You are the mighty Master, the Lord of all lords. You should work ever in that spirit, the spirit untainted by the pair of opposites of the world. You should work in the spirit of an unaffected witness, since you are even free from all worldly entanglements. If you depend upon the worldly things, certain it is they will work out your ruin. It is the belief in the things of the world that deludes you and throws you into innumerable worries. You should burn up this individual personality, this ego on the consummation of which the whole world changes into an effulgent paradise. This is the one touch of your life with God that makes you religious and keeps you all the time inspired, You should realize your inner Self by singeing your false self which is a mere deluded world. This world should never hypnotize you and magnetize you. You should ever be reigning supreme with your original powers and purity, allowing not the tit-bits of the world to play foul and fast with you. Your lies should be ever merged in the Divinity that you are. This is inspiration in life. When you gain this, the worldly name and form are hammered into pieces and you realize the Existence, Knowledge and Bliss absolute. This inspiration is the result of your entire resignation to or perfect saturation with, the Absolute state.

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Dangers of Eating Fish

The last number of *The Indian Humanitarian* contains an article, entitled, "Health Through Diet: Modern Food Fallacies," from the pen of Dr. Arthur Millwood. Regarding fish diet the author says:

Another fallacy of vital importance to health is held in regard to the eating of fish. Fish is a dangerous source of uric acid, principally on account of its tendency to putrefy. The heat of the body is ideal for setting up this putrefaction and in a person suffering from constipation, fish is in a rotting state long before it leaves the body. The blood absorbs the poisons and throws extra work on the already overtaxed liver, and this organ, failing to function properly a violent effort is made to eliminate the poison and we have typical fish-poisoning. Fish is more dangerous in many cases than meat, and sufferers from rheumatism, skin troubles, liver or kidney weakness should abstain from fish.

Another popular fallacy is that fish is an ideal brain food because of its phosphorous content. Phosphorous is an important constituent of the brain, but it has yet to be demonstrated how this element is connected with mental activity. Proper activity of the brain depends upon the purity of the blood and an adequate supply of it, and not on the presence of any single element. Kale, radishes, watercress and Brussels sprouts all contain, weight for weight, more phosphorous than does fish, and in these vegetables it is not accompanied with any of the poisons inseparable from fish. Quality rather than quantity should be the first aim in food selection. It is not necessary to eat large quantities of food to be strong and healthy but we must eat the right kind. We require sugar and starch as in dates, honey and brand; fats as in olive oil, butter and nuts; protein as in nuts, eggs, cheese and milk. We also require the cellulose of fruits and vegetables to cleanse the body.

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On Charity to The Brahmin

In the last number of *The Scholar* to hand, is published an article entitled as above by "An Ex-Research Scholar." The author says:

The Brahmin has been from time immemorial deemed the most fitting, and on many occasions in the Hindu household, the

only possible recipient of gifts. An ideal Brahmin was expected to lead a life of plain living and high thinking. He was to dedicate himself to hard learning and pious preaching, and was on that account entitled to be supported by other classes engaged in lucrative pursuits. The donors were but honouring themselves and earning post-mortal benefits by their gifts to worthy Brahmins. Atonement for sins, particularly of the lighter variety, came in course of time, to be promised in several religious texts in return for feeding Brahmins. From this it was an easy transition to believe in the idea of alms to any Brahmin as a passport to salvation. The increase in the demand for recipients should have had a share in the rise of a class of Brahmins whose main vocation was to receive gifts and bless their benefactors.

While the great Hindu law-givers enjoyed the gratuitous feeding of Brahmins as a sacred duty on others, they were not sparing in their condemnation of those who fed ignorant Brahmins. "The king shall punish the village feeding ignorant Brahmins; for it feeds robbers," is the fierce pronouncement attributed to Vasishta, But the qualifications prescribed for the Brahmin and the warnings uttered against alms giving to the undeserving have been set at naught by the donors no less than by the recipients. The degenerate devourer of alms of today is still regarded as the representative of the ideal Brahmin by several pious folk. A number of religious feasts and ceremonies are occasions for feeding or doling out gifts to Brahmins and expiating thereby not only one's own but one's ancestors' sins.

After declaring that reform must begin with the donors and that a few early leaders of the non-Brahmin movement themselves affected a naive sympathy for the uneducated Brahmin, the author says:

Though the rank and file of non-Brahmins may entertain similar sentiments to the poor Brahmin, there is an unmistakably growing volume of opinion against him on the part of the younger generation of non-Brahmins. The aggressive manifestation of self-respect on the part of the latter is already forcing the Brahmin to find his level. In several towns, charity even on occasions of anniversaries, doled out in the past almost exclusively to

Brahmins is now increasingly diverted to institutions like Annadana Samajams which feed only the disabled poor irrespective of caste or creed. The South Indian States, which had in the past been lands of promise to many a broken Brahmin in British India, have been drastically cutting down the free feeding of Brahmins in *chattrams* or *cottupuras*.

TOPICS FROM FOREIGN JOURNALS

Supernormal Fasting

Mr. A. L. Dribbel writes under the above caption in *Light* of December 27:

Professor Charles Richet publishes in the last number of the *Revue Metapsychique* a very interesting paper about Therese Neumann, the Austrian peasant girl, whose wonderful stigmata, sudden cures, ecstasies, and other marvellous phenomena. have been the subject of close study by numerous scientists, doctors, priests, and psychic researchers. The Professor deals particularly with Therese's fasts, which are often so long, that they would seem impossible if they had not been supported by many similar cases.

Therese's fasts began at Christmas 1922. She suffered from an abscess in the throat and neck, and from that time up to Christmas, 1926, she was compelled to abstain from solid food. She took smaller and smaller quantities of liquid. Since Christmas 1926, she has taken every morning only a mouthful of water to aid the swallowing of the consecrated host. From September 1927 to November 1928, she did not even take this small quantity of water. Notwithstanding this, she is not very emaciated. Her weight is normal (fifty-five kilos). She is neither constantly in bed, nor inactive; she works on church ornaments, reads, writes, receives visitors.

From 13th to 28th July, 1927, Therese was submitted to a rigorous control, ordered by the diocesan authorities. Four sworn Sisters of Mercy, placed under the direction of Dr. Seyl de Waldassen, observed her day and night; she did not even take water during this time; water which served to rinse her mouth was measured before and after the rinsing. Fairly large oscillations in weight were found. At last the weight remained stationary. Dr. Seyl has declared under oath that the observation has been the closest and most precise. He says: "I am absolutely convinced of the reality of Therese Neumann's fast, but I can only engage my responsibility for the fortnight she has been under my observation."

Professor Richet has reason to believe in this prolonged fast without loss of weight, as a great number of similar cases have been related, nearly identical, and he himself has had occasion to verify two cases of very long fasts without changes of weight or temperature. He cites numerous cases of long fasts in various countries and expresses surprise that the publication of his own extraordinary observations passed nearly unnoticed, provoking neither criticism nor astonishment.

The Divine Carpenter

The Editorial in the January number of *The Harbinger of Light* is on this subject. We quote the following passages from it:

Jesus. was, moreover, loyal to His class. All His sympathies were with those who obtained their living by the "sweat of their brow," and when He entered upon the work of His life, it was as the champion of the oppressed and the vehement denouncer of social wrongs. And there were no half measures in either His actions or His speech. He was as "thorough" as a revolutionary—as indicated by His treatment of the money-changers, whom He drove from the temple precincts—and had He lived in these times, He would have been withering in his denunciations of the sweater, and unflagging in His insistence on the payment of an adequate wage. His caustic tongue would also have inveigled against the heartless hoarders of wealth, the transparent shams of society, the existence of morally-corrupting slums, and the modern Pharisees, who, with an air of smug complacency, look askance at those whose religious views differ from their own, and who appear to imagine that they, and they alone, possess "the truth, the whole truth, and nothing but the truth!" He would, in short, have been precisely the same disquieting element in the community to-day as He was two thousand years ago, simply because the evils He then so fiercely attacked still survive, in varying forms and because mankind is still a long way off the attainment of the ideals He placed before it, as represented by the Golden Rule, and the doctrine of "The Universal Brotherhood of Man."

It is more than likely, too, that the Church would not escape His adverse criticism, and He might, with awkward pointedness, inquire why it was so sadly out of touch with the masses of the people—with His own particular class—and had earned the reputation of being the especial institution of the respectable and well-to-do. He might possibly proceed to answer the question Himself, by replying that Churchianity has largely overshadowed Christianity, that an accretion of theological dogmas had been given greater prominence than the Sermon on the Mount, and that too much weight had been placed on the "letter," and not sufficient on the underlying "spirit."

Whatever His course of action we may be sure that it would be based upon the simple, practical Christianity, as exemplified in His life on earth, and that He would make a life of absolute unselfishness a "sine qua non" to the enjoyment of spiritual happiness hereafter. This is the lesson which the vast majority of mankind has yet to learn. Selfishness, in its widest sense, is the basal element of all sin, and it was because this vital fact was clearly

recognized by the greatest and most highly-inspired Teacher the world has seen, that He never failed to scotch it whenever and wherever it reared its ugly head.

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The Ashes of Columbus

In the January number of *The National Geographic Magazine* is published an interesting article, entitled "Hispaniola Rediscovered", from the pen of Mr. Jacob Gayer. We take leave to take the following from it:

The chief pride of the Dominicans is their faith that the ashes of Christopher Columbus rest within their cathedral at Santo Domingo City. In 1795, Spain, having ceded Santo Domingo to the French, removed what its officials believed to be the ashes of the Great Discoverer to Havana. Upon the evacuation of Cuba by Spain in 1898, the Spanish Government moved the Havana remains to Seville, Spain.

But in 1877, while the Santo Domingo Cathedral was being remodeled, another vault containing a leaden casket was found. As soon as the casket's surface appeared everything was sealed, and, in the afternoon the President and his Cabinet, the members of the Diplomatic Corps, the Bishop and Apostolic Delegate, and many others assembled to witness the completion of the excavation and the opening of the casket.

Outside and inside were found inscriptions which bear alike the name and the titles of Christopher Columbus. All present, including even the Spanish consul, joined in a notarial affidavit of the circumstances of the opening of the vault and casket and the description of their contents. No exhumation of the remains of any individual has ever been attested by a larger or more representative body.

The late American Minister, Thomas C. Dawson, pronounced the evidence complete, and the late American Secretary of State, Philander O. Knox, on his visit to Santo Domingo in 1912, declared that any impartial court would sustain the contention that all that is mortal of the Founder of the New World rests within the Cathedral at Santo Domingo City. Hon. Charles G. Dawson, United States Ambassador to Great Britain, while in Santo Domingo in 1929 as the head of a commission to work out a budget system for the Dominican Government, made a study of the evidence and reached the same conclusion as Minister Dawson and Secretary Knox.

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*The Scientist and The Spiritual Basis of The
Universe*

Mr. Joseph Barrow writes in the January number of *The Rosicrucian Magazine*:

The physical scientists, from Einstein down, are having strenuous times these days endeavoring to ferret out the real nature of matter and energy, where each comes from, and the inter-relationship of the two. They have developed the electronic theory, the corpuscular theory, the wave theory, and the quantum theory. Ingenious and complicated laboratory experiments have been made by the thousands in an effort to solve these problems. However, the scientists themselves admit that they have as yet scarcely penetrated the fringe of the subject, and none of them are certain that any one of the current accepted theories may not be overthrown tomorrow by the discovery of a new scientific fact.

Dr. W. R. Whitney, director of research for the General Electric Company, says: "A beam of light comes speeding from a star, traveling hundreds of years, and finally it reaches your optic nerve, and you see the star. How does it do that? About as good an explanation as any is to say that light travels by the will of God. The best scientists have to recognize that they are just kindergarten fellows, playing with mysteries."

The occult scientist is in a very much better position regarding these matters. He knows that everything in the universe came out of spirit, that matter is crystallized spirit, and that space is spirit in an attenuated form. All the phenomena, which are now puzzling the scientists, are merely manifestations of spirit. Science will eventually be spiritualized, then the scientist will perceive this. Einstein practically concurs in it with his theory of "solid space." Nevertheless the scientist's experiments are promoting the cause of evolution and are well worth while even though he may be following clues which lead up blind alleys.

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Awakening The Divine Self

Mr. Uriel Buchanan concludes his article entitled as above and published in the January number of *The Occult Digest*, as follows:

The fatal mistake that has made the world's history a story of discord and sorrow lies in the false belief that the external is the great reality.

Think about the deeper things, and your vision will broaden. Look into the soul of things and the soul of you will expand and radiate its love and joy. When you look for the soul of each thing you will always find beauty abloom in the flowers and love smiling at you in the face of your friend. Within the Center is the true self abiding in the divine reality. To find the centre of yourself is to find the inmost life of the universe. You can feel the throb of the Infinite heart deep within the beating of your own. This is your home to which you return when you tire of the strife. Here you will find peace. Here you will find joy. Here you will realize perfection of being. No more will you be in bondage to anything external. Only the spirit is your master, and you are the spirit. You have had the vision. Within you is every power of the universe—all love, all wisdom, all life. In this consciousness you may realize truth. You are all that you think. You are all that you dream and desire. You abide in the glory of essential being where hope becomes vision and faith becomes sight.

THE CELESTIAL

By Herbert Porter

Life! Earth! Time! Death!

A myriad worlds

I hold my breath!

Space the unimaginable!

Which is right?

Which is left?

Where is height?

Where is depth?

Space the still unfathomable!

When the starry Night awakes,

And the mind its journey takes

Thro' the regions of the moons,

Past the tempests of the suns.

Laughing in the planet's lights,

Here is day here is night.

Space! Height! Depth! Power!

Wondrous is the Soul's high dower.

For we dream, and dreaming guess

What shall be the spirit's dress,

When to higher states we rise,

in the pure, celestial skies.

LONGING

By Meredith Starr

Such longing fills my soul tonight.

Earth and sky are reft of light,

Since then, O Heart's Delight,

Alas, art far!

Deep drowned am I in sorrows sea,

Return, return, dear heart to me

And fill my skies with ecstasy,

My Sun and Star!

Sole Sun and Star thou art to me.

Thy love has filled the heart of me

And flames in every part of me

Dear Love, return!

How madly leaps my blood for Thee!

How wildly throbs my heart for Thee!

Return, dear Love! ... For Thee, for Thee

I burn, I burn!

THE ASCENT

By Margaret Starr

I am rising, I am rising unto you, O heart's Desire!

I am rising, I am rising in a chariot of fire!

As an eagle soaring sunwards I am speeding through the blue;

For beneath me in the distance lies the old gray world I knew,

The world of tears and trouble where the lonely lovers sigh,

The old grey world of sorrow, where to live was but to die.

All my tears are changed to laughter, all my sighs are

drowned in bliss,

All my sorrow's snow is melted in the rapture of a kiss:

Far in dreams I clasp your spirit and I press your lips to mine,

And the dream is but a shadow of Reality divine.

I shall win you, I shall wear you like a robe of living light,

I shall mix with you and melt you in a furnace of delight.

How my passion seethes within me like a sun of liquid flame

And my body burns and blazes with the glory of your Name!

I shall win you, I shall take you, I shall press your lips to mine,

For the dream is but a shadow of Reality divine.

EXTRACTS FROM BOOKS JUST PUBLISHED

The Kundalini Force

In his *Psychic Self-Defence* (Rider & Co.) Mr. Dion Fortune devotes a chapter on this subject. The following passage from it will be read with interest:

Those who have any knowledge of the deeper aspects of occultism know that sex force is one of the manifestations of kundalini, the serpent-fire that according to Tantric philosophy lies coiled at the base of the spine, or in the terms of Western occultism, the sacral plexus. The control and concentration of the kundalini force is an important part of the technique of practical occultism. There is a right way of directing it through thought-control, the technique of which I have explained in my little book, *The Problem of Purity* (Rider); but there is also another method, which consists in stimulating this force, and then directing it into abnormal channels where it will not be absorbed but remain available for magical purposes. It is for this reason that in certain forms of Black Mass the altar is the naked body of a woman who may either be still living, or have been slain sacrificially. A. E. W. Mason gives an account of such a transaction in his book, *The Prisoner in the Opal*. Less expert operators, however, cannot control this form of force; as soon as they generate it, it has to go to its logical conclusion. They therefore employ another type of stimulus, not the woman, but the boy or the youth. The practice of paederasty in connection with occultism is very old, and was one of the causes of the degeneration of the Greek Mysteries.

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Deracialization of Man

In his "*Ethnos* " (Kegan Paul) Sir Arthur Keith suggests that man's only means of escape from war is

by transforming his nature so that the world's population may become members of one tribe. He declares:

I am convinced deracialization is possible. Fifty generations of breeding should take the eugenist a considerable way towards the desired goal. In no people are race instincts, race prejudices, and race determination so strongly entrenched as in the hearts of the Englishmen in whom such feelings are difficult to arouse, but once aroused the effect can be cyclonic.

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Interior of a Mosque

In his "*An Introduction to Persian Art*" (Peter Davis) by A. U. Pope, we find a beautiful description of the interior of a Persian Mosque. It is as follows:

The long black wall of the street may be broken by a lofty recessed portal of a mosque. Through this shadowed entrance one passes into comparative darkness only to emerge suddenly into a scene of bewildering glory that surpasses all anticipation and is difficult to recapture even in memory. Usually, one faces the sanctuary with its vast cavernous arch surmounted by a huge dome of glowing turquoise or glistening gold. All about are the serried ranks of arched recesses, with a great arch at the centre of each side arch, invariably a blaze of cobalt and turquoise blue and green with varied other colours for freshness and accent. All this is reflected in the shining pool.

It is a scene of unearthly splendour. In many of the mosques the court is lined with trees, shrubs, and flowers, and intersected with water channels. One hears the muttered mumble of prayer or the droning of the theological class under a vault or the song of the birds, intensified in the reverent quiet. The sense of exclusion of the squalid outer world, or merciful isolation from the din of the bazars, the heat, the dust, and the confusion of the streets, the utter perfection of all that is visible are as thrilling as the peal of great music after silence.

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The Topasses

In the second volume of "*History of Kerala*" written in the form of Vissccher's Letters from Malabar and which is edited by Mr. K. P. P. Menon, is published a letter on the Topasses, It is as follows:

There are a certain Christian people to be found in this country of Malabar, and throughout the extensive coast of India, called Topasses, who cannot be reckoned as belonging exactly either to the Europeans or the natives, but form a third class, They are a mixed race: some are sprung from Portuguese settlers and slaves, whose children have intermarried with blacks; but the greater part are the offspring of enfranchised Portuguese slaves. With these we must also reckon freed slaves of all races, including Christian slaves, who are chiefly of the Romish persuasion. Their number is daily on the increase. These people have a very good opinion of themselves, and if they possess a little money, know how to make a fine show with it. They like to class themselves with the Portuguese, whom they call *our people* (Teur nossa genti), though these, owing to their native pride, despise them even more than we do, always styling them Negroes or Blacks. The Topasses however are no whit discouraged by this treatment, and not only give themselves Portuguese names, but are in the habit of choosing those that belong to the noblest Portuguese and Spanish families. They affect very haughty airs, and teach their children always to address as "*my lord my father*" (Senhor mei Pai)

So bigoted are the Topasses to their religion, which is Romish, that it is a work of impossibility to convert them. Their superstition exceeds even that of the Portuguese and Spaniards, otherwise the most bigoted of Papists. In accordance with the general custom of their church, they have several brotherhoods, as those of the Rosary, the Conception, etc. On Good Friday they repair in crowds to their churches, and flagellate themselves with scourges made of rope, until the blood runs down. The ends of these scourges are knotted with lumps of wax and bits of broken glass stuck in, to make the strokes more painful. Before

applying them, they raise their courage by swallowing huge drafts of arrack, till they get intoxicated, and in a very unfit state for entering on divine service. St. John the Baptist's Day, June 24th, is an occasion of great hilarity. The little children are then dressed up in garlands and green boughs. On the previous evening, called St. John's Eve, they let off grand fireworks, in honour of the Saint. (The Dutch at Cochin sometimes indulge in the same display, but they do it merely for a pastime). On Good Friday they appoint some one to represent our Lord and lead him outside the Church carrying the cross in a sort of dramatic show. When ill, as a means of recovering their health they make vows to the holy cross, dressing it with flowers, and burning lamps before it all night. These crosses are set up in the public roads as well as in the churches. Some of them are held to possess miraculous powers, though since the arrival of the Dutch heretics it is granted that their efficacy has very much diminished. At the beginning of the rainy season in June, a priest goes round to every house sprinkling it with holy water to keep off evil spirits. They have a hundred other superstitions not worth mentioning.

Mr. Menon has written the following note upon the Topasses:

The Topasses are evidently those who are now known in Cochin as Purankies or Ferenghies, of whom there are about 2,539 persons in the Cochin State. This, of course, does not include the Eurasians who were originally classed with Topasses but who, by their rise in the social scale, have been now brought under a distinct head. The Ferenghies are Catholics of the Latin rite. *The Cochin Census Report* gives the following description of them: "The males have their hair closely cropped but wear a fringe which is allowed to fall well on their forehead, and the females wear a coloured flowing garment hanging down to the knee. Those in affluent circumstances still go out in European costume.

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How to Practise Pranayama.

In his *Vasikarana Tantram* (M. S. Ramulu & Co.) Swami Premananda Yogi gives the following method of practising Pranayama.

The right form of practising *Pranayama* is said to be that of pressing the right side of the right nose with the right thumb and closing its aperture, drawing in the air through the left nostril slowly and steadily as much as possible. The rigid posture on a suitable *Asanam* or seat, with head and neck erect, should be maintained when commencing this inhalation. After the lungs are thus filled with the pure air it should be retained in the lungs as long as possible. Then the air in the lungs should be exhaled very slowly and gently through the right nostril. While doing so the left nostril should be kept closed, using the ring finger and the middle finger of the right hand. Then, the air should be inhaled again through the right nostril with the left nostril kept closed with the ring finger and the middle finger, the lungs filled and the air after a short time left out slowly and steadily through the left nostril. The practiser may again commence the inhalation through the right nostril and the exhalation after the retention of the inspired air for a sufficiently long time inside the lungs and be kept up.

The Brahmins, who practise this *pranayama* exercise, repeat the process ten times at a stretch *ordinarily*, chanting slowly to themselves the sacred *mantram* of Gayatri.

SOMEWHAT SHOCKING BUT QUITE TRUE

Neither the colourless vagueness of cosmopolitanism nor the fierce self-idolatry of nation-worship, is the goal of human history. And India has been trying to accomplish her task through social regulation of differences, on the one hand, and the spiritual recognition of unity on the other. She has made grave errors in setting up the boundary walls too rigidly between races in perpetuating in her classifications the results of inferiority; often she has crippled her children's minds and narrowed their lives in order to fit them into her social forms; but for centuries new experiments have been made and adjustments carried out. Her mission has been like that of a hostess who has to provide proper accommodation for numerous guests, whose habits and requirements are different from one another. This gives rise to infinite complexities whose solution depends not merely upon tactfulness but upon sympathy and true realization of the unity of man. Towards this realization have worked, from the early time of the Upanishads up to the present moment, a series of great spiritual teachers, whose one object has been to set at naught all differences of man by the overflow of our consciousness of God. In fact, our history has not been of the rise and fall of kingdoms, of fights for political supremacy. In our country, records of these days have been despised and forgotten, for they in no way represent true history of our people. Our history is that of our people. Our history is that of our social life and attainment of spiritual ideals. But we feel that our

task is not yet done. The world-flood has swept over our country, new elements have been introduced, and, wider adjustments are waiting to be made.

Dr. Rabindranath Tagore.

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In all the teachings of Jesus Christ there is not an iota on which to base such a system of redemption. If there were an equity court with jurisdiction high enough, God might enter a suit for slander. For certainly no person was more held up to ridicule and hatred than God. We are bidden to love and worship a deity, who, before He created human beings—you, your husband, or wife, and children—predestined a part of them to heaven and everlasting life, and others to hell and torment Certainly we owe God an apology for slander, so far as our theological characterizing goes—at least the Church does. But God does not want an apology. I can imagine that he looks upon all our poor, analyzing, codifying, dogmatizing of the God-structure and God-moods with a bit of divine humour. He must grin good-naturedly over the wise conclusions which pompous ecclesiastics have put into bulls, creeds, and council finalities. The simplicity of infallibility. The ant-hill labours and brings forth a flea. As Montaigne humorously said: "Man is certainly mad, he cannot make a flea; and yet he will be making gods by dozens."

Charles Ball Perry.

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On the whole,. I am inclined to think that the influence of European culture on the Indian mind has not

been much for the good of the latter. In the long run, as I have already remarked, no culture can remain purely local. India will certainly learn many things from Europe, and Europe, also, as she comes to know India better, will grow in her appreciation of ancient Indian culture. European science and European learning is producing a revolution in people's mentality all over the world, and India cannot and will not remain unaffected. Nor is there any reason why she should. India wants to take her proper place in the up-to-date nations of the world, and has no ambition to be an isolated unit.

Lala Lajpat Rai

THOUGHTS SUBLIME

Ponder on God's mercies,
But not on His essence.
For His works come forth from His essence,
Not His essence from His works.
His light shines on the whole universe,
Yet He Himself is hidden from the universe.

Sad Uddin Mahamed Shabistari.

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In the cave of the Heart, the secret centre, the Pure Brahman abides, as the self of all manifesting His Light, as 'I, I.' Withdraw therefore into the Heart with the mind, seeking to know this True Self, or diving and losing all thought, or by stilling the movements of the breath, and let the mind abide there in the Self. ('I, I' means the Pure 'I am', which is quite different from the ego of common life which has the form of 'I am this' or 'I am so-and-so'.)

Sri Ramana Maharshi.

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It is undeniable, I think, that *Truth* is seldom, if ever, attained when the mind which is seeking it is actuated by motives of unkindness, or selfishness or unrighteousness. Truth must be sought for its own sake; not to sustain any position which an individual may have assumed in haste, or taken from the impul-

sions of desire, and perhaps upon some new but unwarrantable basis.

Dr. A. J. Davis.

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What I mean by a religious person is one who conceives himself or herself to be the instrument of some purpose in the universe which is a high purpose, and is the motive power of evolution,—that is of a continual ascent in organization and power and life,—and extension of life. Any person who realizes that there is such a power and that his business and joy is to do its work and his pride and point of honour to identify himself with it, is religious.

Bernard Shaw.

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Let nothing disturb thee,
Let nothing affright thee—
All passeth away;
God only shall stay.
Patience wins all:
Who hath God needeth nothing,
For God is all.

Santa Teresa.

SPIRITUAL ANECDOTES

One day when Buddha, with His follower Ananda, wandering from place to place in search of lodging, happened to come to the dwelling place of a monk who was very ill, and who was sprawling in his own dung. Seeing him thus, Buddha asked: "Monk, what ails you?" "Disorder of the bowels, Exalted One," was the reply. When Buddha saw that no monk was waiting upon him, he again asked him, "Why do not the monks wait upon you?" And the monk replied, "I, Reverend Sir, am of no use to the monks; therefore they do not wait upon me." Then Buddha asked Ananda. to fetch water. When it was brought they bathed the monk, lifted him, and laid him on a comfortable bed. Then Buddha convoked an assembly of monks whom he took to task for not waiting upon the sick monk, for the simple reason that he was of no use to them. He then said: "Monks, you have no mother, you have no father to wait upon you. If you, monks, will not wait upon each other, then who, pray, will wait upon you? Monks, he that would wait upon Me, let him wait upon the sick."

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In Mr. Lowes Dickenson's "Magic Flute" the young Tamino is represented as holding "a kind of dialogue without words" with Jesus. And the form of it, so far as Tamino could afterwards put it into speech, was this:

"Lord, was your gospel true or false?"

"True and false."

"What was true in it?"

"Love one another. Forgive your enemies."

"What was false?"

"The scourge of small cords, and the coming on clouds to judge the world."

"Is there another life?"

"The life of the spirit."

"Is there heaven or hell?"

"Both—here."

"Are any of the Churches your Church?"

"None of them are mine."

"Have you a Church?"

"Where two or three are gathered in my name."

"Do I belong to your Church?"

"You may."

"How?"

"By following me."

"How shall I follow you?"

"By following Truth in Love."

HERE AND THERE

Superstition in High places

Most people smiled when they read Mr. Winston Churchill's story of the late King Edward (then Prince of Wales) refusing to go into dinner because the diners numbered 13, but few could have imagined that at that very same moment the same superstition was holding up the registration of the Duke of York's daughter. It appears that the Duke deliberately waited until another birth, *later than that of his child*, had been registered so that the unfortunate later comer might pass through life under the burden of the "unlucky number", and his own child escape. And what would have happened if the parents of the other child, doubtless as dear to them as the Duke's to him, had refused to fall in with this arrangement? Would the Registrar-General have authorized the 13th space to be left blank, or would he have ignored such stupidities, whether in royal dukes or humbler citizens? It is said that a folk museum is to be established in Regent Park, and presumably one of its most important sections will be devoted to popular superstitions. When this particular volume of the register has been filled, it should certainly find an honoured place among the exhibits.

The Literary Guide,

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Saving People from Suicide.

In the New York City there is a remarkable man engaged in a remarkable vocation. The man is Dr.

Harry M. Warren, founder of the National Save-a-Life League. Dr. Warren, when a young man, delivered an address one day on the futility of suicide, stating it as his conviction that all the cases of suicide with which he was familiar would have been easily prevented by the right sort of guidance. He said: "I wish that all who believe that death is the only solution to their problems would give me a chance to prove them wrong." The results of that statement are described in the *New York Telegram*, from which we quote:

"Next day a newspaper printed the statement. Within twenty-four hour he had received twelve visitors in answer to his challenge. That was the beginning of the National Save-a-Life League. It was twenty-four years ago.

"To-day Dr. Warren sits in an office at 299 Madison Ave., meeting an unending stream of despondent humanity. The stories are never new, yet never old. Each case, fit challenge for the finest psychiatrists, offers different, delicate problems which must be met instantly and firmly. Dr. Warren is called the 'doctor of sorrows.' He is happy in the belief that he has saved about 25,000 lives.

"There are about 20,000 suicides in the United States each year. Love and sex problems account for about a third of them, with ill health and financial loss next in responsibility. More than half of them occur among 45 years of age and over, and most of them in cities. Suicide more frequently claims the prosperous and cultured than the ignorant and the poor. But it seldom occurs, Dr. Warren has found, among persons devoted to religion. The founder is in search of an endowment to make his league a truly national one.

There now are agencies in about a dozen cities to which he can refer applicants for aid. But he still personally handles, in addition to the personal calls a flood of correspondence from throughout the country, and even from India and Japan."

Rays from the Rose Cross.

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60 Stars for everyone.

There are at least 60 stars to every man, woman and child on the earth, said Sir James Jeans, the astronomer, in his broadcast talk on the stars.

"The largest telescope yet built shows about 1,500,000,000 stars roughly a star for every inhabitant of the earth," Sir James said.

"But it is quite certain that a still larger telescope which is now under construction will show many more, and that even then we shall not be able to see anything like all the stars."

"The number is almost certainly more than one hundred thousand million." This gave the 60 per head to which Sir James alluded,

Persons with the very best eyesight, said Sir James, could see only about 3,000 stars.

Eighty six globular clusters of stars were known, and the nearest was so remote that its light took about 22,000 years to reach us. The light from the furthest took about 220,000 years to reach us.

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A Woman's Mysterious Influence Over Clocks

A Woman who has the mysterious power of making watches and clocks stop the moment she enters a

room is employed as a charwoman in a London suburban home. The employer of the woman said to a press representative that she begins work at 8-30 a.m. "We know exactly what time she entered," said the employer "for every clock stops immediately. It causes us much worry and confusion, but she is such a good worker that we do not like to get rid of her. The only clock that resists her influence is a grandfather clock in the hall, which goes on ticking no matter how near she approaches. I am told that she has the same effect on the clocks in a neighbour's house where she goes after leaving us." A doctor, asked if he could throw light on the mystery, said it was known that the chemical properties of the skin of certain persons had an effect on various metals and stones. "Quite a number of women," he added, "believe that they improve pearls by wearing them."

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A Mystery Woman of Germany

A fifteen-year-old German peasant girl. Hannah Zupp who has been the centre of poltergeist disturbances, is causing excitement in her village of Zizkov, in the province of Bohemia, by the fact that she is now developing the gift of painting while in a somnambulistic state. About ten years ago, says the Berlin correspondent of the *Sunday Sun*, Hannah became subject to epileptic fits. Following each fit there would be strange manifestations in various parts of the house; china dishes would fly about, chairs and tables move of their own accord, books and ornaments, would come crashing to the ground. These disturbances ceased gradually as the epilepsy became less acute, until, at the age of eleven, the fits, together with the

poltergeist activities, ceased entirely. For the next three years all was normal in the Zupp household.

Then, in the space of some three months, we are told, "a mysterious change came over Hannah." She developed into a handsome girl, bearing a slight resemblance to her mother and becoming "quite unrecognisable from the girl of two years ago." She also became a sleep-walker, and would walk from her bedroom to the family parlour and produce pencil sketches that are described as "remarkable." She can paint "extremely beautiful landscapes and seascapes," in water-colours, while asleep. Hannah has had no artistic training, and declares that she remembers nothing of her nocturnal activities. Stranger still, she has acquired the faculty of speaking French, Russian and Greek, while in a trance condition, without any trace of German accent. It is stated that the Zupp family have not made a single penny from Hannah's manifestations, and they resent the publicity that the affair has occasioned. One odd circumstance is the fact that on awaking from sleep in the morning, Hannah will sometimes find red marks in the form of a cross, or of a perfect circle, on various parts of the body.

Light.

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Incarnation—Continuous Stream

Addressing a meeting at the Kalyan Mandir recently, Vaswsni said "God's incarnation is a continuous stream. He was incarnated in great ones like Sri Krishna in the long ago. He has not disowned the modern age. The word for incarnation in Sanskrit is '*Avatar*', and '*Avatar*' means 'Descended one'. When the current of the Spirit descends from the Planes of *Ananda* (Love-joy) to this earth-plane of conflict and

pain, there is His 'descent'. And He descends again and again in the life of His servants and messengers. Love is a witness to His descent. To experience Love is to meet and greet our God. Love is not merely a 'form' of God. Love is the coming of God Himself.

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What ancients have said about the hereafter

The man who constantly contends against evil, morally and physically, outwardly and inwardly, may fearlessly face death, well asserted that radiant Spirits will lead him across the luminous bridge into a paradise of eternal happiness.

—Zend-Avesta.

The Soul is myself. The body is only my dwelling place. Death is not death; the Soul merely departs and the body falls.

—Buddhist Scripture.

Millions of Spiritual Beings walk the earth, both when we walk and when we sleep

—Hesiod.

· When thou shalt have laid aside the body thou shalt rise freed from mortality and become a God of the kindly skies.

—Pythagoras.

That which we call death is but a pause or a suspension, and in truth a progress to life.

—Seneca.

I shall go not only to meet great men, but also my son. His Spirit, looking back upon me, departed to that place whither he knew that I should come, and he has never deserted me. —Cato.

Is it not strange that after all I have said to convince you that I am going to the society of the happy you still think this body to be Socrates. To die and be released is better for me.

—Socrates.

The soul of each of us is an immortal Spirit and goes to other immortals to give an account of its actions.

—Plato.

I consider this world as a place never intended for

a permanent abode, and I look on my departure from it as simply leaving an inn. —Cicero

In my Father's House are many Mansions. —Jesus.

Ye shall know the truth and the truth shall make you free. —Jesus.

Austin Pulpit.

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Prohibition in U.S.A.

The vexed question of Prohibition has once again been brought to the foreground of politics by the report of the National Commission on the Law of Observance and Enforcement, the majority of which are not in favour of the repeal of the Eighteenth Amendment (under which Prohibition is enacted) though they proposed a revision of the amendment.

Mr. Hoover in a covering letter to the Congress agrees with the Commission in opposing the repeal, but dissents from the proposal for revision.

EDITORIAL NOTES

The Meher Message and Politics.

A Parsi gentleman, whose name we are not free to reveal, writes: "In the January number of the *Meher Message*, I have read your editorial note on politics: I like it. *The Meher Message*, as uplifter of Truth, must not bend against the evils and oppressions concealed in the garb of the present-day exploiting politics. Spirituality has to reclaim the exploiting politicians from degrading selfishness. Politics and spirituality cannot be separated. All the spiritual world-teachers had to uplift, when politics had reached its lowest degradation. Even Shri Krishna had to fight for the evolution of politics. The chief obstacle to the world peace is at present politics. There won't be peace in the world, unless the demoralizing governments are reformed, and for that reformation spirituality has to step in the realm of politics. You should write a strong editorial note, showing close connection between politics and spirituality."

The same gentleman, in another letter, writes, "Justice is the essence of spirituality. All nations must learn that they cannot and can never separate justice from politics. Politics without the proper foundation of just statesmanship will be mockery, despotism, exploitation of the poor and chaos in general. Spiritual politics and exploiting politics are the two poles of politics. They are the positive and negative aspects of politics. Spirituality has to project its searchlight on the negative aspect, so that persons

concerned may retrace their steps from the path of destruction."

The following viewpoint of Madame Blavatsky which we quote from *Lucifer* II 482, represents our attitude on this problem: "Politics does not enter into the programme of our Magazine's activity. Yet as everything under the sun now seems to have become connected with politics, which appear to have become little else but a legal permission to break the ten commandments, a regular government license to the rich for the commission of all the sins which, when perpetrated by the poor, land the criminal in jail, or hoist him upon the gallows—it becomes difficult to avoid touching upon politics. There are cases which, emanating directly from the realm of politics and diplomatic action, cry loudly to the common ethics of humanity for exposure and punishment."

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Pandit Motilal Nehru

The sixth of February was a most unfortunate day for Mother India, for on this day she lost one of her best and greatest sons,—Pandit Motilal Nehru, in whose passing away she has lost a spiritually-minded statesman. A great deal has been spoken and written about his legal acumen, about his sterling patriotism, about his leadership of the Swarajist party, about his political foresight and about his financial genius. We do not desire to dilate on all this. Suffice it to say that had he been born in a free country like England, he would undoubtedly have become its Prime Minister or President.

It is as a spiritual personality that we wish to write about him, for Pandit Motilal Nehru cannot be brushed

aside as a spiritual nonentity. He was spiritually-minded in the true sense of the term and his spiritual genius cannot be too much praised. His great renunciation appealed to every Indian and staggered almost every foreigner. At the call of duty, in 1920, he gave up for good his practice at the bar, which used to bring him the yearly income of over three lacs of rupees. He gave up his life of luxury and exchanged it for that of simplicity. No longer did he order his silk shirts from Paris: he gave up his up-to-date European dress and began putting on coarse khaddar. He emptied his cellar of the richest wines, and became a teetotaler. No longer did he order his favourite brand of cigarettes from Cairo: he practically gave up smoking. Rich viands he found no longer tasteful; he began partaking of the humblest fare. He turned his back upon the life of luxury and took to the life of selfless service. Since 1920, Motilal began to live like a hermit, but he worked day and night for his country. He was a Karma Yogin of Karma Yogins. There were no limits to his self-sacrifice. Only last year he gave away his palace, Anand-Bhuvan, worth lacs of rupees, to the nation, thus literally turning himself from a prince into a pauper.

Another great characteristic of Motilal as a spiritual personality was love. His patriotism was not vulgar, his nationalism was not narrow. His heart was wide enough to embrace humanity. Though a stubborn opponent of the British bureaucracy in India, he was not at all an Anglo-phobe. On the contrary, he loved the British people, and in his youth was an Anglo-phile. At the first United Provinces Political Conference, held in 1907, he, referring to the British sense of justice, said: "I firmly believe that he (John

Bull) means well: it is not in his nature to mean ill—and this is a belief which is not confined to myself alone—(t takes him rather long to fully comprehend the situation, but when he does see things plainly, he does his plain duty." Though he lost his faith in the British bureaucracy in India, he fully trusted the British democracy in England, and though in his later life he no longer thought highly of the British people, he conceived no prejudices against them. Full of love as his heart was, meanness and revenge were entirely foreign to him. The Amritsar tragedy moved him deeply, but it was not for revenge that he joined the forces of extremism. In joining Mahatma Gandhi in 1920, as in 1930, he merely responded to the call of duty. He thus expressed his attitude, addressing a public meeting at Allahabad, in 1920. "I have only to remind them (the Anglo Indian press) that the ancient goddess of Nemesis still holds full sway over all people in all lands, but I say on my own behalf and also on behalf of my countrymen that we seek no retaliation or retributive justice, and what we seek is redress, redress for our wrongs which have been many and cruel. We say, 'Give us our opportunity to establish those wrongs and when we have established them, give us our redress. Now what is that redress? That redress is not to be measured by money; it is not to be redressed by a few privileges; it is not to be measured by any scheme of Reform. The only redress that will satisfy us is an immediate change of the conditions which make it possible for such things to happen."

None can over-praise the selflessness of the Pandit. In rendering service to his country, he only thought of the welfare of his country. From 1920 he practically

ceased to think of himself. Though there is no doubt that had he lived he would have been the first Prime Minister of the self-governing India, he was devoid of personal ambitions.

His sincerity was as noteworthy as his selflessness. He never played to the gallery. No doubt he got glory, but he got it simply because it lay in the path of his duty. It would have been improper had he shunned it, for in that case he would not have been able to serve his country. But just as he did not shun it, so also he did not go out of his way to seek it. And he was far, far above cheap popularity. An aristocrat of aristocrats, he became a great democrat, but never did he play the part of a demagogue. His golden mind, to use Shakespeare's words, stooped not to show of dross.

The Pandit's conception of a religion was worthy of the man. He was spiritually inclined, and he took pleasure in repeating sacred mantras. Blind orthodoxy, he, of course, disliked, and he was a great social reformer. He was more religious than those caste-bound, custom-bound Hindus who were obtuse enough to complain about his lack of religion, and his life was of greater worth than lives of all of them put together.

The whole of India mourns the demise of Motilalji. But who can fully estimate the loss our country has been suffering in his death? There is none at present to fill his place, and we shall not easily see the like of him. It is unnecessary to pray, "May his soul rest in peace." For his soul has certainly been resting in peace,

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Anti-Caste Dinners

No stone must be left unturned to bring about the speedy destruction of the caste system in India, which

has done tremendous harm to our country. To hold anti-caste dinners is one of the ways to attain this object. It is, therefore, with great pleasure that we record the anti-caste dinner held at Gurudatta Bhavan, Lahore, on 18th January. The dinner was quite successful, as more than thousand people of both the sexes and of different castes, high and low, such as Brahmans and Chamar, Kshatriya and Mehetars, attended it. We are told that the whole crowd took meals as one family unit, and great enthusiasm prevailed. After the dinner was over, youths of different castes formed themselves into processions, and shouting, 'Down with Caste System', and 'Up with Social Revolution', promenaded through public streets. One company of youths took out the funeral bier of the caste system, shouting the above slogans.

We should be failing in our duty, were we not to take notice of another anti-caste dinner. The enthusiasm of the Madrasi devotees for Shri Meher Baba is well-known to our readers. As mentioned elsewhere in this issue, they celebrated the Master's 37th birthday anniversary on 17th February, in Madras, with great éclat. The most noteworthy feature of this celebration was the anti-caste dinner in which poor as well as well-to-do Hindus of different castes high and low, besides Mahometans and Christians took part.

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The Number Of The Depressed Classes

Some believe that Mahatma Gandhi is responsible for the estimate of sixty millions, by which the depressed classes are said to number. This belief is groundless. Far from making this estimate, the Mahatma has

explicitly stated more than once that it is exaggerated. In the course of an article, entitled 'Backward and Untouchable Classes,' and published in Part II of Vol. CXLV of *The Annals* of the American Academy of Political and Social Science, he has asserted 'The "unapproachables" and the "invisibles" are very few in number, whereas the untouchables are roughly estimated at sixty millions. In my own opinion this is a highly exaggerated estimate.'

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Islam and Child Marriage.

In our first editorial, published in this number, we have endeavoured to show that Islam neither recommends child marriage nor prohibits post-puberty marriage, and that, therefore, the Muslim opponents of the Sarda Act, are not sincere. In order to strengthen our case, we intended to quote Al-Zurkhani in it, but forgot to do so, and so we take this opportunity of drawing the attention of our Muslim readers to his authoritative opinion. This highly celebrated theologian emphatically declares, in the course of his commentary on the code (Muwatta) of Malik, that "decisions may be made in the measure of new circumstances." "There is nothing strange," he lays down the rule, "in the view that laws must accommodate themselves to circumstances."

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A Noteworthy Charity

It is reported that as a token of his cordial relations with his Hindu brethren, Khan Bahadur Muhammad Ghazi Chaudhari a leading Muktear of Noakhali, has

made a donation of Rs. 333 towards Hindu Education Fund. This is a step in the right direction, and the Khan Bahadur deserves to be congratulated on it. We trust that both Hindus and Muslims will follow the example set by him. For a Muslim to make donations to Hindu funds or for a Hindu to make donations to Muslim funds is one of the ways to promote better relations between Hindus and Muslims.

Peace—At Last!

Along with our compatriots we heaved a sigh of relief, on hearing the agreement arrived at, as a result of prolonged negotiations between Mahatma Gandhi and Irwin. The great Indian and the noble Englishman hammered out their differences on the anvil of common sense mingled with sympathy. The agreement is the success neither of the Congress alone nor of the Government alone, but of both. Nay, it is the triumph of statesmanship. The hot-headed youths of India may repudiate it, babbling about the surrender of the Congress to the Government. The Churchills of England may pooh-pooh it, prattling about the surrender of the Government to the Congress. But the fact remains that the agreement is pregnant with great significance, and may prove to be the herald of warm friendship and permanent peace between England and India—whether India may remain as an equal partner in the Empire or may secede from it. Lord Irwin, and Mahatma Gandhi deserve the sincere gratitude of both England and India. Let us pray that they may live long and achieve more!

The Reason Why

In order that this number may be published early, we have held over our Serial Story, and Biography of Shri Meher Baba.

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NEWS ABOUT THE HOLY MASTER

The thirty-seventh birthday anniversary of Shri Meher Baba, which fell on 17th February was celebrated, as usual, in Nasik. It was marked by a large cosmopolitan gathering. Numberless devotees of various castes and communities were present. Early in the morning a Bhajan Mandali of Dhulia sang various religious hymns with the aid of musical instruments. From 10 a.m, in accordance with the old custom, the devotees began washing the feet of the Master. His Holiness then took bath, and as soon as He came out of the bath room He was taken to the Shamianah, which was specially erected, and where hundreds of persons had gathered together. The Bhajan Mandali of Dhulia again entertained the Master and devotees with religious songs. At 11-30 Mr. D. M. Angal, a. High Court Pleader of Shahada, delivered a brilliant lecture in Marathi. The following is its summary:

In one of his Abhangs Shri Tukaram says, 'If you want, O God Panduranga, to grant me anything, grant me Sat-Sang (Company with Saints); I do not want anything more.' Tukaram was a shrewd Saint, He saw everything in its true perspective. Saints like him know that all worldly pleasures are nothing but mirage. Ordinary men pray to God to grant them worldly happiness, while saints and philosophers discard it, as their sole aim is to attain eternal bliss. You will ask why Tukaram did not pray for Self-realization and why he preferred births and deaths to salvation, provided he had Sat-Sang. The reply is simple. When one has Sat-Sang one necessarily wins salvation. Tukaram knew that he would gain everything worth having by Sat-Sang: hence his prayer for it. It is not necessary for us to pray for Sat-Sang, for to our great fortune we have in our midst, a great Saint in the personality of Shri Meher Baba. The reason why I have so much regard and reverence for Him is that He has all the qualities of a true Saint. He is love incarnate. He treats the humblest of the humble and the richest of the rich alike. He has the blessings of two Sadgurus, Hazarat Babajan and Shri Upasani Maharaj. As Baba. has said, "Babajan showed me a rupee and Upasani Maharaj told me that it was

the rupee." If you will reflect a little, you will find that there must be some intention of God in creating three great saints each in a different religion. Perhaps God's intention is to show that all religions are equally great. They teach the same things. Their aim is one viz. the realization of God. Therefore the followers of different religions should love one another and should have respect and reverence for the founders of all great religions. It is to teach this valuable lesson that saints come down on earth. Do not forget that you are observing today's function not for Baba's sake but for your own sake. Remember that your duty will not end by simply reciting Bhajan, by crying *Jay* of Baba and by taking *prasad*. You must try to act up to Baba's teachings. You should permanently keep him in mind.

Soon after the speech was over the devotees performed the Arati ceremony in honour of the Master and His birthday ceremony according to Hindu custom. Prasad of sweetmeats was distributed among all the devotees soon after the ceremonies were over. Mr. Shankar N. Kulkarni (of Kalyan, Nasik Dist.) who composed and published a beautiful poem in Marathi on the Master was found distributing its copies among the devotees. In the afternoon three expert musicians entertained the Master and devotees with vocal and instrumental music. In the evening His Holiness was taken out in procession with fireworks and music. The same musicians entertained the Master and the devotees with spirit-stirring music at night for a couple of hours.

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In Madras the Master's birthday was celebrated with great éclat. The Asramam premises were gaily decorated, and the building appeared, to use the words of Mr. C. V. Sampath Aiyangar, as a small earthly paradise. The day began with a congregational meditation and puja in the morning. Nearly thirty devotees of both sexes joined in the prayer, in the Meditation Room. Then all the devotees had their meditation, in

front of Babaji's beautiful photo. This was followed by a children's treat, when nearly three hundred children belonging mostly to the depressed classes were given cakes, fruits and sweets. These depressed class children are under the special supervision of Mrs. V. T. Lakshmi and they were brought there after their bath. It was a sight to see these young children eat their cakes, now and then shouting, "Babaji ki jay". At 11-30 five hundred adults of both sexes and of all classes, castes and creeds took dinner. There were two musical entertainments between 4 and 5 p.m.—one on Veena by Mr. Devarajan, and the other vocal by Miss Lakshmi Ratnam. At 5-30 p.m. the public meeting began with Raobahadur Dr. C. Natesa Mudaliar, M.L.C. in the Chair. Soon after the universal prayer (of Inayat Khan) was read by Mr. C. V. Ramanuja Charlu. Mr. C. V. Sampath Aiyangar read the following message sent by the Master for the occasion:—

So long as people will continue attending to the empty shows of customs and ceremonials, they will fail to grasp the essence or substance of religion. Though creeds and theologies are many, religion is strictly speaking only one, and this one religion includes in its essence sublime character, mental purity, love to God and longing to realize the Truth. In order that this religion may be applicable to all, caste-class tyranny, and priest-craft must be eradicated root and branch.'

Soon after the learned Chairmen made a few preliminary remarks Mr. M. Vadivelu Mudaliar read his discourse on the Master. Then Mr. C. V. Sampath Aiyangar delivered an instructive lecture on Baba as an Avatar. Mr. Ratnasabapathi Mudaliar delivered a speech in Tamil, in which he told the audience how

he became the Master's devotee. Then the learned Chairman delivered a short but instructive speech in which he expressed his wish to see the Sadguru. The meeting terminated with three cheers to the Master. In the evening the Master's beautifully decorated photo was taken in procession. Music, fireworks and the Bhajana Tevaram party, which attracted a large crowd, made the item a unique success. The day's programme ended at midnight with a religious discourse in Tamil by the famous Bhagavatar Brahmasri Vengalathur Subramania Sastrigal on 'Avatars past, present, and future, and the place Babaji must take in the near future.'

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Mr. M. Vadivelu (of Madras) writes: The thirty-seventh birthday anniversary of our dear and revered Master was very enthusiastically celebrated on 15th February along with the Shivaratri festival in my house 'Babasramam'. Since I had to spend the whole day on 17th at Meherasramam, I observed it, two days before, at my place. The following were the items of my programme: (1) Meditation and puja in the early morning; (2) Some poor people were fed in the noon; (3) In the evening there was a very grand Arati, similar to the one I performed when Babaji visited my humble house last year: (4) and the Arati, which was attended by over one hundred people, was followed by a Sankirtan Bhajan accompanied by musical instruments.'

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Mr. P. V. Vittal Ram (of Chrompet) writes: "The 17th day of February was a day of festivity and holiness to us owing to the Master's birthday. I and the members of my family began the day with meditation. In the afternoon we fed the poor, when no sort of caste differences were observed. In the evening we performed the puja ceremony with prayers in the Bengali language. Then we held a meeting which was attended by a good many people and which my father and mother delivered instructive lectures, sayings of the Master were read and sacred songs in Hindi and English were sung."

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Mr. Raphael Hurst left Nasik for Bombay on the 8th of this month with the intention of leaving Bombay for England on the 10th. We do not know what good his visit to India and his stay with the Master did him, We hope he will write his impressions, whatever they may be, for the *Meher Message* as early as possible. Whether _favourable or unfavourable it shall be our duty to publish them.

After we wrote the above we have come to know that Mr. Hurst suddenly changed his plan, and instead of proceeding to England, he has again gone to Tiruvannamalai to see Sri Ramana Maharshi.

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संध्योपासना ८१; सूर्यास नमस्कार ८४; नमस्कारचित्रपट ८२; आसन चित्रपट ८३; मनुष्याचें आयुष्य ८३; स्वधर्माची ओळख ८४; वैदिक संस्कृतीचें स्वरूप ८४; सूर्यभेदन-व्यायाम ८६; एकादशीचा उपवास ८३; पौराणिक गोष्टींचा उलगडा ८८; ईशोपनिषद् ८८; अखंड आरोग्य १ रु०; आरोग्यासाठी योगसाधन भाग ४ प्रत्येकी किं० ८८; शुक्रयजुर्वेद वाजसेनीय संहिता (कागदी) १॥ रु० (कापडी) २ रु०; संस्कृतस्वयांशिक्षक २४ भाग किं० ६ रु०. सर्वास ट० ख० निराळा. मोठें सूचीपत्र मागवा फुकट पाठवू.

पुरुषार्थ

स्वधर्म-जागृती करून पुरुषार्थास प्रवृत्त करणारें उन्नतिप्रद मासिक. वार्षिक वर्गणी म० आ० नें २॥ रु.

मंत्री-स्वाध्याय-मंडळ, औंध (जि० सातारा)

चित्तशांतीसाठी

कुंजविहारी

आजच मागवा. "कुंजविहारीच्या" दर अंकांत राजकीय, सामाजिक, धार्मिक वगैरे विषयांची चर्चा, गोष्टी, निबंध, नाट्यछटा, कविता, चुटके आणि विविध व मनोरंजक माहिती येते. बरी आजच वर्गणीदार व्हा व दुसऱ्यांना व्हावयास सांगा. अंक नियमितपणे १ व्या तारखेस प्रसिद्ध होतो. वा. व २ रु. फक्त.

व्य.-कुंजविहारी, सांवतवाडी.

४॥ रु. स दोन उत्कृष्ट मासिकें !



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Register of Editorial Alterations for the Online Edition
of *Meher Message* vol 3, no.3

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