

# THE MEHER MESSAGE

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ARANGAON AHMEDNAGAR

*Proprietor and Editor.*—Kaikhushru Jamshedji Dastur

M.A., LL.B.

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## ४॥ रु. स दोन उत्कृष्ट मासिकें !



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किलोस्कर मासिकें, किलोस्करवाडी, ( जि. सातारा. )

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# THE MEHER MESSAGE

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Vol. III ]

April, 1931

[ No. 4

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## SAYINGS OF HIS HOLINESS SADGURU MEHER BABA

(131) For those who insist, from the very depths of their souls and from the innermost cores of their hearts, on seeing the Reality actually face to face, at all costs and consequences, there is but only one way. And that is complete renunciation.

(132) This Truth-Paramatman is nowhere to be searched for. For He is very near you, nay, He is with you, within you. Seek Him within you. You could easily see Him, but for the four big 'Devils' who stand in your way and do not allow you to see Him. They are (1) *Egoism* ; (2) *Kama*; (3) *Krodha* and (4) *Lobha*..

(133) Just as the unreality of a dream is only appreciated on getting wide awake from sleep, so to experience the gross creation with all its apparent realities and tangibilities as a mere vacant dream, one has to be fully conscious of the subtle and mental spheres.

(134) When one reaches the goal of the Path, one is said to be in the state of Eternal Knowledge, Bliss and Power of the Highest. These three, Knowledge, Bliss and Power are different aspects of the Highest.

(135) To attain to this state of the Highest, three different routes have been chalked out: they are Bhakti, Dnyan and Karma. The aspirant has to pass through three principal stages: they are gross, astral and mental.

( *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

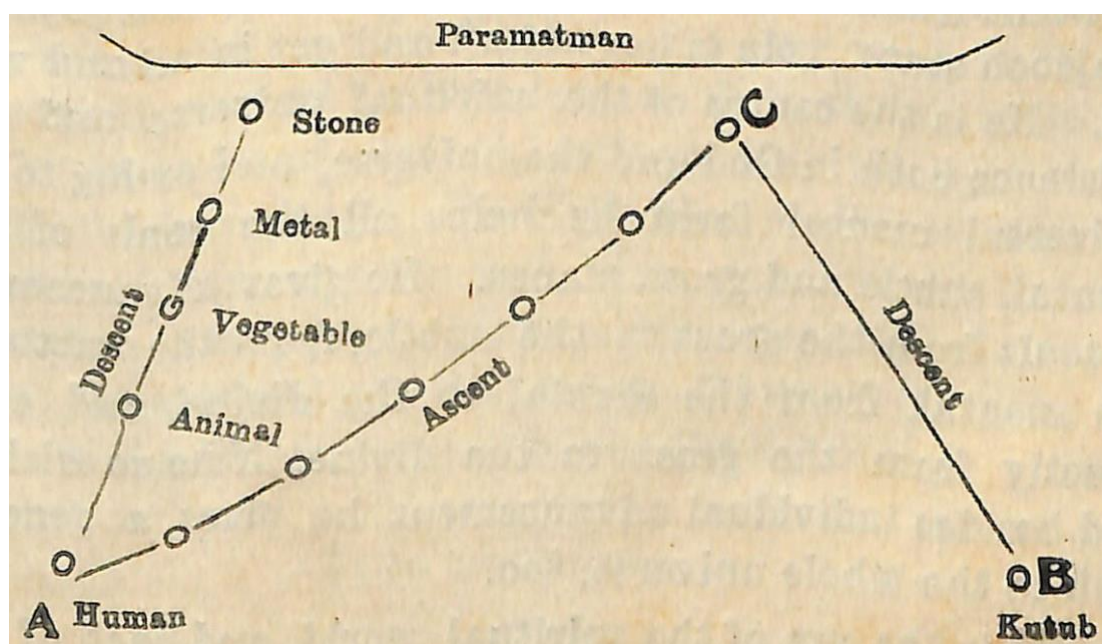
† " Beka



## X

## THE THIRD JOURNEY

With the achievement of the final Baka the second journey ends. As already explained, the soul (Atman) of a person then becomes completely identified with God. The soul becomes entirely disassociated with the mind and the subtle and gross bodies (though apparently they exist for the person concerned in the eyes of others), and the whole universe. In this highest divine state nothing but supreme infinite Existence is left for him. He is God-conscious God, continuously experiencing eternal infinite bliss, and nothing else exists for him. The mind and body (already disconnected with the soul) of most of the few who reach this goal fall away after a few days. A few of these divine personalities retain their mind and body but are not conscious of them. So Baka means the state of the Majzoob. Very few of these God-realized perfect beings return to the normal plane with complete mental, subtle and gross consciousness.



The 'unconscious' God in his first descent gets

human consciousness at A (see the diagram above) and in its ascent through spiritual planes gets God-consciousness at C, and in his second descent gets God-consciousness plus human consciousness at B. In other words, in the first descent the self gets manhood at A, and in the second descent gets man-Godhood at B.

At the end of the first descent, (A) the person has mind but finite limited mind, and so his mental body works in a very limited and finite area. But at the end of the second descent (B) he gets infinite universal mind and his mental body works in unlimited area, i.e., everywhere in the universe. At A he comes down as human being and is finitely connected with the universe. At B He comes down as God and is infinitely connected with the universe. His mind being universal now, he is present in every finite mind, and as his mental body (Mahakaran Sharir) is universal, he can respond to the call of every finite mind to render the necessary help. But though he is universally connected with all, he is not aloof one moment even from experiencing the eternal Sat-Chit-Ananda state. Without a break he enjoys the Majzoob state. He is beyond all and yet in all and with all. He is the centre of the spiritual universe and has existence both in God and the universe, and owing to his universal mental form he helps all the souls of the mental, subtle and gross planes. He gives advancement to souls from the gross to the subtle, from the subtle to the mental, from the mental to the divine, and even directly from the gross to the divine, if he so wishes, And besides individual advancement he gives a general push to the whole universe, too.

He is the sun of the spiritual world, and each of his innumerable rays penetrate the innermost heart of each



individual existence gross, subtle and mental: thus his infinite existence is linked with each and every thing. He has now become the very source of bliss, power, and knowledge, which he eternally experiences and which he (during the period of his retention of the mental, subtle and gross bodies) uses for the upliftment of humanity at large and the spiritual advancement of individual souls. It was due to the constant experiencing of the infinite divine bliss that God-men bore tremendous sufferings given by the ignorant masses, for the salvation of whom they worked. Whilst Jesus was being crucified, whilst the Prophet Zakaria was being cut into halves, whilst Mahomet was being stoned, and whilst Mansoor was being hanged, these God-men were enjoying the supreme bliss without a moment's break, though externally facing the above-mentioned ordeals, and undergoing unbearable sufferings. .

It was due to the infinite divine powers that Buddha with a mere wish turned the greatest sinners into saints, and the Akalkot Swami with a slap made the most confirmed materialist realize God; and it was due to the infinite knowledge that Sri Krishna was ever ready with his form at the call of his devotees to help them and to dispel the darkness of their ignorance with the light of his infinite knowledge. Through the media of the infinite knowledge, powers and bliss, the God-man can make anyone in any part of the universe realize God,

This attainment of the centre B state (i.e., the God-man state) means the end of the third journey.

*( To be continued )*

## *EDITORIAL*

### EDUCATION IN RUSSIA

"I am filled with enthusiasm for the way in which you have, for the first time, afforded to all, the opportunity of acquiring education. For this I would applaud you. I am myself profoundly interested in problems of education. My idea, my dream, has been to create free human beings who should be surrounded by an environment of creative work. Under modern conditions the human personality is imprisoned in a cage, shut off from the rest of society. In your country you have put an end to this evil. I have heard from many and am beginning myself to be convinced, that your ideas are very much like my own dream for a full life for the individual, for complete education. In your country you are not only giving the individual scientific education, you are making of him a creative personality. In this way you are realizing the greatest, the highest ideals of humanity. For the first time in history you are giving the hidden wealth of the human mind a chance to express itself. I thank you for this from my heart." By whom have these highly eulogistic words been spoken? And if the speaker is a great man. what is the name of that fortunate country which has been so highly admired? To those who detest the Soviets and who are accustomed to consider them to be tyrants and brutes knowing no humanity and culture, it shall come as a shock that no less a personage than Dr. Rabindranath Tagore made the above statement, when he was in Russia last year,

in the course of his reply to the speech of welcome delivered by Prof. Petroff at the concert at the Federation of Soviet Writers. In the course of his conversation with Prof. Petroff at the Voke-Reception, the Indian Poet and Philosopher is also reported to have said, "By offering education to vast multitudes of your people who were kept imprisoned in the darkness of ignorance, millions of human beings who never got any chance to realize their humanity and were obliged to yield to exploitation and oppression in order to preserve their precarious existence, you have made an invaluable contribution to human progress. You are creating a new world of humanity, and for the first time in history acknowledging the dignity of man in your scheme of practical work,"

Let us see how far this warm tribute of praise from Dr. Tagore is justified. Prior to Revolution, Russia was like India one of the most illiterate countries in the world and the most illiterate in Europe. The masses of her people were not only like those of India illiterate, but unlike those of India were utterly ignorant and were sunk in stupor and superstition. To educate these ignorant and superstitious masses was like cleansing the Augean stables. But this veritable miracle has actually been performed by the perniciously maligned and maliciously hated Soviets. In the days of the Czars, educational institutions in Russia were few and far between. It is no exaggeration to say that at present, in proportion to population, no country in the world—not even the U.S.A.—has more educational institutions than Russia. At present there are over twelve million children in the elementary schools of Russia, i.e. no less than sixty per cent. more

than in the pre-Revolution days. Steadily and rapidly the number of schools still goes on increasing. From 5484 seven-year schools, 891 nine-year schools, 955 high schools and 1,015 peasant youth schools, in 1927-28, the numbers rose to 5,707 seven-year schools, 946 nine-year schools, and 1,323 peasant youth schools, in 1928-29. From the very beginning of their regime the Soviets were faced with the serious problem of adult education. The way in which they have grappled with it shows at once their statesmanship and their anxiety to impart the blessings of education to the proletariat. Special schools, known as the Raftac schools, attached to regular universities, have been established for peasants and industrial workers. Every village and every town has at least one library and reading-room, around which we are told circumstances permitting, is formed a cultural circle. There are over 30,000 such circles with a membership of over one million peasants. In cities there are established what are called Houses of Peasants, where lectures are ever and anon delivered on agriculture and where peasants receive legal, medical and agricultural aid, free of charge.

Let it be noted that not only in the European Russia but also in the Asiatic Russia education is being spread with the zeal of the crusaders. That not a single Russian—whatever be his or her colour and creed—should remain helpless without education seems to be the aim of the Soviets. It takes our breath away when we think of this their enterprise. What powers of organization have they exhibited in their Herculean task of educating the Russians? What a noble aim that no Russian should suffer in the hell of ignorance! To this noble enterprise of the Soviets, the annals of

mankind furnish not a single parallel. When the Christian masters of India destroyed the village system of education in India, every sensible man expected that they would in justice introduce another system. But this expectation remains unfulfilled to this day. What the British rule in India has failed to accomplish during one hundred and fifty years, the Soviet rule has accomplished within a dozen years, in Russia, in the sphere of education. We make this comparison not with a view to condemning the British people—we do not hold the entire British nation responsible for the crimes of commission and omission perpetrated by their agents in India—but with a view to extolling the Soviets. The Soviets may be said to have performed the miracle of educating the ignorant masses of Russia, who had been barred from the light of knowledge for hundreds of years, as rapidly as Hercules performed that of cleansing the stables of Augeas, which contained three thousand oxen and which had not been cleansed for thirty years, by turning the river Alpheus through them.

From the quantitative viewpoint, then, Dr. Tagore's praise on the Russian Government for their educational policy is fully justified. We shall presently show that it is no less justified even from the qualitative viewpoint. The objects of education should be to bring out the best qualities that are latent in the individual, to train his intellect and heart without neglecting his physique, to turn him into a good citizen who will understand his responsibilities and perform his duties as a member of the state, and to equip him for the battle of life. The system of education in Russia more or less fulfils these objects, and aims at realizing the consum-

mation of the ideal of selfless service. It does not turn out, as it does in India, machine-made graduates. It is not, as it is in England, too general. It is not characterized, as it is in Germany, by the zeal for discipline and love of theory. It does not, as it does in many countries, barter the higher aspirations of life for words of learned length and thundering sound. It acknowledges the dignity of man and turns out free individuals capable of grappling with their difficulties, fighting the battle of life and doing their duty by their state.

On a large scale the Soviets are working out Tolstoy's theory of education, for which he incurred the displeasure of the Czarist Government, without its defects. Compulsory though the primary education is in Russia, its characteristic is freedom. The teachers cannot tyrannize over students—whatever their age be—and students have the power of driving out inefficient or useless teachers. Far from feeling the burden of education, students find it a pleasure and can see that it is a preparation for their future life. A writer in the last October number of *Current History* tells us that during summer regional governments send groups of school children to various camps and farms throughout Russia. "They are given one full month of outdoor life: swimming, bathing, racing, game playing and in their leisure moments they learn the fundamentals of farming or the rudiments of a trade."

The Soviet system of education is certainly not without defects. In a letter, dated September 20, 1930, which he wrote from Russia, and which is published in the *Vishwa Bharati Quarterly*, Dr. Tagore says: "Not that the system here is absolutely perfect. It has its serious flaw which will one day bring about a catastrophe."

Briefly the flaw is that they have made a mould of the system of education. But a character cast in a mould never endures, If the law of man's dynamic mind clashes with the principle of his educational theory, then either the mould will be shivered to bits or man's mind will be cramped and atrophied, or, worse still, be reduced to an automaton." But in our opinion, this flaw is not so serious in Russia as in other countries. In our view, the most glaring shortcoming in the Soviet system of education is its complete severance from religion. The soviets are, indeed, justified in not teaching the controversial and the inane dogmas of the Christian churches, but why do they prevent children from learning the fundamental religious truths—those high teachings which are common to all religions? And if they cannot see their way to teach higher religion to students, why should they poison their minds against all religious belief and mysticism? That children should be made to shout that there is no God and religion is opium seems to us to be utterly odious. The sooner the Soviets outgrow this dangerous folly, the better. We are told that the Soviets have been taking some interest in Buddhism. Let us hope and pray that the study of Buddhism may make them wiser, more broad-minded, and more tolerant.

This defect in the Soviet system of education should not blind us to its merits. We Indians, should never be too proud to learn from other countries. While we should not blindly imitate any nation, we should be broad-minded enough to learn the necessary lessons from other countries. We have, no doubt, to teach others more than to learn from them. But other nations will rightly conclude that a country which

is too proud to learn from others has nothing to teach. Isolation spells death, disaster and damnation. In co-operation and association lies our salvation. We are on the eve of substantial political and economic freedom. We should so use this freedom as to benefit ourselves and the whole world. The masses of our country are steeped in illiteracy. If we are to fulfil our mission, we should educate them, following in the footsteps of the Soviets. In the sphere of education we have to learn much from Russia and other countries, and let us learn all that is worth learning unhesitatingly.

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# SHRI RAMANA MAHARSHI OF TIRUVANNAMALAI

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

## II

(Concluded )

The Maharshi's life is a standing example to all those who have eyes to see that man's goal is to be attained not by mere study and ceremonial worship, not by intellectual ratiocination and traditional observances, but by a bold plunge into the unseen depth with mind purified by noble thoughts, the senses and sense organs well controlled and directed by such purified mind, armed with truth, discrimination and dispassion, with the ego effaced by a gradual process of enquiry into its origin. This and this alone will lead one to the waveless ocean of Brahman, entering which the weary traveller on life's dark journey meets with God, as it were, face to face, and immediately resolves himself into the Infinite Essence. Such high destiny is reserved only for those stout hearts and daring spirits who renounce the self and everything which a crazy sense-ridden world holds dear in their ultimate search for the self, realizing which infinite Knowledge, Power and Bliss are attained and the highest personality sublimates into the Divine Impersonality. As the Maharshi himself has said, all learning and relative knowledge will be felt, as one progresses, in spirituality, as impediments and stumbling blocks at a certain stage, and these will

have to be cast aside and forgotten. This message has been proclaimed from ancient times, but alas! how few have practised and lived it in their lives! Blessed is humanity that we have amidst us one who is the living embodiment of the Vedas and the Upanishads.

At the foot of the hill in an Ashram constructed within the space of a month, and symbolizing the zeal and devotion of his followers, flanked on either side by a beautiful garden wafting the odour of blossoms and fruits, surrounded by wells and tanks which impart coolness to the spot besides providing a supply of water for drinking and plunge-bath, lives the Maharshi, radiating an atmosphere of calm, serenity and joy all round. A band of faithful and buoyant treaders of the path have formed an institution round his holy person called "Sri Ramanashraman," which owns the Ashram building with the *Bhojanasala* and the garden encircling it. The Maharshi does not lay claim to any spiritual leadership (what need has he?), has no manner of connection with the Ashram, nor does he own or possess any property or money. The Ashram is run purely on voluntary contributions of loving devotees and admirers of the noble saint who even like Buddha and Christ attained illumination without a Guru. Brahmacharies and Sadhus who are in residence in the Ashram and any casual visitor to the hermitage are fed daily with pure wholesome vegetarian food. The younger brother of the Maharshi, who has himself taken holy orders and is familiarly known as Niranjana Swami, is in charge of the administrative work of the Ashram. The Maharshi rises early in the morning, and, after finishing his morning ablutions, sits on a platform rapt in superconsciousness.

He is accessible to all, from the menial to the

wealthy magnate, no kind of restriction being placed to admission into the Hall of Bliss. Persons of a variety of tastes and temperaments come for darsban of this great Saint, the born Jivanmukta, and a conversazione *visavis* ensues. The answers are as a rule short, simple and direct uttered with childlike sweetness and convincing power. The Ashramites may be seen requesting the master to correct a poem or prose work in Tamil or Telugu, or to elucidate the meaning of some recondite philosophical verse. Or again some school boys start a cyclostyle English magazine and ask this child of God to correct their essay contributions to it and otherwise bless the undertaking. Now it is a pious soul who makes his obeisance to the Master and requests him to enshrine the fruits of his Sadhana in writing to serve as "foot-prints in the sands of time." And the Maharshi who has become the Ocean and floats on it just out of compassion and love for suffering humanity, whose welfare and spiritual evolution is nearest his heart, sprinkles the waters of life on all with the same impersonal grace with which he helps the sincere adept in spirituality. The Maharshi's expansive love and benignity embraces within its wide sweep not only humanity but the kingdom of beasts and birds as well. Dogs, peacocks, cows, and monkeys approach him with the familiarity of a friend, receive food and caresses at his hands, and depart with gladness and satisfaction expressed in every movement of their limbs. In the midst of a crowd of assembled bhaktas he will be often found in samadhi with his physical eyes open but their vision drawn inward. There is a lull among the audience; the venerable seer reaches normal consciousness and some great spiritual truth comes out of his lips

and expectant enquirers find their doubts dispelled in a remarkable way. One gem of wisdom satisfies several questions asked and unasked but collected in the archives of the mind for being put.

Though born in the highest Brahmin caste, he has left behind all caste restrictions and freely partakes of all vegetarian food offered by devotees of all castes and creeds. To this day a dish or two of his daily food consists of the offering of a pious Sudra woman who used to go up the hill, offer food as nivedanam to the Maharshi while he was still in his Sadhana period, and then take her meals. It is the usual custom for visitors to bring some gift of fruits or sweetmeat as a token of their reverence, and whatever is offered is shared equally by all present, including the Maharshi.

The birth-day anniversary of this Saint is being celebrated by his loving followers on a grand scale, feeding and clothing the "Daridra Narayanas" being a chief feature. Devotees from all parts of Madras pour in and a week of devotional songs, bhajans and religious festivities on a background of spiritual fervour and peace divine is spent, and the hearts of the bhaktas are filled with a rare joy and exaltation of spirit. Human bulbs of different candle-powers get charged with electric power from this vast spiritual dynamo and a festival of lights ensues, flooding the dark corners of the soul with rays serene and joy ineffable.

In this land of the Rishis where the realization of God lying embedded in the heart of individuals has been preached and followed as the highest ideal and purpose of life, the choice of a proper Guru becomes a matter of great importance. Sri Sankara in his Vivekachudamani describes the essential characteristics of a

Jivanmukta thus: "Able to free the disciple from bondage, fountain of all knowledge, pure like crystal, having conquered all desire, at peace in Brahman, shedding grace out of spontaneity like the spring season that radiates joy and fellow-feeling out of its very nature and not because of any compulsion, nearest of kin to those ardent and enquiring souls who seek his spiritual guidance, such a one is a true Guru." That cultured mystic and yogi, who, in the midst of hard sadhana, has been graciously pleased to contribute to the world of higher thought his immortal "Essays on the Gita", Aurobindo, the great, who is nourished on the French soil which rears a fine type of art and poetry imagination and aesthetics mentions six qualities as the indispensable hall-marks of a divine person. They are: perfect tranquility born of yoga with the divine and absence of egoism, action poised in the silent calm of the soul, freedom from desire, spiritual impersonality, perfect equality, perfect inner joy and peace born of Brahma Sakshatkaram (realization), tyaga. (renunciation) and Sannyasa. The Ashtavakra Samhita thus defines a realized soul: "The sage who sees the same everywhere, makes no difference between happiness and misery, man and woman, prosperity and adversity, neither abhorring the objects of the senses nor craving them, with his mind absorbed in Brahman, neither seeking desire of enjoyment or liberation—such a one is a true Jnani who abides in the Absolute." And Professor Radhakrishnan says this of Sannyasins in his 'Hindu view of Life': "These free men are solitary souls who have not any personal attachment or private ambitions but embody in their own spirit the freedom of the world. They take on the wideness of the whole

earth, dwell in love and walk in righteousness. Patriotism is not enough for these fine souls. Life, and not India's life or England's life, demands their devotion. They look upon all men and all groups as equals." That great Patriot Saint, who in a voice of thunder proclaimed the grand teachings of the vedanta from one end of the globe to the other with the impetuosity and force of a volcano in eruption—throwing out flames of fire, and whom his blessed Master Bhagavan Sri Ramakrishna used to sweetly call "My Suka," Swami Vivekananda, has these words to say of the dwellers in Brahman: "The highest do not seek to get any name or fame from their knowledge. They leave their ideas to the world; they put forth no claims for themselves and establish no schools or systems in their name. They are the pure Sattvikas who can never make any stir, but only melt down in love. These Sattvika men are too near the Lord to be active and to fight, to be working, struggling, preaching and doing good here on earth to humanity." Shri Meher Babaji, another Sadguru incarnated for the spiritual guidance of humanity, adds the weight of his realizations to what has been said above, and in bringing out the difference between a Majzoob and a Kutub, points out that, while both are God-realized, the Kutub, having cut the wheel of life with the axe of knowledge, allows his mind and body to work on the physical, mental and astral planes out of compassion for suffering humanity, and declares: "The Sadgurus involve themselves in Maya only to get individuals entangled in Maya released from Maya through the medium of Maya itself."

All religious works lay great stress on satsang or the company of holy persons as giving a push in spiritual

progress. Narada's Bhakti Sutras and Sri Shankar's 'Bhaja Govindam' quatrains advise the initiate to seek the haunts of saints and God-men, and by association with them wear out their lower selves. We are indeed thrice blessed that we have in our midst this Messenger of God sent on earth by a beneficent Providence to lead mankind to Light and Life. Raman Maharshi is a living example of what a true Jivanmukta is like. Having cut asunder the chain of birth and death, he abides eternally in the Atman, pointing the goal of spiritual endeavour to those weary and despairing travellers who grope in the dark valley of Samsara. Great Yogis vouch that he is a Sanatkumara or Shanmuga come down here for the third time to teach man, who is self-satisfied with the dry knowledge of the sastras and ceremonials and forms of worship devoid of the spiritual earnestness and righteous living. Brave as the lion, majestic as the Himalayas, with love and kindness as expansive as the sea, resembling the earth in powers of endurance and withal simple and sweet as a child, this South Indian Ramakrishna Paramahamaa has discovered the one Truth underlying the various religions of the world and his message is one of Brotherhood among men; sustained by mutual love and toleration of differences which are of the surface and animated by a common purpose and a common ideal of life. Verily persons like these are the salt of the earth and he indeed is blessed who has the privilege of sitting at their holy feet and invoking their anugraha to quicken the pace of life's journey towards Godhead.

In this brief sketch of one whose nobility of mind and godliness of heart baffle the poor comprehension of

children in the Lord's playground like myself, I have purposely abstained from recording events which are of a miraculous character. For I shall be doing injustice to this divine personality by invoking the supernatural and making his fame rest on such slender foundations. With my limited vehicles of thought and words, I have attempted to present to the public one of the rarest gems of human perfection, who lives, moves and has his being in Divinity. None shall feel more happy and grateful than the writer of this sketchy biography if some jeweller better skilled in the art of narration and appreciative of spiritual greatness would take up this diamond dug out of the spiritual mines and set it in a more suitable foil of understanding and expression so that this jewel of the Lord may shine in its resplendent glory.

This divine alchemist, like the oasis in a big desert has quenched the spiritual thirst of many a weary traveller on the Godward path, and not one who approached him with sincerity and devotion has returned without being blessed unseen. Several pious men in different districts of Madras have become sannyasins and are trying to live the life divine by doing acts of loving service, renouncing the fruits thereof. Householders in thousands who worship him as their Ishta find great solace and peace of mind in contemplating on him and feel within their hearts the veils of maya rending one by one in quick succession. One on whom his grace descended, Iswara Swami by name, has become a great yogi, and, from his inconspicuous seat in a corner of the temple, attracts a large coterie of enquiring minds who find spiritual solace in his teachings, remarkable alike for their chaste diction and profound wisdom.

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## MIND ITS MYSTERIES AND CONTROL

*By Dr. Swami Sivananda ( Swarg Ashram, Rishikesh ).*

270. Be the seer of the mind's dramatic performances, and be not involved with the mind itself.

271. If you want to drink water at a tap, you will have to bend your body. Even so a lower mind will have to bend (to be humble) before a developed mind if it longs to imbibe its virtues.

272. The banks of the Ganges or Narbada, Himalayan scenery, lovely flower garden, sacred temples—these are the places which elevate the mind in concentration and meditation. Have recourse to them.

273. A solitary place, spiritual vibratory conditions as in Uttarkasi, Rishikesh, Badri Narayan, a cool place and a temperate climate—these conditions are indispensably requisite for concentration of mind.

274. The extinction of *Vasanas* (*Vasana Kshaya*), *Manonas* (annihilation of mind), and *Tattwa Jnana*. when practised together for a long time are regarded as fruitful. They should be practised at a time. So long as these three are not equally practised again and again, the Supreme Seat (*Param Pada*) cannot be attained even after the lapse of hundreds of years. Even should one of these three be practised for a long time, it will not yield its fruit. Through the practice, of these three for a long time, the firm knots of the heart are cut, without doubt, like the breaking of the threads in a lotus-stalk rent in twain.

275. The more you attenuate the vasanas by *Swaroopā Vasana* or *Brahma Bhavana*, the more mindless you will become. In proportion to the thinning of the vasanas, the mind also is proportionately thinned out. Mind is nothing but a bundle of vasanas.

276. The illusory samsaric vasana that has arisen through the practice of many hundreds of lives never perishes except through the practice of Yoga for a long time. Therefore, O aspirants, after having put away to a distance the desire of enjoyment through discriminative effort, resort to these three alone abovementioned. The wise know that a mind associated with vasana tends to bondage, while a mind well freed from vasana is said to be an emancipated one. Practise the state of mind devoid of vasana. Vasana perishes through well-conducted deliberation (*Vichar*), *Brahma Dhyān*, *Vairag* and *Tyag*.

277. Through the absorption of vasanas *Manas* attains quiescence like a lamp without oil.

278. When you see your dear friend after six years, the *ananda* (happiness) that you get is not from the person but from within your own self, The mind becomes concentrated for the time being and you get *ananda* from within your own self.

279. When the rays of the mind are scattered over diverse objects, you get pain. When the rays are gathered and collected by practice, the mind becomes concentrated and you get *ananda* from within.

280. The desire for comfort is ingrained in the mind. You must be very careful, The mind is ease-loving, easy-going and happy-go-lucky. You must check this nature.

281. As mind evolves you come into conscious re-

lation with mental currents, with the minds of others near and distant, living and dead.

282. Every change in thought is accompanied with a vibration of its matter (mental). Thought as force needs a special kind of subtle matter for its working.

283. Just as salt melts in water, the Sattwic mind melts in silence during meditation in Brahman,—its *Adhistan* (substratum).

284. Every change in thought makes a vibration in your mental body, and this, when transmitted to the physical body, causes activity in the nervous matter of your brains. This activity in the nervous cells causes many electrical and chemical changes in them. It is thought activity which causes these changes.

285. The mental body varies much in different people. It is composed of coarse or of finer matter, according to the needs of the more or less unfolded consciousness connected with it. In the educated it is active and well-defined: in the undeveloped it is cloudy and ill-defined.

286. During intense anger the whole mind is suffused by the black hue of malice and ill-will, which expresses itself in coils of thunderous blackness, from which fiery arrows of anger dart out, seeking to injure the one for whom the anger is felt.

287. Study of philosophical books, right thinking, exercise of good and noble emotions, prayer and beneficent endeavours and above all regular and strenuous meditation, are the means to improve the mind. These will bring about rapid evolution of the mind.

288. Evil thoughts of all kinds befoul and injure the mind and if persisted in, will become veritable

diseases and maimings of the mind incurable during the period of life.

289. On descending for rebirth a new mental body is formed for every individual.

290. Mind is not only daily made, but hourly made. In every minute it changes its colour and shape like a chameleon. It is very *chanchalam* and *asthiram* (wavering and unsteady).

Gita Chap. VI. 26.

291. Subtlest part of food reaches upward to the heart, and thence entering the arteries called the '*Hita*', and thereby bringing into existence the aggregate of the organs of speech, and being changed into the form of the mind, it increases the mind. And thus the mind being increased by food it is material and not eternal as held by the Vaiseshikas.

292. All lofty and luring aspirations, pure compassion, and all-embracing tendencies and pity, all go a long way in increasing the Sattwic material of the mind. The higher manas is developed.

293. The Vijnanana-maya Kosha is developed by abstract thinking and reasoning, by systematic meditation, Brahma Chintan, study of Upanishads, Yoga Vashistha and Brahma Sutras,

294. A child is born with his *Sanskaras*. A child is born with his past experiences transmuted into mental and moral tendencies and powers. The earthly experiences are worked up into intellectual faculty.

295. Those who are not content with any things that came in their way are of weak minds only. *Santosh* (contentment in the mind) is a very great virtue. '*Santoshat paramam labham.*' By content-

ment, you will have great gain, It is one of the four sentinels of the vast domain of Moksha. If you have this virtue it will lead to the attainment of *Satsang* (association with the wise), *Vichar* (enquiry of self) and *Shanti* (peace).

296. A stainless mind can be judged through speech, face, and eyes. Through these expressions can the opinion of persons of stainless minds be gauged.

297. By experiences, pleasant and painful, man gathers materials and builds them into mental and moral faculties.

298. Subconscious mind is termed *Chitta*. Much of your subconsciousness consists of submerged experiences, memories thrown into the background but recoverable.

299. As a merchant, closing the year's ledger and opening a new one, does not enter in the new one all the items of the old but only its balances, so does the spirit hand on to the new brain his judgments on the experiences of a life that is closed, the conclusions to which he has come, the decisions to which he has arrived. This is the stock handed on to the new life, the mental furniture for the new dwelling—a real memory.

300. Realization of Brahman can be effected through the mind alone after abandoning its Sankalpas and Vikalpas. The origin and dissolution of this universe, which is nothing but a mode of consciousness, take place with the complete origination and destruction of the Sankalpas of the mind. It is the Sankalpa of the mind that brings into play this world with all its moving and fixed creatures.

( *To be continued* )

# BABAJI—GITA—KRISHNAJI

*By C. V. Sampat Aiyangar, Sub. Judge, Kurnool*

## II

Krishnaji was asked whether He was the World Teacher or Christ come back. He replied, "Friend, who do you think I am? If I say I am Christ, you will create another authority. If I say I am not, you will always create another authority. Do you think that Truth has anything to do with what you think I am? You are not concerned with the Truth, but you are concerned with the vessel that contains the Truth. Drink the water if the water be clean. I have the balm that shall purify, that shall heal greatly .... I am all things, because I am Life." This is His great teaching. If you think the water He has is clean, take it. When He says "down with authority", He simply means "always use your discrimination in drinking the water one has." In fact He is dead against those priests who tell us, "If you don't do so, you will be damned." Accept the teacher who says, "Here are the waters; discriminate; if you think they are pure take them." Of course the great virtue 'discrimination' is a blessed qualification for one who strives to reach the path. All that has to be understood properly.

All these Masters have said the same thing in all that they have said or written. Krishnaji has been misunderstood. He has been grossly mis-interpreted. I shall explain this more fully here. He says:

"If you worship the personality of Krishnamoorty, if you give your affection to that being, you will suffer; because that being passes away, is destroyed and decays; because it is a transient thing. While if you are the disciple of the truth, then you will become part of that truth."

"But friend, the truth lies in you; and because I have found that truth, because I have identified myself with that truth and because my Beloved and I are one in my heart, I would tell you how to open those gates which will lift you into your own heart, into your own mind, where you will find peace and tranquility."

"But if you bear that truth in your heart, if you bear Me who am the end of all search, in your heart, then there will be no separation." ("By What Authority": pages 17 and 65)

"The Guide knows the short mountain path. You must follow the guide who knows fully and completely, not superstitiously, not in credulity, but through your own desire to find the Truth, through your own suffering, through your own desire to set aside those things which are fetters, which are holding you as cords of affliction." (Ibid-49 and 50).

"Why should you hesitate to come and see? I do not ask you to follow me; but I ask you to come and look at those things that are real, that are permanent." (Pool of Wisdom-page 30)

"To me Life is much more beautiful now than even before, because I have this happiness within me continually. I am knocking, knocking against doors that are closed and that I desire to open." (Ibid-page 63)

"Ordinarily to attain liberation it is not necessary to join any organization, any religion, because they are binding, they are limited, they hold you to a particular form of worship and belief. If you long for freedom you will fight as I have fought against authority of any kind. For authority, is the anti-thesis of spirituality. If I were to use authority today and you accept my authority it would not make you free. You would be merely following the freedom of another. You are binding yourself more strongly to the wheel of limitation. Do not allow your mind or your heart to be bound by anything, or by anyone. If you do, you will establish another religion, another temple. If you would find that freedom to which I would point the way you will begin as I began by being discontented, by being in revolt with everything about you. I never want to be a leader, I never want to have authority. I want you to become your own leaders. Whatever you do, don't create another temple around me. I shall not be held within the freshness of the breeze." (Life in Freedom-pages 78 to 80)

Can anything be explained more clearly? Krishnaji says, "Down with the authority of your priests, of your Gurus. I have waters. See them and discriminate. Drink them after discrimination." This is not at all like saying, "Do not go to a perfect Master." On the other hand his injunction is, "Discriminate and go a perfect Master." Even then discriminate.

This is what Babaji also says: This is what Sri Krishna said in that beautiful verse which says:

"Be willing to learn, investigate and serve. Then Masters will go to you." (Gita Ch. 4-34)



Krishnaji says in 'Life the Goal,' page 13, that it is a waste of time to begin to reconcile matters. "What do you want to reconcile? If you are trying to reconcile you will be lost in reconciliation." Says he, "If you are thirsty you will drink the waters of the well. If you are not thirsty you will just pass by." He then says, "And as I have found, as I have attained, and in me the truth is well established, I would show you the way of enlightenment. But before you come, drink of those waters." "You must understand intelligently." \_ (Ibid page 14)

"The truth is neither mysticism nor occultism." (Ibid page 15) This is what Babaji says in his sayings 39 and 40. (Meher Message, August 1930)

Babaji and Krishnaji do not say, "Down with ceremonies." They say that they are only means to an end, which may not be necessary. So says the Gita. It says they are useful as purifying persons when done without attachment. ( Gita-Ch. 18. 5-6 )

Krishnaji says: "I still maintain that all ceremonies are unnecessary for spiritual growth. They are unessential for the fulfilment of life. Friend, you must decide. It is not for me to decide, Do not use me as an authority. Do not say that Krishnamoorthy disapproves of ceremonies. I neither approve nor disapprove. If you want to perform ceremonies, you will perform them and that is a reason sufficient in itself. If you do not want to perform them, you will not perform them and again that is a reason sufficient in itself. These difficulties only arise when you are trying to obey, when you are frightened, frightened that you will lose the spiritual power which you think exists in your particular organization. No organization

however seasoned in tradition, however well-established, contains the truth. It is not much simpler to make life itself the goal, life itself the guide, the Master and the God, than to have mediators, Gurus, who must inevitably step down the truth and hence betray it."—

"Let understanding be the law." (Pages 12 and 13) Can this opinion in the matter under consideration be expressed more clearly? How much confusion our friends have created? Krishnaji says, "If you think ceremonies are necessary, do them; but they are not essential for knowing Truth. Do not trust your Gurus who will betray Truth. Go to Him who has with Him the true waters, who will be your guide and not authority. Understand Him and see the truth in you."

This is what Babaji also says.

About the Theosophical Society, Krishnaji clearly stated: "Do not think I am antagonistic to the Theosophical Society. I am not. It wastes energy to be antagonistic to anything. I do not know that in the Theosophical Society you are urged to obey. The desire to obey is born in each one of you and that is why you create these organizations. I am concerned with the purification of your desire and not in establishing another authority."

Organizations become in course of time fanatic, wherein freedom of thought disappears. Krishnaji is against such organizations.

I think that I have succeeded in showing that the principles enunciated by the Gita, Krishnaji and Babaji on the points under consideration are the same.

The next question I have to answer is, "You want a living Master. Both Krishnaji and Babaji are living

Masters. Why did you prefer to adopt Babaji as your Master?" I should have preferred to answer this question orally to noting it on paper, because it is a personal question. But I do not wish to keep anything secret. I did not wish to start an organization when Meher League was started. Its one object is meditation and service to humanity. No authority there! All meet on common ground, meditate and do service. I do not wish to have anything secret. I bow to all Masters. Master. K. H. is still my Master. But I think Babaji is nearer me. Krishnaji's Master is Master K. H., Dr. Besant's Master is Master M. But this does not mean that Master M. is not the Master of Krishnaji also and *vice versa*. Do not we see so many followers of Sri Aurobindo, of Krishnaji and of Babaji? It is not proper to say some of them are not Masters who cannot show us Life. Three years ago. I happened to hear about Babaji, As soon as I heard of him my heart involuntarily jumped up. I meditated on Him and I had peace the like of which I had never before, Every minute something grew in me until at last I thought that I became identified with Him. Then I had the privilege of coming in close contact with Him. This is certainly due to my contact with Him in my previous births. I am sure that He will show me the goal. So I have accepted Him as my Dearest Master. I think that I should be doing a service to humanity by saying "Here is a Master who is all love and who should show us the goal not by wielding any authority but by love."

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# LOVE RIDES ON A LION

*By Meredith Starr*

Grant me the courage  
That dares to give all;  
To stand naked and shameless,  
Back braced by the wall

Of Nothing-to-lose,  
With a smile on my lips,  
Resigned and defiant,  
Come quake or eclipse.

Courage, thou darling  
Of gods and of men;  
Give wings to my heart  
And enkindle my pen.

As palms from the desert  
From courage comes strength  
To woo Love and win him  
And crown him at length.

Courage, winged lion,  
Is ridden by Kings:  
Sun-maned and deep-chested,  
He conquers and sings.

Heart-heaving, he thunders  
His challenge in song;  
Then leaps, a tornado  
Of will, on the throng

That flees and surrenders  
The beautiful prize;  
Love conquers the lion  
And laughs in his eyes.

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## TOPICS FROM INDIAN JOURNALS

### *Has the Gita a Message for the West?*

In reply to this question, Miss Helen Jenks writes in the February number of *The Aryan Path*:

Indeed, yes. We in the West are only just beginning to reach out, to hunger for the truth of things. Ours is a scientific age, one given to facts and the proving of theories, one given to searching for the basic underlying law which seems to govern this still, to us, unintelligible world. We are casting aside old faiths and accepting new; we are a world bewildered, confusing and confused by the physical and the non-physical. Ours is a world that is searching, seeking, hurrying—always we are hurrying. We hurry physically, we hurry mentally, until we have forgotten the very sound of the word leisure, and know not the joy of calmness .....

It is because we search, because we are struggling to find a science that will point a God for us, it is because we hurry, are breathless from valiant seeking, that the *Bhagavad-Gita* brings the West a message. The *Gita* is, by its very nature, a lesson for all men of all times, but in the West it is most needed now.....

The *Gita* is a book of science, a treatise which proves its own theories, a volume that offers you logical statements to approve or to reject. It must therefore be a message spoken to this world where the rule of existence is scepticism, and proof is made a god, Those who struggle with the materials of science must learn that here are better tools, more delicate, more sure; for here is the science of the Supreme,—let them learn of it.

But the *Gita* is more than that; it is a song of devotion of faith that is not blind. Its logical proofs have shown us the Absolute, and to the Absolute we acknowledge our faith, and our relationship. It is that the *Gita* has for the West the greatest message of all, the lesson that Krishna teaches Arjuna

throughout the book, the lesson of quietness, of inaction in action, of peace in the midst of war. Arjuna, pausing, uncertain, at the edge of battle, is urged to fight; yet he must go forth to fight, certain that the performance of such action is the performance of duty; sure that that which is cannot cease to be; firm in his faith in the All-pervading Absolute; and with these he will go forth—WITH QUIET IN HIS HEART!

With quiet in his heart—the West has never understood the song of quietness, we have no knowledge of its strength. Here action is the one thing we know, we fill our days full to overflowing with it, then wonder at our weariness. It is for that understanding that brings peace that we search, that our laboratories function, that our philosophers seek. And the *Bhagavad-Gita* offers us Understanding—Quietness.

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### *What does Indian Spirituality Mean?*

In the February number of *The Message* is published an article, entitled "Religion and Life", from the pen of Mr. Anil Baran Roy. We quote the following important passage from it:

A German professor who had passed some time in India studying the conditions of life here, recently observed that he was greatly impressed by the piety of the common people of India as well as the sublime beauty of her ancient Temples. Similar is the impression of all intelligent foreigners who came to visit India, not with sex-complex of a Miss Mayo or some other obsession or prejudice, but with a free and open mind. The whole life of the Indians has been organized from very ancient times in such a manner as to remind them at every step of the spiritual goal, and the result is the peculiar piety and the unique religious-mindedness of the Indian people. When it is said that India is the home of spirituality it is not meant that most people here have grasped the inner principles of religion or have a high spiritual life; that cannot be said as yet of any people on earth, ancient or modern. What is meant by such statements is that by a long and ancient civilization rigorously based on

spiritual aims and principles, the Indians have attained a mentality which can be easily turned towards spiritual effort. The atmosphere of India and the mentality of her people make her the most suitable country on earth for spiritual 'sadhana'. "The ordinary materialized soul, the external minds who are in India as everywhere, the majority have at least this distinction that they are by centuries of training nearer to the inner realities divided from them by a less thick veil of the universal ignorance and more easily led back to a vital glimpse of God and spirit, self and eternity. Where else could the lofty, austere and difficult teaching of a Buddha have seized so rapidly on the popular mind or the songs of a Tukaram, a Kabir, Sikh Gurus, the chants of the Tamil saints with their fervid devotion and also their profound philosophy found so speedy an echo and formed a popular religious literature? This strong permeation and readiness of the mind of a whole nation to the highest realities is the sign and fruit of an age-long, a real and still living supremely spiritual culture."

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### *The Purpose of Prayer*

The February number of *Brahmacharya* contains an article on success in prayer from the pen of Pandit Devasharmaji. The following passage from it is noteworthy:

Prayer must be such as to get for the devotee right knowledge from the Lord of his Devotion. So long as right knowledge is not obtained, the object of our desire can never be realized. Just as a messenger goes and waits at the pleasure of the one to whom he is sent, and then brings back the object of his quest, so also prayer must reach the heart of the Lord and wait for His pleasure. It is not enough that prayers reach alone, but reaching they must so influence the Lord that His grace will be directed and He would send enlightenment. Many a prayer takes a long time to succeed just for lack of his grace and because they lack the strength. Therefore it is necessary that the act of prayer must be even more severe. Just as an arrow shot with strength not only reaches its aim but pierces through the object, so should prayer be.

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## TOPICS FROM FOREIGN JOURNALS

### *What is Character?*

In course of her reply to this question, Sister Deomata writes in the January number of *Message of The East*:

The innermost essence of man's being does not evolve. It is ever unchanged and unchanging. It exists in eternity, finds expression in time, yet never reverts from its eternal estate. It is like the geometric point at the centre of a circle, which does not turn or shift however many the circumferences, wide or narrow, described round it. This inalterable centre of being is the soul of man.

What is the relation of character to it? Character is the interpreter of the soul, the medium through which it contacts the outer world. Its nature is a composite one, made up of the perceptive faculties, the mind, the intellect, the moral sense and the ego or sense of "I-ness". That which holds these component parts together as one united whole is memory. We are a continuous personality only because we remember .....

Since character is merely an interpreter, it can have only an interpretive value. Disconnected from that which it interprets, it is barren of meaning. Character disjoined from soul is as voiceless and ineffective as a Stradivarius violin without a musician to give it voice. This answer is the oft repeated claim that a highly developed moral sense is all that man needs to meet the requirement of life. Life to be secure and dependable must rest on a stable and immovable base. The moral sense expands and contracts. It grows with our growth. Each experience alters it. It can never serve as an inalterable ultimate. The same may be said of all the component parts of character. Not one of them offers an unchanging basis for living. It becomes evident, then, that development of character without unfoldment of soul consciousness is like building without a foundation .... we shall have a house on soft sand that will go down in the first driving storm.

Character-building must be linked at every step with spiritual training, if we are to have an enduring structure. We must be steadfast, heroic, strong; but strong and steadfast 'in the Lord and in the knowledge of His Might.' We must not rest our strength on our variable human nature. We must stand firm on principle or truth, and both of these dwell in the soul-realm.

Any education that does not include spiritual development defeats its own end and must prove abortive. Meditation, study of holy books, the practice of inwardness should form as vital a part of education as learning to read and count. Soul-training must begin in the primary school and continue without interruption through all the grades to the



End of life. It is the one department of schooling in which no recesses or vacations are granted.

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*There is No Death.*

In the article entitled as above and published in the January number of *The Aquarian Age*, Mr. Louise B. Brownell gives a very personal chronicle of events which happened in his own family. Writing of his mother he says:

One of the first to make a great impression on her occurred after the death of her younger brother, a young man of about twenty-one of whom she was very fond. This young man was a good boy, never had any bad habits, and was fond of his family and especially of a little sister Rosie, who had died some time before at the early age of three. This little girl was fond of him and when he would return from his work at night would run out to meet him. He would throw her up on his shoulder, and come dancing into the house, singing one of the popular songs of the day. The boy was taken sick and after a short illness died. Although a boy of exceptional habits he had never joined the church, which in these days was a sign of innate depravity. My mother was called home to the funeral, and arrived just in time to hear the funeral given by a local, orthodox minister, who stated quite emphatically that the boy was suffering torment in hell. My mother could not stand this, and as the story goes, took pains to tell the minister what she thought of him and his doctrines, bringing down some condemnation on her own head. The whole matter troubled her greatly however, and she wanted to know how her brother was really faring beyond the veil. She and my father stayed a few days after the funeral was over, before returning to their home, and a few nights later they were awakened about midnight by what seemed to be a heavy crash in the middle of the headboard. Both sat up in the bed, and my mother seemed to hear a faint sound of music. She listened, but hearing no more soon settled down to sleep again. The next night the same thing occurred, and this time my father thought he also could hear faint strains of music. The third night it came again, and then the sound of music came quite distinctly from the clothes closet. My mother sat up again in bed and said audibly, 'Charlie, if that is you, come out and show yourself.' Slowly the closet door opened and her brother with little Rosie on his shoulder, danced out of the closet half way across the room, singing the popular song of the day, "I'm just as young as I used to be." Both could hear him distinctly, and my mother could see him. She asked him if all was well with him and he told her not to feel concerned about him as he was happier than he had been on earth and all was well with him. This was a consoling assurance for my mother and she worried about him no more.

# SHRI MEHER BABA

*By M. S. Dasania*

1. What glow one finds when breaks the day  
And light diffuses the sun's ray  
In every nook and corner of  
Half the globe, and calls for love  
To Him who sent Messiah great,  
To rid mankind from rancour, hate,  
His Holiness Meher Baba!
2. As dawn develops into day,  
Heart opes with joy in natural way,  
His Majesty Divine doth call,  
Man off his sleep behind the wall,  
To get his share of light of Truth  
Wherewith to see the Self, in sooth,  
His Holiness Meher Baba!
3. The day doth glide so soft to eve,  
To let one and all firmly believe;  
The march of reason pure and love,  
Pursues the Law to rise above  
Frailties and pettifoggings low,  
That check holy soul's will to know  
His Holiness Meher Baba!
4. Let all with fervour true be up,  
To drink deep of the holy cup  
Of Nectar pure of hopeful words  
That monsters make innocent as birds,  
And form a sacred band to sing,  
Our Moksha from earthly bonds shall bring  
His Holiness Meher Baba!
5. Time the greatest force of the Lord,  
With pleasure adds to Virtue's Ward  
Months as many as one and eleven  
To complete years full thirty-seven;  
We pray and with its ceaseless run  
To have glory's crown for Lord's Deputy won,  
His Holiness Meher Baba!

## PROVERBIAL COUPLETS

*By Hebert Porter*

Man is a spirit whom eye cannot see  
His body hides his immortality.

The wise think long, ere they do speak but once,  
And he that prateth much, is oft a dunce,

The world will fool you, if you take not care,  
It is the Devil's paradise—beware!

Weigh well the matter, ere you choose a wife  
Or you may well regret it all your life.

The braggart to the ale-house will be gone,  
And he shall wax voluminous ere long.

He that is drunk will boast his mighty deeds,  
He that is sober, soweth quiet seeds.

Heroes die not—Life is a perfect glass  
Wherein great deeds do shine—look as you pass!

Pain is a moment—death the gate of life:  
They wake in peace that sleep in righteous strife,

All things will yield unto persistent ruling,  
Fools' brains are taught by diligently schooling!

A well-filled day brings pleasure to the mind,  
And all true thinkers do instruction find.

The wise will hide his learning from the fool,  
And heads diverse will live not in one school.

A full mind hath contentment all the day,  
But empty heads with vanity must play.

# THE JOURNEY'S END

*By G. S. Raisinghani, Agricultural College, Poona.*

1. Long have I walked on way, lo!  
Of life's pilgrimage: But alas!  
Now worn out, vexed, and wear'd I lie  
When daylight into night does pass.
2. Twenty years have besieged my brow,  
And dug deep trench in each my cheek;  
With tir'd links and panting breath  
I lie now shaken, broken, weak.
3. The gold twilight is on its wane,  
Thro' thick'ning gloom a sigh I send.  
I view not yet *the distant scene*  
And come not yet to Journey's End.
4. Ah! what the dreadful dreary night  
Of pitch black darkness! I can't find  
My Path of Destiny. Tempests rise;  
Wild beasts howl from front and behind.
5. Thunder bolts break and heavens crack;  
Lightnings flash as snake's forked tongue;  
And sultry, wintry wind through trees  
Like the broken harp strings it rung.
6. The thick black clouds shut moon from me  
And northern cold winds shook my frame;  
Wrath from 'bove had befallen me  
And displeasure from heavens came.
7. Unguarded, exposed, unshelter'd, open  
I lie, prey to wild beasts of wood.  
Two eyes shone there in distant den;  
I was eyed by all creatures crude.

8. No polar star to guide my march,  
Or compass to direct my way,  
No moon the lustrous light to shed,  
Or friend the words of comfort to say.
9. Drop, eyelids! drop, and shut my sight;  
Show me not this horr'ble view!  
My eyes seeing all yet saw nought  
As wraps of gloom thicker grew.
10. I shut my face in both my palms,  
And threw my head 'tween my knees.  
My lips drawn in and shuddered frame  
When pulses cease and nerve bloods freeze.
11. I sat on grass all pale and cold  
Like Death I hang down my head.  
*With open eyes I saw all gloom  
But with closed eyes all round tight shed.*
12. I felt one hand rest on my head  
With soft tenderness I felt pat  
On my head of deep sympathy;  
And took my hand then as I sat.
13. He spake, the sage, few deep grave words:  
*"Arise and fear no more, my son!  
Fear no more the lightening flash  
Or thunder· bolts. Your task: is done."*
14. I upturned then my blanching eyes  
And saw the master stood by me  
With serene light in eyes and stars  
Smile in forehead, I could see.
15. *"Son! sigh no more," He said. "Fear not  
The scorch of Sun or winter's cold.  
No harm, nothing ill, will near you;  
Now prize of consummation hold."*

16. I knelt 'fore my Lord; touched His feet;  
    With folded hands my head I bowed  
    In deep devotion with eyelids dropt,  
    When the light bright in His face glowed.
17. I raised my head with heaviness,  
    And opened my eyes to see the Lord,  
    But my master had disappeared;  
    Restlessness grew in each my chord.
18. Like cyclone did I rise from ground,  
    And viewed the earth all round :  
    Clouds had, gone and thunderbolts ceased;  
    And streamlets sent the music sound.
19. Full calm moon was up in heavens;  
    And rays of light through woods had peeped;  
    Stars were drowned in light-flooded skies,  
    And light streams too flowed by hills steeped.
- 20 *'Gain my head I bowed in reverence·  
    And forgot and lost my existence.*
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# THE MYSTICS I HAVE MET

*By A. K. Abdulla (Ramjoo)*

A few more discourses by Baba (Meher Baba) on the Unity of God and prophethood of Muhammed, unlike scholarly discourses of well-known Muslim theological book-worms, but discourses that amply proved the speaker's personal contact with the subjects He touched, did not only hold me spell-bound till late hours at nights and make another man of me, but, so to say, changed the whole world for me. Whereas God was formerly the object of awe and fear, and to be vaguely seen with blinking eyes on doomsday, and till then to be looked up into certain fixed horizontal and vertical directions only, He now turned into an object of devotion from heart, and the possibility of contacting Him in this life became more certain than achieving material ambitions, and above all the Almighty is now hardly considered to be even away from the very breath I breathe, whilst the great and almost inborn respect for the Prophet melted away into tender feelings and regards, if not actually divine love for Him.

Therefore when on the night preceding the day Baba left Bombay for Poona, where shortly afterwards He came out in the public for the first time as a Saint and began to stay in a little hut, specially built in a secluded spot near Bhamburda, which has recently come into prominence in Poona, Baba suddenly evinced an interest in the worldly occupations of those present then at Mr. Rabin's place at Charni Road, an opportunity I

would have jumped at, a week before made me all the more anxious about my future relation with Him in the domain of divinity. I happened to be seated last in the group and was fervently wishing all the time that Baba may leave me alone on this subject in the absence of an assurance about my spiritual future. One by one, all those who were present were asked to relate their situations and bring out their difficulties, if any, until I was the only member who remained to be questioned. And to my great delight, Baba seemed to have responded to my mental request and ignored me completely as if I was not present there at all.

When my friends began to believe in Baba and got themselves deeply interested in spirituality, unlike the usual practice of confiding in one another, none of them ever let me get an inkling of such a vital change in their outlook of life; though now, I can see most of them were alive of it long before I began to get interested. Similarly when I too began to feel the change coming over my mind in this direction I kept it all to myself. Hence, unaware of my new mentality and thinking me the same young man full of business and political ambitions, my good friend Usman could not help drawing Baba's attention towards me. In my own way I thought I did already receive Baba's attention and therefore, although I was smiling outwardly, this reminder of my friend sent a cold shiver of doubt through my mind. Did the Master really forget me or rather He had acted up to my secret desire? But the next moment, the shiver of doubt turned into a thrill of pleasure when Baba smilingly replied, "I will see about him tomorrow." Suffice it to say that on that particular morrow in the last week of January 1922,



I felt I had faith enough in the Master to surrender myself to Him. But it was after a month or so that the depth of this faith dawned upon me when one particular day, Baba asked me to start on a certain journey after repeating the name "...of the most holiest objects amongst you people." Accordingly, just before I started on the journey I mentally repeated Baba's name only to be called back the same moment.

"Did you repeat the name?" asked Baba abruptly.

Thinking that He wanted to make sure of the point I simply replied in the affirmative. But it was the second pointed question of Baba as to what name I had repeated that made me go all red in the face and realize the deep significance of my own repetition. It proved that I had grown "blasphemous" enough to consider my Master as the only holiest object for me in all existence; but it is a "blasphemy" which I would ever remain proud of, since such an eminent Master amongst the Mussulmans like Khwaja Moinuddin Chishti of Ajmer says, "I like *that* blasphemy more which makes me nearer to God than *that* Islam which takes me away from Him." And for the following months when almost every relation, friend, and acquaintance turned into either a Sunday school teacher frantically trying not to let the Heaven slip through my fingers or a busybody attributing vulgar motives to my devotion, saying, "Faith is often the art of believing what one knows to be false," this faith was of immense solace to me.

( *To be continued* )

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## THOUGHTS SUBLIME

Thou must be true thyself  
If thou the truth would'st teach  
Thy soul must overflow, if thou  
Another's soul would'st reach;  
It needs the overflow of heart  
To give the lips full speech.

Think truly and thy thoughts -  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

*H. Bonar*

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He whose heart is unattached to external contact (of the senses), realizes the happiness that is in the Self; being united to Brahman by meditation, he attains to eternal bliss.

*Bhagavad-Gita*

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Those who realize the seriousness of the problem of death and re-birth seek refuge at the feet of the Supreme Lord, who is above birth and death. By His grace they lose their 'mine' and 'I'—the sole causes of death—and thus become immortal. How can they then have fear of death?

*Sri Ramana Maharshi*

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No more illusions are the mystic's dreams,  
And a man of truth does not vainly talk.  
To comprehend requires revelations or great faith.

*Sad Uddin Mahmed Shabistari*

## SPIRITUAL ANECDOTES

The most interesting of the reincarnation cases I heard was the story of a certain Mansour Atrash. It is vouched for by dozens of persons in the Djebel. This Monsour Atrash married a girl of twelve, by the name of Ummrumman .... Mother of the Pomegranate. Shortly afterwards he was killed in a raid. Those events occurred about thirty years ago. At the exact hour of his death, a fact afterwards verified, there was born to a family of Druses hundreds of miles away, in the mountains of Lebanon, a boy, whom they named Najib Abu Faray. He grew to be twenty years of age without ever leaving his native mountains, and then by accident was taken to the Djbel Druse, the old home of Monsour Atrash. As soon as he reached the mountain he said: "I must be in a dream, I have seen all these places before; they are more familiar than my own mountains." When he came to the village, in which Mansour Artash had lived, he said: "This is my village, and my house is up a certain street and on a certain corner." He walked through the twisting streets, straight to the house of Mansour Atrash, went to a walled-up recess, had the bricks torn down, and discovered a small bag of money that he remembered having put there in his former life. Later he was taken to some vineyards belonging to Atrash family where there were disputed boundaries. He pointed out the boundaries that he said he had laid down when he was Mansour Atrash, and a Druse court of law accepted them. He had now given so many proofs of his identity that he was recognized by the children of Mansour Atrash as

their reincarnated father and received ten camel-loads of grain as a present from the Atrash family.

Here is a yet weirder story they told me: 'A man in the Djbel Druse was murdered. When he was reborn and grew up again, he remembered the murder and declared: "I am going to seek vengeance." He followed the guilty man to America and actually did kill him, saying: "I am killing the man who murdered me."

I was told, however, that survival of personal memory was rare, and that not one Druse in ten thousand recalled anything of his former state.—(From *Adventures in Arabia*, by W. B. Seabrook)

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During his residence in the State of Ch'in his followers, owing to a stoppage of food supply, became so ill and weak that not one of them could stand. Tsz-lu, with indignation, exclaimed, "And is a gentleman to suffer starvation? "A gentleman," replied Confucius, "will endure it unmoved, but a common person breaks out into excesses under it."

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There is a very interesting story told of Chwang-Tze, himself on his deathbed. At the last moment he requested his weeping relatives to leave his body uninterred. He said, "I will have heaven and earth for my sarcophagus, the sun and moon shall be the insignia where I die in state, and all creation shall be mourners at my "funeral." When his friends implored him to withdraw his request because the birds would mutilate his corpse, he smiled and said, "What matters that? Above are the birds of air, below are worms and ants; if you rob one to feed the other, what injustice is there done?"

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## SOMEWHAT SHOCKING BUT QUITE TRUE

I believe that the social unrest prevalent today all over the world is owing to the anarchy of spirit in modern civilization. What is called progress is the progress in mechanical contrivances. It is, in fact, an indefinite extension of physical limbs and organs which, owing to the enormous physical advantages which it brings to us, has tempted man away from his inner realm of spiritual values, and thus the balance is lost. The attainment of perfection in human relationships through the help of religion and the cultivation of our social qualities occupied the most important place in our civilization up to now. But today our homes have dissolved into hotels, community life is stifled in the dusty atmosphere of the office, men and women are afraid to love, people clamour for their rights and forget their obligations, and they value comfort more than happiness, and spirit of display more than that of beauty.

*Rabindranath Tagore*

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So long as the caste system exists we must permit, and at times encourage, inter-caste marriages. Some communities are so small that it is not possible to find within their folds, suitable matches for boys and girls. Inter-caste marriages up to a certain extent are sanctioned by Sastras and they are now recognized by law. With such marriages becoming more frequent, the evil of prices being paid sometimes for brides will disappear. The pernicious practice has ruined many homes and has

occasioned many suicides. Reform in this direction is urgently called for.

I include under the head, Social Rights of Individuals and Classes, such questions as inter-dining; free social intercourse between individuals belonging to different castes; admission in the various castes of people belonging to other faiths seeking such admission; untouchability; freedom to enter temples to offer divine worship; use of wells and tanks and public schools. It is only in this unfortunate country that a man is regarded as untouchable by another. And it is a matter of shame that those who believe in 'Mankind form one family', whose Shastras teach them that all men are brethren, and that there is divine essence in every man, woman, and child, should practise untouchability and regard certain classes of men and women as untouchables.

*R. S. Harbilas Sarda*

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It is often said that Christianity has failed because 2000 years it has not made the world better. But there has been no failure of Christianity, for no plan can fail until it is tried, and Christianity has not been tried.

*Hamilton Fyfe*

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The only atheists I ever knew were not the men that lived in the woods, or on the mountains either; they were always those who could see no farther than the four walls of their little room in the crowded city. It is in the city that men forget there is God.

*Arthur Heming*

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## EXTRACTS FROM BOOKS JUST PUBLISHED

### *Civic Religion*

*Akbar Ashram. Tract No. 5* contains an essay on this subject from the pen of Mr. T. L. Vaswani. We quote the following passages from it:

A nation must be one. Are there diverse creeds and tongues and communities? Still, must a nation be united, one-in-the-many. In Canada Frenchmen and Englishmen work together as citizens of a common country. Switzerland has several languages and religions; but the people cooperate as members of one commonwealth. In South Africa, Dutchmen and Britishers unite to carry on the Government of the "Union." A nation must be one.

What makes this unity is, partly, a common heritage of culture and civilization, partly a common memory, a common sentiment, a common aspiration, and a common resolve. Our heritage of culture and civilization is partly common. Hinduism and Islam have the inspiration of a common Asian Idealism. Is it too much to expect that a common memory of sufferings endured for India's sake, a common sentiment for the Motherland, a common aspiration and resolve to make India a nation of the free,—is it too much to expect these to knit us close together as comrades, as brethren in the one Family of the Indian People?.....

Hindus and Muslims may be united through a Civic Religion, a Cult of the Heroes of the Nation. One of the greatest of them was Akbar. In Japan there are Buddhists and Christians and Taoists and Rationalists. But they are all united together through a Civic Religion. Shintoism is ancestor-worship. The Japanese of different religious faiths have this one religion in common, ...worship of Ancestors. The Japanese all feel a common pride in their Ancestors as guardians of the Land. In Japan a father may have sons professing different faiths. But they all live together in friendship as members of a common family. And they all have a common Civic Religion.

In the state-life of Europe, religion often remains suppressed. India believes in expressing religion in diverse relations of corporate life, But often religion is confounded with forms and ceremonies and shows. Religion becomes externalism, ecclesiasticism. Unity can live with difficulty in the oppressive atmosphere of externalism.

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### *The Absolute*

In his "*Grades of Significance*" (Published by Rider & Co.) Mr. G. N. M. Tyrell observes:

The great facts of existence do not lie in the external world of sense.

"The drama of life is not being played out in what we call time and space, but on a deeper level of reality which lies beneath it. The real act of becoming takes place within us and not without. .... Anyone who maintains that he has found complete reality at a point short of the absolute, will find himself in the position of a child defending a sand fortress against the rising tide. Slowly but inevitably he will be driven back from point to point until he is ultimately forced out of the realm of the finite altogether.

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*What is practical Psychology?*

In his "*Practical Psychology*" (published by L. N. Fowler & Co.) Mr. C. A. Dunlop devotes his first chapter to explaining the meaning of psychology. He says:

Psychology is the science of mind. In order to properly appreciate that statement and fact Science must first be defined.

Science is the knowledge of the laws, rules and principles appertaining to any subject; for example, the science of Chemistry is the knowledge of the laws governing that subject.

Psychology, therefore, is knowledge of the laws governing the mind and its operations. You may ask, "Is such a knowledge either necessary or useful? The answer to that question depends upon the risk one takes in remaining in ignorance with that subject and to what extent one is satisfied to take that risk. In order to assess that risk, the position will now be illustrated from a purely physical and commercial aspect.

Doubtless many readers either reside, or, for the purposes of this illustration, can imagine that they reside at a suburb connected by a rail with the city. Imagine you are standing on the railway platform waiting for your train. Then imagine and try to realise that the engineer controlling that train does not know the first thing about the engine he is driving. If you asked him to put on the brake he would, in his ignorance, probably blow the whistle without knowing why, or what he did. Now you are asked, "Will you board that train and ride to the city? Your answer to that question is absolutely "No". You would not dream of taking such a risk. Quite right; you should not take such a risk, even if the train cannot get off the rails; on the contrary, you demand and insist that a fully qualified and experienced engineer must drive and control any train that you ride in. This is a sensible and proper demand, and to-day you are enjoying that protection and you can proceed in safety to your place of business.



# HERE AND THERE

## Jesus and Human Values

On this subject Bishop McConnell delivered a lecture in the Wilson College Hall, Bombay, on 9th February. He explained that this lecture was to be regarded as introductory to the general theme upon which he had been asked to lecture, namely, 'The Influence of Jesus over Social Control.' During the last few years, said the Bishop, there had become manifest two opposing tendencies of thought in religious matters. The first arose in Germany, and to a certain extent spread to England, especially during the years of the war and those which immediately followed. It was the tendency which looked upon society as almost a hopeless field for the exercise of religious motives, and concentrated upon the development of an inward piety, the attitude of the mystic, as the only outlet for the religiously minded.

The other and perhaps conflicting attitude was strongly noticeable in American thought, and was the one which regarded the service of man as the only road to salvation, placing no emphasis at all upon the knowledge of God, even sometimes denying the very existence of God. These two tendencies, said the Bishop, had somehow to be united, although both would probably be transformed in the process. One extraordinary feature of the teaching and life of Christ was the way in which He harmonized these two, showing them to be complementary and not conflicting duties

*The Times of India,.*

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### Saint Francis Xavier

Francis Xavier lies in a tomb in old Goa. Periodically his corpse is exposed to public view, and it is the object

of great veneration. It is to be exposed again at the end of the year. Those who have seen the centuries-old corpse say that it is an unforgettable sight. It is now very dark: its skin is unlike that of any European. It has shrunk and continues to shrink. According to an old Goan legend, when the corpse has shrunk to nothing, the end of the world will come. Many will be anxious therefore, to compare its present dimensions with the dimensions it had some time ago.

Because the corpse has shrunk, it is not so imposing as it used to be. The beard is not so fine. Great patches of hair have disappeared. But those who have seen the corpse say that the appearance of the Saint is not in the least repellent. Great care is taken now, however, to make sure that no unauthorised person shall touch the corpse. Once a devout lady, overcome with emotion, knelt down to kiss the dead saint's foot and bit off his toe-nail. The corpse bled. Drops of blood made a trail from the Church to the devout lady's house. The devout lady confessed. The toe-nail has since been restored to the tomb.

*The Times of India*

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### Black Magic Evil

Superstition still runs rife in southern Italy, and the discovery of a worker in "black magic" in Sicily has led to extraordinary revelations.

The witch doctor, Maria Velardi, a hag of eighty-three, received as a "patient" a nineteen-years-old girl named Rosa Zangra, who was suffering from fever and hysterical convulsions.

After being paid a small fee, the witch boiled up various brews made incantations and thrust a large needle into the girl's right foot.

The needle was the first of many. As the girl's fever continued, so was the treatment until, on the witch's advice, sixty-four needles had been thrust deeply

into the leg, some of them so deeply that they disappeared in the flesh.

The girl became so ill that she was removed to hospital. Forty needles, traced by X-rays, were extracted and it is feared that the victim will have to have her leg amputated if her life is to be saved.

Believing that the "witch" had occult relations with the Devil, the girl at first refused to reveal how the needles were inserted.

Later, however, she confessed the story, and the police arrested the "witch."

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#### From the Earth to Venus.

The fascinating possibility of future interplanetary communication and even the migration of the earth's inhabitants to other members of the solar system were recently discussed by Prof. V. V. Stratonoff, the well-known Russian astronomer, who at present resides in Prague. The realisation of such "wild projects" is in the opinion of this distinguished authority merely a question of time.

Stratonoff believes that in a few hundred years over-population and other physical conditions on earth will make people consider seriously the colonisation of other planets.

When this situation arises, the would-be emigrants will naturally have to seek a planet on which living conditions most closely approach those here. And in all likelihood, the Russian savant holds, they will turn to Venus, where the average temperature approximates the temperature prevailing in the earth's equatorial zone.

Besides—and this is an important consideration—Venus is possessed of sufficient quantities of water and atmosphere, both of about the same density as on earth.

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## FROM DEGRADATION TO REALIZATION

( By the Editor )

CHARACTERS (All Fictitious)

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

## CHAPTER XI

*"Thou Art Living in a Fool's Paradise "*

Waman Deshpande, after looking in all directions, stealthily entered a one-storeyed almost dilapidated house, situated not far from the great temple, dedicated to Khandoba, at the village of Jejuri, which is about seventeen miles from Poona. He ascended the staircase, opened the barred and bolted door, and went in. He had expected to see a young woman, utterly dejected and crestfallen, and so ready to submit to his will. The young woman was, indeed, there, but she did not at all appear to be dejected or sorrow-stricken. To the astonishment of Waman, she was busy communicating with the Lord of the universe.

It was a noteworthy sight to behold and ponder over. Though practically in solitary confinement, with only her own soul as her companion, Rukmini Devi, remarkable serenity writ large on her face, was calmly offering her prayers to the Almighty, bending her suppliant knees. She seemed more an angel than a human suppliant, more a fairy than a woman, though, so to speak, enjoying the relief of cooling water after the agony of burning thirst. She did not even turn to see the face of him who disturbed her prayers by coming into her cell. She knew who he was, and she seemed to be utterly fearless and went on praying with her raised head. A less wicked man than Waman might have been stupefied at her attitude and appearance, and might have been almost sure that she would receive some supernatural help to rescue her from his tyranny. But Waman was neither stupefied nor apprehensive. He had already become too hard-hearted to become spiritually emotional. He was so far advanced in crime that he could not feel any remorse for anything he could do. He was, as said above, astonished at seeing the Devi so calm and self-composed, but he soon recovered from the astonishment and broke the silence that prevailed there.

"There is no God, Rukmini. Why do you waste your time and energy, praying to one who does not exist?"

Rukmini made no reply and went on with her holy task.

Waman continued, "If there were God, he would not have allowed me to succeed in my object of bringing you here and thus bringing you to your senses. Is this not true? Why don't you speak?"

Still no reply. Waman did not know what to make of her silence. Would she not still yield to him? Was she bent on treating him with contempt? Passion was burning him like fire. He had been intent on locking her in his embrace but the idea that she was contemning him made him angry. What did the woman mean by opposing his will? He thought of dragging her to his house by her hair and of thrashing her. But to do so would defeat his object. He controlled his anger, and again yearned to kiss her. But first he thought it right to make her speak.

"Rukmini, why don't you speak with me? Do you not see that you are now in my power?"

"I am in the power of nobody except God. Don't ask me any questions, for I don't like to speak with you."

"I want to be reasonable, but, my girl, you are becoming unreasonable. It is a fact that you are in my power, and it is madness to deny it. Let me ask you whether or not you wish to be my lawful wife. If you wish so, I shall at once liberate you and we shall immediately go away from here and marry each other as early as possible."

"I don't wish to marry you and shall never be your wife."

"But, foolish girl, I am bent upon making you my wife. I will marry you. Damn your wish. Tomorrow I shall bring here priests and witnesses and our marriage ceremony will be performed. You may wish or may not wish, but tomorrow you shall be my lawful wife. Till then you shall remain here. But before I go I must embrace you and kiss you,

The brute then stepped forward, and shouting, "Give me thy cheeks! Give me thy cheeks! Thou belongest to me!" tried to encircle her waist with his arms. Rukmini struggled desperately and before he could succeed in his bestial desire he heard some noise on the staircase. He turned and fearfully opened the door. He saw three women and recognized them at once. They were Gungabai, the companion of Rukmini, Pirojbai Nalladaroo

the neighbour of Rukmini, and Savitri, the wife of Ganesh Chiplunkar. Waman was simply taken aback at seeing them,, so much so that he became speechless. He allowed them to enter the cell and embrace Rukmini.

Then at last he opened his lips and asked: "How did you come to know that I confined Rukmini here?"

"Through God, the Almighty," replied Gungabai, with a twinkle in her eye,

"Very well. But your God the Almighty will not prevent me from punishing you and marrying Rukmini. Tomorrow our marriage shall take place in this very place, and all of you shall remain here imprisoned till then."

"Oh! Oh! Thou art still bold. Know, thou foolish wicked man, that we shall go home with Rukmini within an hour. Thou art living in a fool's paradise, if thou thinkest that thou shalt succeed in thy wily object."

Before he could speak a single word, to his sorrow Waman., and to their joy the others, heard the noise caused by several persons who were coming up hastily. Were they the police? At the very thought of police Waman's countenance fell and his cheeks became ashen white.

( *To be continued* )

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## EDITORIAL NOTES

### Mahatma Gandhi on Christian Missionaries

The views of the *Meher Message* on Christian mission and missionaries are considered by some persons to be extreme, and so not worth taking seriously. But these so-called extreme views have been actually supported by no less a personage than Mahatma Gandhi. In an interview which he gave in March to the Delhi Correspondent of the *Tribune* (Lahore), Gandhiji is reported to have declared, "If instead of confining themselves purely to humanitarian work such as education, medical service to the poor, and the like, they would use these activities of theirs for the purpose of proselytizing, I would certainly like them to withdraw. Every nation considers its own faith to be as good as that of any other. Certainly the great faiths held by the people of India are adequate for her people." Those who have read our articles and notes on Christian missions and missionaries will admit that Mahatmaji's views are exactly the same as ours. We are not in favour of driving out all foreign Christian missionaries from India. We are against only militant proselytism. These missionaries who serve the afflicted and the poverty-stricken sons and daughters of India for the sake of service or for the love of Christ and not with a view to converting them into the Christian, i.e. the Churchian faith will always be welcome to India and will be respected by her. But those missionaries who are bent on conversion by means fair or foul, and who, while apparently serving the helpless, undermine their



religious faith, shall not be tolerated in this country. In matters religious and spiritual India has to teach others much, and learn practically little from others. It is sheer conceit, arrogance, and bigotry on the part of exported European and American missionaries, most of whom are spiritually as backward as the savages of Africa, to presume to "teach religion to India."

Under Swaraj, in India there shall be perfect freedom of conscience. Militant proselytism on the part of not only Christians, but also of Hindus and Muslims, shall be prohibited. Christian missions shall no longer be allowed to possess the privileges which they enjoy at present.

Mahatmaji has rightly said that every nation's religion is as good as that of any other. To be sure most of us are in need of conversion, ..... not conversion in the sense of passing from the prison of one creed to that of another, but conversion in the sense of spiritual rebirth. By spiritual rebirth we mean becoming spiritually minded and morally advanced, and rising from the bondage of creed to the freedom of genuine religion which is but one.

It is a pity that the sensible statement of Mahatma Gandhi has caused flutter in the dove-cotes of Christian bigots and religious imperialists. Mr. George Joseph a former colleague of the Mahatma, seems to have lost his head and has lashed himself into fury. With unholy indignation he says, "But if, as I assume, the Christian's right to convert is not repudiated, I should respectfully suggest to Mr. Gandhi that he should leave the question of morals and methods to be decided by the missionaries themselves." Our reply to this raving

is that Mr. George should first of all christianize himself. Then he shall understand that genuine Christianity is against organized militant proselytism. *The Times of India*, which daily prattles about goodwill but seldom practises it, has made a pretense of misunderstanding Gandhiji. It asks, "And does Mr. Gandhi sincerely believe that India stands in no need of conversion from one faith to another"? Whatever Gandhiji believes, he certainly believes sincerely. The Bori Bunder organ should not judge him by its own standards,

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#### Ecclesiastical Administration

The chief characteristic of the British administration in India has been the systematic violation of pledges and promises solemnly given by the British Parliament and statesmen. Even the pledge of religious neutrality, given by Queen Victoria, has not been properly observed. Grants of large sums of money taken out of the pockets of Indians, thousands of whom die of starvation every year, have been given to foreign Christian missions. The ecclesiastical department of the Government of India is a standing disgrace to the pledge of religious neutrality. An overwhelming majority of the population of India profess the Hindu faith. The chief minority consists of the followers of Islam. Yet the national church of India is Christian! Be it said to the shame of British administration in India, that thousands of rupees taken from Indians are being spent every year on ecclesiastical administration and on supporting the Christian Churches in India. It seems that the British political and religious imperialists

are bent on keeping the ecclesiastical department in their own hands, even after India is granted her birthright of self-government. In an appendix to the report, submitted by the Federal Structure Committee and 'noted' by the Round Table Conference, is published a list of subjects, called "Central subjects, no portion of which is proposed to be Federalized." This notorious list includes the item, "Ecclesiastical administration, including European cemeteries." We sincerely hope that the entire Indian delegation, Congress and non-Congress, at the next Round Table Conference will insist on bringing this item under Indian control and will not suffer it to remain a 'Crown subject.'

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#### Pope Alarmed by Protestant Missions

We were somewhat amused by the address which the Pope recently delivered to preachers and in which he severely criticised the policy of toleration pursued by the Italian Government in respect of the proselytizing activities in Italy generally and in Rome particularly of non-Catholic organizations, such as those of American Methodists and American Baptists. We were somewhat amused because the charges which the Pope levels against the Protestant missionaries may, with far greater justification, be levelled by India against all Christian missionaries, Protestant as well as Roman-Catholic, *mutatis mutandis*. Yet when we Indians make complaints against foreign missionaries, the latter pretend to be surprised at our attitude, We are told that the Vatican does not object to the co-existence in Italy of religions other than the Catholic, but it does ob-

ject to proselytizing by Protestant denominations, which is carried on by unfair means, such as the spending of large sums of money to support schools, orphan asylums, recreation halls, and hospitals, all of which are used purely to attract the poor and unfortunate who are not allowed to benefit by the facilities thus offered unless they renounce their Catholic faith. The Italians, it is argued, are by tradition and training all Catholics, and respond to the appeals of the Protestants solely for material advantages they can derive from such response. Similar is the complaint made by Indians against all Christian missions. It is asserted that Protestant missions in Italy print a number of publications in which unfair attacks are made on the Catholic faith; in the tracts of Christian missionaries in India attacks are made on Hinduism, Islam and Zoroastrianism. While the Italian population is solidly Catholic, the Pope agrees that there are millions in America who do not profess any particular faith. Similar is the complaint of Indians. In India religion is more or less practised, but Europe and America suffer from its negligence. And yet Europe and America have the presumption to export missionaries to 'teach religion' to India. The Pope has our heart-felt sympathy, and we hope that his bitter experience of Protestant missionaries will enable him to understand the Indian viewpoint on this matter.

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### Religion in Russia

In our last October number we showed how hollow and wicked was all the agitation carried on by imperialists and capitalists against the Soviets for their

so-called religious persecution. By quoting facts, figures and impartial testimonies we showed that though the Soviets were to some extent guilty of antireligious propaganda, they did not at all persecute anybody in Russia for his religious beliefs. We draw the attention of our readers to the independent testimony, on this subject, of Mr. Harold Butcher who very recently paid a long visit to Russia and who writes about the religious policy of the Soviets in *The Congregationalist and Herald of Gospel Liberty*. After stating that he went to churches in Moscow and Leningrad and found large congregations of devout people, he declares:

If a man's religion is interpreted by the secret police as a blind to cover his counter-revolutionary activity, he may suffer execution or imprisonment.

If a man likes to go to church and say his prayers, the authorities smile at his credulity and tolerate his devotion.

But if he uses his religion to stir up people against the Government, he may be shot.

The maintenance of the State is the important thing in the Soviet Union; individuals who hinder the well-being or plot the undoing of the State will suffer. But they suffer as political offenders and not followers of religion.....

One day I entered the home of a man and his wife in a building of workers' apartments. One of the first things I saw was an icon in the corner of the sitting-room, and another in the bedroom. Two icons in a worker's home attached to a Government factory. "I do not believe in them any more," said the man, "but I like to have them there."

And no rule or regulation made by the Government stood in the way of his wish. He was not a counter-revolutionary. He was a man who still found some satisfaction in religious objects And he was free to seek that satisfaction in religion, if he pleased.

## Believe it or Not!

"Many people wouldn't, but we can assure you it actually happened at a little party given in Bombay last week. About a score of well-known folk in Bombay were gathered around the tea table in the dining room. The table itself was covered with plates and vases, etc. .... very well covered. Suddenly there was a crash, and the four bladed "propeller" part .of the large-ceiling fan fell on to the middle of the table. Believe it or not, nobody was hurt and not even one plate was chipped! Only one silver vase was crumpled."

We have taken the above from a recent issue of the *Illustrated Weekly of India*.

Believe it or not, but there is no doubt that if some Sadguru, real or false, would have been present at the place where the above incident happened, his over-enthusiastic disciples would have ascribed the miracle to his presence or to some "mysterious inner working" of his. And if the Sadguru present would have been a charlatan, then doubtless he would have hesitatingly declared that it was he who brought about the miracle and would have taken credit for it. Beware of pseudo-Sadgurus! Out of every hundred persons who claim to be Saints and Sadgurus, hardly a couple are found to be genuine.

## THE WORLD OF BOOKS: REVIEWS AND NOTICES

*The Vedanta Philosophy* by Sridhar Majumdar, M.A. (Pages 800). Price Rs. 5. Can be had of the author, Barisal, Bengal.

Many have been the expositions and interpretations of the abstruse Brahma Sutras of Badarayana, the most well-known of which are those of the Acharyas Sankara, Ramanuja and Madhhwa. Though Nimbarkacharya did not establish any theory of his own, nor founded any school of philosophy, as did Sankara, Ramanuja and Madhva, yet his commentary is as important and as worthy of consideration as those of the three Acharyas. In this precious volume Sridhar Majumdar has endeavoured to present an unbiassed interpretation of the Brahma Sutras, mostly based on Nimbarkacharya. In cases of material difference he has given separately the views of Sankaracharya. The author has fully succeeded in his attempt to bring the subject within the easy conception of the average reader of philosophy. In order to give a preliminary idea of each section, the author has appended a sketch of it to its beginning, which is as important as the glossary explaining the technical terms of the Vedanta Philosophy appended to the end of the book. We heartily congratulate the author on his splendid performance and unhesitatingly recommend his work to our readers, both Eastern and Western.

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*Practical Psychology* by C. A. Dunlop. Published by: L. N. Fowler and Co., 7 Imperial Arcade, Ludgate Circus, London, E. C. 4. Price : 2 shillings.

The author tells us that this treatise embodies the new principle for the new age in the art and science of living. The new principle is explained in somewhat high-sounding language as the principle of tuning into the Infinite, and of using His creative power, as the indivi-

dual grows in understanding, for all purposes in human life and endeavour. The list of contents includes the worth of suggestion, the power of thought, the sweetness of love and heaven within the mind.

Many a reader will find the manual useful.

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*Akbar Ashram Tracts.* Can be had of Akbar Ashram, Jaising Lodge, Garden Road, Karachi.

The Akbar Ashram has been founded with the ultimate object of realizing the ideal of human unity and with the immediate objects of working for and propagating the principles of the unity of religion, Hindu-Muslim unity and other reforms. In order to promote these objects the Ashram publishes tracts—one every month—the annual subscription of which is Rs. 2.

The Tract No. 1 is on Inter-communal Marriage, written by. A. H. Jaisinghani and others, The writers have made out a good case for it, but it will remain an unpractical ideal, so long as inter-caste marriages among the Hindus do not become common and popular. The Tract No. 2 is entitled "If Truth At Last Be Told," the writer of which hides his light under a bushel. The writer's opinions, which are caustic, are worth considering; but he talks nonsense when he says that it is just because religion is at a low ebb in India that she has produced so many saints and sages, The Tract No. 3 deals partly with Raja Ram Mohan Roy, and No. 4. with Hindu-Muslim unity. The Tract No 5 written by Sadhu T. L. Vaswani, is on Civic Religion. It is worth reading and we have quoted a good portion from it elsewhere in this number. In the Tract No. 6 Mr. A. H. Jaisinghani shows by quoting passages from the Gita and the Koran, that the fundamentals of Hinduism and Islam are the same. The Tract No. 7, published last month, contains two articles on Mahatma Gandhi, both of which are worth reading,

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*Upadesa Saram* (of Shri Ramana Maharshi) translated by Mr. B. V. Narasimier. Published by Shri Ramaniyavani Pustakalayam, Shri Ramanashram, Tiruvannamali, North Arcot Dist., South India. Price Ans. 4.

This is the first presentation in English prose and verse of any work of Shri Ramana Maharshi, one of the greatest of living saints. As the translator says, *Upadesa Saram* is a synopsis in thirty short stanzas of the Maharshi's teachings about man's spiritual course. We are told that it is often sung in Tamil at the Ramanashram by his disciples along with its Sanskrits, Telugu and Malayalam versions, and thus serves to fix in their mind the course that leads to realization of the Self. Indeed it contains helpful hints on Self-realization.

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*Guide to Income Tax Refund* by Nariman D Adenwalla, G. D. A., F. C. I. Can be had, free of charge, of the author, Chhotalal Bhuvan, Kalbadevi Road, Bombay.

In this pamphlet Mr. Adenwalla gives a brief and clear explanation of the principles and practice of obtaining refunds of income-tax. To those desiring to recover any income-tax refund due to them, it will be very useful.

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*Report of the Kathiawar Orphanage—Virashrit Balashram—Rajkot.*

The report of this institution is for the years 1928-1929. It includes the list of donors.

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## BOOKS PRESENTED

The Editor of this Magazine is very much obliged to Mr. Jal Behram Irani for presenting the following twenty-nine precious books to him:—

1. The Bhagvad Gita *by* Yogi Ramacharka.
2. Light On The Path And Karma *by* M. C.
3. Realization And Its Methods *by* Swami Vivekananda.
4. Bhakti Yoga *by* Swami Vivekananda,
5. Hatha Yoga *by* Yogi Ramacharka.
6. Advanced Course In Yogic Philosophy And Oriental Occultism *by* Yogi Ramacharka.
7. A Cry From Afar *by* Mabel Collins.
8. Memory Culture *by* W.W. Atkinson.
9. Your Inner Forces *by* A. P. Mukerji.
10. Mediumship *by* Swami Ramayandas.
11. The Builders *by* Mabel Collins.
12. Words of The Master *by* Swami Brahmananda.
13. Science of Breath *by* Yogi Ramacharka.
14. Joy Philosophy *by* Elizabeth Towne.
15. The Solar Plexus *by* T. Q. Dumont.
16. Kriya Yoga *by* Swami Ramayandas.
17. Gotam Buddha *by* K. J. Saunders.
18. Psychic Healing *by* Yogi Ramacharka.
19. Developing Spiritual Consciousness *by* A. P. Mukerji
20. The Power of Concentration *by* T. Q. Dumont.
21. Fragments of Thought and Life *by* Mabel Collins.
22. Fourteen Lessons In Yogic Philosophy *by* Yogi Ramacharka,
23. Your Psychic Powers *by* Hereward Carrington.

24. *Raja Yoga* by Yogi Ramacharka.
25. *The Philosophies and Religions of India* by Yogi Ramacharka.
26. *Buddhist Stories* by Paul Dahlke.
27. *Immortality* by J. M. Peebles.
28. *Lessons in Jnani Yoga* by Yogi Ramacharka.
29. *The Spirit's Pathway Traced* by J. M. Peebles.

The Editor also expresses his thanks to:—

1. Mr. K. P. Kotwal (of London), for sending him regularly *Light* (a spiritualistic weekly journal);
  2. Mr. Max Gysi (of Melrose, U.S.A.) for paying on his behalf his membership fee of the National Geographic Association (of America);
  3. Mr. Peter Maloff (of Thrums, Canada) for presenting him with the book, "*The Message of The Doukhobors*" by A. M. Evalenko; and
  4. Captain J. W. Petaval for presenting him with his book "*The Other Great Illusion*" published in 1913.
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Register of Editorial Alterations for the Online Edition  
of *Meher Message* vol 3, nos. 4,5,6

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hightest	highest	6	1	14
crampled	cramped	11	1	5
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of	or	18	1	11
perisited	persisted	23	8	2
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