

THE MEHER MESSAGE

[Vol. III] **July-Aug-September, 1931** [No. 7, 8, 9]

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ARANGAON AHMEDNAGAR

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M.A., LL.B.

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VOL. III] July-Aug-September, 1931 [Nos.7,8,9

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July-Aug.-Sep. 1931.

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**Please inform your friends that this
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Next Year will be known as**

THE MYSTIC REVIEW

THE MEHER MESSAGE

Vol. III] July - Aug.- Sept. 1931 [Nos. 7,8,9

EDITORIAL

MADAME H. P. BLAVATSKY

I

All who are interested in the religion of the Spirit and the spirit of Religion, in the religion of Wisdom and the wisdom of Religion; all who are students of comparative religion and comparative philosophy; all who are members of the Theosophical Society and all who are theosophists with or without connection with it; all who are seekers after Truth and are treading the Path that leads to the Eternal Source of Life and Light; and all who have dedicated their lives to the promotion of Universal Brotherhood and Humanitarianism, in this war-weary world where the cruelty of man to man and of man to lower creatures is still the order of the day; will have cherished with affection and admiration the memory of Madame H. P. Blavatsky, and will have celebrated or taken part in the celebrations of the first birth centenary of this great woman of the hallowed memory, ere this number of this Periodical is out.

Madame Blavatsky was not an ordinary woman, judged from any standpoint. She was by no means made of common clay or normal stuff. Apparently rough and yet really merciful, apparently whimsical and yet really intellectual, apparently worldly and yet really spiritual, it requires both head and heart to understand and appreciate this remarkable woman

of apparently contradictory characteristics but of really consistently great qualities. She was probably the greatest woman this world has ever seen and certainly the greatest woman of the nineteenth century. She was probably one of the greatest among the great personalities of both the sexes this world has produced, and it may be said with great justification that by reason of the great services she rendered to the world she was the greatest of all the remarkable personages of both the sexes that left their footprints on the sands of time, during the preceding century. Max Müller was a great scholar and Cardinal Newman was a great theologian, but who can compare in their favour the work they did with hers? Hegel and Spencer were great philosophers, but what has been their influence compared with hers? Tennyson and Browning were great poets, but were they not spiritually less enlightened than she? Darwin and Huxley were great scientists, but was she not, in the light of the latest scientific discoveries, a scientist of greater insight than they? Ramakrishna was certainly a Saint and probably an Avatar, but who can say that his influence upon mankind has been even half as noteworthy as hers? Swami Vivekananda was spiritually a greater giant than she, if we are bold enough to assume that he experienced the Nirvikalpa Samadhi, the *ultima Thule* of spiritual realization, but still, great as were his services to the world, she might justly be said to have served humanity more than he. But let us refrain from further comparisons, for to make comparisons is said to be odious.

For our purposes we shall divide our subject's life into two periods: (1) from 1831 to 1873, that is, from her birth till her settlement in America; and (2) from 1873 to 1891, which period comprises almost all of her public activities and her work as the chief agent of the Adepts.

Mlle Helena Petrovna Hahn, afterwards known as Madame Helena Petrovna Blavatsky, was born at about 2 A.M. on the last day of July, in the year 1831, at the town of Ekaterinslow, in the province of that name, situated in the south of Russia. From her father's side she was the daughter of Colonel Peter Hahn and grand-daughter of General Alexis Hahn von Rottenstern Hahn, and from her mother's side she was the daughter of Helen Fadeef and grand-daughter of Privy Councillor Andrew Fadeef and of the Princess Helene Dolgourouky. On her father's side she was descended from the German nobility—the Counts Von Hahn belonged to an old Mecklenburg stock—and on her mother's side from the old Russian Royalty, her mother's family being in direct descent from the Grand Duke Rurik, the first ruler of Russia. Helen, as we must call H. P. B. in referring to her childhood and maidenhood, was born a psychic and was brought up in an atmosphere of supernatural legends. Her nurses were superstitious to a degree and believed in nature spirits and witchcraft. They considered the child Helen to be invulnerable to the mischief perpetrated by goblins, for according to the popular belief the day of her birth was the only day in the year on which anybody born was proof against the persecution of *roussalkas*, *domovoys*, and other nature spirits; and so they performed mystic rites on her birthday anniversary and when in trouble sought the protection of the child. The child understood all this, and believing herself to be extraordinary occasionally abused her superiority. She saw a *roussalka* in every willow tree on the sandy shores of the rapid Dneiper, and claimed that nobody on the shores could be free from its persecution without her help. One day, when she was a child of five or so, a boy of about fourteen years of age, who was dragging her carriage, incurred her displeasure because he did not carry out a certain order of hers. "I will have you tickled

to death by a *roussalka*!" she exclaimed in a fury. "There's one coming down from that tree,—here she is coming, see, see!" Whether the boy saw the dreaded spirit or not, fright took possession of him. He took to his heels and was never seen alive again. His corpse was found several weeks later by fishermen who caught him in their nets. "Drowning by accident" was the verdict of the police. "Death owing to the withdrawal from the lad of the protection by the child," was the verdict of the servants and neighbours of the Hahns, and to the consternation of her parents, the latter verdict was upheld by Helen.

As the child grew up, she became more and more psychic. She would stare at persons and make prophecies concerning them, which were invariably fulfilled. She was a somnambulist and in both her waking and sleeping states she was found conversing with somebody invisible. Her sister, Madame Jelihovsky, tells us in her work, *Juvenile Recollection Compiled for My Children*":

Fancy, or that which we all regarded in those days as fancy, was developed in a most extraordinary way, and from her earliest childhood, in my sister Helen. For hours at times she used to narrate to us younger children, and even to her seniors in years the most incredible stories with the cool assurance and conviction of an eye-witness, and one who knew, what she was talking about. When a child, daring and fearless in everything else, she got often scared into fits through her own hallucinations. She felt certain of being persecuted by what she called 'the terrible glaring eyes' invisible to everyone else, and often attributed by her to the most inoffensive inanimate object; an idea that appeared quite ridiculous to the bystanders. As to herself, she would shut her eyes tight during such visions, and run away to hide from the ghostly glances thrown on her by pieces of furniture or articles of dress, screaming desperately, and frightening the household. At other times she would be seized with fits of laughter, explaining them by the amusing pranks of her invisible companions. She found these in every dark corner, in every bush of the thick park that surrounded our villa during the summer months; while in winter, when all our family emigrated back to town, she seemed to meet them again in the vast reception rooms of the first floor entirely

deserted from midnight till morning. Every locked door notwithstanding, Helen was found several times during the night hours in those dark apartments in a half-conscious state, sometimes fast asleep, and unable to say how she got there from our common bedroom on the top story. She disappeared in the same mysterious manner in daytime also. Searched for, called and hunted after, she would be often discovered, with great pains, in the most unfrequented localities; once it was in the dark loft under the very roof, to which she was traced, amid pigeons' nests, and surrounded by hundreds of those birds. She was 'putting them to sleep' (according to the rules taught in 'Solomon's Wisdom'), as she explained; and, indeed, pigeons were found, if not asleep, still unable to move and as though stunned, in her lap at such times. At other times behind the gigantic cupboards that contained our grand-mother's zoological collection, surrounded by relics of fauna, flora, and historical antiquities, amid antediluvian bones of stuffed animals and monstrous birds, the deserter would be found, after hours of search, in deep conversation with seals and stuffed crocodiles. If one could believe Helen, the pigeons were cooing to her interesting fairy tales, while birds and animals, whenever in solitary *tete-a-tete* with her, amused her with interesting stories, presumably from their own autobiographies. For her all nature seemed animated with a mysterious life of its own. She heard the voice of every object and form, whether organic or inorganic; and claimed consciousness and being, not only for some mysterious powers visible and audible for herself alone in what was to everyone else empty space, but even for visible but inanimate things such as pebbles, mounds and pieces of decaying phosphorescent timber.

Ever and anon Helen played the role of a psychometrist, and revealed to both children and grown-ups the 'life-stories' of inanimate objects and stuffed animals. Her sister tells us:

It was her delight to gather around herself a party of us younger children, at twilight, and after taking us into the large dark museum, to hold us there, spell-bound, with her weird stories. Then she narrated to us the most inconceivable tales about herself; the most unheard of adventures of which she was the heroine, every night, as she explained. Each of the stuffed animals in the museum had taken her in turn into its confidence, had divulged to her the history of its life in previous incarnations or existences. Where had she heard of reincarnation or who could have taught her anything of the superstitious mysteries of metempsychosis in a Christian family? Yet, she would stretch herself on her favourite animal, a gigantic stuffed seal, and caressing its silvery, soft white

skin, she would repeat to us his adventures as told to her by *himself*, in such glowing colours and eloquent style, that even grown-up persons found themselves interested involuntarily in her narratives. They all listened to, and were carried away by the charm of her recitals, the younger audience believing every word she uttered. Never can I forget the life and adventures of a tall, white flamingo, who stood in unbroken contemplation behind the glass panes of a large cupboard, with his two scarlet-lined wings, widely opened as though ready to take flight, yet chained to his prison cell. He had been ages ago, she told us, no bird but a real man. He had committed fearful crimes and a murder, for which a great genius had changed him into a flamingo, a brainless bird, sprinkling his two wings with the blood of his victims, and thus condemning him to wander for ever in deserts and marshes.

Helen's mother passed away when she was still a child, and until ten she was under the protection of her father and his orderlies. At eleven years of age she went to live at Saratow with her grand-mother, of whom she was a pet. She received no school training, but she educated herself. She was an omnivorous reader, and we are told that her grand-parents' library seemed hardly large enough to satisfy her cravings.

Helen had many good and noble qualities, but self-will was her dominant characteristic. Nobody could override her will without incurring her displeasure. Did anybody ask her not to do a certain thing? She was sure to do it. She was the despair of her guardians and governesses, for she simply could not be managed. They sincerely believed that the child possessed "the seven spirits of rebellion". She defied customs and conventions, and recognized no authority.

It was this self-will that drove her to marriage with a man who was three times her age. When she was about seventeen, her governess teased and chided her by saying that her disposition was so bad that nobody would ever care to marry her, not even the old man whom she used to make fun of and whom she had nicknamed 'a plumeless raven'. This taunt infuriated Helen. In three days she made the old man—General Blavatsky—propose to her and she accepted him light-

heartedly. She did this out of wounded vanity, but she had to fulfil her promise. The nuptials were duly performed. Her aunt tells us that at the altar, when she heard the priest say to her, "Thou shalt honour and obey thy husband," she was heard to mutter, "*Surely I shall not*". And really she did not and could not. She found it impossible to live with him. In three months she managed to escape from him, went to Constantinople, and began her independent life of wanderlust.

For nearly eleven years she wandered in Europe, in Africa, in America and in Asia, gathering experiences and imbibing the occult lore. The most important and noteworthy event of this period was undoubtedly her physical contact, for the first time, in July 1851, at London, with the Adept, known as Mahatma "M", whom she had previously seen many times in the astral form and who was her special guardian and teacher. We believe in Mahatmas and Masters. We believe that Mahatma "M" and other Mahatmas, with whom H.P.B. and a few of her colleagues were in touch, were no mythical personages. To say that Madame Blavatsky invented them is to talk rubbish and to exhibit deplorable ignorance. Take away the Mahatmas, and it becomes simply impossible to explain the various incidents in her life and to account for the great work she did.

Madame Blavatsky returned to her mother-country in 1858. She appeared before her family in a dramatic manner at Pskoff, during a wedding ceremony. During the period of her absence her psychic powers had developed to a great extent, and both consciously and unconsciously she exhibited them. There were frequent knocks and sounds, and furniture moved without contact, in the house in which she stayed with her relatives. She increased and decreased the weight of various objects; she read thoughts of others as easily as

she could read books; and performed various other interesting phenomena amounting to miracles, which have been carefully recorded by her sister, who tells us that the news about the extraordinary phenomena produced by her spread abroad like lightning, turning the whole town of Pskoff topsy-turvy.

In the spring of 1860 the mysterious Madame and her sister, on their way to Tiflis, where they intended to visit their grandparents, had to pass through Zadousk, a place of pilgrimage in Russia. There they went to the Church, when the Metropolitan Isidore (one of the three "Popes" of Russia) who was acquainted with them, was conducting the service. Soon after the service was over, he invited them to his house. Madame Jelihovsky gives the following account of her and her sister's visit to the Metropolitan's house:

He received us with kindness. But hardly had we taken our seats in the drawing room than a terrible hubbub, noises and loud raps in every conceivable direction burst suddenly upon us with a force to which even we were hardly accustomed. Every bit of furniture in the big audience-room cracked and thumped—from the huge chandelier under the ceiling, every one of whose crystal drops seemed to become endowed with self-motion, down to the table, and under the very elbows of His Holiness, who was leaning on it. Useless to say how confused and embarrassed we looked—though, truth compels me to say, that my irreverent sister's embarrassment was tempered with a greater expression of fun than I would have wished for. The Metropolitan Isidore saw at a glance our confusion, and understood, with his habitual sagacity, the true cause of it. He had read a good deal about the so-called 'spiritual' manifestations, and on seeing a huge arm-chair gliding towards him, laughed, and felt a good deal interested in this phenomenon. He enquired which of us two sisters had such a strange power, and wanted to know when and how it had begun to manifest itself. We explained to him all the particulars as well as we could, and, after listening very attentively, he suddenly asked Mme. Blavatsky if she would permit him to offer her "invisible" a mental question. Of course, His Holiness was welcome to it, she answered. We do not feel at liberty to publish what the question was. But when his very serious query had received an immediate answer—precise and to the very point he wanted it to be—His Holiness was so struck

with amazement, and felt so anxious and interested in the phenomenon, that he would not let us go, and detained us with him for over three hours. He had even forgotten his dinner. Giving orders not to be interrupted, the venerable gentleman continued to hold conversation with his unseen visitors, expressing all the while his profound astonishment at their "all-knowledge". When bidding good-bye to us, the venerable old man blessed the travelers, and turning to Mme. Blavatsky, addressed to her these parting words:—

'As for you, let not your heart be troubled by the gift you are possessed of, nor let it become a source of misery to you hereafter, for it was surely given to you for some purpose and you could not be held responsible for it. Quite the reverse! for if you but use it with discrimination, you will be enabled to do much good to your fellow creatures.'

These are the authentic words of His Holiness, Isidore, the Metropolitan of our orthodox Greek Church of Russia, addressed by him in my presence to my sister Mme. Blavatsky.

Before H. P. B. left Russia for Italy in 1863, she had brought all her psychic powers under her full control. She could thenceforth both produce phenomena at her command and could stop them at her will. In 1866 she wrote with great justification: "Now I shall never be subjected to external influences. The last vestiges of my psycho-physical weakness is gone, to return no more. I am cleansed and purified of that dreadful attraction to myself of stray spooks and ethereal *affinities*. I am free, free, thanks to THOSE whom I now bless at every hour of my life."

From 1863 to 1867 H. P. B. travelled in Europe, and then went to India where she stayed for three years. In 1871 she went to Egypt where she stayed for more than a year. At Cairo she founded the *Société Spirite*, for the investigation of mediums and phenomena, in accordance with the theories of Allan Kardec. This was her first attempt at public teaching, but it proved to be a failure, owing to shady characters who managed to get into the *Société*.

But though her *Société* came to grief, she made a deep impression on many a person who came in contact

with her. A Russian military officer, who was then in Egypt, wrote to his friends enthusiastic letters about H. P. B. Mr. A. P. Sinnet, in his 'Incidents', gives the following English version of one of them:

She is a marvel, an unfathomable mystery. That which she produces is simply phenomenal; and without believing any more in spirits than I ever did, I am ready to believe in witchcraft. If it is after all but jugglery, then we have in Mme. Blavatsky a woman who beats all the Boscoss and Robert Houdins of the century by her address Once I showed her a closed medallion containing the portrait of one person and the hair of another, an object which I had had in my possession but a few months, which was made at Moscow, and of which very few know, and she told me without touching it, "Oh! it is your god-mother's portrait and your cousin's hair. Both are dead," and she proceeded forthwith to describe them, as though she had both before her eyes. Now, god-mother, as you know, who left my eldest daughter her fortune, is dead fifteen years ago. How could she know?

Another person who was deeply impressed by her gave an account of a remarkable phenomenon in an illustrated paper of the time. He, with some friends, met H. P. B. at a *table d'hote* in a hotel of Alexandria. After dinner he and H. P. B. found themselves alone, sitting on a sofa and chatting. Before the sofa was a teapot on which the waiter had placed a bottle of liquor, some wine, a wine-glass and a tumbler. As the gentleman was carrying the wine-glass to his mouth, all of a sudden and without any apparent cause the glass broke in his hand into several pieces. Thereupon she laughed and remarked that she hated alcohol and could not tolerate those who were addicted to it. "You do not mean to infer that it was *you* who broke my wine-glass! It was simply an accident. The glass was very thin and was perhaps cracked, and I squeezed it too strongly!" The gentleman lied purposely, for he wanted to test her. H. P. B. looked at him very seriously and with a twinkle in her eyes said, "What will you bet that I do not do it again?" The gentleman replied that if she did it again he would be

the first to proclaim her a true magician. "If not, we will have a good laugh at you or your spirits to-morrow at the Consulate." And so saying the gentleman half filled the tumbler with wine and prepared himself to drink it. But no sooner did the glass touch his lips than he felt it shattered between his fingers and his hand bled, wounded by a broken piece in his desperate act of grasping the tumbler together when he felt himself losing hold of it. "*Entre les levres et la coupe, il y a quelquefois une grande distance*," H. P. B. observed sententiously and laughed in the gentleman's face most outrageously.

H. P. B. left Egypt in 1872 for Europe. In July of the following year she "was ordered to New York". "Was ordered." we are told, for the psychic relationship between herself and the Eastern Adepts had now been fully established. "After nearly a century of fruitless search, our chiefs have availed themselves of the only opportunity to send out a European body upon European soil," wrote Mahatma K. H. to Mr. A. P. Sinnet, "to serve as a connecting link between that country and our own". The "connecting link" was Madame Blavatsky. She had now become a "slave" of the Mahatmas and she rarely failed to carry out their biddings. She was sent to America, in order that she might meet Colonel Olcott there, and with his help establish the Theosophical Society, and give the world a spiritual push through it.

(*To be continued*)

HAPPY NEWS TO OUR READERS

Owing to unavoidable difficulties we have been compelled to publish no less than two combined numbers of THE MEHER MESSAGE. But this combined number is the last. Henceforth every number will be published separately and regularly. The October number will be out in the last week of October, the November number in the second week of November, and the December number in the first week of December.

A GROUNDLESS RUMOUR

The rumour that we are contemplating cessation of the publication of this Magazine is entirely groundless. But it is true that owing to grave reasons we have decided to change its name. From January of the next year this Periodical will be known as

THE MYSTIC REVIEW

Below this title we shall print in every number the significant words

(Formerly "The Meher Message")

so that nobody, who desires to establish a new magazine, can give it the name of "The Meher Message". Our readers will agree with us that, in order to avoid confusion, it is our duty to prevent everybody from using this title for his publication, not to allow anybody to use it and not to sell its goodwill to anyone.

THE MYSTIC REVIEW

will be a monthly periodical and will be published regularly in the first week of every month. It will be dedicated to Mysticism, Theosophy, Comparative Religion, Comparative Philosophy, Universal Brotherhood, Humanitarianism and other high ideals. It will be a safe guide and a powerful thunderer,—a safe guide in matters religious, spiritual and philosophical; and a powerful thunderer against superstitious beliefs and

harmful customs, against cruelty and bigotry, and against charlatanry and humbuggery.

PAYMENTS FOR CONTRIBUTIONS TO

"The Mystic Review "

The Mystic Review will not only be as good as, but far better than, THE MEHER MESSAGE. Every single number of *The Mystic Review* will be more interesting and more instructive than any three numbers of THE MEHER MESSAGE put together. In order to get the services of able scholars and first-class writers, we are going to make payments for certain kinds of contributions. Contributions based on research work in the fields of Occultism, Philosophy and Psychism; translations of hitherto untranslated religious or spiritual texts of Sanskrit, Avesta, Pahlavi, Pali, and other dead languages, with or without commentaries; and occult or psychic stories and dramas—short or long; will be paid for, on publication. It is unnecessary to pay for other kinds of contributions including ordinary poems.

All who are spiritually inclined, all who are interested in Religion and Philosophy, all who care for Universal Brotherhood, Humanitarianism and other high ideals, are earnestly requested to help and co-operate with us in our great work.

The renunciation of animal for the sake of spiritual welfare is the result of a change in consciousness; that is, a man who formerly recognized himself only as an animal, begins to recognize himself as a spiritual being. Once this change of consciousness is accomplished, that which formerly seemed privation and suffering, no longer seems privation and suffering, but only a natural choice of the better in preference to the worse.—*Tolstoi.*

RESIGNATION

By SRIDHAR MAJUMDAR, M. A.

(Author of *The Vedanta Philosophy*)

Full resignation to the All-pervading Infinite Spirit makes a man fit to lead a liberated life even in this world. Srimad *Bhagavad-Gita* enjoins (Chap. XVIII, 6) 'taking refuge in Him, in every way, with a view to attain supreme peace and eternal resting place'.

Union of matter with Spirit has been described in *Patanjal Yoga Sutra*, as the cause of all unforeseen sorrows, and prevention of such union in any way, whatsoever, as the *summum bonum* of life. The effect of resignation to the Spirit has also been described therein (Sutra 45, Sadhan Pad) to be 'absorption in the Spirit' ; and this absorption, necessarily causes prevention of union with matter, and thus leads to the *summum bonum* of life, as laid down by Patanjali.

Vedanta proclaims that the mind alone is the cause of bondage or emancipation for a human being, that bondage is addiction to the objects of the senses, and emancipation is freedom from such addiction (*Maitreyayupanishad*, Chap. VI, p. 34). Resignation makes the mind one-pointed to the Infinite Spirit and forgetful of all other objects including the objects of the senses, and thus effects freedom from addiction to the sense-objects and thereby leads into the way to salvation.

There are two processes broadly spoken of for the realization of the All-pervading Infinite Spirit, described in Vedanta, as the Supreme Spirit, the sole cause of the universe, the only Reality, the immutable Substratum behind the phenomenal world. These two processes are, as they say, one through 'knowledge' and the other through 'devotion'. The followers of these two alleged different schools of thought display their mighty intellect to establish the superiority of the one over the other; but they forget that these so-called two processes

are in reality two stages of the one and the same process,—one being concomitant with the other, but both essential for the attainment of success; that firmness in knowledge produces firmness in devotion, and that supreme devotion is the ripened stage of knowledge (*vide Sandilya Sutra*, Chap. 1, 15, as well as *Srimad Bhagavad-Gita*, Chap. XVIII, 54), and that knowledge in reality again, arises out of devotion (*Srimad Bhagavad-Gita*, Chap. XVIII, 55). Resignation begets implicit faith; implicit faith leads to knowledge (*Srimad Bhagavad-Gita*, Chap. IV, 39); and with knowledge comes supreme devotion as said before, leading ultimately to the realization of the Supreme Spirit. So both knowledge and devotion are concomitant, and both may arise out of resignation. Hence, the ultimate effect of resignation is realization of the Supreme Soul, the Fountain of Bliss Immense (*Brahma Sutra*, Chap. 1, 1, 13); and this realization has been described in Vedanta as the *summum bonum* of life.

Resignation to the Supreme Soul begets renunciation of everything mundane and makes the resigner indifferent to prosperity or adversity, cold or heat, attraction or repulsion, good or evil, pleasure or pain, honour or dishonour, fear or wrath, and similar opposite feelings. The resigner remains focused on the Supreme Soul only, when all his sorrows are destroyed and his intellect is soon established in firmness (*Srimad Bhagavad-Gita*, Chap. II, 65); he lives and moves free from all desires and the sense of 'I' and 'Mine,' his intellect is absorbed in Him, his Ego is in Him, his steadfastness is in Him, and his perfection in life is in Him, he sees Him in all things and sees all things in Him.

The highest good for a human being, as promulgated in the Sankhya system, is prevention of the union of Spirit with matter; and Vedanta goes a step further and proclaims that the highest good for a human being

is absorption in the Spirit. The difference in the two systems is only verbal, but the ultimate effect is the same. When the heart comes to be unattached to external objects, a glimpse of joy inherent in the spirit, becomes perceptible; this is the effect suggested in the Sankhya system; but the inevitable effect of continuous perception of such joy of the Spirit is absorption in the Spirit, which is the effect suggested in Vedanta. That the latter is the inevitable effect of the former is proved in the Yoga system also, where it is shown that it is the principle of meditation that by constant thought of one thing the thought loses its own character and assumes the state of the thing thought of (*Patanjal Yoga Sutra*, Bibhuti pad, 3). The difference may be well assimilated from *Srimad Bhagavad-Gita* (Chap. V, 21), where it is stated that one unattached to external touch, is turned to the bliss inward in the Spirit and that he, when absorbed in the Spirit, enjoys immortal bliss. The one advocates separation from matter, and the other absorption in the Spirit; but the ultimate effect of separation from matter cannot but be absorption in the Spirit; so the ultimate effect in both the systems is the same. The resigner to the Supreme Spirit also becomes indifferent to matter and is gradually led to the absorption in the Spirit; he lives in cosmic consciousness, in consciousness of the Spirit described in Sruti as "the Indwelling Spirit of all the living beings, Whose head is the bright sky, Whose eyes are the sun and the moon, Whose ears are the quarters of the horizon, Whose utterances are the Vedas, Whose breath is the air, Whose heart is the universe, and from Whose feet has sprung the earth".

By the practice of constant resignation to the Supreme Spirit the mind loses its own identity and assumes the state of the Supreme Spirit, "where the sun shines not, nor the moon, nor the stars, nor these flashes of lightning, what to speak of the fire"? Where

all idea of relativity vanishes, and only the Absolute reigns; Who is beyond the reach of the ear, the touch, the eye, the taste and the smell; Who is eternal, without change, without beginning and without end; Who is the permanent reality and, at the same time, superior to the prolific nature, and by knowing Whom one becomes released from the grip of Death (*Katha Sruti*, Chap. I, 3, 15); Who is incomprehensible, unspeakable, infinite in form, all good, all peace, immortal, the parent of universe, without rival, all-pervading, all-conscious, all-bliss, invisible and inscrutable (*Kaivalyopanishad*, Part I, 6); This is a state which cannot be described in words nor apprehended by the senses but can be realized by the Enlightened only; "When the Seer sees the Glorious Lord, the Maker and the cause of the universe the Great God, then the Enlightened Seer has his virtues and vices washed away and becoming purified, attains the excellent state of equilibrium—the highest tranquility" (*Mundaka*, Chap. III, 1, 3): "when the Supreme Spirit, in both His superior and inferior aspects, is realized, the knot of the heart (Egoism) is pierced down, all doubts are dispelled and effects of works are destroyed (*Mundaka*, Chap. II, 2, 9). This is not a negative or unconscious state, but a state beyond dullness, where all the *nescience* is burnt down and the Reality is revealed in all its pristine glory (*vide* *Srimad Bhagavad-Gita*, Chapter VIII, 9): Acharya Badarayana also proves the same to be true, in his *Brahma:Sutra* (Chap. I, III, 8 as well as Chap. IV, VI, 16). This is our goal; this is the *summum bonum* of our life, which every one should aspire after, at any cost whatsoever, under the guidance of a Worthy Spiritual Guide.

MIND

ITS MYSTERIES AND CONTROL

By DR. SWAMI SIVANANDA (Swarg Ashram, Rishikesh)

XIII

301. The mind which ever rises and falls with the ebb and flow of desires, fancies this illusory universe to be true through its ignorance; but if it should be informed of the real nature of this world, then it will cognize it to be Brahman itself.

"Mana eva manushyanam karanam bandhamokshayoh."

302. Mind is the cause of bondage and salvation of man. It is the mind which binds a man to this world; where there is no mind, there is no bondage. Mind imagines through indiscrimination and ignorance, that the soul has been confined and located in this body, and hence it perceives the soul to be in bondage. Mind exactly identifies itself with the Jivatma and feels itself to be 'I' and hence thinks, 'I am in bondage'. The egoistical mind is the root of bondage. The non-egoistical mind is the root of Moksha. Mind through ignorance and indiscrimination considers its false personality to be true, and thinks itself to be the doer of all Karmas and becomes egoistical. It imagines that it is in bondage. It identifies itself with Jivatma, it becomes Jivatma itself and takes the responsibility upon itself of doing good or bad Karmas and enjoying or suffering from their fruits.

303. Mind is the doer of Karmas (actions) and responsibility for the Karmas rests with it.

304. Mind and Jivatma always live together. They cannot be separated. Mind drags the Jivatma into *Vishaya* (sensual enjoyment). Jivatma is the *abhasa chaitanya* or reflected intelligence in mind.

305. You are able to see the objects only. But the *Sakshi* or *Kutasta Brahman* sees the mind, its

modifications, the Jivatma or reflected consciousness and the various objects of the universe.

306. A man forms his own character, becoming that which he thinks. He makes the circumstances of his future life by the effects of his actions upon others. If you think nobly you shall gradually make for yourself a noble character, but if you think basely, a base character will be formed. "Man is created by thought; that which he thinks upon in one life he becomes in another."

307. If the mind dwells continually on one train of thought, a *groove* is formed into which the thought-force runs automatically, and such a habit of thought survives death and since it belongs to the ego, is carried over to the subsequent earth-life as a thought-tendency and capacity.

308. Mind is the slayer of Atma. It is a thief. Slay the mind, the slayer of Atma, through Vichar, manana and nidhidhyasan (constant and profound meditation on Brahman).

309. Who else than Brahma, the Creator, can easily and truly understand the wonderful potency of the mind?

310. The body with its organs is no other than mind. The mind contemplating upon the body becomes the body itself and then enmeshed in it is afflicted by it.

311. The actions of the mind alone are indeed actions; but not so, those of the body.

312. When the mind is intensely fond of anything, there will be no perception of pain even when destruction awaits the body. When the mind is completely drowned in any object, who else is there to observe and feel from the actions of the body!

313. All the bodies have their seat in the mind only. Without water, can a forest exist? It is the mind which transacts all business and is the highest of

bodies. Even should this gross body be dissolved, the mind will assume fresh bodies to its liking very quickly. Should the mind be paralyzed then the body will not evince our intelligence.

314. Habitual study of abstract problems will result in another earth life, in a well-developed power for abstract thinking, while flippant, hasty thinking, flying from one subject to another, will bequeath a restless, ill-regulated mind to the following birth into this world.

315. Selfish coveting of the possessions of others, though never carried out into active cheating in the present, makes one a thief in a later earth life, while hatred and revenge, secretly cherished are the seeds from which the murderer springs. So again, unselfish loving yields as harvest the philanthropist and the saint, and every thought of compassion helps to build the tender and pitiful nature which belongs to one who is a friend to all creatures.

316. The expansion of this mind alone is Sankalpa; and Sankalpa, through its power of differentiation generates this universe. Divest yourself of all sankalpas and be a Nirvikalpa. You will be then in perfect peace and joy.

317. Every action has a past which leads up to it. Every action has a future which proceeds from it. An action implies a desire which prompted it and a thought which shaped it. Each act is a link in an endless chain of causes and effects, each effect becoming a cause and each cause having been an effect; and each link in the endless chain is welded out of three components—desire, thought and activity. A desire stimulates a thought; a thought embodies itself in an act.

318. 'As a man thinks, so he is.' 'Man is created by thought; what a man thinks upon, that he becomes.' If you meditate on courage, you shall work courage into your character. So with purity, patience, unselfishness, self-control. Steady persevering thought sets up a

definite habit of the mind and that habit manifests itself as a quality in the character. You can build your character as surely as a mason can build a wall, working with and through the law.

319. When there is faith, the mind can be easily concentrated on the subject to be understood; and then the understanding quickly follows.

320. It is the *vritti* (modification in the mind) that binds you with the object. You identify yourself with the *vritti* and through the *vritti* with the object. That is the secret. Be a *sakshi* (silent witness to the activities of the mind) of the *vrittis* of the mind. There will be no longer bondage.

321. Oh Krishna! why are you afraid of Karma, Krodha, etc.? They are your servants. You are Sat-Chit-Ananda Atman. Assert the Majesty and magnanimity of the Self.

322. *Manolaya* is temporary absorption of the mind in the object of meditation. When you meditate on the form of Sree Krishna, the mind becomes absorbed (*laya*) in the form of Lord Krishna, temporarily. *Manolaya* cannot save you from bondage. *Manolaya* cannot give you Mukti. It is only *Manonasa* (annihilation of the lower mind) that can give you liberation. *Manonasa* is brought about by Brahma Jnana.

323. *Vasana Kshaya* (destruction of *vasanas*) is caused by *Brahma Bhavana* and *Vichar*. *Vairag* and *Tyag* also help you in their destruction. There is no *vasana* in Brahman. Complete annihilation of the *vasanas* only takes place in *Nirvikalpa Samadhi*.

324. *Srava*na, *Manana* and *Nidhidhyasan* are the three Vedantic processes for attainment of Jnana (Jnana Advaita Nishta). If you do *Srava*na or hearing of *Srutis* once, you must do ten times *Manana* (reflection of what you have heard) and a hundred times or a thousand times *Nidhidhyasan* (profound and constant meditation). Then only real fruit is obtained.

325. The thread of thought is woven into mental and moral qualities and these qualities in their totality form what we call character.

326. When the mind is turned to a particular thought and dwells on it, a definite vibration of matter is set up and the oftener this vibration is caused, the more does it tend to repeat itself, to become a habit, to become automatic. The body follows the mind and imitates its changes; if you concentrate your thought, the eyes become fixed.

327. The first step towards a deliberate creation of character lies, then, in the deliberate choosing of what we will think, and then of thinking persistently on the quality chosen. Ere long there will be a tendency to evince that quality; a little longer, its exercise will become habitual. Thought makes character. You spin the thread of thought into your destiny.

328. Intense *Rajas* takes a sattwic turn. Rogue Ratnagar became the sage Valmiki. Jagai and Madai, who were intensely rajasic and who pelted stones on Lord Gauranga, became his first disciples.

(*To be continued*)

THE VALE

(*GOOD-BYE!*)

By Rev. F. H. ALDHOUSE

Farewell oh Beauty old and dear
 No more I dwell within your heart.
 Forced by hard Fate from you to part
 I go. The years wax cold and sere,
 And I shall never know again,
 The Ancient Joy which hill and plain
 And lights of morn and evening clear
 Gave to me once. No never more
 Kind shady woods, fair sea-swept shore
 Will Time our Common Life restore.

SPIRIT LIFE

By MEHER BABA

In the beginning, there was no "consciousness," and hence the purpose or goal of creation has been to bring about or create "consciousness". By a process of gradual and natural evolution, this goal has been attained in man. In a human being which consists of the gross and subtle bodies, the mind and the soul, full and complete consciousness is reached; but side by side, in the course of the evolutionary state or process, Sanskaras have also come into existence. Now, from the man-state onwards, the goal and aim of all becomes the annihilation of Sanskaras, because, until the Sanskaras are completely wiped out *in the gross form*, the goal, *i.e.* God-realization, cannot be reached.

The state of what is called death is much akin to sound sleep. In sound sleep, we have consciousness but no ego, and in the state of death, we have consciousness plus ego. After the so-called death, not only the soul (which is everywhere) is there, but there are also the limited ego, the mind and the subtle body, only the gross body being left behind. And even the disconnection of the gross body with the subtle body is not complete for the first few days, as after death, the subtle body retains its connection with the gross body by a threadlike link from one to three days, but never more than that.

There are four main divisions or states of life after the final disconnection, and they are as follows:

- | | |
|-----------------------------|--------------------|
| 1.Upwards. | 3. Heaven or Hell. |
| 2.Immediate re-incarnation. | 4. Downwards. |

1. Only the spiritually advanced beings go upwards, *i.e.*, above and beyond the lunar sphere, and stay there until such time that they can re-incarnate on the earth, since perfection can only be reached in the gross human form. In the meantime, such advanced beings can and do utilize the bodies of other human beings on earth to spend away a certain type of Sanskaras.

2. Those whose good and bad Sanskaras almost balance each other but are not exactly equal (because in that case, such a soul would at once attain Self-realization), after death, they immediately re-incarnate on earth in human form.

3(a). Take the case of a person who has accumulated a large proportion of good Sanskaras and very few bad Sanskaras. Such a one, after death, with the help of the subtle body experiences or enjoys the state called paradise. In paradise, the sensibility or capacity for enjoyment is increased tenfold, and the sensibility to, or the capacity for, suffering or pain as the result of a few bad Sanskaras is diminished ten times in inverse proportion. In other words, practically, there is no suffering at all in this state but all enjoyment until all the Sanskaras are spent out. But the impressions of the Sanskaras used up in this way remain, and it is these impressions that impel the person to take another body on earth.

3(b). In the same way, one who has contracted many bad Sanskaras but very few good Sanskaras, experiences, after death, with his subtle body the state called "Hell" wherein the susceptibility to suffering is enhanced tenfold, and inversely the susceptibility to enjoyment is decreased in that proportion. That means, in this state of hell, there is all suffering and no enjoyment until all the Sanskaras are exhausted. The impressions left in its wake by the used-up Sanskaras in hell, impel the person to take another birth on earth.

4. In the case of persons with extremely bad Sanskaras, resulting out of deeds like murder for lust, etc., after death, they go downwards, *i.e.*, the region for animal spirits, to await a suitable gross animal form on earth again.

Now we shall try to explain the state after death of one who commits suicide and brings about an untimely end to life on earth. His subtle body goes neither upwards nor downwards, neither takes imme-

diate re-incarnation nor experiences states called Heaven or Hell. They remain suspended, so to say, much nearer the physical plane, since no entry is possible to any of the above four states for a subtle body that leaves the gross before time. Such suspended spirits, however, feel the pull and force of Sanskaras in the same way as ordinary human beings feel. But whereas human beings on earth possess a gross body whereby they use away the Sanskaras, the disembodied spirits only feel the urge without the means to spend them, and hence, the state of such spirits is very pitiable and tantalizing. In common parlance, such disembodied and suspended beings are called spirits or ghosts. It is these spirits one sometimes comes in contact with, and they prove a source of harm as well as good. Sometimes, some such spirits try to possess a human body being attracted by some sort of affinity existing between them. To explain further, suppose if one who according to Sanskaras is otherwise eligible for Heaven, commits suicide, he remains suspended near to the gross plane; and if he happens to come into contact with a human being does him no harm. But one who, in the ordinary course, is eligible for Hell dies before time, then he coming into contact with beings on the physical plane, proves a source of harm and pain to them. The former, whenever it is possible, tries to seek redress through Yogis or approaches a Sadguru in the darkness of night to serve him. Yet, it takes many cycles for such suspended spirits to get the chance of a human form again with the help of a Sadguru. The bad or evil spirits, however, fight shy of and run as far away as possible from a Sadguru. Such good or bad suspended spirits can at times take a semi-gross form, but for a very short period only. They can also possess or come into contact with human beings and try to spend their own Sanskaras through them, provided suitable circumstances such as similarity of Sanskaras, and past connec-

tions exist. However the unwitting and ignorant victims of such spirits may suffer materially and physically; they are spiritually benefited to the extent of saving nearly three or four births or incarnations.

The ripeness of Religion is doubtless to be looked for in this field of individuality, and is a result that no organization or church can ever achieve. As history is poorly retained by what the technists call history, and is not given out from their pages, except the learner has in himself the sense of the well-wrapt, never yet written, perhaps impossible to be written, history—so Religion, although casually arrested and, after a fashion, preserved in the churches and creeds, does not depend at all upon them, but is a part of the identified soul, which, when greatest, knows not Bibles in the old way, but in new ways—the identified soul, which can really confront Religion when it extricates itself entirely from the churches, and not before.

Personalism fuses this and favours it. I should say, indeed, that only in the perfect uncontamination and solitariness of individuality may the spirituality of Religion positively come forth at all. Only here, and on such terms, the meditation, the devout ecstasy, the soaring flight. Only here, communion with the mysteries, the eternal problems, whence ? whither ? Alone, and identity, and the mood—and the soul emerges, and all statements, churches, sermons melt away like vapours. Alone, and silent thought and awe, and aspiration—and then the interior consciousness, like a hitherto unseen inscription in magic ink, beams out its wondrous lines to the sense. Bibles may convey, and priests expound, but it is exclusively for the noiseless operation of one's isolated Self to enter the pure ether of veneration, reach the divine levels, and commune with the unutterable.—*Walt Whitman*.

'TE ABSOLVO'

By SANYASI JNANANANDA

For years the various sects of the Christian Churches have differed on the question of the forgiveness of sins. The Roman and the Greek branches maintain that their priests are in a position to give absolution and claim this right as spiritual descendants of St. Peter to whom the power was given by Christ.

But what is sin? Is it a crime against God or against the man who commits the sin? Obviously it cannot be against God for in that case it would limit Him, which is absurd, if He is Power-Absolute. I would go further and state that the knowledge of sin in the personal sense we perceive it cannot affect the Deity who in that case would cease to be the essence of purity.

Supposing I consciously tell a lie; what happens?

That portion of my brain, or shall we say mind, which holds that particular idea I have negated gets deranged, or speaking figuratively, covered by a film of the new version or lie. Now every man sees in terms of his individual intellect. A baker and a poet who look at an aeroplane for the first time cannot perceive it in the same aspect. In a similar way every act and thought alters or strengthens our view-point in that particular direction. If we are not to suffer from this lie we must re-act the dislocation of the mental focus as a doctor would re-act a broken joint. This cannot be done by a pair of forceps or a set of wooden splints, but by a psychological upheaval of that individual point of falsity.

Before approaching the priest the Church insists on a "contrite heart" or a recognition of the lie as a sin. Next follows the actual confession of the lie to the priest which forms a second mental lever in the process of re-setting the point into its proper alignment. After

this follows the absolution which must be accepted in full faith. In other words the priest here completes the process. In many instance's the priest adds a penance to solidify the new focus which would strengthen the rebellion of the "Conscience", should the man be again tempted to commit the same sin or a similar crime. In this sense I am in agreement with the Church when these priests claim the power to forgive sins; but I also believe that given the same atmosphere and approach I can imitate them.

UNWORTHY HAND

By V. H. PANDIT, B.A.

By luck in alien yoke the neck is caught
The serpents cruel; Unkind of hopeless brain,
Unfaithful men of home undone in vain
Unholy glory very sorry sought.

When sets the sun, such ugly deeds are wrought,
Unhappy seems the land; if aptly slain
To dust mighty kings, and kingdom's reign;
So ends the beauty spot of history's thought.

Beware of iron belted bequest divine ·
Hereafter helots heritage for sons of soil
Behold the hand of evil and devil combine.

Let not enjoy another fruits of toil
Mark well and see countrymen of mine,
How we become the slaves of our own spoil.

THOUGHTS

By DR, H. W. B. MORENO, M.A., Ph.D, D.Litt.

1. Drink deep of the nectar of Love, and when intoxicated thou wilt behold the Divine.

2. Those intoxicated in Thy devotion cannot behold the little things of the world, just as the drunken man sees only the goblet of wine and the wine-glass before him.

3. Thy love for me is like the overflowing love of a cow for her calf, that even when dead she yearns for it to be placed beside her, that she may but look on it and shed her copious milk.

4. The One that is ever blissful is ever compassionate making all things to be absorbed in His expanding orb of bliss.

5. Thou dost build a Mosque and call upon the name of God, he builds a grotto and calls upon the name of holy Rama, but search thy heart, search in thy very heart of hearts, He dwells there unperturbed in His serene abode of bliss.

6. The picture of God is seen all over in Nature, in the stream, the valley, the mountain, the plain or in the radiant sky above, but He Himself is seen only by the inward eye; and when we see Him behind the veil, what Beauty! What splendour! What exaltation beyond description.

7. Like an infant I cried in the night; I only cried not knowing what made me cry, then His strong hand held me, I could not see, I could not hear, I only felt rest and comfort, and oh! What comfort!

8. Evolution is revolution, without the whirr in it.

9. Seest thou yonder silent kine straining at the yoke to draw the heavy load behind, all the while mercilessly flogged by the angry driver; so shouldst

thou bear the buffets and calumnies of men while thou dost patiently bear the heavy loads of service and men chastise thee and scorn thee all the while.

10. I fly to Thy bosom for comfort, just as the birdling when the storm rages high, flies to its nest and folds its wings to rest seeking in its little home the only solace it finds.

11. Despise not the begging one before thee, for it is God who stands before thee, urging thee to achievement which will lead thee to perfection.

12. He who considers his creed the only true one and his conception of God the only right one, wastes his time and energy in proving it to others. One who has realised that he has nothing to do with forms and formalities, dogmas and doctrines, customs and conventionalities, begins to perceive Truth and marches to the one goal, the God-state.

13. He who discerns God by logic and reason is bewildered by a circle. It is like looking for the sun with the light of the candle.

14. Ye cannot die for ye were never born.

15. Divinity is obscured when passions arise, curb these and the consciousness of the spiritual will arise.

Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure unselfish life; who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefits they may confer—is a Theosophist.

—*H. P. Blavatsky*

TOPICS FROM INDIAN JOURNALS

CALVARY SATYAGRAHA

In the July number of *The. C. S. S. Review* is published an interesting article, entitled "Calvary Satyagraha", from the pen of Father Verrier Elwin. After suggesting that in the principle of Satyagraha lies a means of explaining, not indeed the whole work of what is called the Atonement, but at least its psychological practical results in moral and spiritual terms, Father Elwin observes :

It is very interesting to read through Mahatma Gandhi's speeches and writings of Satyagraha, and see how at every point his principles are paralleled in the life of Christ. It is as though the Mahatma had stood at an open window opening out on to the grim theatre of the Crucifixion, and as he watched the progress of that tragic and holy drama, had enunciated the ideals of non-violent warfare. For example, we have seen how Satyagraha is in essence the quest for truth. It was as a witness to Truth that Jesus stood before Pilate. "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the Truth." His Kingship was the meek royalty of Truth; his Kingship was built not on power, but on Truth and Love.

The method of Jesus was from the beginning pure Ahimsa. When he was arrested, Peter drew his sword and cut off the ear of one of the assailants. But Jesus said, "Put up again thy sword into its place: for all they that take the sword shall perish by the sword". And he stretched out his hand and healed the wound.

The love of Jesus was positive, active, invincible. It was perhaps just as the nails were being driven through his hands and feet, in the sharp agony of the first pains of crucifixion, that he said those divinely tender words, "Father, forgive them, for they know not what they do". There was a touching illustration of this recently among the Satyagrahis of Gujerat. A sister from Borsad was brutally beaten and insulted by the police, but all she could say was, "For a while I was even angry a little at the Sub-Inspector, but a little later I realised my mistake, as he was after all a brother to me".

Satyagraha has no secrets. "A Satyagrahi may not resort to surreptitious practices. All that he does can and must only be done openly." Jesus .says, "I have spoken openly to the world; I ever taught in synagogues, in the temple, where all the Jews come

together; and in secret spake I nothing". Satyagraha means the banishing of fear and therefore of all bitterness and hostility. It is the perfection of courtesy. How wonderfully courteous was Jesus to Judas who betrayed him; to his judges, to his persecutors!

Satyagraha is not the last despairing expedient of the weak; it is the expression of the restrained energy of the strong. Jesus did not go to offer Satyagraha on Calvary because he could not help doing so, as a weak and passive victim, but as a willed deliberate offering of himself. "Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?"

Finally, Satyagraha is invincible. "In true Satyagraha," says Gandhiji, "there is neither disappointment nor defeat. As Truth is all-powerful, Satyagraha can never be defeated". It was this belief that caused Jesus, at the very moment of apparently overwhelming disaster and defeat, to cry in a voice of triumph, "It is finished". He looked away, over the jeering hostile crowd, beyond the immediate pain, to that far-off divine event to which the whole creation moves, the enthronement of Truth in the Kingdom of Love. He saw that his hard throne of the cross would remain forever the symbol of that Kingdom.

If the life of Jesus was conceived as a purification, a sacrifice, a Satyagraha, his death was its crown, its most perfect offering. The death of Jesus was, we suggest, his supreme adventure in Satyagraha, and it is as such that we in India can best understand the Atonement.

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CONSECRATION

The Kalpaka for July contains a short article on this subject, from the pen of Mr. George L. Button. It is as follows:

It is not wise to refuse to acknowledge oneself at least that to consecrate a life to high things must mean more than is generally accepted. Consecration, like other things, is relative and proportionate, but despite contrary opinions, a high degree of consecration can never be obtained by subscribing, no matter how rigidly or faithfully to organizations or systems of religion operated and controlled by mankind. True, they may be a means to an end, and necessary crutches for the millions who feel their need of them, but strict adherence to systems of religion established by man, can never carry a soul further than the quality of the urge that inspired it.

No material organizations may do for Man what Man may do for himself, for a soul that is sincere, finds within itself sufficient

material of a spiritual nature upon which to feed and satisfy all its own requirements. Not by selfish loves, nor unworthy-motives, nor by worldly ambitions carried into sacred places may we hope to climb the spiritual highway, but rather by the clean impulses springing from a heart that is in tune with its God.

It must be ever that spiritual souls will seek spiritual things, and in the sacred vibration lies the constant acknowledgment that we are indeed "our brother's keeper," that a strict duty lies in sharing another's burden.

Consecration should mean loving universally by leaving the few for the many, yet in service to all. Letting go the shadow for the reality, and seeking the genuine, not the seeming—at any cost.

Those, who have travelled in any measure the spiritual highway and feel they have made the slightest advancement, do not regret the pain and hurt experienced as they passed, for those are the joy, within a soul conscious of its return journey "home," that may not be measured by words, nor expressed in any human terms. A voluntary choice for the highest must yield its high return, and that may only ever be found in "SERVICE".

I could not choose a path so fraught with human gain,
When God would have me work for Him
Upon a higher plane.

Teachers have made many sacrifices for their pupils, but the Christ teacher "DIED" to demonstrate the true relation of one soul to another, and He gave the whole world of men for a laboratory.

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THE LAW OF KARMA IN JAINISM

In the last number of *The Jaina Gazette* to hand is published an article under the caption "The Heritage of the Last Arhat" by Charlotte Krause. In the course of it, touching on the law of Karma, she says:

According to Jainism, everything that lives has got a soul, or, to speak in the beautiful concise language of the scriptures, *is* a soul. And all the souls are fellow-creatures; the godlike recluse in his purity and unshakable peace, the active man of the world with his never-resting ambitions, the innocent infant and the criminal, the lion and the nightingale, the cobra and the dragon-fly, the green leaf and the rose flower, the tiniest particle of water and the smallest of the corpuscles that compose the shining crystal, each of those myriads of beings that form the wings of the breeze, and of those that waver in the scarlet glow of fire; all are fellow-creatures, all are brothers. For all have got bodies, all have got senses; all have got instincts, all take food and digest it, all multiply; all are born and die, all are capable of suffering and enjoying, and all

bear the germs of perfection within themselves. That means, all are able to develop, during the long chain of their respective existences subsequent to one another, their innate dispositions of perception, knowledge, activity, and joy, to a degree of highest perfection. And all find themselves placed in the middle of the struggle against "*Karma*".

"Karma" designates that substance which we incessantly assimilate by our bodily and mental activity, and which remains latent in the depths of our personality, until it "ripens" at the critical moment, destining the whole complex of our personality as far as it is foreign to "soul," and shaping our whole fate. We bind Karma by walking and speaking, by eating and breathing, by loving and hating, by helping and harming. And a different activity produces a different kind of Karma, which may ripen either immediately, or after some time, or even in one or another of our subsequent existences.

Yadrisam kriyate karma tadrisham bhujyate phalam

Yadrisamapyate bijam tadrisham prapyate phalam.

"To the actions we do, corresponds the result we have to incur, as the fruit corresponds to the seed that has been sown."

By acting in such a way as to do harm to others we produce a Karma which will make us suffer to the adequate extent, and by acting so as to benefit others, we store up an adequate amount of latent happiness. There are, moreover, actions which destine our bodily constitution, our surroundings, and the length of our life, and there are actions which destine the limit within which we are allowed to perceive and to know, to enjoy and to be successful.

Thus to bind Karma by good deeds, means to secure the basis of a happy lot; to bind bad Karma, by evil deeds, means to sow the seeds of future sorrow; and to stop the bondage of Karma completely, leads, if coupled with the consumption of all remaining latent Karmas, to an elimination of everything that is non-soul in our personality. It means Self-realization, it means that final state in which the soul, free from all encumbrance, is soul and soul alone: soul in the fullest possession of perception, knowledge, strength, and joy. This is the state called Moksha, *i.e.* "Freedom," the "Salvation" of Jainism.

The acknowledgment of the Law of Karma as the commonest of all natural laws (the law of conservation of forces, as it were, in its application to the psychical sphere) culminates in the glorification of the *Principle of Ahimsa*, *i.e.* Non-injury, in Jainism. For, according to the law of Karma, a living being that causes a fellow-creature, even the lowest developed one, to suffer, be it in order to further its own advantage, or for any other reason, cannot

do so without harming its own soul, *i.e.*, without tumbling down a greater or smaller distance from the height of inner development it has reached, and without experiencing, earlier or later, as a mechanical consequence, a disturbance of its own harmonious equilibrium. What means suffering to one, can never be a source of real joy to another, and wherever it appears to be so, it is because our means of perception hinder us from being aware of the slow but sure effectiveness of this law of "Eternal Justice". This explains why the saying "Ahimsa paramo dharmah" *i.e.*, "Non-injury is the highest of all religious principles," acts such an important part in the daily life of the religiously inspired Jaina, whose sensible heart, a psychical galvanometer, as it were, warns him of every disturbance of well-being in the community of fellow-creatures around him, and spontaneously causes him to insert the resistance of self-control in the circuit of his own activity, or to restrain that of others in its proper course.

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SUCCESS IN PRAYER

In the July number of *The Brahmacharya* there is an instructive article on this subject from the pen of Pundit Deva Sharmaji. We quote the following passages from it:

Prayer is aided by Pranayam or breath-control. It is good to practise this either in the morning or in the evening. Standing erect, facing the rising sun, we can draw deep breaths and this will induce steadiness of the mind. Then we should think within ourselves that we are the embodiment of love, and as from the sun radiate its rays to shed life and light to the whole world, so should love emanate from us and spread all around. If anything rules the whole universe it is love. It is needless to say that if the devotee has got hatred towards any being he must first remove it from out of his mind and during the prayer moments install love in his heart. All must be our friends and with this thought the devotee meditates and approaches everyday nearer his goal of Universal Love.

When practising Pranayam during meditation a little thing can be noted. When the breath is drawn in we should feel that we are getting the object of our prayer and with the outgoing breath we should feel that what hinders our thought is going out of us. This mental feeling is very helpful when practised for attaining psychic cures. Peace and health are drawn in and pain and disease are breathed out. This process is a very great help for attaining success in prayer. Even in higher aspects of yoga this same result is mentioned, namely that the awakened consciousness, the *Sushupana nadi* is roused to activity by this process of meditation.

TOPICS FROM FOREIGN JOURNALS

TIME AND THE SPIRITUAL ORDER

The Editorial in *Light* of July 10 is devoted to this theme. We quote the whole of it here:

One of the books which, in an indirect way, has made the psychic side of life more intelligible to the critical mind is undoubtedly Mr. J. W. Dunne's *Experiment with Time*. It has created a great impression in intellectual circles, for this question of the real nature of Time is bound up with the consideration, for example, of the problem of a life after death. We find in our communications from the Other Side many references to this Time factor. It comes particularly in those predictions of the future which, although verified in substance, are apt to go sadly astray in this particular. We know of a case in which the future happenings in the life of two sisters are accurately forecast by a spirit brother who watches over their welfare. But he can rarely tell how far ahead is the event he describes. On one occasion he predicted their removal from their home and described in much detail the house to which they would eventually go. "But when?" was the question. He answered that all he could say was that it would be in the spring-time, because he noticed that the trees and hedges around the house were budding. The removal came some months later. It occurred in the following spring, the house corresponding with the description given. There are many such instances, and only in a relatively few cases is the time of the event precisely indicated,

Not infrequently, some future event is spoken of in the present tense, or even sometimes in the past tense, as something that is happening at the moment or has already happened. Doubtless the discarnate human being lives in a different time-order from ours which bears out the idea that Time is largely a matter of consciousness, as well as of something purely relative to our conditions. The description of the spiritual region as being outside of Time or Space is not one which we can easily accept. It is so evident that it is not Time or Space which is transcended but only our own notions of them.

This matter of visions and predictions of the future is very full of hints or suggestions regarding the problem of Time. And certainly the question is not one to be hastily settled. We have been told, for instance, that spirit-communicators are always hazy

about time values. They are not. Sometimes they are very accurate indeed, explaining that some of them have a better "time sense" than others. It is very much the same with those of us who are still in the flesh; and by the way, although it is not quite relevant to our subject; we find another hasty generalisation in the assertion that spirit-beings cannot behold this world at first hand, but only indirectly as by the aid of Mediums or other intermediaries. That also we have learned is not entirely correct. A few rarely-gifted spirit beings can, if they desire, view our world and its inhabitants very much as we do ourselves. It is clear then, that whether in the matter of Time or any other question, rash generalisations are to be avoided. .

It is always tempting to go into metaphysics when considering the question of Time. But if we keep ourselves firmly anchored to facts we are not likely to go far astray. Whether things happen in or out of the Time region is a matter for speculation. Let us first satisfy ourselves that they *do* happen and then we can erect our abstractions on a concrete basis.

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"MY THOUGHT CHILDREN"

Mr. Louise B. Brownell writes under the above caption in the July-August number of *The Aquarian Age*:

"Thoughts are things." They have colour, form and. substance. They become forces in the subconscious mind, ever ready to come forth when something in the conscious or external attracts them.

There are many brain centres in the body where thought has lodgement. Your mind is not confined alone to your brain, but extends all through your body, in fact the body is an extension of the brain.

Every one through ignorance of the law creates undesirable thought-forms that need redeeming. These we must educate and elevate as they come forth from their hiding places. We must bless them and charge them with love, peace, joy, or whatever it is that will raise their vibrations or transmute their force into higher expression.

If we have hated, and hated long, there may be a legion of these unenlightened thought-forms ready to break forth at the slightest provocation, but this host (often of great accumulated force) can be elevated and redeemed by persistent effort until all becomes radiant with pure light. Heaven and hell are within, and whether we live in one or the other state depends upon the quality and character of the thoughts we habitually entertain.

We can so cultivate our minds that we will never feel resentment, never be inspired by an unkindly thought, always blessing and sending forth such beams of radiant energy as will give joy and life, hope and encouragement to all we meet on life's path. We will see the wonderful possibilities in others because we have discovered these in ourselves. In time our temple will be the dwelling place of only happy, radiant, beautiful thought-children that shall make glad this Tabernacle of the Most High.

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IMAGINATION

In the July number of *Christian Victory* is published a short essay on this subject from the pen of Edna Lister. Here it is:

Imagination—The Kingly Faculty of man! Imagination—God's supreme gift to man! Bestowed upon us from the beginning, the possession of it is part of our inherited fortune—for we are inheritors of God's great Wealth. To make it serve us, to collect the interest, to make it pay dividends in peace and harmony, in beauty and in power, it is necessary for us to harness and command it. This God-given Faculty is active within us all the time, whether we are conscious of it or not. It is continuously building forms, invisible substance of which all things visible are made. The fact that we cannot see either the form that we are fashioning with our imagination or the substance with which it is being fashioned has nothing to do with the outcome.

God is. God is both principle and power; Substance and Action. All there is Manifest and Unmanifest, all there is Visible and Invisible. God is.

We can build weak, frail, inefficient bodies with an out-of-style pattern, if we care to do it! We can use up-to-date up to the minute styles and patterns for body, mind and affairs by only following a few simple rules laid down by the Master two thousand years ago, for, strange as it may seem, His patterns have always been up-to-date and perfect.

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THE FIRST CHRISTIAN MARTYRS

Mr. Henry Proctor gives brief accounts of the martyrdoms of the early Christians in the July number of *The Christian Esoteric*:

The history of the Christian Church has been a history of martyrdom. They of whom the world was not worthy have always been ready to lay down their lives for the sake of it.

In the book of Acts we take a sudden leave of the blessed Paul. He arrived at Rome in 61 A.D., stayed there two years in an easy imprisonment, and then was acquitted.

A little later (64 A.D.) Rome was destroyed by a fire which lasted nine days, for which the Emperor Nero blamed the Christians, and a dreadful persecution arose on that account. Christians were dressed in skins of beasts, and torn in pieces by dogs; others were clad in clothes smeared with wax, sulphur and pitch, with a stake under their chins to keep them upright and then set on fire in the public garden to amuse the people.

In (68 A.D.) Paul was again arrested and imprisoned, and finally beheaded.

In the same year the Apostle James, the first bishop of Jerusalem, so-called "The Just" a venerable old man about 90 years of age, was thrown from a gable of the temple, and died praying for his murderers.

About thirty years after Nero's persecution, another began under Domitian. At this time (A.D. 95) John was banished to Patmos, where he wrote the Revelation.

Under the next Emperor, Trajan, Ignatius was cruelly put to death. He was condemned to be taken to Rome and given to the wild beasts at the public games. He implored that no efforts be made by Christians to save him from martyrdom. "I am the wheat of God," he said. "Let me be ground by the teeth of the wild beasts, that I may be found to be the true bread of Christ. Rather encourage the wild beasts to become my tomb, lest when dead I may be a burden to any of you." He had his wish: he was given to the lions in the amphitheatre on a public holiday.

In the reign of Antoninus suffered the notable Justin Martyr. Refusing to offer sacrifice to the false gods at Rome, he was scourged, and afterwards beheaded.

In 161 A.D., a fierce persecution broke out under Marcus Aurelius, Many Christians were torn to pieces by lions in the arena. A lad, Germanicus, fought so bravely with a lion that the Proconsul begged him to save his life by recanting. This, however, he refused to do, and further provoking the lion he was soon slain.

Polycarp, Bishop of Smyrna, was martyred at this time. He was about 100 years old. When the Proconsul told him to revile Christ, he replied "Eighty and six years have I served Christ, and he has never done me wrong. How can I blaspheme my King and my Saviour?"

The people clamoured for him to be burnt, and rushing to the baths, seized the scented wood for his pyre. The flames swayed

round his body like the sails of a ship, but did not touch him. Polycarp was heard thanking God that he had been counted worthy to drink of Christ's cup.

In 177 A.D., a terrible persecution arose in Lyons and Vienne. Every outrage was heaped upon Christians. Many died in filthy dungeons. The good Bishop Pothinus, ninety years old, was scourged, kicked and pelted by the mob, and died after two days' brutality. At this time also suffered the Christian slave Blandina. Her body was subjected to the most excruciating sufferings that her enemies could devise, but although she was three times publicly tortured, all they could wring from her was: "I am a Christian, and no wickedness is done among us." She rejoiced at the approach of death. She was stretched on a cross, screwed in an iron chair, thrown to the beasts, and finally tied up in a net and gored to death by a bull. Her body, like that of other martyrs, was thrown to the dogs, and the fragments burnt or cast into the Rhone.

Two African saints died for their Master at Carthage—in the year 202. Their names were Perpetua and Felicitas. Perpetua was a young lady of noble family, only twenty-two years of age; Felicitas was a slave. They were imprisoned in a dark and filthy dungeon, exposed to the insults of the brutal soldiers. In the prison Perpetua had a vision of a golden ladder reaching to Heaven, but around it were swords, lances and hooks, and it was guarded by a mighty Dragon. She conquered the dragon in the name of Christ, and when she reached the top of the ladder she found herself in a beautiful garden where Saints in white robes stood around. She understood from the dream that she was to die. They were both sentenced to be thrown to the wild beasts, and were led into the theatre rejoicing—Perpetua singing psalms. They were hung up in a net and gored by a mad cow.

In the reign of Severus (211 A.D.) many Christians were flung to the wild beasts, or burnt alive. The Emperor Decius (250 A.D.) endeavoured to exterminate the Christians. Tortures were continuous to impel them to recant. Several Bishops died in prison from ill-usage, among them Alexander, Bishop of Jerusalem.

The famous Origen was loaded with chains, stretched on a rack, but the tortures could bring neither murmurs nor groans from this "Man of Steel," as he was called. One of the foremost of the martyrs at this period was Fabion, Bishop of Rome. Dioscuros of Alexandria, a boy of fifteen, offered himself for martyrdom, but the prefect of the city, out of pity for his youth, refused to allow him to be killed.

In the reign of Valerian there suffered the noble St. Cyprian, Bishop of Carthage; when the Proconsul sentenced him to death he

said, "Thank God". He was beheaded without showing any sign of distress or fear.

Under Diocletian persecutions broke out everywhere. Christians were burnt alive, or thrown into the lake with stones tied around their necks. In A.D. 311 the Emperor Galerius was smitten with a fearful disease which he recognized as a judgment from God. He besought the Christians to pray for him, and issued an edict stopping the persecutions, but after his death Maximin II still continued to ravish the Church, until finally pagan persecutions ended by the mercy of God, in the conversion to Christianity of the Emperor Constantine.

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CONGRESS OF CULTURES

The following editorial note, which we take from *Unity* of July 6, will be read with interest by our readers:

The Commission on progress through religion is to be commended for not planning to hold a Parliament of Religions in connection with the Century of Progress Exposition. The Parliament of Religions in connection with the World's Fair of 1893 has become famous in religious history. The great religions of the world and many of their subdivisions were represented by outstanding leaders. The Parliament was so colourful, dramatic and inspiring that it is natural for many people to hope for a second Parliament in connection with the second World's Fair. But in our judgment a second Parliament would be a mistake. The first Parliament was a landmark in religious history. In the very nature of the case it can never be duplicated. It stands alone as a towering monument to the persons and the organizations that made it possible. But a still more significant reason for not holding another Parliament of Religions lies in the development of thought since 1893. Increasingly it is being recognized that the ethnic religions are only phases of cultures. Most important phases they are, and no one can omit them from his calculations and hope to arrive at an adequate understanding of a people or a period. But like all other phases of social life, the ethnic religions must be studied in the light of their total social setting. An understanding of man in his complete social setting, his total thinking and doing, as well as in his physical environment, is a necessity for any one who aims at a planned and controlled future for mankind. But the second World's Fair should include a first Congress of Cultures, which would not be less significant to-day than was the Parliament in 1893. We are not thinking of

a Congress of Cultures merely in terms of exhibits. We are thinking of (1) the interpretation of cultures by their most competent representatives, (2) the consideration of the interrelation of cultures by the most authoritative ethnologists, (3) the planning of a world culture by the most skilful social engineers, and (4) the development of planetary consciousness by the most able prophets. Such a Congress of Cultures would catch the imagination of the world and give the entire fair a much needed spiritual life.

I SAT ME DOWN ON THE SANDY BEACH

By MANJERI S. ISVARAN, B.A.

I sat me down on the sandy beach
Of Bengal Bay on a golden eve,
The waves my feet did well-nigh reach,
For now they ebbed and now did heave.
The world I thought was built on sand,
On the sands I sat in tranquil mood.
And this altering human land
On the sea's eroding mouth it stood.
Across the sheet of seething brine
Methought I saw the Great Beyond
That blessed holy haven fine
Where broken is all mundane bond.
And from it rose a form divine
A form whose twice two hands did bear
A conch, a discus of great shine
A club, a blooming lotus rare.
And lo! it was lost to my sight
Like as an evanescent dream;
But nev'r could I forget that LIGHT,
That sublime form of our LORD SUPREME.

EXTRACTS FROM BOOKS JUST PUBLISHED

WHAT IS A MORAL MAN?

In his *The Problem of Right Conduct: A Text-Book of Christian Ethics*, (Longmans, Green), Mr. Peter Green, M.A., Canon of Manchester, defines the moral man as follows:

The moral man is one who is entire master in the house of his own being. He will gratify bodily desires, the "lusts of the flesh," only in the attainment of their prescribed ends. He will taste the fullest joys of living just because he is abstemious to the verge of asceticism. He will have sublimated his desire for individual possession till it becomes a desire to serve, and his "goods" will be those things which are capable of being enjoyed in common—knowledge, beauty, friendship, service, God. With respect to material possessions having food and raiment he will be therewith content. Anger will be so sublimated and directed as to become a motive force in noble causes and not an emotional disturbance. All powers of body, mind and spirit, regarded as an endowment from God for which an account will have to be rendered, will be trained and developed to the utmost, and used in the service of others rather than of self. And the whole personality will be surrendered to, and consciously in the direction of, the Holy Spirit.

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WAITING ON THE LORD

In his *Illuminanda* (Daniel) Dr. W. Winslow Hall, M.D., writing on the necessity of the exercise of "Waiting on the Lord", says:

"Waiting on the Lord" has been, in some fashion or other, a religious exercise, among all races, of every creed, ever since the soul of man first grew conscious of the Oversoul. But, in recent years, especially among the Western nations, this exercise has been allowed to fall far too much into the background. Undue stress has been laid on doing things; and the consequence has been that men have become so ashamed of being seen doing nothing that their lives are frittered away in a futile flame of crackling thorns. We need religious men who are strong minded enough to assert that "waiting on the Lord" is work, yea, noble and arduous and necessary work; men who are sincere enough to acknowledge

that without a daily quiet time with God the lamp of the soul goes out.

Certainly, for any one who is a seeker after Illumination a liberal sacrifice of time is necessary. He must be willing to offer up, on God's high altar, unnumbered hours and priceless years, with no hope of tangible reward, rather, with grim certainty of tangible loss. He must be content to be derided as an idler and a fool. He must be ready to give all, on the chance of being given something; nay, he must be ready to give all without the slightest thought of gain, Yet his venture will be no forlorn hope. He may rest assured that, in some way, his time will not be lost. He may not win what he expects, or what he wants, but he will gain what God sees best for him. And this will certainly be far better than anything he can either ask or think.

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THE CREATION STORIES OF CHINA

The last chapter in *The Book of Genesis Unveiled* (The Dharma Press) by Mr. Leonard Bosman, is devoted to ancient creation stories. Writing about the creation stories of China, the author says:

The creation stories of China are interesting on account of their deeply philosophical basis and, in many cases, the absence of the usual exaggerated legendary element. They may be studied in the wonderful series of *The Sacred Books of the East* edited by the great Sanskritist, Max Müller. The *Li Ki*, translated by Legge, says that Man is the product of the qualities (attributes) of Heaven and Earth by the interaction of the dual power of nature, the union of the animal and intelligent (souls) and the finest subtile matter of the elements," This, however, does not appear to be a perfect translation, for the writer adds a footnote in which, quoting the editors of another Chinese Scripture, he says that "the characteristic attributes of Heaven and Earth are blended and hid in the two forces of nature..... If we speak of these forces in their fundamental character, we call them YIN and YANG. If we speak of them as they develop their power we call them KWEI and SHAN. If we speak of them as they become substantial we call them the five elements", These two forces of Nature, the *Yin* and the *Yang*, are considered by the Chinese philosophers to be the root and cause of all things.

"In the beginning," says the *Li Ki*, "there was the Grand Unity (*Thai Ye*) which separated and became heaven and earth (*i.e.*, spirit and substance). It revolved and became the dual force in

nature." This teaching is the same as that of the Hebrew Qabalist, the Hindu, the Egyptian, and many other religions.

Apparently the Chinese philosophy accepted the idea of the creation of the world by means of sound vibrations, for we find it said that "music appeared in the grand beginning of all things," and that through the interaction of the produced "pairs of opposites" all things have since appeared.

This is also the idea expressed in the *Tao Teh King* of China. The *Tao* is the one Divine Reality from which are emanated the polarised opposites called (in English) Heaven and Earth. "In the grand beginning of things there was nothing in all the vacancy of space; there was nothing that can be named." Under the guidance of the One Reality, the Tao, the polarisation of this "nothing that can be named" took place, and there proceeded an "evolution and not a creation". How it arose that God caused this to appear in Space is a question which the Chinese philosopher does not answer, but he accepts the idea, as does the translator, "not attempting to explain it, the one mystery, the sole mystery of the Universe". This idea is also found throughout *The Secret Doctrine* and in many ancient teachings.

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PSYCHO-ANALYSIS

In his *The Amazing Influence* (published by L. N. Fowler & Co.), Mr. Gilbert O'Clee has devoted a few pages to Psycho-Analysis. He says:

Human nature alters but very little as the centuries roll on.

Thus we still find man opposed to new ideas until he just has to accept them. Most new ideas get terribly buffeted about between cranks on the one side and sceptics on the other. Astronomy, Physiology, Chemistry, Biology, Psychology are sciences which, each in its turn, had to face, fight and overcome ridicule, anger and *fear*.

People are so afraid that a new idea may rob them of some pet illusion or a cozy sense of security. Or they turn from a new truth with pious disgust because, being idealists, they dread having to become realists.

Professor Sigmund Freud, Vienna, worked out a new technique for alleviating certain nervous disorders. He evolved a working hypothesis Yes—Freud guessed, and his guess was very soon fully confirmed. He had found a way to investigate the lower stratum, or deposited matter, of mind. And it worked. Some of the stuff unearthed was nasty—smelly—revolting, but this did not warrant a hasty covering over and hushed-up retreat. It would go badly with humanity were our medical men to recoil from opening

up and draining a foul abscess that was poisoning the body of a stricken suffering person. Our surgeons face, treat and cure worse things than ever came out of the human mind.

But Psycho-Analysis is not entirely a method for the clearing of muddy waters; it can dispel mental fogs. Neither is Freud alone its exponent. Charcot was approaching the subject in 1873. Breuer and Janet were working on it. Jung, in agreement with Freud on all points, added greatly to the usefulness of Psycho-Analysis, whilst Adler is to-day the leading worker on Individual Psychology which is so closely interwoven with psychological analyses of individual complexes, Dr. Wolfgang Kohler, a distinguished German University man, has recently introduced Gestalt Psychology. This claims that we apprehend the world as a series of forms, that the meaning of what we see, hear or touch depends upon the way in which the component parts of any object fit in with the sensations affecting it—dynamic interactions.

This appears to me to be very much in accordance with "As you see, so you feel," etc., etc. Gestalt is already being considered in its relation to education, philosophy and religion.

You will arrive at a usefully comprehensive idea of the subject, although of necessity it will be somewhat "sketchy" if you realise what follows:

Psycho-Analysis is a method unravelling unconscious processes. It then explains these to the conscious mind. Thus fears arising from long past impressions of sight, sound, taste, touch and smell—and infantile experiences, shocks and dreads, as well as youthful repressions and inhibitions, are traced to their source and being explained, reduced to an absurdity, robbed of mystery—fear of them is killed.

Here are the Phobias (fears) which are generally influencing men and women, although, as a rule, neither the cause nor effect can be directly hit upon by the uninitiated; the fear is often an inexplicable link between the hidden past experience and the present unhappy mental attitude towards a perfectly ordinary normal daily happening.

Agoraphobia	Fear of Open Spaces.
Claustrophobia	Fear of Enclosed Spaces.
Nosophobia	Fear of Disease.
Astraphobia	Fear of Thunderstorms.
Monophobia	Fear of Being Alone.
Misophobia	Fear of Dirt or Germs.
Acrophobia	Fear of Heights.
Hematophobia	Fear of Sight of Blood.
Ochlophobia	Fear of Crowds.

Erythrophobia

Fear of Blushing.

Zoophobia

Fear of Animals.

Insectophobia

Fear of Insects.

But the Consultant in Individual Psychology is more frequently engaged in dealing with three specific barriers to happiness and success. The number of men and women suffering from these three deplorable phobias has been increasing ever since the end of the war. These three are

Panophobia—Fear of Everything—"running away from Life."

Phobophobia—Fear of being afraid.

and the great enemy, the modern scourge

Hamartophobia—Fear of Failure.

When a deep-rooted dread, difficult for the individual to define, sets up a state of mind that prevents the normal daily activities from being followed, the person is said to be suffering from a Psychoneurosis.

If the sufferer is assisted to recall and relate all happenings, ideas and links in the chain, then the pathogenic link is discovered and realisation gives the patient regained confidence, leading to control and recovery.

Psycho-Analysis, as generally understood by the term, is not necessary unless the case is abnormal to a degree. It is most unwise to dabble in it out of mere curiosity and without the guidance of a practitioner of clinical experience and status.

Morbid introspection should always be avoided, and those who have an idea they should be Psycho-Analysed might indulge in a little well-considered Self-Analysis, to their lasting benefit.

THE GODS

By HERBERT PORTER

The gods look down on men with quiet eye,

There is no act or thought they do not spy.

 Their presence is to lead men to the light,

 So they do vigil keep, both day and night,

But if men spurn the holy thoughts they fling

Like shafts of fire thrown on the Spirit's wing,

 Then they no more the light from Heaven receive,

 But walk in gloom, where Satan's hosts deceive.

STRANGE BUT TRUE

Spirituality comes to one soul at a time. Intellectual labour prepares the soil of millions for the whispers of truth. Intellect is the open door to the socializing of great realization. Therefore is mental toil a duty. Right belief is a duty. The highest achievements of the mind are a *Sadhana*. We must be true to Truth. We must be greedy of wide views. Education to the utmost of which we are capable is the first of human rights. It was not the form of his knowledge but its selflessness, that made man a *rishi*. That man who has followed any kind of knowledge to its highest point is a *rishi*. If he had cared for money or pleasure, he could not have spent himself on labour that might have ended in nothing. If he had wanted name or fame, he would have gone far enough to tell what the world wanted to hear, and there he would have stopped. But he went to the *utmost*. This was because he wanted *truth*. The man who sees truth directly is a *Jnani*. This truth may take the form of geography. Elisee Reclus, writing his Universal Geography, and trying to give his highest results to the working-men of Brussels, was a *jnani*, as truly as any saint who ever lived. His knowledge was for the sake of knowledge: his enjoyment of his knowledge was selfless: and when he died the modern world lost a saint. The truth may take a form of history or science, or the study of society. Would any one who has read the "Origin of Species," deny to Charles Darwin the place of a great sage? Kropotkin, living in a workman's cottage in England, and working breathlessly to help men to new forms of mutual aid,—is he not one of the apostles?

—*Sister Nivedita*

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Christianity, like all other religions, was perverted, but with this difference: precisely because Christianity

proclaimed its fundamental thesis of the equality of all men as the sons of God with special clearness, it was necessary to pervert the whole teaching in an especially violent way, in order to hide its fundamental thesis.

—*Tolstoi*

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There is a strange law in Occultism which has been ascertained and proven by thousands of years of experience; nor has it failed to demonstrate itself, almost in every case, during the years that the Theosophical Society has been in existence. As soon as anyone pledges himself as a 'Probationer,' certain Occult effects ensue. Of these the first is the *throwing outward* of everything latent in the nature of the man; his faults, habits, qualities or subdued desires, whether good, bad, or indifferent. For instance, if a man be vain or a sensualist, or ambitious, whether by atavism or by karmic heirloom, those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly and he will have to fight a hundred times harder than before, until he kills all such tendencies in himself. On the other hand, if he be good, generous, chaste and abstemious, or has any virtue hitherto latent and concealed in him, it will work its way out as irrepressibly as the rest. Thus a civilized man who hates to be considered a saint, and therefore assumes a mask, will not be able to conceal his true nature, whether base or noble. This is an immutable law in the domain of the Occult. Its action is the more marked, the more earnest and sincere the desire of the candidate, and the more deeply he has felt the reality and importance of his pledge.

—*H. P. Blavatsky*

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Her (H. P. Blavatsky's) whole life was a renunciation. She never asked for or sought anything that this

world could give for herself. Led in the first instance by the inner urge to wander the Earth in search of the hidden occult knowledge, in due course she found it; and when it became her mission to direct the footsteps of others to "the road that leads to the Heart of the Universe," she concentrated her whole energies on that work, sacrificing position, health, wealth, and reputation to give the message to the world. But the learned savants of that time wrote her down a fraud and a charlatan; and half the world to-day, without any real knowledge of the facts of the case, or any capacity for appreciating the profound spiritual teachings contained in her works, ignorantly echoes this condemnation.

—*William Kingsland*

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The religion of Christ is a state of being; it is a vision, not a series of observances; a quickening of the spirit, not a dogma or a doctrine. It is the way, the truth, and the life—a revelation, an inspiration, an opening of the window of the soul; a new sense, the road to a new heaven and a new earth. The Kingdom of God is within us. It is a light that lightens us from inside, not from outside.

—*St. Leo Strachey*

THOUGHTS SUBLIME

There is a road, steep and thorny, beset with perils of every kind—but yet a road; and it leads to the Heart of the Universe. I can tell you how to find Those who will show the secret gateway that leads inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win onwards, there is reward past all telling: the power to bless and save humanity. For those who fail, there are other lives in which success may come.

—*H. P. Blavatsky*

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To adore the Effulgent One, who is beyond names and forms, conceiving Him as with Name and Form, as one's Ishtam, (as Shiva, Vishnu, Devi, Rama, Krishna, Buddha or Christ), is of course a way of obtaining a vision of Him in that Form. But to see Him as He is in His real Nature, the way is to realize Him as the Essence, which is one's own Self, thereby becoming absorbed into Him; free from the dividing ego. The Form-vision is useful as a step towards Self-realization. God-vision with form intensifies devotion, and strengthens the mind.

—*Shri Ramana Maharshi*

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There is an inmost centre in us all,
Where truth abides in fulness, and around,
Wall upon wall, the gross flesh hems it in,
This perfect clear conception—which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error: and to KNOW
Rather consists in opening out a way,
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.

—*Robert Browning*

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Life was given you by God that you might use it for the benefit of humanity ... and that you might contribute by your work some portion to that collective work of improvement and that discovery of the truth which the generations slowly but continuously carry on.

—*Mazzini*

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The scale that is heavy bends down, but the lighter scale of the balance rises up. So the man of merit and ability is always humble and meek, while the fool is puffed up with vain conceit.

—*Sri Ramakrishna.*

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God giveth power to every life, be it good or bad, unto each thing, according to its desire, for He Himself is All; and yet He is not called God according to every being, but according to the light wherewith He dwelleth in Himself, and shineth with His power through all His beings. He giveth in His power to all His beings and works, and each thing receiveth His power according to its property; one taketh darkness, the other light; each hunger desireth its property, and yet the whole essence or being is all God's, be it evil or good, for from Him and through Him are all things; what is not His love, that is His anger.

—*Jacob Bohme*

SPIRITUAL ANECDOTES

Dubatach was a favourite with the king who, at one time, gave him a beautiful sword, the hilt of which was set with jewels. This, hanging high upon the wall, one day caught the eye of the little nine-year old Bridget, who was walking disconsolately through her father's great halls, and who was afterwards known as St. Bridget, wondering how she was going to procure provisions for her poor and needy ones. The glitter of the stones seemed to answer to her prayers. Immediately, she climbed upon a stone bench, and, taking down the sword, removed the gems with which the hilt was studded. These she sold and used the money for the poor. Her father coming home, noticed that the jewels were gone, and at once made a great outcry, thinking that a servant had stolen them. Quickly Bridget came to him and confessed that it was entirely her own fault, that she it was who had taken the jewels away and sold them, so that her people might not starve. Her father, who was more concerned with the king's favour than with hungry stomachs, scolded her severely, and, as it happened, just at this time the king came riding by. As his custom was, he stopped and entered the home of Dubatach and almost at once noticed the defacement of his royal gift. An explanation was demanded, and Bridget was summoned before him.

"How darest thou tamper with the gift of a king?" he angrily inquired.

"My lord," little Bridget bravely replied, "I would give all my father hath; yea, I would give all that you have rather than that my poor should go hungry."

The king, struck by her beautiful face, forgot his anger, and praising her courage, applauded her kind heart.

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There was once a king named Harinakassapa. When in favour with the god, the latter promised that he (the king) would not be killed either at day-time or at night, and neither in his house nor out of it. Having obtained this privilege Harinakassapa then started a life of crime, tyrannized over his people and treated them very cruelly.

One night he had a dream that his son that was to be born would be the cause of his death. On awakening he determined that this child should not live. He, therefore, drove his wife Lakshmi into the forest, thinking that when it was born, the infant would die there. But the god Vishnu protected her and blessed the coming child, and when the latter made its appearance, continued to protect both mother and babe.

The people came to know of the birth of an heir and they pleaded with the king to bring back Lakshmi and her son. At last the ruler yielded. When he saw the child he was charmed with its beauty. As it grew up, it waxed more beautiful, and Harinakassapa grew fonder of the boy. The king now desired that his name should be the first word to be uttered by the boy. To everyone's surprise, however, Prashlatha, the boy, uttered the name of Narayana, the god.

A great spirituality seemed to envelop him and even to his tutors he would speak of nothing else but Narayana. This angered the king and also alarmed him. Wild visions of the past dream came up before him, and he determined to put the youth to death.

He, therefore, submitted him to a number of ordeals. He ordered him to be thrown to wild beasts, to be trampled upon by elephants, to be given poison to drink. But from each trial the boy emerged unharmed. The people now invoked Vishnu to aid them against the murderously-intent king, and the god promised to help them.

The king was an early riser and used to get up before daybreak and leave his palace for exercise. On such an occasion he found Prashlatha in a state of meditation by the palace gate. The king began to abuse him and asked him why he did not invoke him instead of Narayana, for then he would get all he wanted. His son replied that there was only one god and that his name was Narayana.

"How do you know that he hears you? Can you say where he is?"

"He is everywhere," replied Prashlatha.

"What, everywhere! Is he in this pillar?" said Harinakassapa, pointing to a pillar supporting one of the palace gates.

"Yes," answered Prashlatha,

"Then show him to me," demanded the king. Prashlatha struck the pillar and immediately the god Vishnu appeared in the shape of *Narasimha*, half lion and half man, and at once destroyed Harinakassapa in the gateway. Thus was it that Harinakassapa was killed just before break of day when it was neither night nor daylight, neither was he killed inside the house nor outside the house, but just across the gateway.

HERE AND THERE

TOLSTOI'S VISION

The great Russian novelist, Tolstoi, had a wonderful vision one day in 1910, four years before the world war. When the then Czar heard of it, he sent his secretary to Tolstoi for a written description of it. Two extra copies were made, of which one was sent to the Emperor of Germany and the other to the King of England. The following is the description of the vision:

I have had some really strange experiences. Something has haunted me, the last two years. I can't explain the nature of it; It is not a dream, because I have seen it, often, while sitting at my desk, writing. And, on many occasions, it has appeared to me just before my dinner hour. I am not a believer in ghosts nor in spiritualistic displays. I can't account for this mysterious occurrence. It is a revelation of things that are going to occur all over the world, in the not far future. It is before my eyes, right now. I see floating upon the sea of human fate a nude (stripped) woman. She has three arms with three torches—one in each hand. The first torch is for war. And she carries it from country to country and from city to city and it results in the roar of guns and cannon.

The second torch is for bigotry and hypocrisy and religious fanaticism. It lights the lamps and flames up the temples and altars of the religious concerns (the churches). It carries the seed of false doctrine and fanaticism. It kindles the minds of religionists.

The third torch is the law, which is a dangerous foundation of all human concerns. They, all, are backed by human law (which never fits the Divine).

A great breaking out of fiery action will start up in the countries of South-eastern Europe. It will be destruction and calamity. I see all Europe in angry flames and bleeding. I hear the groanings and lamentations of huge battlefields. And afterward, I see a strange man come into Europe from the North. He is a new Napoleon. He steps in on the situation. He is not a military man, but is a writer and journalist. He takes all Europe in his grip and holds her. No empires nor kingdoms are left. The man set to do this is now alive and walking the earth, but he does not

realize, just yet, the great mission set to him by a superior or Divine Power. He will clear the world of fanaticism and ignorance and false doctrines; and he will set up Pantheism which is the doctrine that teaches that whole universe and its laws and movements are God. That God is in everything. God, Soul and Immortality will be moulded in a new understanding. The man ordained to do this great work is, now, alive and is walking the earth. He is not a military man. But before this great change can come I see the fall of the churches; and all of the set rules of society will go down; and humanity will become a blank on all moral principles. People will lose all moral principles and will have no conscience. Immorality will run rampant and unbridled. Immorality will be the rule. Only small spots, here and there, will be left untouched by the disasters, brought on by the three torches, held in the woman's three hands. There will be a time when the world will not have any use for armies nor false religions.

I see, now, the passing show of the great world-drama that is coming. I see it coming and passing away like the glowing evening, fading away. And one motion of the Hand of Destiny and a new history for this world begins.

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TEACHING CATS TO LOVE RATS

With the object of finding out whether cats may not be made to love rats, some experiments have recently been made. *The Journal of Comparative Psychology* gives the following account of the experiments in this direction made by Xiang Yang Kuo of the University of Chekiang:

Some of the kittens were put in isolated cages, and shielded for the first week of life from knowing that a creature like a rat existed. Other kittens were given rats or mice for social companions almost from birth. Still other baby kittens got an early introduction to the race war between cat and rat by watching their mothers expertly dispatch rats. Some of the kittens were brought up to be vegetarians, and others had a more liberal cat diet of meat and fish, along with milk and rice.

Of the twenty-one kittens raised in an environment where their mothers killed rats 85 per cent. of the kittens killed a rat before reaching the age of four months. Of the twenty kittens kept in a ratless environment, only 45 per cent. killed rats without being

taught. None of the kittens raised with rats ever killed one of its playmates, or any rat of its kind. Only three of the eighteen kittens so raised killed other kinds of rats.

Being vegetarian does not make a kitten less keen as a rat-hunter, the experiment indicated. But most of the vegetarian kittens would not eat the rats that they killed. In fact, after three to four months of a meatless diet, the vegetarian kitten refused any meat. Being hungry does not spur on a cat to rat-hunting, the Chinese psychologist reports.

The cat is a small-sized tiger, equipped with a bodily machine fitted for capturing small animals, the Chinese psychologist points out. But the cat's potential career as a hunter is modified by its life conditions. The explanation that a cat hunts rats by "instinct" is entirely inadequate, according to this experimenter, who "is impressed by the fact that the behaviour of the cat toward the rat is much more complex and much more variable than most psychologists would have thought."

The investigations are still in progress and may eventually revolutionise our ideas of animal psychology and animal behaviour. But even as it is the conclusion is irresistible that kittens can be made to kill a rat, to love it, to hate it, to fear it, or to play with it. With more thorough investigation in this direction, and with more knowledge of the physiology of the cat's behaviour we should be able to predict in mathematical terms how a given cat will react to a given rat at a given moment.

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A PROPHECY PROVED TRUE

The explorer and big game hunter, Captain Seton Karr, related some interesting psychical experiences recently at Claxton Hall, Westminster, London. Some years ago, he said, one of the so-called Holy Men of India, at Tirupati, told him he would soon have gold in one hand and emeralds in the other. On his way home he spent two months in Upper Egypt, and re-discovered' the lost emerald mines of Queen Cleopatra at Jebel Zabara; and at Hieronkonpolis, his friend Mr. Quibell, who had charge of the excavations, entrusted him with a gold statue of Horus, worth a fabulous sum of money, to convey it down the Nile. And thus the Holy man's prophecy proved true.

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THE POET LAUREATE'S CREED

John Masfield, the poet Laureate, is a firm believer in re-incarnation. In his poem, "My Creed," he says:

I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh disguise
Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the road again.

Such is my own belief and trust—
This hand—this hand that holds the pen
Has many a hundred times been dust
And turned, as dust to dust again.
These eyes of mine have blinked and shone
In Thebes, in Troy, and Babylon.

All that I rightly think or do,
Or make or spoil, or bless or blast
Is curse or blessing justly due
For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged or overcome.

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THE UNIVERSE—A BUBBLE

Of all the Radio lectures that we have had, surely the most fascinating have been those by Sir James Jeans, the astronomer. In his latest he gave us an image of the universe as a soap bubble which is still being blown up, and some day the bubble may burst! And it makes us feel very, very small fry indeed, when he reminds us that the number of stars in the universe is about equal to the number of rain drops that fall on the whole of London in a day of heavy rain, with the average star a million times as big as the earth. Yet—"Leave only three wasps alive in the whole of Europe and the area of Europe would still be more crowded with wasps than

the universe is with stars!" Reflect on that for a moment, and if anybody has self-conceit it ought completely to disappear. And yet Jeans was saying nothing very new. "The world's a bubble, and the life of man less than a span," said Bacon. "This material universe appears to be passing away like a vision fading before the night of day," says Jeans. "And the human race, whose intelligence dates back only a single tick of the astronomical clock, could hardly hope to understand so soon what it all means." We used to picture the universe as something like a great hollow sphere of glass with our little world exactly in the centre—the hub of the universe. And in just the same way most of this little world's human electrons imagine themselves to be the centre of the world's life. We can lose ourselves in picturing the unknown and then the telephone bell rings!—*The Illustrated Weekly of India*.

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PRAYERS OF THE MYSTICS

O Lord, this is all my desire—to walk along the path of life that Thou hast appointed for me. All I have is Thine; do Thou with all as seems best to Thy Divine Will; for I know not what is best.—*Maria Hare*

O most merciful Lord, grant to me Thy grace that it may be with me and labour with me and persevere with me even to the end. Grant to me above all things that can be desired, to rest in Thee, and in Thee to have my heart at peace.—*Thomas a Kempis*

Most Gracious God, to know and love Whose Will is righteousness, enlighten our Souls with the brightness of Thy Presence, that we may both know Thy Will, and be enabled to perform it.—*Roman Breviary*

O Lord, Who seest that all hearts are empty—except Thou fill them, and all desires balked except they crave after Thee; give us light and grace to seek and find Thee, that we may be Thine, and Thou mayest be ours for ever.—*Christina Rossetti*

Infinite Love, Thou well-spring of all sweetness, Thee do I now and ever seek. Behold I bring Thee my will, unite it firmly with Thine own. O enter into my inmost heart; let a perpetual delight in heavenly things be awakened within me. Let me never linger where Thou art not. May Thy love dispel all fear of man, and all unworthy desire to please; and give me a longing so to cleave to Thee, that neither height, nor depth, nor any other creature may separate me from Thee.—*Newman*

(From *The Shrine of Wisdom*)

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JESUS' TOMB

According to a special message from Berlin, German Archæologists attach great importance to the statement made by Mr. Sukenik to the effect that when he was engaged in certain antiquities in Jerusalem, he discovered a stony tomb on which were engraved the following words: "Jasu (jesus) son of Yusuf (joseph)". Mr. Sukenik made this statement in an address delivered before members of the Association of Archæologists in Berlin. Mr. Sukenik is Professor of Archæology in the Hebrew University of Jerusalem, "There cannot be the slightest doubt," he said "that the limestone box dates back to the Period of Christ's death. All the articles found in the neighbourhood belong to the same epoch."

"Furthermore," he adds, "names on other boxes near by are associated with the New Testament, such as Maria, Martha, Elizabeth and Mathias. The majority are in Hebrew and a few are in Greek characters."

Dr. Sukenik emphasises that he does not wish to draw any conclusions from the find; nor does he wish to assert that Christ's coffin has been found.

MY HEART-TO-HEART TALK

MY DEAR READERS

With great sorrow and shame in my heart I apologize to you for publishing two combined numbers, each of three issues of this Magazine and thus depriving you of nearly four hundred pages of reading matter. Believe me, I could not help it. Face to face with great difficulties, I had to publish two combined numbers. Many a person, in my position, would have stopped publishing the Magazine.

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You must have already learnt that this Periodical will be published under the title, *The Mystic Review*, from the beginning of the next year. My mission in life is to spread mystical ideas to make as many persons as possible spiritually inclined, to contribute my share to the promotion of Universal Brotherhood, to vigorously advocate temperance and humanitarianism, to fight against superstitious beliefs and harmful customs, and to mercilessly expose charlatanry and humbuggery. You, my dear readers, may not see eye to eye with me on all questions but if you agree with me on fundamentals, you should co-operate with me and help me in my mission, in every way you can.

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Life is a school in which we have to learn lessons. Some learn rapidly, some slowly, and not a few do not learn at all. Paradoxical as it may seem, we learn more from our mistakes than from our achievements, more from our sufferings than from our happiness. Like other mortals, I, too, have made mistakes, but am not ashamed of them. I have never purposely misled anybody in my life; I have never deliberately injured anyone in my life. I have always been imbued

with the best of intentions; and nobody, not even my enemies, can point out any black spot on the white flower of my character.

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If I made mistakes; if I, acting on the ideal of regarding every man as honest until he proves to be dishonest, unconsciously allowed myself to be misled by the tall talk and wild claims of certain persons; why should I feel shame? I should feel shame not in having committed mistakes, but in not acknowledging them. I am not a coward, either physical or intellectual or moral. Sincerity and moral courage—these two are my chief characteristics. I may be found wanting in many things, but nobody shall find me wanting in sincerity and moral courage. I shall, therefore, never hesitate to acknowledge mistakes I committed, whenever acknowledgment is necessary.

Your humble servant,

THE EDITOR

FEELING

By Dr. LOUIS M. ELSHEMIUS, M.A.

Think well before deserting life's rare husks
 Upon the wondrous treasure life endows
 Beyond all senses, dreams, with latent vows
 Kept for fair praise when life grows like at dusk—
 One marvellous thing within our wondrous frame:
 It is sublimest feeling that like scent
 Lives all unseen, unheard, and wonderment
 Is unsubstantial like a lightning flame!
 Ah! subtle Alchemy of God's own make
 Is feeling—got by touch—or O more rare
 When love thoughts make our blood so sweet and fair.
 Or when in us the visions high awake,
 Or when slow tears from depths unknown arise,
 Tears wept in ante-past of radiant skies!

EDITORIAL NOTES

BEWARE OF PSEUDO-SADGURUS!

According to reports published in the *Times of India* and *Jam-e-Jamshed*, late at night on 17th August, six Parsi youths had a miraculous escape from terrible injuries when a new Lancia sports car, in which they were travelling, skidded whilst taking a turn in the New Marine Drive at Worli, Bombay, with the result that it crashed into a water hydrant, an electric lamp-post, and a tree, each of which was uprooted. The car then came to a standstill. Though it crashed thrice and was so much damaged as to be beyond repair, none of the six occupants was even slightly injured and none was thrown off the car. Their escape has been considered simply miraculous.

If of these six occupants, one would have been a *Sadguru* real or false, his enthusiastic disciples would have jumped to the conclusion that their miraculous escape was entirely due to his presence. In other words they would have promptly concluded that their master performed a great miracle. And if the *Sadguru* would have been merely a charlatan, he would have been the first to proclaim that it was because of his "mysterious inner workings" that the occupants were saved from not merely injury but imminent death. Yes, "imminent death" because from our experience we are in a position to say that pseudo-Sadgurus are given to exaggeration.

In a similar note published in our last issue, a mistake crept in. It was printed on page 66, "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." The word hesitatingly in the above

sentence is a misprint for *unhesitatingly*. To say that pseudo-Sadgurus would hesitatingly proclaim miracles is to depreciate their charlatanry. In English there is a proverb which says, "Nature cures and doctors get credit". In a similar vein but with greater justification we may say, "Nature performs miracles and our pseudo-Sadgurus take and are given credit".

In justice to pseudo-Sadgurus, we must admit that some of them do possess some psychic powers, especially the powers of thought-reading, hypnotizing and mesmerizing. But the possession of psychic powers, high or low, does not at all imply substantial spiritual advancement or perfection. A pseudo-Sadguru with psychic powers is a far more dangerous creature than a pseudo-Sadguru without them. Beware of pseudo-Sadgurus! Out of every hundred persons who call themselves Saints or Sadgurus, hardly a couple are found to be genuine.

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TINPOT MAHATMAS AND PINCHBECK SADGURUS

Very recently a self-styled Mahatma was caught travelling without a ticket, not in a third class or even in a second class, but in a first class compartment of a railway train, in our country, and so was hauled up before the First Class Magistrate at Jalgaon. He was found to be in possession of a lot of correspondence carried on, we are told, with His Majesty the King Lord Irwin, and other big personages. Besides this he possessed a "free pass" alleged to have been given to him by the Private Secretary to the Viceroy; but this free pass was proved to be a forged document. The Magistrate sentenced the "Mahatma" to one year's rigorous imprisonment, despite his touching declaration that he was a Fakir and his profession was to give blessings, not to ordinary persons like you and us, but to Government officials. There are any number of tinpot Mahatmas who, though

spiritually inferior to most of us, claim to walk and talk, not with ordinary persons like ourselves, but with God Himself, and profess to give blessings to others. These tinpot Mahatmas are audacious indeed! "But more audacious than they are our pinchbeck Sadgurus. The pinchbeck Sadgurus, on the strength of their magnetic personality only, or of their psychic powers only, or of their cunning only, or of two of these or all the three combined, compare themselves with Zoroaster, Krishna, Buddha, Jesus and other great Prophets and talk of manifesting themselves as Avatars, some time after—(please fill up the gap).

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It was recently reported from Belgaum that the disciples of a pinchbeck Sadguru proclaimed that their master would enter a lake on a certain day in a state of divine ecstasy and produce from it wonderful things which would be given away as *prasad* to devout spectators. On the appointed day a motley crowd of tens of thousands of persons gathered to witness the miracle. In their presence, the pinchbeck Sadguru, after dancing for a while in the spurious state of ecstasy, entered the lake, but despite his heroic efforts and the alleged miraculous powers, he could not produce anything from it to his great astonishment. *To his great astonishment:* for his fraudulent disciples had secreted various articles in it. These articles were removed by certain sceptics who had scented fraud. The pinchbeck Sadguru, with despair writ large on his face, had to come out with empty hands. The disappointed crowd, thinking that they were purposely tricked, made a rush at him, and were it not for the police, he would have been killed at their hands.

Real Mahatmas and Sadgurus are so few and far between, and tinpot Mahatmas and pinchbeck Sadgurus are so many, that many aspirants and devotees become the victims of impostors. Some of the impostors are

so cunning that even highly educated and intelligent persons, if they are spiritually inclined, are bamboozled at their hands. But an intelligent man will sooner or later find out his mistake and will see the fraud as he really is.

Where, O where are the true Mahatmas, real Saints and genuine Sadgurus? Show them to us, and we are ready to adore them, to sing their praises, and even, if need be, to wash their feet with our heart's blood. But who can believe in the sincerity and *bona fides* of a man who claims to be a Sadguru, but who breaks promises solemnly given to his disciples pertaining to their spiritual advancement, or who gives such promises with the intention of breaking them or with the full knowledge of his inability to fulfil them; who babbles about manifesting himself as an Avatar, but who practises dirty monkey tricks on his disciples; who claims to enjoy the Nirvikalpa Samadhi, but who gets irritated even by trivial matters and frequently loses his temper; who claims to be *trikal-dnyani* but whose prophecies are seldom or never fulfilled; who prattles about divine love, but who creates only personal attachment for himself in his devotees by abusing his psychic powers; and last but not least, who talks of liberating his devotees from the bondage of maya, but who establishes cinemas and exhibits vulgar sensual films at them? If such a man is a "Sadguru-Avatar", then we must pray to the Lord to save us from him, even though he be possessing occult knowledge and psychic powers. May the Almighty protect all of us from tinpot Mahatmas and pinchbeck Sadgurus!

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HAZRAT BABAJAN

On the 21st of September Hazrat Babajan (of Poona) passed away. We purposely use the simple words, "passed away" instead of the phrase, "entered

into Mahasamadhi". For we are by no means sure that she was God-realized or spiritually perfect.

Very little is known of her life. Nobody knows with certainty where and when she was born. It is not even known when she settled in Poona. But from the beginning of the second decade of this century, she was being seen lying on a bed, always surrounded by a group of devotees, under a lime tree, at Malcome Tank Road, popularly known as Char Bavri, in the Poona Cantonment. Those who stayed with her day and night tell us that she never took a bath. And yet her body was by no means dirty. She was credited with various psychic powers and many stories of her miracles are being circulated. Whether these stories are false or authentic, there is no doubt that she enjoyed, certainly during the last twenty years of her life and probably for a longer period, a high state of consciousness which is foreign to ordinary persons. She might not have been spiritually perfect, but she was certainly advanced. Her face, surrounded by a halo, testified to her spiritual consciousness.

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A WISE STEP

In every civilized country minors are protected by special laws from wily grown-ups as well as from themselves. In India, as in other countries, there are various laws tending to protect the minors. But unfortunately there is no law which would protect minors from the wily designs of so-called Sadhus and self-styled Sadgurus. A true Sadhu or a genuine Sadguru would never think of initiating a minor in the monastic life. A self-styled Sadguru recently established an Ashram to make boys, of ages varying from eight to eighteen, "divine lovers" and "perfect saints" who were to astonish the world with their saintliness and, of course, to sing the praises of their master. He did succeed in temporarily creating

in about one dozen boys personal attachment for himself by using, or rather abusing, his psychic powers; but his experiment proved to be at once a comic and tragic failure, and the Ashram had to be disestablished. Comic, because even the warm personal attachment which he created in them for himself has completely cooled down; and tragic, because not a single boy can by any stretch of imagination be said to have received genuine spiritual training.

We are told that H. H. the Maharajah Gaekwar of Baroda has decided that a measure "to prevent the initiation of minors" shall be enacted in his state. The measure provides that no person who is, in the eyes of the law, a minor, shall in any form or by any method be initiated into a life which forsakes the world in order to embrace an ascetic course of existence, and the permission of neither parents nor guardians shall validate such an initiation; and that any initiation performed in contravention of the law shall be invalid. The measure contains penal clauses. The person initiating a minor in defiance of the Act or abetting such an offence shall be liable to simple or rigorous imprisonment for one year, or to a fine not exceeding Rs. 1000 or to both. The Baroda State Legislative Assembly will certainly pass this Act with an overwhelming majority, and let us hope that other native states and British India will follow the example of Baroda. Bogus Sadhus, fake Fakirs, tinpot Mahatmas, spurious Sadgurus and pinchbeck Paramahansas must be prevented from performing "spiritual" experiments upon minors.

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WILL THERE BE PEACE ?

All who are anxious for peace between England and India heaved a sigh of relief, on learning the eleventh-hour decision of Mahatma Gandhi to go to England. In accordance with their noteworthy and

commendable traditions the great British people gave him warm reception on his arrival in their country, and have been treating him with genuine courtesy. It is no exaggeration to say that by his sincerity and simplicity the Mahatma has won the hearts of the British people, who seldom fail to appreciate and admire a really great man.

The Round Table Conference deliberations have already begun. What the result will be none can say with certainty. Our duty is to pray for success—for honourable and permanent peace between England and India, and to send out helpful thoughts to Mahatma Gandhi and his colleagues as well as to the British statesmen. Mahatma Gandhi is a saint, and we are sure he will do nothing to humiliate England either in her own eyes or in the eyes of the world. The British people are genuine lovers of liberty and well-known for their statesmanship. By granting to India self-government they will only be acting in accordance with their principles and traditions. On the other hand there is nothing humiliating on the part of India to consent to remain within the British Commonwealth of Nations as an equal partner. There is, therefore, no reason why there should not be honourable peace between England and India. Let us hope for the best and pray for success.

"What I said last year remains true to-day, that is that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practise, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity."—*H. P. Blavatsky*

PRINCIPAL CONTENTS OF OUR NEXT NUMBER

The following will be the principal contents of our October number:—

- (1) *Editorial No. 1: MADAME BLAVATSKY II.*
- (2) *Editorial No. 2: FREDERIC HARRISON,*
- (3) *THE DEVA: By Rev. F. H. Aldhouse.*
- (4) *MIND: ITS MYSTERIES AND CONTROL: By Dr. Swami Sivananda.*
- (5) *LOVE: By Meredith Starr.*
- (6) *Sovereign Creator (a poem): By V. H. Pandit, B.A.*
- (7) *The Gate (a poem): By Herbert Porter.*
- (8) *THOUGHTS: By Dr. H. W. B. Moreno, M.A., Ph.D., D. Litt.*
- (9) *A HIMALAYAN YOGA RETREAT: By Beni Prasad Bhatnagar, M.A., L.T., and Narayan Swaroop Bhatnagar, B.A., L.T.*
- (10) *Vihang Bhav (a poem): By G. R. Shirwadkar.*
- (11) *TOPICS FROM INDIAN JOURNALS.*
- (12) *TOPICS FROM FOREIGN JOURNALS.*
- (13) *EXTRACTS FROM BOOKS JUST PUBLISHED.*
- (14) *THOUGHTS SUBLIME.*
- (15) *SPIRITUAL ANECDOTES.*
- (16) *STRANGE BUT TRUE.*
- (17) *MY HEART-TO-HEART TALK: By The Editor.*
- (18) *HERE AND THERE.*
- (19) *EDITORIAL NOTES.*
- (20) *OUR SERIAL STORY: FROM DEGRADATION TO REALIZATION: By The Editor*
- (21) *THE WORLD OF BOOKS: REVIEWS AND NOTICES.*
- (22) *CORRESPONDENCE.*

THE WORLD OF BOOKS:

REVIEWS AND NOTICES

The Book of Genesis Unveiled. By LEONARD BOSMAN. (Pages 135). Published by the Dharma Press, 16, Oakfield Road Clapton, London, E. 5. Price 2s. 9d.

In the series of volumes of which this forms the first, the author aims at presenting a lucid explanation of the various *Genesis* stories which are found in various scriptures of humanity. In this volume the author shows the method used for the unveiling of the *Book of Genesis* and narrates the Creation stories of all the great religions. The volume is both interesting and instructive, and it will be particularly useful for students of comparative religion.

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The Amazing Influence. By GILBERT O'CLEE (Pages 62 and 3 Photographs). Published by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C. 4. Price 2s. 6d.

The sub-title of this booklet is "How to Make Your Wish Come True". Both the titles are high-sounding, but not entirely groundless or irrelevant. The wish is father to the thought, and the thought is the mother of the action. The booklet contains an exposition of applied Electro-Mechanics of Mind. The author says that he himself has used the methods he expounds and has made many hundreds of people use them. The booklet is highly suggestive and many a person will find it useful.

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Svara Sastra: By A. R. S. SUNDARAM. (Pages 36) Published by Yogasrama, Royapettah, Madras. Price 8 ans.

The author need not have taken the trouble of writing this booklet: he has utterly failed in the purpose with which he professes to have written it. With a

little useful information the book contains a great deal of rubbish, with which genuine mysticism has no more to do than Chemistry. He seriously tells us, "As an example let anyone who goes out from his home to see a friend, examine his breath. If it passes through his left nostril, he will surely succeed, if otherwise, the result will be negative." Can any one say what the author is driving at in this statement? The booklet contains more foolish, more superstitious and more groundless statements. The author tells us, "The sun is centred in the East and the North. None should go West and South during the flow of Surya Nadi." He seriously declares, "Whatsoever act is done during the flow of Sushumna the results will be bad and unsuccessful." We wonder whether the author wrote this curious booklet during the flow of Sushumna. At any rate the results of his labour are bad and unsuccessful.

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Practical Methods To Insure Success. By H. E. BUTLER. (Pages 129). Published by Esoteric Publishing Co., Applegate, Calif. U.S.A. Price 50 cents.

This book, sent to us for review by the above Company's Indian representative, Mr. K. P. P. Tampi, is in the thirty-seventh edition. The value of the book is quite out of proportion to its size and price. We cannot appreciate it too much. It contains healthful advice, of which youths of both the sexes are in need, on matters pertaining to health, sex and control of the mind. We heartily commend it to our young readers, both Eastern and Western.

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Practical Nature Cure, Vol. I. By SARMA K. LAKSHMAN, B.A., B.L., (Fourth Edition, pages 200) Published by the Nature Cure Publishing House, Pudukota S. India. Price Re. 1-8.

The preceding edition of this book was reviewed in our Magazine, more than one year ago. The opinions we expressed on it we still hold. It is interesting and instructive from cover to cover and we again commend it to students of the literature on health as well as to medical practitioners. The author aims at helping every reader to become his own doctor, and doubtless this aim will be fulfilled if the reader carries out his instructions.

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The Magic Story. By FREDERIC VAN RENSSELAER DEY. (Pages 53). Published by L. N. Fowler & Co. 7, Imperial Arcade, Ludgate Circus, London, E. C. 4. Price *ls. 6d.*

This story was first published in *Success Magazine* and was later issued in book form by it and ran into many editions. By bringing it once again before the public, L. N. Fowler & Co. have rendered a distinct service to humanity. The story contains the philosophy of success in life, and young people who will care to read it will doubtless be benefited.

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The Everlasting Covenant. By H. E. BUTLER. Fourth Edition. (pages 100) Published by Esoteric Publishing Co., Applegate, Calif. U.S.A. Price 40 cents.

Written by a devout Christian this book aims at explaining what the Covenant with God is. After commenting on the arrangement of the ten commandments, the author says in the preface:

The first four words of this covenant are especially devoted to the relations we bear to God's part of the contract; or, in other words, they consider how we are to receive that which he has promised us. Even in a business way, we all realize that a promissory note is of no importance whatever if the parties giving the note are irresponsible or unreliable; and that, no matter how reliable the party giving such a note may be, unless the one receiving and using it has confidence in its value, it is of no use. So it is with God's covenant; if the people with whom it is made do not only believe in it, but also put full and complete confidence in it, it becomes invalid to them.

Christians of all shades of opinion will find the book instructive.

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

The Tract No. 8 is on Purdah and Social reconstruction. Messrs. H. A. Alavi and A. H. Jaisinghani vigorously advocate the abolition of the harmful custom of Purdah, which is a totally unmixed evil. Mr. Alavi rightly calls it Perdition. The Tract No. 9 is on Religion, the true significance of which is lucidly explained by Messrs. A. H. Jaisinghani and G. V. Kamdar. The Tract No. 10 contains an instructive article on the significance of true Swaraj by Prof. D. Datta, and an article on International Fellowship by Mr. J. K. Koar. In the Tract No. 11 Mr. Jaisinghani explains the secret of the survival of Hinduism. According to him, the power of assimilation is the secret of its strength. He rightly decries the method of segregation and observes, "But if the boast of Hinduism is that till recently it has not been dogmatic, that it can claim a readiness to receive truth on its merits alone, then I would admit this truly is its unique gift which no other living culture hath so long displayed. But then we must be true to ourselves; we must justify this claim; we should no longer disfigure the fair face of Hinduism by copying from others their bigotry and fanaticism. We should seek not to exclude but to assimilate." The same writer explains in the last Tract, No. 12, the Spirit of Sufi Culture. Henceforth Akbar Ashram, instead of publishing such tracts, will publish a monthly periodical under the name, *New Age*.

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Shri Krishnank. (Pages 510 + 103 Illustrations) Published by "Kalyan", Gorakhpur, U. P. Price Rs. 2-10-0.

This tome is in the Hindi language, and its publishers have rendered a distinct service to the Hindi-reading public by issuing it. All the articles, poems, songs, and illustrations in it are on Shri Krishna, the immortal author of the Bhagavad Gita. It is interesting and instructive from cover to cover.

BOOKS RECEIVED FOR REVIEW

- (1) *Self-Realization: Life and Teaching of Ramana Maharshi.*
By B. V. NARASINHA SWAMI,
- (2) *Thy Self Thy Doctor:* By THE RECLUSE.
- (3) *Darsanika Maha Pravaohana:* By SWAMI JNANA-
NANDA.
- (4) *The Gross In The Crucible:* By S. HALDAR.
- (5) *Mental Healing :* By SARMA K. LAKSHMAN, B.A., B.L.
- (6) *Moments with H. P. B. :* By "TWO STUDENTS"
- (7) *Dayananda Exposed.*
- (8) *Companionship:* By LOUIS M. ELSHEMUS.
- (9) *Thoughts at Night-Time:* By LOUIS M. ELSHEMUS.
- (10) *My Personal Search For Truth.* By WALTER DEVOE
- (11) *Hindu-Mata Sastrartha Nirootianom :* By K. NARAYAN
IYER.
- (12) *Germany: All About Music.*
- (13) *Germany: All About Artists And Arts.*
- (14) *Germany: Munich And The Bavarian Alps.*
- (15) *Germany: Saxon.*
- (16) *Germany: The Harz.*
- (17) *The Vidyapeetha: Annual Report, 1930-31.*

CORRESPONDENCE

TWO DANGERS: CHRISTIAN MISSIONARIES AND PSEUDO-SADGURUS

To The Editor,
THE MEHER MESSAGE.

DEAR SIR,

You have indeed done yeoman service to the cause of True Religion by mercilessly exposing in your latest issue the two dangers which most commonly baffle and beset the humble student on the spiritual Path. It is my opinion that your so-called "extreme" views are *extremely true*, and I cannot do better than quote your own words in your Editorial Notes.

The first danger is the danger of "organised militant proselytising" by Christian or other missionaries. No less a person than Mahatma Gandhi, the greatest man in the world to-day, has repeatedly expressed similar sentiments as yourself in this matter. Let your words speak: "It is sheer conceit, arrogance and bigotry on the part of European and American Missionaries, most of whom are spiritually as backward as the savages of Africa, to presume to "teach religion to India". Mahatma Gandhi has said the same, and Truth, though unpalatable sometimes, is, after all, more powerful than Fiction. We can admire the humanitarian work of these missionaries, but, as you say, we cannot tolerate any more their "Conversion" by means fair or foul. The success of proselytising is very sweet in the beginning, but it is the sweetness of the Biblical forbidden fruit. We in the East are not in need of damaged goods from the West, when we have more than what we want in True Religion.

The second danger is no less serious, although it is so sinister, and almost invariably backed by power, wealth or influence, and I shall let your words speak

again—"Beware of Pseudo-Sadgurus. Out of every hundred. persons who claim to be Saints and Sadgurus, hardly a couple are found to be *genuine*." When we see everywhere in India so many mushroom Saints, each surrounded by a select army of mutual admirers and imbecile fanatics who can and who do beguile the unwary, how can we say your warning is not useful and not necessary? He is a bold man indeed who could say, in spite of the most careful spiritual research: "Here is *the* Sadguru. He is good enough for me. He is therefore good for you. All else is false." It would ordinarily take a lifetime for humbler souls like ourselves to *assert* what spiritual giants can say even after a few years' experience. Of the vast multitude of Pseudo-Saints it might truly be said, "You can fool *all* people for *some* time. You can also fool *some* people for *all* time. But, my dear man, you cannot fool *all* people for *all* time." The man who laughs last laughs loudest in every matter including this ceaseless mania for hunting the 'Sadguru'.

Summing up, if there is truth in any faith, no "conversion" is necessary; if there is no truth, the world will soon know all about it. Similar is the case with the parasitic Pseudo-Sadgurus. The pomp, the fuss and the splendour which their over-enthusiastic disciples overwhelm them with, would be more embarrassing than complimentary to the Sadguru, if he was of the genuine variety. In any case, Spiritual Truth does not need any earthly gloss, while earthly sins can never be atoned by spiritual trinkets and talismans. Time is after all the best judge between Truth and Fraud, and we can well afford to await the verdict of Time; in the meanwhile, we may most usefully turn the searchlight on ourselves, for that way our own salvation most truly lies.

Yours truly,
(Dr.) A. S. KRISHNASWAMI

FEMALE EDUCATION IN INDIA

To The Editor,
THE MEHER MESSAGE,

DEAR SIR,

As we all know very well, half of the population of India consists of women. Unless they are educated well in the proper lines, it is my humble opinion that India can never rise in the scale of nations. How many educated women we had in our ancient days and how much our Mother India is still proud of their noble lives and writings! Only after the invasions of Mohammedans the idea and necessity of educating girls died an unnatural death. If only girls are educated, how helpful they will be to their brothers! Will they not be an additional strength to them? I am sure they will be a right hand to them and with their help our men will be able to do more work than they do now.

Another thing must be noted. The present system of education is not favourable to girls. This godless education can never improve our girls. Education of boys can only be based upon the education of girls. If we give godly education to our girls, I am sure the children born to them will also be godly. In schools and 'colleges apart from the usual study, religious instruction should be given to girls at least for one hour. daily. Foolish persons think that girls will be spoiled, if they are given education. What a wrong. idea they have! Can education spoil anyone? If we are really anxious for our country's progress we must educate our girls. How can we have intelligent citizens unless we educate the female population? Only educated mothers can bring forth intelligent children. So I conclude that unless our girls are well educated we can never have worthy sons and daughters, and our efforts for national improvement will never meet with success.

Yours cordially,
(Mrs.) JANAKY KRISHNASWAMI

SLANDER AND SLANDERERS

To, The Editor,

THE MEHER MESSAGE.

DEAR SIR,

Slander can well be called a sister to falsehood, and in many respects she is the worst sister. One tells lies for various reasons, such as, false sense of prestige, humiliation or force of habit. In short, a lie is prompted by many material considerations. But quite different is the case with those who scandalize "God's good men" for no other reason than to earn a sort of cheap notoriety. Slander outstrips lie in that it travesties fact and twists it to suit its own malicious, abominable ends. That is equal to telling double lies. All liars may not be slanderers, but all slanderers are liars pure and simple.

Shree Kabirjee sings that it is easy for one to extricate oneself from even the vilest forms of Maya, viz. Lust, Anger and Avarice, and cross the shore to Infinity one day; but there is little hope for the scandalmonger to reach the goal so easily. This means that backbiting is the sin of sins, and those who plunge headlong into it blacken their very hearts.

Those who are slandered may console themselves with the following wise words of Shaikh Sadi, the Nightingale of Shiraz, who chants in his Gulistan, "Waste not your time on low people, for we can never obtain sugar from the reed." We cannot but fling this golden advice of Sadi at the slanderers and stop at that:

"Do good, O man, and account your life as gain before the report is spread that such a one is no more."

Yours truly,

FRAMROZ B. WORKINGBOX

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of *Meher Message* vol 3, nos. 7, 8, 9

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unwitty	unwitting	26	1	1
instal	install	35	3	9
beause	because	38	1	5
drest	dressed	39	2	3
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Capton	Captain	58	5	1