

THE MEHER MESSAGE

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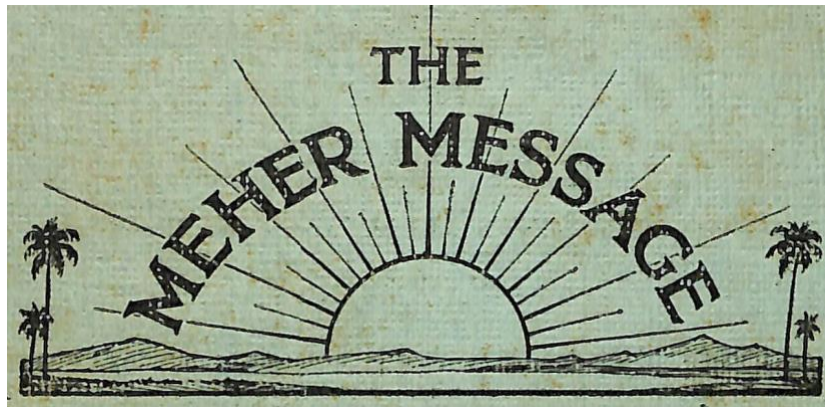
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M E H E R M E S S A G E

Vol. II]

August 1930

[No. 8

SAYINGS OF HIS DIVINE MAJESTY SADGURU
MEHER BABA

(96) Three curtains, the gross, the subtle, and the mental, intervene between man and the Real Truth (Paramatman). When you remove the first, you act through the mind alone; and when you become free of the mental curtain, you become one with the Paramatman.

(97) Just as your shadow is not separate from you, so God is not outside of you, but is within you; and just as you cannot grasp at your shadow, so you cannot take hold of God in an ordinary way. Only a few out of millions realize God.

(98) What food is to the body, the body, to some extent, is to the soul. Just as you do not lament over the loss of food, when it is thrown off in the form of refuse, so you should not mourn over giving up the body, i.e. death.

(99) The average person's stock of sanskaras may be appropriately compared to an Augean stable, which it is impossible for him to cleanse. But just as Hercules cleans the stable of Augeas by turning the river Alpheus through it, so a Sadguru can destroy the sanskaras of any person with the fire of his spirituality.

(100) God is one, not in the sense of half of two but the One that remains for ever One, without a second. He was always infinite, is infinite and will always remain infinite.

(*To be continued*)

FRAGMENTS

from the

SPIRITUAL SPEECHES OF SHRI SADGURU MEHER. BABA.

(21) ON CHAITANYA

Atman = Self = Purusha

Chaitanya = Thinking = Mind

Prana = Energy

Akasha = Matter

Jiva to realize sanskaras has two mediums, viz. Prana, and Akasha. While realizing sanskaras it does not realize the Self, as it uses the consciousness towards experiencing the sanskaras through the subtle and gross forms, which are the outcome of Prana and Akasha. When realizing the Self, the Jiva does not experience sanskaras; and so naturally for it the Prana and Akasha, the two bodies, and the two worlds, disappear, and only the consciousness of the Self remains.

Atman in reality plays the part of Jiva when experiencing the universe, i.e. when having false consciousness; and plays the part of Shiva when realizing itself, i.e. when having true consciousness.

Atman in its pure form (Sat) is unconscious, while as Jiva or Shiva it is fully conscious.

Atman begins getting Chaitanya with the beginning of organic evolution. The stone state contains the least amount of Chaitanya and consciousness. These Chaitanya and consciousness manifest themselves more and

more in vegetables and animals, until they become perfect in the human form, which is the highest form. Chaitanya in animals is nothing but instinct, and in human beings is nothing but intellect. In spiritually advanced persons it is inspiration, and in perfect persons it merges in the Atman and this means Self-realization. As in the very beginning so in the very end, consciousness and Chaitanya are one, but in intermediate stages they are distinctly apart, presented as they are in two different aspects. Until sanskaras are wiped out, Chaitanya uses consciousness only in experiencing sanakaras; when they are wiped out, real consciousness is attained and Chaitanya realizes Atman's infinity.

Thus we see that Atman, i.e. Reality is at the back of the trinity: Chaitanya, consciousness and body.

(22) ON MIRACLES

Miracles may be broadly divided into two classes:—Mojezas and Karamats. The miracles that are performed by Avatars or Prophets and Sadgurus may be called Mojezas, while those performed by Yogis or spiritually imperfect persons may be called Karamats. The Mojezas spring from high and unselfish motives, while the Karamats are invariably performed out of selfishness. An Avatar performs miracles in order to give a general push to the world towards spirituality, while a Yogi performs them to serve his own ends.

(23) ON IRRESPONSIBLE GODHOOD

A crazy beggar used to say now and then, "I am the king of this world." People used to laugh at him and mischievous children teased him. If a real king were to say that he is a king, nobody would laugh at

him. God is one and *Bundas* (human beings) are innumerable. The *Bunda* who becomes spiritually perfect is *Khuda*. Until you yourself see and realize God you are a *Bunda*; and in this imperfect state if you say, "I am God," naturally people will call you a *Kafir*. So try to see and realize God and when you achieve the Goal you may safely say that you are God.

Only three things are of real worth; they are, God, Sadguru and Love. These three are almost one and the same. Try to create love within you—real and sincere love for God or your Guru. A Sadguru is a personification of love. So keep on thinking of him and loving him.

(24) ON SHARIAT

The different religions were established by some of the Sadgurus who after being realized 'came down' for their duties and who had to play the part of Avatars. The one and only aim of the Avatars is to give enlightenment to humanity. All their workings internal as well as external are directed towards this aim. To a few, who have the rare fortune of being members of their inner circle they give spiritual perfection; those who are their devotees or bhaktas (members of the outer circle) get more or less substantial enlightenment; but to the masses of the people they give a general spiritual push. For the masses they lay down certain rules and regulations so as to enable them to lead good lives and to proceed towards the Path, and enter the Tarikat stage. The rules and regulations form the tenets of a religion, to which people give the name of its founder, and are called the Shariat. The Shariat is the first step in the spiritual line.

Now, why have different prophets given different religions, i.e. different rules and regulations, if their aim was only to direct the minds of the people towards God? Why different rules for the solution of one problem? Every prophet considers the time, place, circumstances and the mentality of the people before founding his creed. The preaching of a particular creed at a certain time before a certain mass of people requires a close study of the signs of the times, and various conditions with which the people are affected. Every prophet makes a close observation of all this, and preaches doctrines he deems best in his time and circumstances.

It must be noted that Shariat is only the outer covering of religion, the real end and aim of which is to realize God. The fundamental principles of all religions are the same despite differences in dogmas and doctrines. Shariat, if carefully and sincerely followed, will lead the devotee to the path.

Body is the boat by which we must cross the river of life. Forgiveness is the oar, by which it is to be propelled. Truth is the ballast that is to steady it. The practice of righteousness is the rope for dragging it along difficult waters; and the wind to urge its sail onwards is charity.

Mahabharata

EDITORIAL

SAT-SANG

Self-help does not count much in the realm of spirituality. Even in the material realm one finds it necessary to seek the help of an expert, if one is anxious to penetrate beneath the surface to the core of any science or art. As the spiritual path is above intellect, the guidance of an experienced Master is indispensable in ninety-nine out of every one hundred cases. The Swami Vivekananda rightly asserted that the Guru is the *sine qua non* of progress in the path of spirituality. The Path is so full of obstacles and pitfalls that the average aspirant finds it almost impossible to triumph over them. It is possible to grope one's way from blunder to blunder, but impossible to do so from disaster to disaster. Most of the aspirants who are without any Guru or Master are like ships tossed to and fro on the waves of life's sea. A small boat tied to a big steamer will be able to sail thousands of miles in the stormiest ocean and is sure to reach its destination; but just imagine the fate that would fall to the lot of the same small boat, if it dares to set out alone in any sea! Why, it will probably flounder and be wrecked! The man who has a worthy Guru is sure to make progress on the Path, while the man who is without a Guru is like a small boat that has no connection with a good steamer. In order to steer clear of dangerous obstacles, in order not to relapse into the materialistic state, it is absolutely necessary for the average aspirant to make a perfect

Saint his Master. Most of the great Masters, during the periods of their novitiate, received a great deal of guidance from experienced personages.

Shri Ramananda said about his Master, "O True Guru! I am a sacrifice unto Thee, for Thou hast cut away all my perplexities and doubts." "O Brother," wrote Kabirji in one of his poems, "my heart yearns after that true Guru who fills the cup of true love and drinks of it himself, and offers it then to me. He removes the veil from the eyes and gives the true vision of Brahman." Kabirji got what his heart longed for. Ramananda the Sadguru allowed him to be his disciple and made him perfect. About his Guru Kabirji wrote, "It is the mercy of my true Guru that has made me to know the unknown; I have learned from him how to walk without eyes, to hear without ears, to drink without mouth, and to fly without wings. The Guru is great beyond words and great is the good fortune of the disciple!"

Whether you are a worldling desiring to detach Purusha from the entanglement of Prakriti or an aspirant thirsting for the sight of God, you must keep Sat-Sang or company with a true Master. Spirituality cannot be learned from books; but it can be imparted by spiritually advanced personages to ordinary mortals.

Do not forget to exercise your discretion before making anybody your Master. It would be the height of absurdity on your part to make a worldly man, no matter however well-versed in scriptures he may be, your Guru. Such a Guru is not only worthless but positively dangerous to you, no matter how eager you may be to advance spiritually. The story is told that a Hindu king, once upon a time, became disgusted with this world. He came to know that Parikshit gained divine wisdom by hearing the Bhagavat for only seven

days. So he engaged a Pundit as his teacher and began to hear the Bhagavat. He heard it daily for two months, but he gained no wisdom. So he asked the Pundit how it was that he gained no wisdom though he heard the Bhagavat for two months, whereas Parikshit gained it by hearing it for only seven days. As the Brahmin could not reply immediately, the king told him that if he would not give any satisfactory explanation by the next day, he would not get any remuneration for his services. The Brahmin then went home, and cudgelled his brains to find out the reason. But he failed to do so, and became sorrow-stricken. He had a wise daughter, who, seeing him crestfallen, requested him to tell her the cause of his sorrow. When the father acquainted her with it, she smiled and said: "Dear father, don't you worry at all! I myself shall give a satisfactory explanation to the king." On the following day the father and the daughter presented themselves before the king. The father informed him that his daughter would explain to him why he had not gained wisdom. The girl then requested the king that he should order his sentries to bind himself as well as herself against two pillars. This request was acceded to by the king. When they were bound the girl said: "O king, now set me free from this bondage." "How can I do so, observed the king, "when I myself am bound?" Thereupon the girl laughed and said: "You yourself have given the reason why you have not gained wisdom from my father. Parikshit was a hearer who longed for salvation and his Guru was no less a man than Sukhadewa, who had renounced everything and was God-realized. By hearing Bhagavat from him Parikshit acquired divine wisdom. But my father is attached to the world, and he reads Sastras in order to earn money.

.

How can you get wisdom from him? How can he impart spirituality to you, when he himself has none?"

As a Guru, a miracle-performing Yogi is as dangerous as a scripture-knowing worldling. The blind cannot lead the blind. Many innocent and ignorant persons have been _spiritually ruined by miracle-mongers. Psychic powers have nothing to do with genuine spirituality. No doubt God-realized personages are possessed of various extraordinary powers, but the acquisition of any thaumaturgic powers does not necessarily imply spiritual advancement. They are to be avoided by aspirants as plague rats. A disciple once told Shri Ramakrishna that in the course of his meditation he could see various events that were happening at a great distance. Thereupon the Saint of Dakshineshwar said, "My boy, for some days don't meditate. These powers, as seeing such visions, are obstacles to the realization of God." A Mahometan once said to Abu Yazid, "I heard that you can pass through the air (fly)....." Before he could speak any further Abu Yazid interposed, "And what is there wonderful in this? A bird which eats the dead passes through the air, and the believer is more honourable than the bird." An amusing but instructive story is told of Hasan of Basra regarding his endeavour to exploit the psychic powers of Rabia Al-Adawiyya for his own exaltation. One day seeing Rabia near a river-side, Hasan cast his prayer-mat onto the surface of the water and said, trusting in her power to prevent the mat from sinking, "O Rabia, come and let us pray two *Rakas* together." Rabia replied, "O Hasan, was it necessary to offer yourself in the bazar of this world to the people of the next?" Then she threw her prayer-mat into the air and flew up on to it, saying, "O Hasan, come up here that people may see us."

But poor Hasan did not know how to fly and so he remained sorrowfully silent. Rabia, to comfort him, said, "O Hasan, that which I did, a fly can do. The real work for the saints of God lies beyond both of these: and it is necessary to occupy ourselves with the real work."

It is related in the Puranas that when Uma, the Mother of the universe, incarnated herself as the daughter of Himalaya, she blessed him with the visions of the various manifestations of the Omnipotent Mother. But when the Giriraj (the king of Mountains) asked her to show him the Brahman of the Vedas, Uma said, "O Father, if thou wishest to see Brahman, you must live in the company of holy men—men who have entirely renounced the world." Make only a spiritually perfect or a substantially advanced personage your Guru, if you have sound faith in him. And once you surrender to him, do not leave him until your salvation is effected. Make it a point to carry out all the wishes and commands of your Guru. Disobedience can be justifiable only under extraordinary circumstances. Shri Ekanath has written, "With his heart full of devotion the true disciple chants, day in and day out, the name of his Guru. When the Guru is absent, he will always be, like the unfledged bird waiting for its mother, thinking of him. In the company of his Guru he forgets everything else,—forgets that he has a body of his own which requires occasionally at least food and drink, rest and sleep; more, he forgets his family, father and mother, wife and child, He will plunge himself in the river of nectar of his Guru's worship. He will ever drink the milk of service from the udders of his desire-yielding cow—Guru. He envies the dust his Guru treads, and the very air which he breathes, for he knows that his Guru is his ideal,

greater by far than even father or mother, greater than everything else. Such devotion is possible, only if the Guru is a perfect Saint of ideal character and the disciple has sound faith in him. Such devotion is not slavery but glory. —

Krishna-Cbaitanya, on one occasion, said to his disciple, Nityananda, "Listen, Sripad! I pray thee, grant this request of mine. Don't come to Puri every year, but stay in Bengal to carry out my will, for I see none else who can do the work. You alone can accomplish my hard undertaking." The dutiful Nityananda replied, "I am but the body; you are the life of it. It is admitted that the body cannot live apart from life; yet you, by your incomprehensible power, are performing such an impossibility. — Well, I shall do, whatever you ask me to do. I am not subject to any other law."

Dear readers, if you have a worthy Guru, make it a point always to behave towards him like Nityananda.

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

Horatius Bonar.

THE WEST NEEDS MEHER BABA.

[*By Raphael Hurst (of London)*]

The West needs Meher Baba.

It needs him even more than does the East. Though the pernicious mischief-making of priestcraft is less pronounced here, the desire for God is even less evident. Though the silly figure of superstition continues to crawl upon the earth, its efforts to intimidate and frighten people are much more feeble here in the West, owing to the spread of scientific knowledge and the continued inculcation of the use of reason.

But *_Gold* is the God of the West, because gold connotes such tempting things as nice houses, fine clothes, luxurious automobiles, costly dinners and champagne, beautiful women, subtle amusements, the panorama of travel, and so on right down the gaudy and glittering alphabet of modern mammonistjc sensuality.

The generation which is growing to maturity around me in this eight-million souled city of London, quite frankly regards our fossilized forms of religion as fit only for the scrap-heap, as possessing no useful and practical relevance to modern life. I know this, because I myself am only a decade ahead of them.

Such a state of affairs is good, in so far as it means that dead or dying dogmas have lost their appeal; but it is bad, in so far as no new or vital religious emotion has taken their place. Though the modern Western mood is impatient of theological theorizing and irritated by any attempt to entice it into the cobwebbed parlours of metaphysical *_speculation*, it nevertheless accepts the

most senseless of all stupid theories—Matter as the be-all and end-all of life—and it indulges in the silliest of all speculations—that which puts the world of the Skin far above the world of the Spirit.

As a result we witness Europe and America hanging the names of its cinema stars high in the heaven of emulation, but thrusting its mystics behind the hedge of contempt.

The whole public and private life of this great metropolis of London has become a monstrous mechanical mélange. What was once a great gathering of people has now become a huge machine; the human beings are but the cog-wheels of that machine; the souls that inhabit those human tenements hear no sacred whisper from the Divinity within right until the dread hour of death. Now and again I am compelled to stand aside and gaze at my fellows around me in awe and wonder, for their one aim seems to be the very reverse of "Excelsior!" With them it is ever downward—deeper and deeper into matter, mammon and maya. Verily this is the Gethsemane of the Christ-self within them—that immortal spirit seeking to free itself from the thick folds of maya in which it has been entangled. I know that this is so, for I too have sinned with them, and gone down into the dark depths and become entangled in those tempting folds; but never could I still the hunger of the heart for the most sacred and primal purpose of life. And with the grace of our beloved Baba perhaps my efforts to accomplish this purpose will one day show a fair fruit; I do not know.

The Western world is mad on speed. It is busy rushing as far as it can; but where? We have won the victory of mechanical civilization, but it has been won at the price of lost Peace; we have found the new

wonders of machine-made life, but with it we received the accompaniments of new torments. Leisure is the lost art of the West. We dash into our Austin cars or our Chryslers and dash away at forty miles in order to rush away from OURSELVES, our true and spiritual Self, the Divine Atman, which might rise up and face us were we to spend an hour in quiet meditation. The devastating though perhaps necessary task which Darwin undertook is being ably continued to-day by—Petrol! The destruction of what is false in a creed is being followed by the destruction of what is true in a creed—the unshakable fact that man must attempt to commune with God if he is to LIVE. And since we no longer go to our priests for this communion, it remains for us to go to the only place where we can find it—within our own divine nature. But this is a lesson the West has yet to learn. Where is the teacher great enough to arrest the attention of and to hold this noisy audience? I know of only one—His Holiness Shri Meher Baba.

The West lives on the *circumference* of the Wheel of Life. The industrialist slaving away to make a fortune; the social butterfly seeking excitement—these are typical and representative figures of society here. They titillate their tired souls with fresh activities, fresh sensations, yet never dream that somewhere there is a divine wealth and a spiritual sensation before which their own puny purposes pale into insignificance.

It is when we turn to the sorry spectacle of the economic position of Europe that we discover how a heartless Industrialism, ably abetted by an equally heartless Militarism, has become the dark Nemesis which threatens to destroy the vaunted institutions of this lop-sided civilization. We walk the slow way to economic

extinction. Our vital and staple industries seem to be steadily sinking into a stagnant pool; only those which cater for the superfluous luxuries of life betray a mocking vitality. Right across the face of this continent the threatening murmurs of the unemployed grow louder and louder. The crisis that must come has drawn relentlessly closer through every one of the past ten years. Our economic system lurches slowly down the hill of decline, apparently content to sleep-walk until it finally falls into the morass of disintegration. Meanwhile many sink unregarded by the wayside in the general scramble, or go to the wall in despair, because of the jungle-like operation of a merciless social system. All this is but the simple and expected result of a society based on Selfishness, and deluded by the dark heresy of Separateness.

So, whether he is sardonic or sympathetic, sophisticated or selfless, every thoughtful observer shakes the head and realizes that Europe is decadent and doomed; that its mechanized civilization walks toward the verge of an abyss; and he hears even now the dread figure of Mars sharpening murderous weapons in preparation for the sacrifice he will demand before long.

The contemporary currents of disturbing events are but presages indicating the world-throbbing happenings that will come soon. The Western world cannot save itself. The darkness of a despairing future, bred by the degeneration of its humanity, is settling upon us here. Troy fell in order that Rome might rise. Is European civilization likewise to disappear in order that the Rip Van Winkle of the East, now rapidly awakening, may rise too?

But whatever national and international changes the next few years may bring forth, life remains with-

out meaning for the mob. Only the few who have surrendered their hearts to Shri Meher Baba have sensed the strange undercurrent beneath our time, that subterranean indication of mighty spiritual changes that will literally and truly overwhelm the world when the latter has passed through its night of greatest agony.

The religions of Europe are torpid—its cults are in a state of apathy. The charlatans who have conquered the small Western groups of occult and mystical students possess no influence with the people at large, because they possess no spiritual POWER; they pour out a continuous cascade of *words*; but we who are devotees of Meher Baba know that they speak "without authority." The crowd confuses this windy rhetoric with spiritual reality.

Yet man cannot be without God. He may pretend to be indifferent; he may even boldly declare himself a downright infidel: nevertheless there is a subterranean doubt in his life which is the "soft spot in his heart." And this is the way in which God is trying to speak to him. Since the earliest times before recorded history the gods have sent out their teachers, religions and messages. Through all ages these have blown across the world like warm and welcome winds. Is it to be expected that the Wise Ones, the Holy Sadgurus, will permit the millions in the West to perish miserably bereft of spiritual light and sunk in the stupor of self?

We who follow Shri Meher Baba believe that they will not; that the appointed hour of fate will within a few years draw near when our beloved Master will come not only as a Light to the West, but as the Light of the whole world.

MIND ITS MYSTERIES AND CONTROL

[*By Swami Sivanada (Swarg Ashram,
Rishikesh)*]

IV

112. The seed of the mind is Ahamkara. Buddhi is the basis of Ahamkara. Atma in conjunction with Buddhi (intellect) is Ahamkara.

113. Sankhya Buddhi or Buddhi in Sankhya philosophy is will and intellect combined.

114. Just as lion that is shut up in a cage emerges out by breaking the bars of the cage, so also a Jnani comes out of this cage of physical body victoriously by breaking or destroying the vasanas of the mind through constant *Vichar* (Atmic enquiry). constant *Nidhidhyasan* (profound and constant meditation on *Om* and its meaning), and *Brahma Bhavana*,

115. "He who knows the receptacle (*Ayatana*) verily becomes the receptacle of his people. The mind is verily the receptacle (of all our knowledge)."

Chandogya Upanishad Chap. V, Sect I. 5.

116. Of a truth, Mind departed from the body; it returned after a year's absence and enquired of the organs, "How did you survive my separation?" "In the same way," replied they, "in which an infant without possessing the power of reflection, breathes through the agency of his life, speaketh through the organ of

speech, seeth by his eyes and heareth by his ears.' Mind resumed his place. Then did mind say unto Prana, "The quality of containing all, which belongeth to me, is due to thee." The function of the mind belongs to Prana; from Prana or life proceedeth all." *Chandogya Upanishad, Chap. V sect. I. 15.*

This parable illustrates the superiority of Life-Prana over mind and other organs. In reality there was no dispute of any kind.

117. *Impulses* disturb meditation. All obscure, subconscious impulses should be controlled by the intellect and will.

118. *Sex impulse* and *ambition* are two great disturbing factors in meditation. They wage guerilla war. They again and again attack the *Sadhaks*. They appear to be thinned out for some time. They become revived often. They should be extirpated by great efforts, *Vichar*, *Vivek* (power of discrimination between Atma. and Anatma, Self and Non-self) and *Sivoham Bhavana*.

119. *Tandra-alasya* [sleepy state and laziness], mental excitement, mental restlessness, and mental depression are other disturbing factors in meditation. *Tandra* and *Alasya* are removed by pranayama, Sirsh, Sarvang and Mayur Asanas, and light Sattvic diet. Find out the disturbing causes and remove them. Avoid the company of those persons whom your mind dislikes. Do not argue. Do not contradict. Do not try to convince persons who are unreasonable and undeveloped. Talk little. Observe *Mauna*. Live alone. You can avoid all sorts of excitement. Have constant *Sat-Sang*, Study elevating hooks as Yoga Vasishtha, Upanishads. Have *Brahma Bhavana*. Repeat om with meaning and feeling. All depressing thoughts will melt away.

120. *Mauna* [silence] of the mind is far superior to *Mauna* of *Vach* [speech]. *Mauna* should come by itself. It must be natural. Induced *Mauna* is only wrestling with the mind. It is effort. If you live in truth, *Mauna* will come by itself. There will be absolute peace then only.

121. When emotions and impulses trouble you much, be indifferent (*udasinita*). Say to yourself, "Who am I? I am not the mind, I am Atma (Spirit all-pervading) Shudda Sat-Chit-Ananda. How can emotions affect me ? I am *Nirlipta*, (unattached). I am a *Sakshi* (witness) of these emotions. Nothing can disturb me." When you repeat these suggestions of *Vichar*, the emotions will die by themselves. This Jnana method of controlling emotions is more easy than the Yogic method of driving the emotions and struggling with the mind (*Yogaschita vritti nirodah.*). Do not wrestle or struggle with the mind. It is a wastage of energy. It is a great strain and drain on the will force. Do not fight with the mind. Live in Truth. Live in Om. Live in Atman through *Vichar*, *Brahma Bhavana*, and *Nididhyasan*, All obstacles, all disturbing factors, all emotions, will vanish by themselves. Try, practise, feel and realize the usefulness of the *Vichar* method.

122. The Adhistan (substratum) for the mind is Brahman. Mind borrows its light and power from Brahman the source (*Yoni*), just as the iron rod borrows its heat and effulgence from the fire.

123. Subjective mind, sub-conscious mind, unconscious mind, *Chitta*, are synonymous terms. Different authors use various terms. Do not be puzzled. It is *Shabda Jala only*.

(*To be continued*)

THE DEPRESSED CLASSES

(*By Sister V. T. Lakshmi, B.A., L.T.*)

II

So, the problem of elevating the Depressed classes is surely vital and demands serious attention of the social reformers. But, their work should not partake of the character of indiscriminate destruction of and random rebellion against Hindu Society. "It behoves all, who have interests of India and her civilization at heart, to bestow the most careful attention on the present situation of affairs and direct their best thoughts to the planning out of the constructive ways and means, on national lines, needed for the safe guidance of Hindu Society along with the path of orderly and true progress." Hindu Society is in dire need of wholesome changes, in spite of the howlings of the pseudo-Sanatanists against them, but, they should be slowly and cautiously introduced. As experience shows, Hindu Society is susceptible to progress; and it is not as inelastic and crystalized, as one may think it to be. So, if the social reformers not able to achieve the success they deserve, for their honest endeavours, it is only because they have to work in a society, where Education has not as yet made much advancement among the people, and where unreasonable customs, usages and traditions are still holding their sway.

Now, what can be done for the Depressed classes, by the social reformers, who feel the barbarity of the treatment, meted out to them, and who feel that the Indians, who demand freedom, should also respect and give to their "blood-brothers" a share of the consideration that they claim for themselves? Here, as everywhere, Education is the only lever by which we can

raise these 'fallen'. The Depressed classes need, first of all, to be taught cleanliness, outside-decency of behaviour and rudiments of Education, religion and morality. They must be taught to get rid of gambling and drinking. It is the bounden duty and responsibility of all Indians and Hindu social reformers, in general, and Shri Meher Babaji's bhaktas in particular,—as it is our Lord Babaji's wish—to improve both the surroundings and character of the Depressed classes, by every means in their power. "By teaching them the right living, by checking and repressing all their faults and vices and by diffusing religious and secular knowledge among the Depressed classes, the social reformers may raise them to a high level of physical, moral and intellectual purity. By teaching them spinning and weaving and by encouraging "cottage industries" in India, the reformers can keep off the wolf of Poverty from the doors of the Depressed classes. After these things are done, close association of the higher castes with their Depressed brethren is desirable. It is only then that 'interdining' and 'intermarriage' between the Depressed classes and the other higher castes should be rapidly promoted, as they are quite essential to the wholesome social amelioration and national progress of India. Of course, it will take some time for these reforms to take effect and produce the desired objects. In the meanwhile, numerous Baby-welcome centres should be opened under the management of philanthropic people, in all parts of the country; many schools must be opened both by Government and rich persons for the Depressed classes, so that there will not be a single member of the Depressed class left without a school. The Depressed classes must be also given free and ungrudging access to Hindu temples and hitherto prohibited public and private roads and wells, taps and tanks. They must be also treated hu-

manely and thereby be enabled to realize their own strength and importance—that they are the limbs of the Indian society. Unless and until we free the Depressed classes from the present social bondage and return to them the inheritance of which we robbed them and also cease to adopt the air of unreasonable superiority over them, India cannot take her proper rank among progressive nations of the world.

There is no denying the fact that the Depressed classes, who have been 'suppressed' by the higher castes, from time immemorial, are nowadays slowly but surely coming into prominence; partly by reason of their association of equal rights of humanity, partly owing to individual disputes with the members of the so called superior castes, and partly owing to the efforts of social reformers, many of whom are Brahmins. Their first move in the direction of social advancement has been an agitation for a change of name.—e.g. "Panchama" into "Adidravidas". These Depressed classes roughly number six and a half millions—one fifth of the population of India and not a "speck on the ocean." Having been oppressed by the higher castes for centuries. as the result of social customs and prejudices, they are not able to improve their lot, regain their vital strength and take their right place as decent and self-respectable citizens of the community successfully all by themselves, They need the help of both the government and the higher castes.

The leaders of the Hindu community,—especially the so-called Sanatanists,—should cast off their lethargy and false air of caste superiority; and they should do justice to the Depressed classes, by giving them full social, economical, religious and political rights in the country. The age of slavery and caste domination has

gone. The world is fast advancing in thought and action. So, we should give our unenlightened depressed brethren a wider sphere of usefulness and greater opportunities for acquiring "Self-knowledge, self-reverence and self-control"—the true wisdom, which makes life divine. Our Master, Divine Lord Shri Meher Babaji is strongly preaching and strenuously carrying on a regular religious crusade against "Untouchability". In the Andhra countries, the social reformers have begun to do propaganda work in this direction. In the northern India, similar campaigns against "Untouchability" are carried on vigorously. It is earnestly hoped that the Tamil and the Kerala countries, which are still weighed down by the ancient social customs and traditionary usages, will follow their examples ere long, and thereby promote the well-being of the Depressed classes.

To conclude, the mere agitation of the removal of "Untouchability" and the improvement of the social conditions of the Depressed classes, should not be our only aim and end. Our ultimate end should be to remove, to purify and also to perfect those unfortunate brethren, by liberating their intellect, by elevating their standard of duty and by perfecting all their powers and thus raising them on the social scale, place them on a par with us, in every sphere of life. Thus, with a liberated and intelligent manhood and womanhood, with a buoyant hope that never fails, with a faith, that never shirks duty, with a sense of justice that deals freely with all, and lastly, with a love, that over-leaps all bounds, renovated India, under the excellent guidance of our beloved Master, His Divine Majesty Meher Babaji will be the master of her situation and even of her own destiny.

FACTS FOR THE FATIGUED

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

Fatigued people after great exertion and weariness as of unsuccessful and unhappy hunting sit together by the fireside, and being off all constraint cool-mindedly discuss events and different shades of experiences and opinions with mutual sympathy and continued interest. Everyone is ready to give and receive free-hearted confessions. Foregoing and forgetting the past, every talk is received without the acidity, immediate sifting, gainsaying, or checkmating. No activity or work remaining to be done are lurking in the mind; and no deep anxiety, annoying remembrance or pinching misery are harrowing the soul.

Such are the fatigued, in a way akin to the fatigued in the spiritual sense, whose mentality I entreat my readers to understand while going through this humble submission. The views expressed therein can admittedly be acceptable to only a few. Generally speaking few statements are unassailable, and every view has its other side. Absolute Truth is but one; we have however to utilize partial truths, taking them temporarily as absolute till their usefulness ceases. A thorn pricks. us. we pick up another to take the former out, and then studying and realizing both of them as thorns, throw them away.

One of the main impediments to improvement in the spiritual direction is what I am fond of calling daily diet-disgust.

Frequent thinking, talking and craving of the Christmas cake is a symptom of disease, and not a wise determination of steadily gaining health. Our system should at once be known as deranged and our palate inimical as soon as we begin to suffer from a nausea for our daily diet. We often live an artificial life, made to be tempting for others and discipline for ourselves with the help of hypocrisy, simply because we have a disgust for letting others know us as we are. As a result of this disgust many of us prefer to live an unnatural and conscienceless life with appearances and expectation of the seventh heaven, and are in constant danger of being hurled to our natural and sometimes even lower plane. .

The conscientious and disillusioned aspirant placed on the right track should always be prepared to freely discuss his daily thoughts, intentions and actions. So long as he cannot afford to read, learn or patiently hear anything, but such things as are pleasant, and passable through the tests of prevalent modes of thinking, he keeps his sympathizers and advisors practically gagged._ If our patience gets tired out while receiving or going through such teachings as are not flavoured with bombast and phraseological niceties, or if we lose our balance on being shown a single defect, vice or ill-action of ours there is little hope of any substantial progress. It is not possible to keep a vigilant watch over our fields against our enemies (within us), while lordly sitting with a telescope on a distant hill. We must come down and be in the centre of our field,. It is there alone that we can meet guides and sympathizers. Each one of us on his loftiest peak of highest talk and ideals and philosophies can only play out the embezzling game.

Children when fondly asked by their parents, if

they would like to accompany them to the opera, not seldom inquire, "Papa, will there be kings and queens?" So long as we are fond of kings and queens, gaudy dresses, transfer scenes, desperate fights and startling noises, we are children. The other obstructive factor is the passion for novelty. There is nothing new under the sun on the spiritual side, and if we are after the search of the best and newest things, it only indicates ignorance of our environments, capacity, and worth. If we are after a new mode of such a most common thing as eating, there is decidedly no hunger. A hungry man needs no spoon and wastes no moment over the preparation, proficiency or etiquette. He falls to eat.

Disgust of details of daily life, and the passion for novelty are hard barriers and very few would be prepared to tolerate their deprecator, but the truth is truth. We must be prepared to bend our back and neck, to stand the public gaze with our dress and face soiled, and to fall flat if we intend to master the mechanism of our motor,

We should feel interested in narration of small experiences of daily routine of those in advance of us, in the detailed study of the way they lived, thought and acted in visualizing the points of danger and safety on the long unknown way to That from Whom none returneth to suffer.

(*To be continued*)

THE PHILOSOPHY OF LIFE

On Poetry And Poets

(*By Herbert Porter*)

25. Browning is a great poet. He is mighty wrapped in ruggedness. He is almost uncouth virtue. He is sometimes profundity in obscurity. He is a prince of the intellect, though his poetical sentences are at times, as contorted as Chopin's musical sentences. However the contortions are both subtle and delightful, and peculiar to these two fascinating personalities.

26. Elizabeth Barretf Browning the little lady with the cork-screw curls, whom Robert Browning married, wrote with the pen of the thinker. with scholarship, and with true inspiration. Aurora Leigh is a fine work. The "Sonnets from the Portuguese", are pure poetry, flaming with the intelligence of a highly cultured and spiritual being. Probably the one cloud which crossed their married path was that the lady, much against Robert Browning's wishes, became a believer in the psychic. Men may be of a very high intellectual order, and yet be spiritually insane. The greatest truths in the universes are not apprehended through the intellect, and a finely developed spiritual woman doth grasp Truth by intuition, whilst logic doth sit in pride in outer darkness.

"Verily I was wrong,
And verily many thinkers of this age;
Ay, many Christian teachers, half in heaven,
Are wrong in just my sense who understood
Our natural world too insularly, as if

No spiritual counterpart completed it,
 Consummating its meaning, rounding all,
 To justice and perfection, line by line,
 Form by form, nothing single or alone;
 The great below clenched by the great above,
 Shade here, authenticating substance there,
 The body proving spirit, as the effect,
 The cause, we meantime being too grossly apt
 To hold the natural, as dogs a bone,
 (Though Reason and Nature beat us in the face)
 So obstinately that we'll break our teeth,
 Or ever we let go. For everywhere
 We're too materialistic ay, materialistic
 The age's name is. God Himself with some
 Is apprehended as the bare result
 Of what His hand materially has made."

27. Pope was a man of great learning and brilliant attainments. Some critics do condemn his untiring use of the couplet, but indubitably, it was the form in which he did excel. He had intense intellectual power—critical, cynical, and analytical. His lines were polished to a mirror-like perfection, He who could write 'All are but parts of one stupendous whole,' and the lines which follow, must be written down as a truly great poet.

28. Swinburne doth rank among the intellectuals of the world. His poetry doth burst into flame from the passion of his ingenious and congenial nature. He was a human rocket whose genius did burst into a glory of radiance at its highest point of ascendancy showering stars of thought upon the intellectual skies.

29. Byron and Burns do rank among the great, literary nobles. Impetuous, great-hearted, harum-scarum youths. Two of the greatest spirits that ever did draw breath in this world. Bubbling with life and virility, their powerful vitalities did lead them into moral evil and physical passion, and did blight characters which promised, at the outset, all the glory of genius and virtue combined. Byron did die of a fever,

after serving the Greeks in their war of independence. Burns did die of Endocarditis on the fourth day after a renewed attack of rheumatic fever. Burns is Scotland's greatest poet. Byron did dazzle by his brilliancy, but Wordsworth was his master in the true cult of verse. Byron was the victim of wily women. Ladies of the land did dress as servants and wait upon him at dinner.

30. Tennyson had great lyrical powers, into whose expression he did pour universal depth and great subtlety of mind. He was a poet whose fineness of spirit and character did make him a king in Letters, and worthy to be the friend and associate of queens, and worthy, also, of their admiration and esteem. One cannot wonder that Victoria did rejoice in his company.

31. Longfellow had a great nature, happy in its simplicity and love of beauty. His poetry doth appeal by virtue of its ethereal essence and the calmness of a high mental outlook upon Nature and Man.

32. Gray, the Elegiac writer, at Stoke Poges church-yard, did conceive and write a work which seem to almost defy criticism. With slight exception, every word is set in perfection of place, and the whole work doth stand forth, a superb piece of poetic glory. Wolfe did recite several verses to his men, as they rowed, with muffled oar, to the Siege of Quebec. Wolfe said .he would rather be the author of those lines, than have the honour of taking Quebec.

33. Keats and Shelley are delightful, without that great depth and gloom of nature which many of the mighty poets did possess. Their music is soft subtle and enchanting, which doth leave one with the scenery of elves, pixies and gnomes, and all the Muses, dancing on the Heights of Parnassus.

31. Cowper is a poet of religious sentiment. His mental and spiritual tortures did arise out of the pitiable weakness of his body and will. He was born with a great mind which became emaciated by adynamy. In his veins did flow the royal blood. His "O for a closer walk" is a triumph of poetical inspiration, as were many other of his hymns. "The Task" is a lengthy work, which on publication, did not receive the eulogies which Cowper did expect. The spirit of this great man did tremble on the very brink of the Infinite and breathe to Heaven the cry of the wisdom of the soul for the new life, after the cessation of the plagues of this. He several times attempted suicide and did eventually die of dropsy following lunacy.

THE DOVE AND THE ROSE

(*By Meredith Starr*)

- I Time is a lyric of love;
 Eternity - - - passionate prose.
 One has the wings of a dove,
 And one the deep heart of a rose.
 Life is a measure,
 A mystical treasure,
 A rapture that ends in repose.
- 2 Pain's but a beat in the tune
 That quickens the pulse of Delight,
 A mist that encircles the moon
 To temper the magical light
 Till the soul is as strong
 As the luminous song
 That levels the ramparts of Night.
- 3 Thus ever the Way of it goes:
 Eternity beckons to Time;
 For ever the Dove seeks the Rose
 To leaven the rapture of rhyme
 With the passion that beams
 At the heart of the dreams
 That soar to the sun from the slime.

TO SHRI MEHER BABA

(*By Sister Esther Ross*)

In Spring, my heart would give you golden crowns
And all the golden glory tinted flowers;
In Summer - - - roses! Fragrant, crimson roses,
Wonderful as love's bright passionate hours.
For Autumn, let the harvest, ardent, luscious,
Plenteously repay the sun and showers.
In winter bleak! O beautiful the winter
If my heart were haven for you then;
If, finding wide the portal, you would enter
And never, never go away again!

HE IS KING OF ALL THE HEARTS.

(*To Shri Meher Baba,)*

(*By Sister Margaret Ross*)

He gleams athwart the Western skies;
The king of all the East;
He paints them with the richest dyes
That weary eyes may feast:

He rises in the Eastern sky;
The king of all the West.
In all His crimson majesty,
A ruby on His breast.

He passes O'er the Southern sky
The king of all the North;
And as His royal feet pass by
The Southern cross flames forth.

He guides us from the Northern skies
The king of all the South;
The Northern Lights come to our eyes
As blessings from His mouth,

For South and West, East and North,
All lands though far apart;
May see His messages flash forth
To every exiled heart.

SOMEWHAT SHOCKING BUT QUITE TRUE

I do not know of any period of corresponding length that can produce such a group of active, wise, truly positive statesmen as existed in Europe between 1760 and 1780 The application of reason to the amelioration of the social condition was the device of the great rulers of this time, and the father and inspirer of this device was that Voltaire who is habitually presented to us a mere mocker It cannot be too often repeated that the Christianity which Voltaire assailed was not that of the Sermon on the Mount He attacked a definite theology, not a theosophy There is no case of Voltaire mocking at any set of men who lived good lives. He did not mock the English Quakers. He doubtless attacked many of the beliefs which good men hold sacred but if good men take up their abode under the same roof which shelters the children of darkness and wrong, it is not the fault of Voltaire if they are hit by the smooth stones shot from his sling against their unworthy comrades. The object of his attack was that amalgam of metaphysical subtleties, degrading legends, false miracles, and narrow depraving conceptions of divine government which made the starting-point and vantage-ground of those ecclesiastical oppressors whom he habitually and justly designated the enemies of the human race. *John Morley.*

* * *

In the language of the profane the poor in spirit are imbeciles and idiots; in the language of the Christ-

ians, they are ultra-smart persons, who, in this world simulate imbecility the more effectually to astonish the cherubim and seraphim in paradise with their brilliant and witty *mots*. This is why the Church shows a marked preference for the foolish among her children and holds but of little or no account the smart ones. The Church means the clergy. Now this same clergy is the spouse of Christ. It is she who wears the breeches; her husband being a good-natured, easy-going fellow who, for the sake of peace, never interferes with her or contradicts her in anything.

Voltaire

* * *

What a pathos has been the work of spiritualism! What efforts have been wasted to show that man lives on and retains all the characteristics of his prior animal life after the mortal body was "shade" off! They are asserting that the animals in the men just dead or dead long gone by are still kicking out to us, thus overcrowding the top heavy universe. And in all this welter of nonsense comes in the projection of the astral body. Not content with projecting ourselves and our mother-in-laws' opinions on others, we want to follow up Muldoon and project ourselves into other peoples' homes making their lives and ours a curse. For not only are we befooling ourselves with this projection but creating enough more worry for us. *The Kalpaka*

* * *

What has been called the religion of the white race has taken the place of the Christian religion. This white race religion has carried with it imperial domination and economic exploitation. The spread of white racialism has infected the Christian Church. We have a religion today which calls itself Christian, but does not acknow-

ledge the ultimate Christian principle of racial equality. This racial wrong is slowly destroying Christ's religion at its very root.

C. F. Andrews

* * *

In my country it was not wealth, it was not power, not the man whose sword flashed in the sun in the tumult of battle, which was the final criterion of standard of human worth. It was the dreamer, the mystic, the man who like Buddha, turned his back upon a kingdom, who dared like Buddha turn his heart towards life for the sake of suffering humanity. For the final criterion of human worth in my country was knowledge not wealth, sacrifice not accumulation; in my country beauty and not ugliness, in my country giving and not taking, in my country seeking rather than the end of the search, these were the things that kept the spirit of man alive and related him to God.

Devi Sarojini Naidu

* * *

When you eat a piece of beef, and the nourishment from that beef enters your blood, you also get the cow's waste matter as well. The work of your eliminative organs is increased. They have now to get rid of the cow's waste matter as well as your own. Thus, the heart of a man who eats meat beats ten times a minute more than that of a man who doesn't. Just try to realise what this means with the flight of time. Imagine your heart beating 600 times an hour more than mine does, 14,400 times a day! And yet this is actually the case with many meat-eating friends of mine. Can you wonder that, in the course of time this vital organ proves unequal to the unnatural strain, that it becomes prematurely old, and breaks down under it?—

J. H. Oliver

* * *

The fundamental reason for prohibition is because the liquor traffic has such prodigiously bad effects upon society. The evil consequences resulting from the liquor traffic are by no means confined to the individual who traffics or to the one who drinks, but they affect the family, the community, the state, the nation, and the race. Furthermore the evils are by no means infrequent or merely occasional or casual. They are not remediable by regulation or by any system which involves the perpetuation of the traffic: but the evils are so frequent, so common, so inherent in the very nature of alcohol, and are such inseparable concomitants of the liquor traffic, that the only adequate means of suppressing those evils is to prohibit the traffic.

D. Leigh Colvin

QUERIES

(*By Herbert Porter*)

Who can count the cycle,
Of Earth's vanished years?

Who can tell the Message,
Of the world's great Seers?

Where is Wisdom seated?
Where her sapphire Throne?

Where lies Glory weeping,
Comfortless and lone?

Who can catch Time's vision,
On the Spirit's brink?

Who hath soul so wondrous,
That with Heaven can think?

Why is Thought no vaster,
Than Convention's mind?

Why is Sense for ever,
Fettered, choked and blind?

When shall all Creation
Wake at last to know,
Only in the Spirit,
Truth herself doth shew?

THOUGHTS SUBLIME

Thus you see that the more your work becomes impersonal and the more you rise above "I am doing", the more you renounce the proprietary, copy-righting spirit, and the more you leave behind the accumulating favour currying spirit, the more you deny your unreal apparent self, the better will your work be. Vedanta requires you to work for its own sake. In order that your work should be successful, you should not mind the end, you should not care for the consequences or the result. Let the means and the end be brought together, let the very work be your end. Vedanta wants you to be at rest in your inner Self. Let the inner soul be at rest and the body be continually at work—the body, subject to the laws of dynamics, being in action, and the inner Self always at statical rest. It is our selfish restlessness that spoils all our work. Follow work for the sake of the peace or *Nirvana* connected with it.

Swami Ram Tirtha.

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The possessor of the religious liberty, when he has submissively and conscientiously done his duty, is not troubled by any undue anxiety in relation to the result. It may be laid down as a maxim that he who asserts that he has left all things in the hands of God, and at the same time exhibits trouble and agitation of spirit in relation to the results of those very things, (with the exception of those agitated movements or disquietudes which are purely *instinctive*,) gives abundant evidence, in the fact of this agitation of spirit, that he has not really made the entire surrender which

he professes to have made. The alleged facts are contradictory of each other, and both cannot exist at the same time,.

Thomas C. Upham.

* * *

It is the Law of Life that one who has found the spirit within, can become a teacher and guide to others who have not yet found it. But all that such a one can teach others is simply to become acquainted with the same spirit within themselves that the teacher has found within himself. This spirit within himself is a perfect, infallible guide in all details of his life, yet _it cannot be such to another through him. It can do this much; it can give general laws or principles and can tell how others can become acquainted with the same spirit in themselves; but I can never give instructions which are infallible in the details of your life. This great satisfaction is given only to those who have found the spirit within and follow it alone in all things. Your guides will advise you the best they can, and yet they cannot be infallible in details.

Jacob Beilhart,

* * *

Beautiful form is better than a beautiful face, a beautiful behaviour is better than a beautiful form; it gives higher pleasure than statues or pictures; it is the finest of the fine arts.

Emerson.

SPIRITUAL ANECDOTES.

As Sakya Muni (Buddha) went forth by night from his father's palace to become a devotee, the Prince of Evil, Mara, trembled and determined to prevent him. Descending from his abode, he cried, "Lord, that art capable of such vast endurance, go not forth to adopt a religious life, but return to thy kingdom and in seven days thou shalt become an emperor of the world, riding over the four great continents."

* * *

'Take heed, O Mara,' replied the good Prince; 'I also know that in seven days I might gain universal empire, but I desire not such possessions. I know that the pursuit of religion is better than the empire of the world. You, thinking only of evil lusts, would force me to leave all beings without guide into your power. Avaunt! Get thou away far from me!'

* * *

A man came into the house of a Vedantin one day and occupied the vacant seat of honour in the absence of the master of the house. When the master of the house was coming back into the room, the intruder put this question; "O Vedantin, let me know what God is, and what man is." Well, the sage did not directly answer the question. He simply called his servants and began to talk loud and use harsh language, telling them to turn him out of the house. This peculiar language did the really wise man use. When such unexpected language was employed, the intruder got frightened, he became nervous and left the seat of honour.

The wise man occupied the same and then calmly, serenely told him, "Here (pointing to himself) is God, and there (pointing to the other) is man. Had you not been frightened, had you kept your place, had you preserved your balance, had you not been put out of countenance, then you were also God. But the very fact of your trembling, quivering, and losing faith in your Godhood makes you a poor vermin."

* * *

A certain devout lady, who was also a devoted wife, lived with her husband serving him and his children with a loving heart, and at the same time keeping her mind fixed on the Lord. At her husband's death, as soon as the cremation was over, she broke her glass bangles and wore a pair of gold bracelets in their place. People wondered at her unnatural conduct but she explained to them; "Hitherto my husband's body had been fragile like the glass bangles. The ephemeral body is gone; he is now like one unchangeable and full in every respect; his body is no longer fragile. So I have discarded the fragile glass bangles and worn ornaments of a permanent nature."

NEWS ABOUT SHRI MEHER BABA

In about the middle of July the Holy Master returned, after a long absence, to Nasik, and since then has been staying here.

Everyday a number of persons come here to revere the Holy Master. Among the distinguished persons who visited Him last month was the Countess of Carrick, who left India for England on the 26th of the last month, by S. S. "Rawalpindi." The noble Countess came here from the Punjab on 24th July and left the place on the following day. She was happy to see Shree Meher Baba, who gave her some instructions on meditation. Referring to her visit to the Master, the Countess, in a letter to Mrs. Freni R. Irani writes: "I cannot yet put anything into words, it is quite impossible; I hardly yet realize all that my little time with His Holiness means and will mean in the future, but that I have had a great experience I do know much, greater than I can yet take in, but words are still impossible and if you will convey my gratitude and respectful homage to His Holiness, I think He will understand, in fact I know He will."

The Arati ceremony of the Master is performed daily in the evening.

Mr. Jalbhoy S. Irani, the younger brother of Shri Meher Baba, went on a tour, in the beginning of July, to acquaint people with Shri Meher Baba. He went to various places, including Hyderabad, Kolhapur, Nagpur, and Calcutta, and came into contact, among other aspirants, with the Maharaja Sir Kishen Prasad, the

Rajah of Nagpur, the Rajah of Rutlam, and Mr. M. N. Gupta, known as Maharshai, one of the few surviving direct disciples of Shri Ramkrishna. Mr. Jalbhoy created a good impression on all those he met, and those who heard him were evidently pleased.

The Bulletin No. 2, issued by Meher League, is as follows:—

(1)

A brahmin is one who has realized God.

(2)

A gnani (wise person) is of the best caste.

(3)

An agnanl (ignorant person) is of the lowest caste.

(4)

Don't drink coffee or tea.

FROM OUR FRIENDS' LETTERS

In a letter, dated 8-7-30, *Mr. H. Raphael Hurst* (of London) writes: 'I intend to get the "Meher League in England" well on its feet here in case I am able to leave England this autumn and provided, of course, our beloved Master grants me permission to come. I assure you, dear Brother, that to live near Baba for a few months represents the greatest treasure in the world for me now; I have nothing else to live for except to serve and love Him. I have thrown up my career and sacrificed some tempting offers in order to be free to give more time to meditate on spiritual matters, and to go about and acquaint the earnest seekers with His work. You do not know how much I look forward each month to receiving the Meher Message: it is like water to a thirsty man. I hope you will be able to see the Master soon so as to let me know about the possibility of my coming to visit Him this autumn.* Even if I were allowed to spend only one month in his vicinity, and could see Him only a few times I would value that as well worth the journey. It is now the only thing that matters in life to me, so please Brother Dastur, do try to arrange matters so that I may be permitted to come out. My faith and love for Baba grow week by week and have now reached a pitch of such intense longing for His presence that I have no rest.

In a letter dated 7-8-30, *Mr. Narayan Swaroop* (of Lucknow) writes: "Enclosed herewith, I am sending

* The Holy Master has granted Mr. Raphael Hurst the permission to come to India and stay in His Ashram.

you an article under the title "The Wilderness Of Paths"* for *The Meher Message*. It is a piece of inspiration I got just this morning when after a few days of illness from malaria I sat for my usual morning meditation. I hope your readers may find it interesting if you think it worth to be given in *The Meher Message* as you had done once before with my article on "Relativity."

If Heaven be a state of perception as well as a place, then we may say that we ascend to it even during this life, during moments of extreme spiritual exaltation or self-sacrifice and love. We can be in hell or Heaven whilst yet in the flesh, for we are spirits here and now. We live in eternity, and have immortal existence as a present possession. No one can ever see a spirit whether incarnate or discarnate; all we can perceive is its mask—the person. The spirit or Individuality ever eludes us.

-I. Toye Warner-Staples, F.R.A.S

* The article will be published in the October number –Editor, the M.M.

FLASHINGS AND SLASHINGS

The Simon Seven On The Christian Missionaries

All Indians, except idiots and traitors, are completely dissatisfied with the report of the Simon Commission, the members of which recently came here with a view to sitting in judgment over India, a country far more civilized than England. As the object of the Commissioners was to make out a strong case for the supposed unfitness of India for self-government, the report contains a numbers of deliberate misstatements. Sir John Simon and his colleagues have mercilessly distorted facts and shamefully indulged in *suppressio veri*. It would have been utterly strange, if they would not have gone out of their way to laud the Christian Missionaries, who are as faithful to imperialism as good dogs are to their masters. We would have got a shock of our life, if they would have failed to lavish praise upon these agents of imperialism, who pose as servants of God. The Simon Commission state that it was the missionaries who were among the pioneers of education for the illiterate. They might have as well asserted that it was the missionaries who were among the pioneers of civilization in the "barbarous India." The imperialistic commissioners gravely tell us that the schools and hospitals founded and maintained by Christian missionaries, some of which they visited during their tours through India, compel a tribute to the splendid services they render. Sensible persons never bestow praise upon a man who does a "good thing" out of bad motives; but the Simon Seven think otherwise. We all

know that the education, imparted in mission schools, tends to denationalize students; but the Simon Seven have nothing but praise for those who denationalize Indians. "Not the least admirable feature of their activities is," write the commissioners, "that they have carried on their labours without offending the susceptibilities either of Moslem or Hindu, and have lived at peace and amity with their neighbours." It is easy to forgive Sir John Simon and his colleagues for not having cared to express their thoughts in decent grammatical English, but rather difficult to forgive them for deliberately exaggerating the missionaries' spirit of tolerance. The missionaries seldom work among Mahometans, and so the question of offending Moslem susceptibilities does not at all arise. They certainly work among the Hindus, and they oft shamefully offend Hindu susceptibilities. The reason why they are able to live in peace with Hindus is to be sought in the spirit of tolerance with which the Hindus are imbued. Your average Christian missionary seems to us to be an intolerant creature with a mind overflowing with prejudices and a heart destitute of charity.

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Parsi Bigotry

A zealous Parsi patriot, in a speech which he recently delivered before a Parsi audience, dared to call Mahatma Gandhi a Prophet. Thereupon some of the Parsis at once lost their mental equilibrium. They fell foul of the speaker, and turned the meeting into a bear garden. This bigotry is to be pitied as well as condemned. In extenuation of this bigotry we are told that the bigots at once jumped to the conclusion that the speaker meant that Mahatma Gandhi was as great a Prophet

as Lord Zoroaster. The speaker did not at all desire to convey this meaning, but let us suppose that the construction put by the bigots upon his statement was justified. Even then can the bigotry exhibited by the hot-headed Parsis be justified? We are emphatically of the opinion that it was not devotion but downright bigotry that these Parsis exhibited on that occasion. Let the Parsis bear in mind that bigotry besides being entirely un-Zoroastrian is a relic of barbarism, and should not be confused with devoutness. Mahatma Gandhi is not spiritually perfect he does not like to be called even a Mahatma but there is no reason why he should not be compared with a prophet.

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The Curse of Vivisection

Vivisection has proved to be a horrible humbug. It has done little good to mankind, in spite of hundreds of thousands of cruel experiments performed by callous medical men upon innocent animals. In the name of medical and surgical progress, barbarism is being practised day in and day out, to the benefit of nobody and to the harm of animals and vivisectioners. Dr. W. R. Hadwen was once a believer in vivisection, but the independent investigation, which he conducted several years back has led him to the conclusion that no knowledge whatever has been gained by experiments upon animals. And, indeed, what benefit can be derived from such experiments? There is such a world of physiological and anatomical difference between man and lower creatures that what may be meat for animals may very likely be poison for human beings. The belief that surgery is much indebted to vivisection is groundless. It is the considered opinion of Dr. Lawson Trait that vivisection

has done nothing for surgery, but has led to horrible bungling. No less a surgeon than Dr. Sir Frederic Treves once confessed in a lecture that his experiments on animals had simply unfitted him to deal with the human intestines. Let it not be forgotten that animal vivisection has led to human vivisection. Without the knowledge of patients thousands of experiments have been made on them by cruel doctors. O Civilization, civilization, what crimes are committed in thy name!

* * *

The Humbug of Vaccination

Though extolled to the skies by several medical men vaccination has proved to be a delusion. This is a hard fact, and those who do not believe in it are hopelessly prejudiced. Jenner was more a quack than a scientist. Dr. W. Hadwen tells us that his argument that cowpox was modified smallpox and that cowpox was smallpox of the cow was nothing more nor less than a superstition of the Gloucestershire dairymaids for generations before he was born. He did not discover anything; all that he did was to make a capital out of this superstition for his own benefit. He came forward declaring that a person once inoculated with cowpox was ever afterwards protected against smallpox. He knew that this was a lie; but most men took his declaration at its face value, and the British Parliament 'rewarded' him with the grant of £ 30,000. It may be safely laid down that vaccination has done far more harm than good. A few years ago a letter was addressed by a medical committee to four thousand medical practitioners requesting information concerning the effects of vaccination. Out of this large number, only three hundred and seventy condescended to send replies, all of

which testified against it. The substance of their replies is that nearly forty different diseases, including eczema, syphilis, scrofula, cancer, abscesses, and convulsions, are caused by vaccination.

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St. Augustine

On the 20th day of this month (August) falls the fifteenth centenary of St. Augustine. He was born at Tagaste, on 13th November, 354. He received good education, but the way in which he led his life till 385 caused great pain to his loving and devout mother. Monica prayed for him day and night, and before she shuffled off her mortal coil, Aurelius Augustinus, as he was then called, turned an orthodox Christian and was baptized on 25th April, 387, by Ambrose, under whose influence he came in the city of Milan. In 388 he went back to his native city where he began leading a life of self-abnegation. In 391 he was ordained a priest by Valerius, Bishop of Hippo, whom he succeeded four years later. After he became a Father of the Church he planned and penned his works, *Confessions*, *The City of god*, and *Retractations*. He laid aside his corporeal habitation on 28th August, fifteen hundred years ago during the siege of Hippo by the Vandals under Genseric. St. Augustine was undoubtedly the greatest of the Fathers of the Latin Church. His theological position was certainly unique, but the influence he exerted cannot be said to be entirely wholesome. Real Christianity cannot be identified with Augustinianism, While we cannot deny his enthusiasm for search after Truth and his self-devotion, we cannot help observing that he would have done far more good to the Church, which he loved well but not wisely, had he been less dogmatic and more spiritually minded. He would have done immense

good to the Church, had he not confounded religion with dogmatics and spirituality with theology.

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Number of the Depressed Classes

A great deal of exaggeration has been indulged in with regard to the estimate of numbers of the depressed classes. The enemies of India are not ashamed to say that they form 60 per cent of the Hindu population and 40 per cent of the population of India. The fact is that they form not more than 30 per cent of the Hindu population and 20 per cent of the total population. On the principle that even the devil should be given his due we congratulate Sir John Simon and his colleagues on resisting the temptation of overestimating the numbers of the depressed classes. After studying various figures and analysing the evidence put before them they have made on the whole a fair estimate of the numbers of the so-called untouchables. The table given by them in their report is as follows:—

	Number in millions	Approximate percentage of Hindu population	Approximate percentage of total population
Madras	6.5	18 %	15½ %
Bombay	1.5	11 "	8 "
Bengal	11.5	57 "	24½ "
United Provinces	12.0	31 "	26½ "
Punjab	2.8	42 "	13½ "
Bihar and Oriss	5.0	20 "	14½ "
Central Provinces	3.3	33 "	24 "
Assam,	1.0	24 "	13 "
Total (Governor provinces excluding Burma)	43.6	28½%	19%

Let it not be forgotten that the disabilities from which the depressed suffer vary from province to pro-

vince. While in Madras they suffer much; in Bengal, Bihar, Orissa and the United Provinces they have practically no serious grievances.

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The Self-Conceited Man

The self-conceited man deserves not so much contempt as pity from sensible persons. He is never tired of thinking and talking about himself; and even when he thinks and talks about others he does so in relation to himself, with a view to feeding his own vanity. His opinion about himself is of course very exalted. He exaggerates his worth but he invariably depreciates others. His overrating of himself is in proportion to his underrating of others. He is blind to his own faults, but always keeps his eye on those of others. He dwindles his own shortcomings into shadows but magnifies those of others into mountains. He is stung to the quick, if anybody points out his faults. He makes too much of his learning, if any; and if he has not any, he considers it to be useless. He believes that money is power, and of course he always looks to the main chance. He puts on false airs before his superiors so that they may not think low of him; and he tries to pass as one of the greatest men in the world before his inferiors. Do what kindness you may to him, but do not expect even an iota of gratitude from him. Some one has remarked that vanity and rudeness are seldom seen together. Never was a greater mistake made. Vanity and courtesy cannot go together, and the vain man is generally rude.

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Devadasis In Travancore

During her recent tour in the southern parts of Her state, Her Highness the Maharanee Regent of

Travancore went to a temple for offering her prayers. During her worship she happened to see dancing girls who were kept there and who were suppose to be wedded the temple. She promptly issued an order abolishing their maintenance and suggested that henceforth only males should be employed for performing ceremonial duties. We heartily congratulate Her Highness on the bold step that she took, and we request her to eradicate the custom of Devadasi throughout her state. The origin of the custom may be praiseworthy, but it has now become highly objectionable. It cannot be gainsaid that it abets prostitution.

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How to Treat Criminals

"Why a man is punished for having an inefficient conscience should be privileged to have an inefficient lung is a debatable question. If one is sent to prison and the other to hospital, why make the prison so different from the hospital?" We request our readers to ponder over the above words of Mr. George Bernard Shaw. In the name of justice horrible injustice is being done to the criminal class, all over the world. Our prison system is a standing disgrace to humanity. What right have we to inflict vindictive punishment on criminals and delinquents? The object of punishment should be reform and not revenge. Reformative punishment is the only punishment that can be justifiable. In our zeal to mete out justice, we forgot that criminals belong to humanity. The New Standard Dictionary defines the word, Prison, as a public building for the safe-keeping of persons in legal custody. It would have been better if the word ill-keeping, would have been employed in place of safe-keeping in the definition. The way in which criminals are treated in prisons and penal settlements tends

to brutalize them more and more. Just as we consider a consumptive to be physically diseased and a lunatic to be mentally diseased, so should we regard a criminal to be morally diseased. Criminals have as much claim upon our compassion and sympathy as lunatics and invalids.

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(*Prohibition In America*)

As the overwhelming majority of our compatriots are in favour of destroying the liquor traffic; systematic and shameful propaganda is being conducted by interested persons in certain quarters against prohibition. We are told that prohibition does not prohibit and that it has proved an utter failure in America. We must warn our readers against this anti-prohibition propaganda, most of which is utterly mendacious. Despite lax enforcement of the Volstead Law, 'prohibition' has done much good to America. It has reduced unemployment, increased her prosperity by leaps and bounds, decreased violent crimes, and improved the health of her people. All sensible Americans are quite in favour of prohibition, and those who expect the repeal of the Eighteenth Amendment are living in a fool's paradise. The following testimony of Congressman, John G. Cooper, in favour of prohibition will be read with great interest: "Prohibition is making a capitalist of the worker, creating a general ownership of the means of production and solving a strife that once seemed perpetual. Greater gains have been made by labor since the adoption of the Eighteenth Amendment, with fewer strikes, than in any equal period of time. When the saloon closed, the 'poor man's club' may have vanished but we are replacing it today with comfortable homes, fine labor temples and a chain of strong labor banks."

OUR SERIAL STORY

FROM DEGRADATION TO REALIZATION

(By the Editor)

CHARACTERS (All Fictitious)

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

Chapter IX

A Dark Threatening

Rukmini Devi believed in the propheticity or some other significance of dreams she dreamed during sleep. Her faith, which amounted almost to superstition, in them sprang not from ratiocination, but like all reasonable faiths, from experience. She related them to the activities of soul, which is above the restrictions of time and space. Her dreams sometimes prepared her for her coming happiness which she was destined to experience, and sometimes forewarned her of any misery which she was fated to undergo.

A month has elapsed since Waman Deshpande prattled to her about love. Dalvi is sitting in the Indian female fashion on the carpet-covered floor of her house, gazing at vacant space with her vacant eyes that bespeak her apprehension of an approaching misery, while her faithful companion-servant, Gungabai, is scouring vessels humming a rather doleful song.

"Don't sing this song, Gunga. It increases my dread?"

"What dread, my noble Devi?"

"I dreamt a horrid dream overnight. I dreamed that I was abducted by two ruffians and taken to a far-off city in a cart. Just before I got up I found myself weeping in the attic of a dilapidated house in that city."

"But why should you be worried by dreams? Dreams are like soap bubbles. They can neither harm nor benefit us."

"Your dreams may be as worthless as soap bubbles, but mine are pregnant with meaning. They

are so presageful. When I dreamt, just a couple of days before my mother's death, that my mother was being carried by angels to what seemed to me to be heaven, I knew that she would not be long with me. I am resolved not to marry, but when a few weeks back I dreamt that preparations were being made for my nuptials, I rightly concluded that somebody would trouble me about this question."

Rap! Rap! Rap! The conversation of the two woman was disturbed by the knocking at their door, Gunga opened the door, and the knocker promptly gave her a letter, saying that it was for her mistress, and immediately ran away, as if he had done a wrongful thing. Devi took the note, and began reading it. Soon what little colour there was on her face faded away and no sooner did she finish it than she collapsed into dread. The note, which bore neither address nor date nor signature, was as follows:—

Dear Sir,

I write this letter as your friend, and I beg you to consider it in the spirit in which I have written it. It contains nothing but truth. It may seem bitter to you, but none the less it is truth. You are already acquainted with the fact that Waman Deshpande loves you with a deep passion, but you do not seem to be knowing what fate you will bring upon yourself by refusing to marry him. I know you don't wish to marry him or anybody else, but it would be a grievous blunder on your part not to consider the extraordinary circumstances in which you find yourself. Waman is not so black as he is painted by his enemies, and I am sure you will not have to repent of having accepted him as your husband. He loves you, and he will make you happy. He will not lord over you, and will not interfere with your spiritual life. He will justify the belief that Kama is the son of Dharma by Shraddha.

Even if you have resolved not be his wife, one day you will find yourself his wife. When Waman resolves to do anything, he does it any how, no matter however great the difficulties may be. He is a man of dogged determination and bulldog tenacity. His will cannot be flouted by any person, male or female. The friends of Waman are certain that he will succeed in making you his lawful wife. I am not his friend, and I have written this letter to you in order to warn you against your obstinacy, which will cause great suffering to you, If you will not be bent, you will be broken. Bear in mind that Waman will not hesitate to kidnap you.

A word to the wise is enough, and so I will not write more, except that if you will not respond to Waman's appeal within a fortnight, you will have to suffer.

Yours sincerely,

A friend.

When Rukmini Devi came to herself she acquainted Gunga with the contents of the note and asked her, "Now what do you say? Is not my dream destined to be true?"

Aged as she was, poor Gunga turned pale and fell to meditative gloom. She did not like to lose hope and she thought of taking steps to thwart the purpose and the plans of Waman. But before her mistress she feigned to consider the note an idle bluff, saying: "There is nothing to be frightened at. This note is written by Waman himself or by one of his brothers-in-mischief at his desire. His purpose in writing this note to you is to scare you out of your wits by threatening you with suffering, so that you may fulfil his heart's desire."

"That I shall never do, come what may," was the terse but firm reply to her companion's noble attempt to cozen her with hope to ease her anxiety. The reply was highly commendable, as a sense of fear had run through her frame like the chill of a frosty wind.

(*To be continued*)

REVIEWS AND NOTICES

AT THE FEET OF SADGURU HIS HOLINESS SHREE MEHER BABA. By C. V. Ramanuja, Meher Asramam, Saidapet, Madras.

We heartily welcome the publication of this booklet. It contains forty poems, some of which are on or addressed to Shri Meher Baba, and most of the rest of which are on His teachings. The following is a typical poem:—

The teachings of perfect saints when understood,
Of the oneness of Self eternal, otherwise
Known as universal Brotherhood—
Also called as Love Fraternal—
Will greatly help mankind to attain
The Goal of life—Self-realization.
The Message of God, published monthly
In the Meher Message by Baba dear,
Which practised by all regularly
Elevates the soul and fears from fear.
Endeavour, therefore, deeply to sustain
The essence of Sayings of that living Saint,
Pray to Him for Light and wisdom
And become a great spiritual giant.

The absence of a foreword to this booklet will, we are afraid, be felt by some of the readers. We are glad to note that the proceed from the sale of this booklet, the price of which is only 2 ans; will go to the Meher league.

* * *

TORCH BEARERS OF TOMORROW: Compiled by A. S. Satyarthi. Published by Ganesh & Co., Madras.

This book contains appreciation of Sadhu T. L. Vaswani by Dr. W. J. Weisl, V. I. Cooper, Hans Kohn,

and others, a description of the Shakti Ashram of Rajpur; and a thrilling message of Vaswaniji may be called a teacher of Shakti. He warns the youth against the cults of imitation, and rightly asserts that neither Italian Fascism nor British Parliamentarianism nor Russian Socialism nor Irish Sin Feinism will solve the problems of India. Imitation engenders emasculation, whereas freedom grows out of Shakti, and so he exhorts that India's freedom must be built on the basis of her own genius and ideals.

* * *

INSTRUCTIONS ABOUT CLOTH PRINTING: Published by B. V. Atyalkar. Audyogic Kala Mandir, Kolhapur.

In these days of Swadeshism this booklet is a timely publication. It contains practical instructions on cloth printing, the business of which is said to be as profitable as it is simple.

* * *

STRI (A New Marathi Magazine: Vol. I, No. I) Editor, S. V. Kirlosker. Published by Kirlosker Bandhu, Ltd., Satara.

This Marathi magazine promises to be both interesting and instructive. The future numbers will be as good as this first number which contains charming poems, interesting stories and instructive articles, specially meant for women. We unhesitatingly recommend our Marathi knowing female readers to subscribe to it. The annual subscription is Rs. 3 only.

CORRESPONDENCE

Differences Of Opinion Among
The Devotees Of Shri Meher Baba

From C. V. Sampath. Aiyangar, Esq. Sub. Judge, Kurnool

To

The Editor of "Meher Message"

My dear brother,

I am not at all sorry that you declined to publish my letter. I read with much satisfaction your explanation on page 57 of the July number of our journal, *Meher Message*. Will you kindly allow me to say that we (myself and the Editor of *Meher Gazette*) did what we thought was right.

Let all that pass. We heartily agree with your three observations:—

1 The sincere devotees of Shri Meher Baba may not agree with one another on all questions.

2 That should (this is my word) not diminish their respect and affection for one another or lessen their devotion to the Holy Master.

3 Worshipping as they do the same Master the bond which binds the numberless devotees of the Holy Master is essentially spiritual.

May we all work harmoniously for the cause dear to our Divine Master, and dearest to us, is my ardent prayer.

Santi ! Santi ! Santi !

Yours fraternally

C. V. Sampath Aiyangar.

A JOURNAL DEVOTED TO VASWANI

To

The Editor,

The Meher Message

Dear Sir,

I request you would kindly give the following a little space in your esteemed paper and oblige.

Yours truly
Dhan Raj
Editor "Dawn"

A fortnightly journal (in English) named the "Dawn" is to come out by the first week of September.

Those interested in Vaswani's message and his views on different subjects will do well to read this journal regularly.

The journal will contain Vaswani's spiritual teachings put more or less in an intellectual way and it is hoped that it will be widely appreciated in Western countries.

Many of Vaswani's friends have written encouraging letters to the Editor.

The prospectus can be had from The "Dawn" Office, Hyderabad [Sind].

Dhan Raj

Krishna Kunj,
Bandhu Ashram,
Hyderabad [Sind] 7-8-30.

VISIT TO PERSIA

To
The Editor of the "Meher Message"

Sir,

It is understood that Col. M. S. Irani, I. M. S. left Bombay some time ago and is now in Teheran. It is said that he is there in connection with the handing over of the one lakh of Rupees donated by Bai Ratanbhai Bamji of Navsari for a cosmopolitan girls' school in Teheran. I do not wish to discuss the merits of such a large gift for cosmopolitan philanthropy in a foreign country which is more or less still in an unsettled condition when the need of India and especially of the Parsi community is so sore. What I want to inquire through the medium of your world-wide organ is this:

It will be remembered that some years ago, in 1925 to be more accurate, when the same Col. Irani to proceed to Persia the then Persian Consul at Bombay refused to give him visa on his passport as a British subject. The storm which was then raised by the gentleman against the Persian Government is not likely to be forgotten by the Persians and the Parsis. Since then so far as I know no change has been made in laws regulating the entry of foreigners into Persia.

If anything, they are made more stringent. Inoculations against cholera and small-pox are insisted on. Will the Persian authorities in Bombay or any of your readers inform me in which manner the Colonel got into Persia. Is it possible that the Persian Government in view of the one lakh Rupees which he was partly instrumental in procuring from the Parsi lady relaxed their rules and allowed Col. Irani to enter into Persia and will doubtless in a short time allow him to leave Persian territory with equal special facilities? The information is of special value. For I understand that several young men who have gone to Persia have been stranded not being allowed to come out to India again. The most pitiable case is that of a Zoroastrian lady who being a Persian subject is not allowed to come back to Bombay. Perhaps the Majlis has passed a special law granting exemption to Col. Irani who according to the Persian law must be accounted a Persian subject in consideration of the gift.

Yours truly,
"Observer"

To

The Editor of the "Meher Message"

Sir,

It is still fresh in the memory of people interested in Persia that some time ago there was a very hard dispute over the visa of Col. M. S. Irani, I. M. S. who wanted to proceed to Persia. It was contended by the Persian Consul of the time that as the parents of Col. Merwan Shorab Irani were born in Persia he should be considered a Persian subject and accordingly should have a Persian passport. Some how the Colonel reached Teheran. It is said that he received his visa from the accommodating Consul at Baghdad who probably made no inquiry. We read in the Bombay Gujarathi papers that this gentleman has once again gone to Persia. Will you, sir, or any of your readers inform me how this has been possible? For so far as I know the rules in this connection issued by the Persian Government have not been altered. On the contrary there is much strictness about permitting Persians to leave Persian territory. In this connection it is rumoured that the passage of the Parsi Colonel has been facilitated on account of his being the principal negotiator in the gift of a lakh of Rupees by a Parsi lady to the Teheran girls' school. I have no quarrel with the Persian authorities for giving special facilities to the Colonel, but it leaves the impression that even in the days of Reza Shah Pehlavi regulations can be easily got over. At the same time as a

nationalist Parsi, I must request all my co-religionists to look to their own community when making charities,—the community which is sinking deeper into poverty on account of the obvious reasons. It is also to be remembered that in these days of severe economic trial any surplus money that the Parsis can spare in charity can be rightly claimed by the sister communities of Hindus and Mussalmans. At any rate, it should be the patriotic duty of the Parsi community to help first this country which is their definite and final home.

Yours Truly,
J. M. C.

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of *Meher Message* vol 2, no.8

Print Edition Text	Online Edition Text	Page Number	Paragraph Number	Line Number
was a	was	1	5	2
extraordi- nary	extraordi- nary	10	2	13
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