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THE VISION

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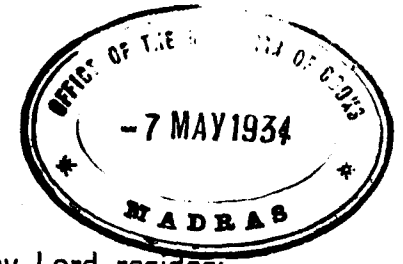
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SRI ARIYANANDA



In the depths of my heart my Lord resides:
From there He extends His Empire and glory
And manifests as worlds innumerable.

Infinity is His being
Eternity is His life
He pervades all
He transcends all
He is form and formless
Visible and invisible

He is light of lights—power of powers
He is truth, wisdom and joy
Such is the Lord supreme:
I, thou and all are Himself
Self-revealed—self-expressed.
O the Divine joy of this harmony—
This music of immortality!

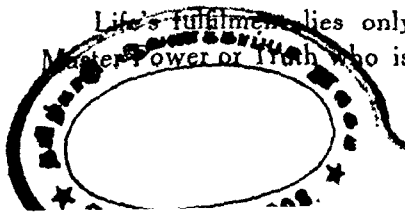
SPIRITUAL EVOLUTION

The composition of a human being is made up of three dynamic elements, namely, intellect, heart and will. The intellect relates to the faculty of understanding, heart to emotion, and will to action. The realization of God or Truth is to dwell in the consciousness of that Supreme Source which infuses the spirit of movement into these three elements. Because, by the recognition of this Divine Source the life of a human being in all its aspects attain perfect harmony and peace of the Eternal. So in the struggle of the human soul for arriving at this Goal he should develop the intellect, heart and will simultaneously so that he can realize the Source from which these receive their movements. Any abnormality in the development of one of these faculties over the other results in disharmony and, therefore, prolongation of the struggle.

In the language of the Indian mystics, these predominant faculties that form the life of an individual are called Bhakti, Jnana and Karma. Bhakti denotes the elevation of the heart towards the great Reality through purified emotion or Love. Jnana is the awakening of the intellect to the consciousness of the indwelling Truth through discrimination and dissociation. Karma is action performed in a spirit of selfless and spontaneous service. These three processes must work in unison if the aspirant would attain the Goal as speedily as possible.

Reason and emotion should mutually aid and control each other and from the balance of these two must proceed action. Thus it is clear that to give undue importance to the cultivation of any one of these faculties is wrong.

Life's fulfilment lies only in the realization of the Master Power or Truth who is at the basis of the varied



gross and subtle manifestations in the universe. When once the life has seen the source and end of it as one and the same, the intellect, heart and body are automatically attuned with each other in all their movements. Then the glory of life is revealed in all its magnificence because it is now filled with Divine light, ecstasy and peace. A soul who has reached this highest consummation of life lives and acts in the world as the very embodiment of the highest wisdom, universal love and blissful activity.

R.

LIFE OF SRI AUROBINDO

By Anilbaran Ray.

Sri Aurobindo was born in Calcutta on August 15, 1872. At the age of seven, he was taken with his two elder brothers to England for education, and he lived there for fourteen years. In 1890 he passed the open competition for the Indian Civil Service, but as he had no intention of accepting service under the Government, he failed to appear at the riding examination and was disqualified. At this time the Gaekwar of Baroda was in London. Aurobindo saw him, obtained an appointment in the Baroda Service and left England in February, 1893.

Sri Aurobindo passed thirteen years, from 1893 to 1906 in the Baroda Service, first in the Revenue Department and in secretariat work for the Maharaja, afterwards as professor of English and, finally, Vice-principal in the Baroda College. In England he received, according to his father's express instructions an entirely occidental education without any contact with the culture of India and the East. At Baroda he made up the deficiency, learned Sanskrit and several modern Indian languages, assimilated the spirit of Indian civilisation and its forms past and present. The outbreak of the agitation

against the partition of Bengal in 1905 gave him the opportunity to give up the Baroda Service and join openly the political movement. He left Baroda in 1906 and went to Calcutta as Principal of the newly-founded Bengal National College.

Sri Aurobindo persuaded the new-born nationalist party in Bengal to put forward swaraj (independence) as its goal as against the far-off Moderate hope of colonial self-government to be realised at a distant date of a century or two by a slow progress of reform; it proposed as its means of execution a programme which resembled in spirit, though not in details, the policy of Sinn Fein developed some years later and carried to a successful issue in Ireland. He persuaded the party to take up and finance as its recognised organ the newly-founded daily paper, *Bande Mataram*, whose policy from the beginning of 1907 till its abrupt winding up in 1908 when Aurobindo was in prison was wholly directed by him. The *Bande Mataram* circulated almost immediately all over India and during its brief but momentous existence it changed the political thought of India which has ever since preserved fundamentally, even amidst its later developments, the stamp then imparted to it. But the struggle initiated on these lines, though vehement and eventful and full of importance for the future did not last long at that time; for the country was still unripe for so bold a programme.

In May, 1908, he was arrested in the Alipur Conspiracy case as implicated in the doings of the revolutionary group led by his brother Barindra; but no evidence of any value could be established against him and he was acquitted. After detention of one year as under trial prisoner in the Alipur Jail, he came out in May, 1909, to find the party organisation broken, its leaders scattered by imprisonment, deportation or self-imposed exile and the party itself still existent but dumb and dispirited and

incapable of any strenuous action. For almost a year he strove single-handed as the sole remaining leader of the Nationalists in India to revive the movement. He published at this time to aid his effort a weekly English paper, the *Karmayogin*, and a Bengali weekly, the *Dharma*. But at last he was compelled to recognise that the nation was not yet sufficiently trained to carry out his policy and programme. Moreover, as his twelve month's detention in the Alipur Jail, was spent entirely in the practice of Yoga, his inner spiritual life was pressing upon him for an exclusive concentration. So in April, 1910, he sailed for Pondicherry in French India. Sri Aurobindo had left Bengal with some intention of returning to the political field under more favourable circumstances; but very soon the magnitude for the spiritual work he took up appeared to him and he saw that it would need the exclusive concentration of all his energies. Eventually he cut off connection with politics, refused repeatedly to accept the Presidentship of the National Congress and went into a complete retirement.

Sri Aurobindo began his practice of Yoga in 1905. At first gathering into it the essential elements of spiritual experience that are gained by the paths of divine communion and spiritual realisation till now in India, he passed on in search of a more complete experience uniting and harmonising the two ends of existence, Spirit and Matter. Most ways of Yoga are paths to the Beyond leading to the Spirit and, in the end, away from life; Sri Aurobindo's rises to the Spirit to redescend with its gains bringing the light and power and bliss of the Spirit into life to transform it. Man's present existence in the material world is in this view or vision of things a life in the Ignorance with the Inconscient at its base, but even in its darkness and nescience there are involved the presence and possibilities of the Divine. The created world is not a mistake or a vanity and illusion to be cast

aside by the soul returning to heaven or nirvana, but the scene of a spiritual evolution by which out of this material Inconscience is to be manifested progressively the Divine Consciousness in things. Mind is the highest term yet reached in the evolution, but it is not the highest of which it is capable. There is above it a supermind or eternal truth consciousness which is in its nature the self-aware and self-determining light and power of a Divine Knowledge. Mind is an ignorance seeking after Truth, but this is a self-existent Knowledge harmoniously manifesting the play of its forms and forces. It is only by the descent of supermind that the perfection dreamed of by all that is highest in humanity can come. It is possible by opening to a greater Divine Consciousness to rise to this power of light and bliss, discover one's true self, remain in constant union with the Divine and bring down the supramental Force for the transformation of mind and life and body. To realise this possibility has been the dynamic aim of Sri Aurobindo's Yoga.

LOVE OF GOD

I am bathed by Hari Nam,
The nectar streams through my eyes,
My mind melts away!
All is love.
My King of Heaven!
On the touchstone of Love He rubbed me,
There was the Streak of Pure Gold!
My mind and flesh are dyed in the ruby-dye of the
Love of my Beloved!
O Nanak, How good is life! How good! when
perfumed by Nam.

O my Lord, who shoots at me?
Ah! these arrows steel-tipped with keen, keen edges!
My heart lies wounded, arrow-pierced!
Ah! these are the words from the lips of my Beloved,
My King of Heaven!
Of this beautiful death in Love, he knows who loves.
I sought His shelter,
He gave me life.
My King of Heaven!
By my dear Master, my Holy one, I found my God.
To love Him is all my craving now.
My mind, eye, my flesh has blossomed up in
thousand-tinted flowers!
A sea of blossoms surges in me!
By the love of the Saint, the love of God has
now been mine.

Guru Nanakdevji IV.

WHY SHOULD MEN KEEP APART

By Swami Sadananda.

Why should children of God like to remain separate from one another? It is because of the impurities of their heart and want of love for God. As these impurities are removed one by one the Divine light penetrates into the heart, the outlook of life is broadened, the sphere of love and unity is extended, until the latent love in man is fully developed and encircles the whole universe.

Everyone has seen the deep black smoke gushing out of the chimney of a railway engine and rising up like a

column as if to remain aloof from everything surrounding it. As it ascends higher and higher up the impurities gradually drop down and the volume of smoke extends its sphere, and at last, when it is free from impurities it becomes invisible and absorbed in the vast atmosphere. The man, likewise, when laden with the impurities of the world naturally wants to keep himself aloof from others of his kind. The impurities like bad food distend his nature with pride and vanity and make him blind with the sense of superiority and authority. He thinks himself above all human beings and sometimes, even above God, his Creator.

But when his eyes are opened, his mind and understanding are purified, his pride and vanity are crushed, he tries to cleanse the impurities of his heart and as these are gradually removed, he sees the clearer visions of a happy future life, his circle of friends widens, and at last his love envelops every part of the world, nay, the whole universe.

In fact, the impurities of the human heart are like the weeds and bad manure in otherwise fertile land, which retard the growth of crops. The peasant who neglects to remove them has to weep in future and repent for his foolishness. Similarly, the man who neglects to remove the impurities of his heart, has to roll in misery.

An unclean heart loses its spiritual vitality—the soul-force, and increases its material forces. The solution lies in his choice between the two. It is for man to decide whether the spiritual or soul-force, or the material gain would bring him the real peace and happiness and enable him to reach the region of salvation. The saints and sages look for the spiritual-force which they consider higher than the material force, altruism above selfishness, humanity above individuality; Love above hatred; some-

thing that will reconcile between man and man, man and his Creator, something that will take man to the highest ideal of human life, standing by which he may live and die in the service of God and Humanity, and thereby earn everlasting joy and happiness or in other words *mukti* (salvation).

To give up material force in these days means a great sacrifice for a man who is a seeker after worldly, but unreal, happiness. To realise God, the fountain of true happiness, needs a much greater sacrifice. History abounds with instances of great sacrifices made by the lovers of real happiness in order to attain salvation. "The supreme virtue of mankind is sacrifice." One who follows this golden rule becomes *ajatahatru* (has no enemy born), and he can easily bind and assimilate everybody and anybody with his power of love. He does not find the least cause for separation from others. The recent earthquake in Behar has clearly demonstrated the worth of material wealth. This should open the eyes of unbelievers.

Thus so long as the heart is not clean and free from impurities man will desire aloofness; so long as selfishness and love of material gain and power rule over his heart he will consider others who refuse to be subjects of greed, as his enemies; so long as his love is not purified, he will suspect hatred in his fellow-being. And thus all the troubles will come in. Need we now go further to explain the cause of the trouble and discord that have faced the world today? Need we now search more for the plague-spot which is separating man from man, brother from brother, in the kingdom of God?

You may do anything you like in the name of religion, you may do anything in the name of your country, you may do anything in the name of God, but rest assured that such actions on your part may satisfy

your carnal desire, may fulfil your self-interest, may give you some unreal pleasure; but these will neither please God or bring you any real happiness, until and unless you do them with pure heart and pure love, as instrument of God, who has created both you and the object of your hatred and persecution, and who is equally kind, merciful and beneficent to all His children. You can deceive a man but you cannot deceive the all-knowing God.

We, therefore, beseech you, O children of God! Do not keep apart from your brothers, unite together in bond of universal love, prove worthy as a son of your beloved Divine Father, and re-establish the kingdom of God on earth. May God bless you!

THE CENTRE OF CENTRES

By Gurudial Mallik, Karachi.

God is a great Geometrician. The first lesson He learnt was how to draw a circle. His first circle, He called creation. His second circle, man. He was and is, the common centre of both. And ever since He has been engaged in the game of drawing circles.

What are these places of worship, pilgrimage and shrines; but so many centres around which God has drawn circles within the circumference of which, humanity may be brought together in the bond of brotherhood?

What is man but a centre, around which He has drawn the circle of family, community and country?

The other day I had a vision. I was walking along Bunder Road—near Swaminarain Temple. There is a shrine and every Hindu bearing a caste-mark on his forehead, bowed before it, when he passed by—the coolie, the clerk, the broker and the business man. All of a sudden, I felt that

every passer-by had become a shrine—a portable shrine at that. This is not a figment of diseased imagination. Have not we been told that there dwells in each one of us a latent divinity, to bring forth which is the purpose of graded evolution?

O! for the time when we shall bow before one another, in adorable love as if before a fragrant shrine! Then there will be no misunderstanding, no quarrels, no conflicts, no conflagration of National jealousy. Then will our world be a befitting reception-room, wherein we shall welcome God with all our hearts!

O for that great day!

ZOROASTER

Sri Krishna declares in the Gita that whenever wickedness and unrighteousness prevail in the life of humanity, then the great Cosmic Spirit who rules over the affairs of the world, manifests Himself in order to destroy evil and establish peace, goodness and harmony. If we examine the periods when the mighty prophets and avatars appeared, we discover that they came at such critical times of degeneration and discord. Zoroaster, the prophet of Persia, incarnated in that country under similar conditions.

From the precious records of Zoroaster's teachings, we see that in fundamentals, his message from the Divine, is perfectly in consonance with the messages of the Prophets of other climes and ages. The mission of a Prophet or avatar is to awaken mankind to the knowledge of God and lead them on the path of purity and righteousness. Man can live in peace with man, and enjoy the blessing of true happiness only when he rises above the warring passions of his heart and finds his abode in the infinite being of God. Zoroaster reveals in

his teachings wherein lie the evils in human nature that keep him down and how, by eradicating them, the soul can be set free to soar up and be absorbed in the self-existent Divinity.

He held faith, prayer and a maintenance of strict discipline in individual and social life are the means to attain the exalted state. Here are some teachings culled from "Zenda-Avesta".

Prayer to Thee, O Ahura-Mazda, is the giver of excellence, holiness, success and high exaltation—it is the act of Virtue.

* * *

When my eyes behold Thee, the essence of Truth, the Creator of life, who manifests his life in his works, then I knew Thee to be the primeval spirit, Thou Mazda, so high in mind as to create the world, and the father of the good mind.

* * *

A virtuous man's soul is pure, and with the purity of the soul he can be possessed of the wisdom of the invisible world.

* * *

Take less care of your body, and more of your soul.

* * *

Contentment is the happiest condition of man and the most pleasing to Creator.

* * *

It is fruitless to expect to go to Heaven without a steadfast faith in God.

* * *

The man who is pious and good in every respect, is blessed with mental ease and happiness in this material world, and also exalted in the invisible or spiritual world.

Thus the Prophet—Zoroaster is a Teacher imbued with Divine Light and Inspiration. He taught the suzerainty of God above everything else. May his compassionate Spirit enliven the heart of man and engender in it true peace and harmony born of the union and oneness with the Almighty Controller of the world.

R.

SAYINGS OF KRISHNA BAI

1. A child of God need have no fear of anything. The Divine Mother who always watches over it looks after it in every way.

2. Visions come naturally to the *sadhaka* on the spiritual path to God-realisation. But the *sadhaka* should not attach much importance to them, but strive until he reaches the ultimate Reality.

3. Be the eternal child of the eternal Mother. Then there will be no separation, in any circumstances, and there will always be the bliss of sweet union.

4. Whenever you do anything understand that, whosoever service you do, you do the service of the Divine Mother, because it is She who has assumed all forms.

5. It is the Divine Mother in the form of the persecutor who carps at you, as well as in the form of a friend who extols you.

6. If I see greatness in others, the same greatness is felt in me; if I behold littleness in others, I feel the same littleness in myself.

7. We have to face sorrows and pleasures alike, as we see travellers. It is alike to us if we see them or not.

8. One learns more by one's own experience than by other's teachings.

Who can describe the greatness of God's holy Name? Blessed indeed are those who have imbibed its nectar-like sweetneess. As one chants It or hears It sung, one is unconsciously raised above the body-consciousness and the joy resulting from this experience defies all description. In fact, the Name enables us to see and feel the Presence of the Lord within ourselves and everywhere else.

P. Sanjiv Rao.

FAITH

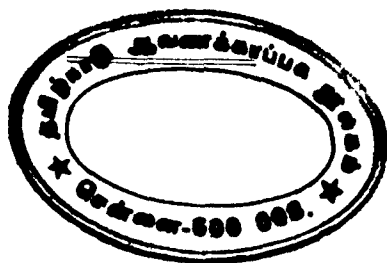
By Anilbaran Ray.

II

To live according to the truth of our being is our *sadhana*. All our life is an attempt to express that truth, but ordinarily it is a blind and groping movement which constantly leads to perversion and falsehood. Consciously to know the truth and realise that in our life—that is yoga.

We have to change and mould our body, our life, our mind so as to make them plastic instruments, perfect vehicles of the truth; but the beliefs and habits ingrained in them are the greatest obstacles to such a change. The body does not believe that the laws known to it and followed by it can ever be changed or altered, and it is the same with the vital and mental parts—nowhere is there the light of true consciousness, the belief in higher possibilities; our movements go on eternally in a blind, groping mechanical series.

The first essential thing is to hold fast to the faith in our divine possibilities in every part of our being, the faith that our whole nature can be and has to be completely changed and transformed. Established in this faith, freeing ourselves from all ignorant notions of impossibilities, we should open every part of our being to the Divine Mother and ceaselessly and sincerely aspire to the higher divine life. Only under these conditions will the truth manifest in us and mould us into its own nature.



DIVINE MOTHER

*I sleep calm and peaceful
On the infinite bosom of my Mother:
I dream only of Her—
Her sweetness, love and power.
I open my eyes and lo!
I behold Her light all around me.
She plays the game of the worlds
Nay, She is the very worlds.
Joy thrills my heart
Love floods my being
In the pitch of ecstasy
I embrace the world Mother
And become the world, Mother and all.*

R.

EGOISM

By P. Narayana Menon.

Ancient India or Bharata Varsha is pre-eminently a land of religion and philosophy. She was the first to see the vanity of material life, and to sing aloud the deepest of celestial truths. Some of the foremost of her kings were philosophers and saints. One such king was the royal sage Rishaba. Jadabharata was his son. As the son came of age, the father abdicated the throne, installed the son as King, and retired to the forests to spend the rest of his life in the contemplation of God.

Bharata ruled the land so well that he firmly won the affection of his people who perpetuated his memory by calling the land after his name. He was well versed in Vedantic lore, and in the midst of his kingly duties he remembered always that the universe is "but the

reflection of a glorious and Eternal Light seen through a perverse medium, our mind, which is a poly-sided mirror, distorting to many a shape of error that which is really one without a second." As the father himself did and other kingly saints also did, Bharata in the plenitude of his Power and fame gave up his throne in favour of his son and betook himself to the performance of *tapas*.

In a hermitage known as Palahasram, on the banks of the river Gandaki where there reigned a calm and peace quite expressive of the tranquility he sought within himself where all were symbols of

"The silent awful living word

Behind all sound, behind all thought"

he lived and engaged himself in the worship of the Lord. His love for God gradually grew so intense that he was to climb the peak of spiritual eminence ere long. But the course of true love does not always run smooth. One day as he was seated in meditation Bharata was roused by a thundering sound. That was the roar of a lion who was about to pounce upon a she-deer which was in an advanced stage of pregnancy and which was drinking water from the river. The deer was frightened and jumped back to the river bank. The young one in the womb then slipped into the river and the mother herself died. Bharata saw the young one tossed by the waves, jumped into the river at once and rescued it from the danger in which it thus lay. It was taken to the hermitage. He nursed and nurtured it. He became so passionately attached to it that separation from it for an instant of time was all anguish and grief for him. All of a sudden it disappeared one day. There was no trace as to where it went. Searches were made in many a place but to no purpose. He felt that he lost all that he owned in the world. The thought of the fawn haunted him always for the rest of his life. Bharata left his

mortal coil and became born as a deer in his next life. As he breathed his last, the thought of the fawn was uppermost in his mind.

The ill-fated attachment to the fawn frustrated the highest aim to which Bharata aspired in his life. His love became personal, selfish and narrow. Such love could not bring unalloyed joy. True love is the love of the Self the love that sees God in all and all in God. In Bharata love had outgrown at one time all that he owned in the world. It was growing more and more impersonal, unselfish and universal. There was then a sudden reversion, for egoism still lingered and dragged him down.

No aspirant could mount the celestial height so long as there lingers in him any taint or speck of egoism or selfish love. "That which is not a means of liberation is never to be thought of. It becomes a cause of bondage alone." Only as the veil of egoism is completely drawn aside will there rise the vision supreme, the vision of God's life, the life of Ananda or all joy and peace.

EPISTLES

Beloved,

17th February, 1933.

Your long letter giving full particulars of the situation in which you find yourself at present is received. Sweet and bitter experiences belong to a surface life. When a man views life from the standpoint of the Absolute Truth—which is in the depths of it—he rises beyond the changing emotions of pleasure and grief. Then in all situations—so-called favourable or unfavourable—he maintains his inner peace and bliss. Smooth sailing based upon the external adjustment of your affairs is never possible. Ups and downs is the law of nature and her workings. You can neither change the law as you wish nor ignore it. You have to look upon both the states as the playful movements of the same blissful power. External renunciation is not the way nor is it the

remedy. You have to face all circumstances with a calm and unperturbed front, and take the pleasures and sorrows of this life for what they are worth. So long as the mind is obsessed with ignorance—obstacles and oppositions would seem to stand before you wherever or in whatever condition you are. Hence submission to the will of the Almighty is the easiest way to the seat of immortal bliss if you would be free from the reaction of grief or despondency. See clearly the finger of God in all events—happy or otherwise.

Man in his arrogance makes plans and counts upon their fulfilment for his happiness, and when the plans are frustrated he bemoans over his lot. If he only realises that he is a puny mortal actuated in all things by a supreme Power which determines all things—a Power that pervades and activates all beings and creatures in the world—he becomes free and attains perfect union with this Great Power. All forms are mutable and perishable. Change and destruction is the order and rule of the vast manifestation before us.

The experiences you are undergoing are the general lot of mankind. Don't think you are singled out for them. They are necessary—else how could life be truly understood? God leads the struggling soul through various trials of life for his ultimate good—that good is to free him from the touch of action and reaction. Depend upon the Lord at all times. Howsoever He works out your affairs—in all circumstances—behold a wise Providence controlling and guiding you on. There is indeed no friend greater than the Lord. The relative friendships and attachments of the world dissolve when we make the Lord as our all in all. Whatever happens take it as God's work and you become free from the notions of good and evil.

Love to yourself etc. . . .

R.

FROM PERIODICALS

THE RECENT EARTHQUAKE AND OUR DUTY. Disinterested service of afflicted brothers and sisters is the real worship of God. Where there is shortage of food-stuff God Himself asks for food, as it were, and one should worship Him by offering food, where there is scarcity of water and creatures are distressed for want of it, one should worship God by supplying water to that area. Where our brothers, sisters, mothers and daughters have no clothes to protect their person with against heat and cold and guard their privacy, clothing is the chief article worthy of offering to God. God also sends such opportunities (although no one seeks them) to public-spirited and religious-minded persons in order to put their generosity to test. The enlightened souls who seek the well-being of all creatures and the devotees who have a vision of God everywhere should worship Him in this terrible form of devastation, want and misery with their body, mind and financial resources. That disinterested service rendered to God through such channels should be directly conducive to salvation is not to be wondered at. Hanuman Prasad Poddar—*The Kalyana-Kalpataru*.

A MESSAGE TO THE YOUNG BUILDERS. A wave of Nationalism seems to sweep over the world, beginning in the West, spreading gradually to Asia too. But there are two kinds of Nationalism, one regarding a Nation, meaning retrogression and moral deterioration in every sense, the other uplifting and ennobling. The first is the kind that is being enforced by dictatorship which means suppression and restriction on every side, producing, instead of free citizens, slaves and hypocrites only. This is National egotism or greed for power. The other is the National feeling of brotherhood to all other Nations. As brothers and sisters belonging to one family differ from each other, each guarding and keeping his or her own peculiarities and characteristics, seeing just in this variety the means of true harmony and unity and of mutual help to a higher life and a more perfect development, so should true Nationalism work in the world, because each member of the Nation, being free, puts himself voluntarily into the service of the whole. In Europe these two kinds of Nationalism are struggling for supremacy,—the one kind making for oppression and slavery, the other for liberty and righteousness.

"A Voice from the West"—*The Young Builder*.

THE MASTER'S MESSAGE. Love is a mighty force. It not only enables one to put the ideal of selfless service into practice, but would transform one into God. With Love one can follow any of the

Yogas most suitable to his or her temperament. It will enable an aspirant to follow the rigid principles underlying the spiritual path, and where and when necessary make him turn his back to the worldly pleasures for the sake of union with the Beloved.

Where there is Love there is Oneness, and there can be no question of any particular religion or caste or system, superiority or inferiority, and touchability or untouchability.

But to realize this natural equality permanently one has to submit to the greatest law of God, which is Love. It holds the key to all problems inasmuch as under this law the Infinite is realized completely for all times in every walk of life, be it science, art, religion, or beauty. May the world realize this highest aspect of Divinity more and more.

The Meher Gazette.

RISING SUN. Such would be the outcome of the Rajah's survey of human history. And it was Rammohan Roy who had a glimpse of this rising sun. It was he indeed who viewed from dizzy heights the procession of Universal Humanity in Universal History.

And in the end, as I have said elsewhere there came to this prophet of Humanity on his death-bed the vision of a free, puissant and enlightened India, the civiliser and enlightener of Asiatic nationalities, a golden link between the Far East and the Far West, a vision as emblematic of the past, as it was prophetic of the future history of humanity.

But the old order changes and the race grows evermore. Yet Rammohan Roy shall be honoured as the prophet and precursor of Universal Humанизm.

Dr. Brojendra Nath Seal—*The Message.*

WHAT WE SOW WE REAP

By Ramabai, C. T.

(The following subject came up while a Christian friend was present, at the Ashram of Kasaragod.)

Ramdas:—Even a mere evil thought towards another returns to us with compound interest. We say, when we suffer, that this man brought it on me or else that man ruined me and so on. A man never comes by good or bad through anybody but himself. Suppose a man receives a slap from another and he thinks, "Why did I get this? I did not do anything to deserve it. Well, I

will take revenge on him," and he slaps back. The slap he first received was the result of his past action and when he returns it with another one he is sowing a seed again for the future. He ought to think that the evil he receives from anybody is the reaping of his own past deeds. Hence he ought to so act as not to be subject at any time to the reaction of what he does.

The Christian Friend:—God is the common fountain-head of life, and the individuals—i. e. we—are the streams connected to it and made up of the same one life, just as the water of the fountain-head and the stream. The evil or good actions we do, are contributed to the fountain-head, just as the separate streams take their water to the fountain. We have to partake of the same cup of life in perfect calmness. We do not reap what we sow. Sometimes a man does evil or good, another reaps its results. This is because we contribute all our actions to the fountain-head from which we are given our share of life in this world, with good and bad circumstances.

Ramdas:—Suppose a man comes to you and says, "See, that man slapped me for no reason at all. I shall have to do something about it, and take revenge on him." Then what would you advise him to do? If you tell him to share the same cup of life as all do and be content, will he understand it? Will it satisfy him?

The Christian Friend:—I will tell him, and then leave the results to God.

Ramdas spoke of the theory of *karma* and explained how a man could be prevailed upon to bear his sufferings without retaliating by pointing out to him that the suffering that has come to him has been the result of his own past acts. The Christian Friend maintained that his point of argument would be far easier to convince the sufferer.

ESSENCE OF WISDOM

When you rise to that height of Divine love, when you rise to such a degree that in your father, in your mother, in everybody, you see nothing but God; when you see, in the wife no wife, but the beloved one, God; then, indeed you do become God, then indeed, are you in the presence of God.

Rama Tirth.

When the mind sits confined in the heart, the primeval thought 'I' gradually vanishes and what is then left will be the eternal Self or Atma. It is this state where there is not the slightest trace of the notion 'I'; that is called real vision (Swarupa drushti). This state is also termed silence or Mounam. This state of quiescence is spoken of as the vision of wisdom (Gnana drushti) in Vedanta. Thus quiescence is nothing but that state of mind, wherein it remains merged in the self or Atmaswarupa. This condition should not be misidentified with thought-reading, telepathy, clairvoyance or trikala-veditwam, i. e. the power of knowing the past, the present and the future.

Ramana Maharshi.

Consciously or unconsciously, in whatever way one falls into the trough of nectar, one becomes immortal. Similarly, whosoever utters the name of the Deity voluntarily or involuntarily finds immortality in the end.

Ramakrishna.

Who can differentiate the fire from the brilliance of the Sun? O Lord with Infinite Glory! my scales fell from my eyes, as I realised my identity with Thee! . . . Whom shall I know when my consciousness has been merged in Thee? Losing myself entirely in Thee, I have forgotten Thee with Thee.

Sister Mahadevi of Karnatak.

How does the sage seat himself by the sun and moon, and hold the universe in his grasp? He blends everything into one harmonious whole, rejecting the confusion of this and that. Rank and precedence, which the vulgar prize, the Sage stolidly ignores. The revolutions of ten thousand years leave his unity unscathed. The universe itself may pass away, but he will flourish still.

Chuang Tzu.

What though ye bathe in Ganga's stream?
What though ye bathe in Kaveri's flow?
What though ye bathe in waters, cool
And sweet to smell, off Comorin?
What though ye bathe in waving seas?
It boots him nought who does not feel
That everywhere the Lord pervades.

Saint Appar.

NOTES

ANANDASHRAM

By the grace of the Almighty, the third Anniversary of the Ashram was a great success. Many loving friends attended the celebration. Rice and oil was distributed to over 1000 poor Narayanas and clothing to 56 school going children of Harijan class of both sexes. The Ashram was resounding with Devotional music without break for 24 hours in which all the pious visitors freely joined. Altogether the thought of God and the sound of His name vibrated in the Ashram atmosphere—filling it with rapturous joy. May the Lord's remembrance ever dwell in the hearts of all beings and awaken in them the bliss, harmony and peace of the Eternal.

Friends from various parts of India liberally donated towards the expenses of the celebration and we are extremely grateful to them for it. It is the Lord Himself who triumphantly carried out the various items of the programme. All glory be ever to him!

BULLETIN

The Manager of *The New Dawn*, Lahore, writes:—

The March number of *The New Dawn* opens with a thought-provoking article "The Significance of Russian Revolution" by Mr. Jaisinghani. He says—"Revolutions like earthquakes are Nature's way of attaining equilibrium Each revolution takes us a step further."

And illustrating the march of the Time-Spirit in the French and Russian Revolutions, he ventures to prophesy a mighty conflagration in Asia. Prof: Sipahimalani of Benares Hindu University writes the first of his series of articles of "Architects of Modern India". Mr. T. R. Bhasin has a very interesting article on "My Impressions of Krishna Murti". Vaswanji expounds the Doctrine of Knowledge in the Gita. Mr. Gurudial Mallik has a timely article on "Unemployment and Angels". Krishna Das writes an instructive story "The Prince". Other selections—*Poems, Questions—Answered, Chronicle, Reviews*, and *Gleanings* are interesting as usual.

REVIEWS

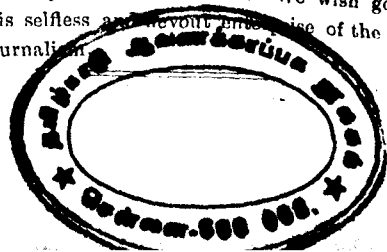
THE KALYANA-KALPATARU (A monthly for the propagation of spiritual ideas and love of God.)—Gorakhpur, U. P. Subscription: Inland Rs. 4/8. Foreign 10 Sh.

We have received the inaugural number of the above magazine. The inspiring and saintly personality, Sri Hanuman Prasad Poddar is conducting the most popular Hindi monthly "The Kalyan" also the controlling editor of this English magazine. Sri C. L. Goswami, M. A.—the great and learned soul—is its editor. So it is needless to discuss at length on the high merits of the newly-started periodical. Suffice it to say that the Kalyana-Kalpataru is a godsend to the English knowing public who cannot partake of the spiritual feast provided month after month by its elder sister "The Kalyan". We heartily pray to the Almighty to bless the magazine with every success.

THE MEHER GAZETTE—Meher Asramam, Saidapet Madras. Subscription: Inland Re. 1. Foreign 2 Sh.

The Meher League of Madras formed by the disciples and admirers of the famous Mahatma Sri Meher Baba have brought out the bi-monthly "The Meher Gazette" to disseminate the master's inspiring messages and teachings. The number for January-February and also the supplement in celebration of Sri Meher Baba's 40th birthday contain teachings, poems and spiritual instructions. We wish god-speed with all our heart to this selfless and devout enterprise of the league in the field of religious journalism.

R.



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