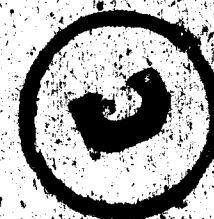
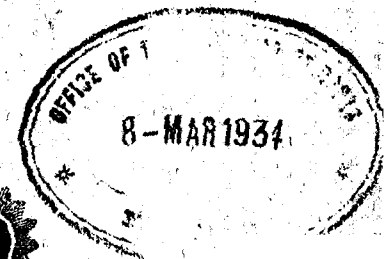


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MARCH 1934.

ANANDASHRAM
RAMNAGAR, KANHANGAD P. O., SOUTH INDIA.

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THE VISION

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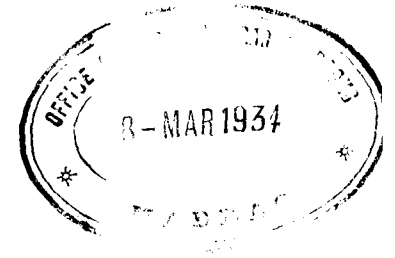
ANANDASHRAM,

Ramnagar, Kanhangad P. O.

South India.



Swami Sivananda Saraswati



THE TEMPLE.

When thy heart glistens with purity and peace
That is the temple of the Lord.
When it is swept off the dust of passion
That is the shrine of God.
When words of love pour from thy lips
That is the praise of the Lord.
With the mystic's eye thou beholdest all
That is the vision of God.
When thy hands for the humble toil
That is the worship of the Lord.
O seek the Lord of Love in the fane of thy heart:
As well in thoughts that bless,
In words that heal, awaken and cheer,
In acts of simple, selfless service.

THE COSMIC MYSTERY.

The Infinite power that controls the destinies of the Universe and the countless worlds and creatures in it is a deep mystery. This great secret has baffled the intellect of the keenest thinker and eluded the cognisance of the greatest scientist. The laws that govern the Universe do not seem to synchronise with even the most intelligent human conceptions of justice, law and order. To the bewildered man of the pragmatic mind, the workings of the Universe appear to be arbitrary and chaotic. This is so because the practical man evaluates the changes and movements in the world-phenomena from his intensely individualistic and therefore circumscribed vision. Whenever a sudden change is observed in the workings of Nature, affecting humanity, his first and only concern is to test how it touches him individually as a human unit. If he finds that the occurrence upsets the order of humanity, as conceived by him, he is disturbed and, more often than not, utterly confused. He questions, "Why is this and wherefore?" and comes to deny or doubt the existence of a guiding Divine principle underlying all life and manifestation. He thinks that the universe is only a nightmare of wild and lunatic forces that clash and interclash without plan or purpose. He arrives at this conclusion because he is groping only on the surface for solving the riddle of the universe. He does not probe deeper into the realm of the Spirit, for he would not believe in such a realm. This is so far as the rational man is concerned.

Now what does the man of intuition and inspiration, whose experience of the ultimate Reality that lies beneath the surface of things is as solid and actual as—nay more solid and ~~actual~~ than—the experience of the man of intellect, declare? He definitely says that the universe is

ever controlled by an invincible, inscrutable and omnipresent Divine power which is immortal, all wise and all blissful. To these sages the entire universe stands revealed as an open book. They behold it as nothing but an ordered and harmonious Cosmos. They see before their universalised vision the unfoldment of a grandiose, cosmic phenomena evolved or projected forth from one eternal essence of Truth. As the single seed sprouts and grows into a variegated tree, so from the one immutable, infinite and original Source has come forth the countless worlds and its creatures that make up the Universe.

These sages, illumined with wisdom, proclaim that the worlds are God Himself in manifestation and the entire aspect of it as a Leela or play. Creation, preservation and destruction constitute the movement of this play.

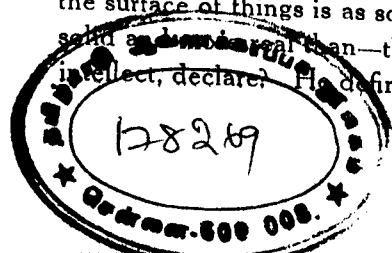
If the rationalist or the scientist, who relies solely on the conclusions of his intellectual and sense perception or on his observation and research, would only, with as much zeal and concentration as he employs in his quest for the secrets of mere external nature, attempt to dive into the depths of his being and discover the Root power from which his intellect, sense and all movements of the physical nature derive their animation and energy, he could unfailingly solve the riddle that perplexes him.

What is the condition for this great vision and great attainment? A consciousness of unity with all life and all objects about us, far and near, is the condition. The separative vision of the soul must subliminate into the cosmic and all-pervading Spirit. The cramped understanding must expand and embrace infinity. The individual should be transformed into the universal.

At present we are face to face with the havoc brought about by the repeated and destructive shocks

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of earthquake in Bihar, Orissa, Nepal and other surrounding provinces of Northern India. Difficult indeed for the rationalist to reconcile these workings of God with His attributes of love, mercy and peace. Still, the mystic sage maintains that it is all God's work and all for good. The path of salvation i. e. the realisation of freedom lies through suffering and tribulation. The sufferer is blessed, and he who is touched by the woes of the sufferer and thus sacrifices his energy and wealth for his relief is also blessed. For, suffering and sacrifice softens the heart of man and frees it from pride, passion and ignorance—the essential thing needed for his liberation from the thralldom of the individual sense and its fetters.

In the absolute sense, God's acts pertaining to creation, preservation and destruction do not come under the classification of good and evil, yet in so far as His dispensations tend to revive the deadened human soul and awaken it to the consciousness of its inherent Divinity, God is indeed a most loving, benevolent and gracious Parent of us all.

Therefore, the suffering that calls for and receives Divine assistance, and the sacrifice born of a compassionate heart, revealing in acts of succour, relief and service gloriously mingle, and realise their supreme unity in the infinity of Divine Love and Peace.

R.

*I gave up all things, and behold all things came and begged
to be mine.
Mine is the life of the rainbow, the river, the corn and the vine.
I shine in stars, I flow in streams, I rise up from the earth in trees,
My vision, enthroned beyond all dreams, shines over a thousand seas.
Eva Gore—Booth.*

THE PURPOSE OF RELIGION.

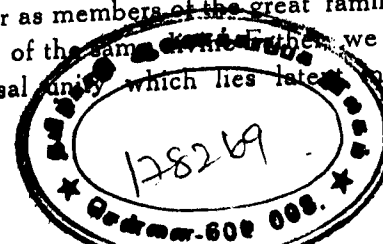
By Pestanji Pirojsha.

II

As all religions contain the same teaching and as all of them come from the same source, there is really speaking only one religion,—the religion of God or Universal Religion, although there may be many creeds or forms of this one religion. It does not therefore matter what particular form of religion one holds to, but it does matter how true he remains to the essential principles of that particular form, and how much he avails himself of them to reach the goal of life. The bigot admires and extols his own religion and no other, because he erroneously believes that it is the only inspired religion in the world. He derides and regards with disrespect the other religions because in his religious zeal he fails to see that they are also inspired religions like his own. His error lies in thinking that God has revealed Himself only to a chosen few, among whom he includes himself; whereas the truth is that "God is no respecter of persons, but in every nation he that revereth God and worketh righteousness is accepted of Him". God created man, He did not create different sects of men with different religions. "The pure man respects every form of faith" says the Buddhist, and Pope has expressed this beautifully in the following lines:—

"For forms of faith let senseless bigots fight,
His can't be wrong whose life is in the right".

We should not therefore be narrow-minded bigots, but we should one and all—whether Hindu, Christian, Mohammedan, Buddhist, Zoroastrian or Jew—embrace one another as members of the great family of humanity, as children of the same Divine Father, we should realize the universal unity which lies latent in the apparent



diversity of the various religions; we should perceive the many-coloured lights which harmonize and merge into the One Supreme Radiance; and we should accept and honour truth from whatever source it comes to us. And when we realize the truth that there is in reality only one religion, we shall find that all minor differences and narrow prejudices "will so fall away by virtue of their very insignificance, that a Jew can worship equally as well in a Catholic cathedral, a Catholic in a Jewish synagogue, a Buddhist in a Christian church, a Christian in a Buddhist temple. Or all can worship equally well about their own hearth-stones, or out on the hillside, or while pursuing the avocations of everyday life. For true worship, only God and the human soul are necessary. It does not depend upon times, or seasons, or occasions. Anywhere and at any time God and man in the bush may meet".

Thus as there is in reality only one religion—the religion of God or Universal Religion, the question of conversion or proselytism cannot arise. It would for this reason be absurd to say of a person that he has renounced his own religion and embraced another, for the new religion which he has espoused is essentially and substantially the same as the old religion which he has alleged to have left,—nay, the new religion is only another form of the old religion. But even assuming, for the sake of argument, that the two religions are really different, still it would be no wrong for a person to change the one for the other, provided he did so not out of a personal and selfish motive but with a view to please God. This is borne out by the following passage from Mahatma Shisir Kumar Ghose's book "Lord Gouranga, or Salvation of All":—

"Here we see that the Hindu mind is not only catholic but more. A brahmin without ardent piety has,

according to the Hindu, less chance of salvation than one who accepts Christianity from religious ardour. Let us understand the principle. A brahmin whose love for a Christian woman seduces him to accept Christianity, does not improve his position by his conversion. But suppose a man is convinced,—let it be erroneously,—that he will best please God if he accepts the new religion which is presented to him, and in his ardour for God, if he then forsakes the religion of his forefathers, God is sure to reward him. This man even if he accepts an inferior religion has a better chance of salvation than he who has a more cultured religious faith but no ardour for the attainment of God. It is the longing for God that saves him. This text does away with all forms and creeds".

BLISS OF THE BEYOND.

By Swami Rajeshwaranand.

It is a definite and practically realisable fact that Bliss of the Beyond is within us all. The centre of Bliss or the Home of happiness is within the inner recess of our heart only. We have to dive deep enough into the calm depths of our personality to feel the source of true Bliss from within, because the Bliss of the beyond means the transcendency of the network of time, space and causality. As man is nothing but the expression of God (the eternal and infinite bliss) and God the only reality of man, we have to sink deep down into our soul in order to be conscious of the Bliss that is beyond all dreams of the world, the mind's multiplicity of modifications.

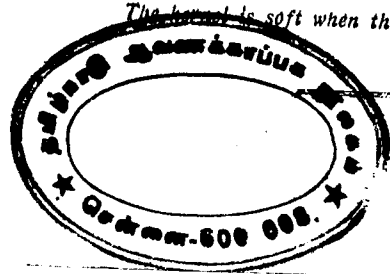
The Bliss that we think and seem to enjoy in the sense objects, is the Bliss of the beyond alone dimly objectified. And we call it pleasure. Our own Bliss is

bought and sold back to us in the objects of the senses as in the case of a dog that deals with the dirty and dry bone. Similarly, when we miss the name and form of the world, an embodiment of dreams, nay mere airy images, we are face to face with the Bliss of the Beyond.

In Silence, past all sound, in Eternal Peace is our birthright Bliss of the Beyond. It is of a superconscious plane wherein the individual 'I' is not and the Infinity alone is. It never exists in the valley of mere things of the personal man, as it is the infinite consciousness of the awakened soul. It is the greatest Ecstasy of the soul in tune with Self. It is not only the conscious feeling of the One without a second on the spiritual plane but also on all planes. The Bliss of the Beyond is the Supreme goal of human life in the cosmic consciousness. It is the feeling or expression of the real sweetness of existence. It is in it we are in spiritual touch with the divine side of every living being, with the practical lore of selfless love which is the law of life. It is in reality the transcendent realm of our innate nature. It is the sunshine of Infinite Love beyond body, mind and soul. It is the serene Silence of the Self Supreme, wherein the body and the mind get themselves healed and emancipated respectively. Bliss of the Beyond is the Smile of Heaven on earth, touching God everywhere. It is the inspiring thrill of joy sublime both within and without, above, below and on all sides. And it is this the sages and saints of all religions consciously inherit. Let us live, move and have our being in the Bliss of the Beyond, all through and through.

*Pain is a treasure, for it contains mercies;
The heart is soft when the rind is scraped off.*

Masnavi.



AT THY LOTUS FEET.

*Clothed with poverty, covered with dust, I come to Thee,
my Love.*

*Rites and forms and creeds I leave behind.
Thou callest me—I come.
I bring with me a little light—the light of aspiration;
It has waned, it has flickered sometimes—
It has not died: I bring it to lay at Thy lotus feet.
And some flowers too, the blue flowers of Bhakti.
They have not faded—I lay them at Thy lotus feet.
And I bring with me a little flute—
I have played upon it in the danger and dark.
I have played upon it too
In sunshine, in moonlight and starlight.
Oft it would not sound the notes I wanted,
Oft would it wander to a vision
And a voice I did not understand.
I bring the little long-forsaken flute—
I lay it at Thy lotus feet.
Touch it with Thy lips
Breathe Thou within it the breath of Thy Love
That it may burst out into sweet Melody.*

(Quotation).

MOHAMMED THE PROPHET.

From the sandy deserts of Arabia a heavenly light arose—the very light of God. At a time when Arabia was the hot-bed of internecine wars and the people were steeped in superstition and the wail of the poor and the helpless was rending the air, the great Prophet Mohammed came.

The Prophet bore in his hand the blazing torch of a divine message from the Almighty—a message of peace, unity and brotherhood for all humanity. His heart melted

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with compassion at the miserable state of things around him. His faithful biographer writes about him in these significant words:—

His heart ached within him at the fallen state of humanity. A burning desire to elevate degraded fellow-beings and bring them round to the path of righteousness, agitated his bosom. He would often retire to the cave of *Hira* and fervently pray to God, with his eyes shedding tears, for the regeneration of mankind.

Such was the mission with which the Prophet started his magnificent career. He weaned away the ill-directed thought and aspiration of the uncontrolled and ignorant masses, and turned their vision towards the almighty Creator of the worlds. His powerful personality, inspired with the spirit of God, dominated over the Arabs and, subduing the evils of selfishness, greed and violence, established in their hearts a healing and ennobling faith in the all-merciful Lord.

Thus the great Prophet brought peace and a close-knit feeling of brotherhood amongst a discontented and divided people. Through incessant exhortations coupled with his exalted touch and transforming influence, he softened their heart and filled it with the pure emotions of compassion, love and sympathy. He taught them the principle of prayer by which the heart could be raised to approach the throne of God.

The Prophet resolutely stood for God, unity and peace. He laid great stress upon the all-peaceful and all-merciful nature of God, and held that surrender to His will is the path to attain everlasting life and beatitude.

The Prophet's vision is distinctly universal. He realised the entire humanity as a united whole, and revealed to man the mystery of his intimate relationship with God—the Divine originator. Verily, real harmony and the resultant peace and goodwill can be possible when all mankind come to

recognise the suzerainty of the Godhead, and live on this blessed earth in a spirit of friendliness and co-operation beneath the banner of His all Powerful and holy Name. God is the one supreme cause and the one compassionate Parent of all that exists. The Prophet's message—as it is inspired by God—is a message for all peoples of this planet.

R.

THE WAY OF THE MYSTIC.

By Chandrashekhar.

Mysticism is not a cult, nor is it a barren idea. It deals essentially with the *experience* of the soul in its onward march to the ultimate goal of life. Briefly, the mystic life is the record of man's experiences gained during the graded stages of the spiritual evolution.

The aim of the mystic is the ultimate union of God and soul and, towards this end, he strives ceaselessly until he attains that supreme object of life. The mystic ever feels the overwhelming consciousness of God and of his own soul—a consciousness which absorbs all other centres of interest of his little self. He is thoroughly convinced of a living God, who is, to him, an object of love and adoration and, in holding communion with Him always lies his only joy. At first, it is the personal aspect of God that appeals most to the mystic but, in the end, he loses himself in the transcendent and all comprehensive nature of his Adored One. And this he reaches through a "process of sublimation".

The life of a mystic lays bare to us the *three necessary stages* of spiritual progress which invariably he has to pass through viz., Meditation of the Reality, Contemplation of the Reality and, lastly, Union with the Reality; or, in other words, the stage of wisdom, the stage of

illumination and the stage of ecstatic vision of the great Lord of the Universe.

The mystic's life during the first stage is one of intense craving to know and realise the Godhead. This intense desire overpowers every other in his life. His one aim is to gain mastery over his mind, senses and will and with this end in view he lives a life of self-denial and severe austerity. The history of medieval Church also furnishes us with many instances of such ascetic practices as fasting, the wearing of chains and hairshirts and other modes of mortification by God-mad men—all done with the object of conquering the flesh.

The second stage of spiritual progress is characterised by a burning love for the Adored One. This is a stage of emotion in excelsis. The mystic during this period develops an aesthetic sense of love and beauty. All the latent gifts in him are brought forth to glorify his heart's Beloved. Of all the mystical experiences that he now undergoes, the one that eclipses all the rest is the sense of divine companionship that he feels. "The presence of God is so clear that faith is not faith—it is sight", says a western mystic.

But these mystical experiences do not long satisfy him. He craves for something more, and nothing less than the vision of God would satisfy his keen hunger. It is this union with his Beloved that is considered to be the supreme goal of all mystic experience. But the mystic stands bewildered when he actually attains this grand consummation of life. In his ecstasy he tries to define the Godhead that he has realised and express his new-born feelings and emotions in so many words but, again and again, he flounders in his attempts to define the Undefinable.

"There are no words to tell that which He is" sings Kabir, while that great Walt Whitman simply consoles

himself by telling us:

"When I undertake to tell the best I find I cannot,
My tongue is ineffectual on its pivots,
My breath will not be obedient to its organs,
I become a dumb man".

Now the mystic is born to a new life. His personality has an undefinable and subtle charm added to it. The fear of death falls off from him like an old cloak. The universe is no longer a dead machine to him but a living presence and he sees God's own harmony prevailing everywhere. He is ever merged in the bliss of the Eternal and with rapturous delight he expresses himself in the glad outburst of a song:

"Dance my heart!—dance today with joy.
The strains of love fill the days and nights with music, and the world
is listening to its melodies;
Mad with joy, life and death dance to the rhythm of this music.
The hills and the sea and the earth dance. The world of man dances
in laughter and tears "

(Kabir.)

MOTHER KRISHNA BAI.

Simplicity is the nature of great souls. They live and serve as the incense burns. They are born of the universal spirit of Love. Where this Love demands there they toil and sacrifice their all. They equally serve the great and small. They forego comfort, ease and rest. Still, they are blissful, radiant and smiling. Their life is a song filled with celestial music. Their touch heals. Their presence charms the very air in which they move. They cast around them the halo of sweetness and peace. They are indeed the children of Light.

Such is the glorious life of mother Krishna Bai. When asked to bless and teach, she would reply "I am a

child". Still pressed, she would again say "I am a child—what can I teach you?" Truly, to watch her life and all the activities of it is itself to learn the great secret of selflessness and freedom.

Love with her is not an empty emotion or a matter for rapturous words. Her every bit of action is permeated through and through with Love. She is wonderfully sincere, frank and calm. She sleeps at a moment's notice like the care-free child; but wakes up at the slightest call of service. She would go without rest for long periods if service so claims her and still would be fresh and cheerful as ever.

She is so firmly fixed in the beautiful purpose of her existence that regrets and doubts have no room in her simple and flowing life. When she is determined upon a line of action—which is always beneficent—she puts forth all the resources of her indefatigable spirit. Here she exhibits her extraordinary powers of endurance and continued application—although frail in body.

When spoken to as mother, she would immediately say, "No, No, I am your child. I am the child of all—nothing more than that". This consciousness of a child is hers, not by assumption or for mere words: she is as it were unconsciously aware of this fact and lives spontaneously in the light of it.

Devotion, Love and Service are feminine terms. They are the attributes of the Divine Mother of the worlds. He or she who takes after the Mother is Her true child—partaker of Her glory. When absorbed in the overflowing love of the Mother, Mother and child are one.

Blessed this Earth that has given birth to such children of the Mother. The world is proud of them—the very gods feel blest by their sight. They are the saviours of humanity. O embodiments of the World-mother, Victory to ye for ever and aye.

R.

SAYINGS OF THE WISE.

HUMILITY.

A child plays with his toys forgetting hunger and bodily pains; exactly so the man of realisation takes pleasure in the Reality, without ideas of 'I' or 'mine' and is happy.

Shankaracharya.

He that is down, needs fear no fall;
He that is low, no pride;
He that is humble, ever shall
Have God to be His guide.

J. Bunyan.

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

Ramakrishna.

If you think yourself superior to the rest, in that instant you have proclaimed your own inferiority;

And he that will be servant of all, helper of most, by that very fact becomes their lord and master.

Edward Carpenter.

The service of the fruit is precious, the service of the flower is sweet but let my service be the service of the leaves in its shade of humble devotion.

Rabindranath.

He that is least among you all, the same is great.

Jesus Christ.

A man's knowledge is limited; but it is upon what he does not know that he depends to extend his knowledge to the apprehension of God.

Chuang Tzu.

LOVE.

The redeemer and instructor of souls, as it is their primal essence, is love.

Emerson.

O offering

To love! O seer of equality
In all! O verily, in Thee the pain
And evil of this mortal world escapes
And vanishes, O cherished One, in Thee!

Vivekananda.

A pure heart is like unto a mirror; purify it with the polish of Love, and severance from all save God, until the Ideal Sun may reflect therein, and the Eternal Morn may dawn.

The Splendour of God.

Love is highest form in which God is Worshipped.

Ibn Al' Arabi.

Love is the crown of works and the crown of Knowledge.

Aurobindo.

He is the One Love who pervades the world, discerned in His fulness only by the eyes of love.

Kabir.

Love in losing ever wins.

Vaswani.

THE NEED OF THE DAY.

By P. Sanjiva Rao.

Man is truly happy only when he forgets his little self. All our individual dislikes and prejudices should go. Love of one's own kith and kin, nation or country which often degenerates into hatred of others, should give place to universal love, which knows no caste, creed or colour. "There is only One and He has chosen Himself to be many". Love of God therefore means love of all and *vice versa* and any religion that teaches people to love some and hate others is no religion.

How much indeed does man miss of life's joy by shutting himself up within a narrow circle of his own making, and viewing the world from there as a stranger with fear and distrust! And what a glorious joy it is to do away with all the barriers which we in our ignorance have erected about us, and enter the huge arena of universal life—feeling one with everyone and everything! The message of the day is universal love. This is the only panacea for all the ills of the world today.

Oppression, persecution and exploitation and all the other evils which characterise the present age are caused by ignorance, which makes us, in the first instance, identify ourselves with our perishable bodies and then drives us to perpetrate cruel and selfish deeds for self-aggrandisement. What India needs, nay, what the world needs, is a deliverance from this ignorance and this deliverance can only be wrought by God-men.

FALL AND RISE.

Q.—Which is the main pitfall a spiritual aspirant should be guarded against when he is walking on the path of God realisation?

Ans.—This is spiritual pride, in other words, a pride due to a conceited consciousness of his progress on the path.

Q.—How does this pride bring about the fall of the aspirant?

Ans.—The moment pride takes possession of him, he comes to look down upon those with whom he comes in contact. This inequality of feeling, destroying his sense of meekness, tolerance and friendliness, makes him arrogant, impatient and overbearing. The net result of all these base passions is the installation again of the restless spirit of the ego in his heart in place of God of peace and love who reigned there before.

Q.—What is the ultimate condition of the fallen aspirant?

Ans.—He becomes utterly distracted and miserable being caught in the whirlpool of delusion.

Q.—How can an aspirant avoid a fall of this kind?

Ans.—He can do so by having a constant and intensely wakeful watch over his mind. The process of watchfulness consists in meditation and silence.

Q.—Can a fallen aspirant rise up again?

Ans.—He can if he could bring vividly to his mind the experience of joy and peace he had while his mind was in an exalted state where he was free from every touch of pride and desire. The recollection coupled with a feeling of repentance for the fall will urge him to strive with redoubled strength and eagerness for regaining the lost beatific state. But if the aspiration and the keen recollection of the lost state is dull or absent he gets inextricably involved in the lower world of sorrow and turmoil.

Q.—Which is the unerring and the easiest means to conquer the ego that raises its hood in the heart of the aspirant and causes his downfall?

Ans.—Complete self-surrender, i. e. a total offering of himself in every respect to the almighty Power which rules in his own heart and pervades the entire universe. Self-surrender atonce relaxes the stiffness of his heart and fills it with the radiance and peace of the eternal. The egotism that overthrew him disappears. He realises within him a lightness, a purity, and a bliss which is simply inexpressible. Blessed is he who thus resigns himself to the supreme Reality and recovers his lost kingdom of Divine consciousness. So, O aspirant, do not allow any kind of pride to take hold of you if you really burn to reach the height without any mishap. Make the supreme God of your heart your sole prop and refuge. Do not doubt Him and deny Him in any one of your thoughts and actions. What worth is your learning and cleverness? These are dust and ashes before the omniscience and omnipotence of God. Bend and bow to His will if you would have a safe career along the difficult journey towards the immortal truth of your being—God.

R.

EPISTLES.

THE END OF TAPASYA.

Beloved,

12th January, 1934.

Your loving letter displaying the present restless condition of your mind is received.

Realisation of God is the fruit of self-surrender i. e. when you have handed yourself over to Him totally having no care or anxiety left any more to harass your mind. So long as you are impatient and fretful you push away from you the goal of attainment. Be calm and self-sufficient and you are face to face with your Ideal.

The secret of *tapasya* and solitude lies in your feeling about them. The moment you realise that all your activities and works belong to the supreme Lord of your heart and of the universe, you will become conscious that you are atonce in solitude in the midst of the crowd, and that you have reached the end of *tapasya*. Believe, in all things that you do, you are driven by a power which is all masterful, all loving and all beneficent. Don't crave for a state of external renunciation of activity; but for the victory of peace and resignation in the midst of activity. This is possible when you are grounded in the truth that you are merely a willing and submissive instrument actuated by the will and power of God who dwells within you. Read these lines everyday and meditate upon the wisdom with which they are pregnant. Thus be always resigned, active and cheerful.

Love and blessings to you, etc. . . .

R.

INSPIRED WORDS.

O! To establish that great Peace in our hearts, and to stretch our arms to embrace the whole of humanity with our sacred love is the only worth-living life. Let us find a way or make one to realize this life of Peace and to share it with our fellow pilgrims in the mystic path.

Swami Omkar.

When we speak about the Beautiful, about the depths of the heart, then first of all we have in mind the beautiful creative thoughts. As the most delicate flowers they must be cultivated. They must be unceasingly watered by the joyful streams of Bliss. One must learn daily how to think clearly and benevolently. One must nurture the aspirations—these highest seedlings of thoughts. Let us dare. Let us not be afraid to aspire upon heights. From the summits we can see afar. From the summits come the Tables of Commandments. From the summits come the heroes and achievement. Radiant is aspiration. The flaming aspiration is the threshold of Bliss.

Prof. Nicholas Roerich.

The Love of God is something rich and noble: it is far richer and far nobler than anything that this world can ever give us from its store of wisdom and learning and wealth. For the Love of God makes rich in heavenly blessings those who strive for it and gives heavenly vision—the Vision of God—to those who seek for it. And there can be no greater happiness on this earth than that caused by the Vision of God, which comes from the God Himself, when He is gracious and pours out His Divine Life, which is Love, upon His world and upon His children.

The C. S. S. Review.

Brotherhood of mankind is the keynote of peace and happiness. Love only can beget this brotherhood and fellowship. This love flows from the feet of the Almighty God like the celestial river Mandakini, and ultimately reaches the ocean of Salvation after penetrating through every soil and every heart. God, therefore, is the fountainhead of love, and it can be acquired only by faith, love and absolute confidence in Him. Love is again the mother of trust. Where there is no love there cannot be any trust, for the absence of trust creates suspicion, and suspicion creates disintegration. And disintegration ultimately leads to destruction. This is the law of Nature.

Swami Sadananda.

We often speak from the point of view of the real, the beautiful, the eternal, yet we do not try to listen to that inner voice. It is because we do not know the essential truth, it is because we do not know the beauty of the inner life in humanity as well as in the gods, and because we do not know we get tired and want something different. We are continually changing our minds, our thoughts, our opinions seeking for this, that or the other. We are seeking all those things in the form and not in life. Real form can never be separated from life.

Mrs. Rukmini Arundale.

PECULIAR EFFECTS OF MONEY.

(From "Quiet Talks on Service" By S. D. Gordon)

Money is queer stuff. The opposites meet in it so strikingly. It may be the most cruel, exacting tyrant. It may be the most faithful, intelligent servant. If it come into a man's life unaccompanied by a high, controlling motive power, it has most peculiar effects upon him. It often wrinkles up his face, and ties hard knots in the wrinkled lines. It can dwarf a warm hand into a cold, hard, muscle-bound fist. It drains the warm blood from the heart, and dries all the sweet, fragrant dew out of the spirit. The hand suffers much. It is often stricken with a sort of palsy while in the pocket, and cannot be withdrawn. Sometimes there is a violent cramp, or a sort of pen paralysis that prevents the signing of the name—to certain sorts of cheques.

But if, on the other hand, it come into a man's possession accompanied by a pure unselfish motive that controls, it comes the nearest to omnipotence of anything we handle. Gold of itself seems to have the puckering quality of a green persimmon. The green fruit will contract the mouth to its smallest proportions. And unmellowed gold acts in the same way upon the mouth of the pocket.

This is true of all gold and of all pockets. There are no exceptions. The only possible way of effecting a change is to let a stronger power come in and counteract the contracting power. Gold has the greatest contracting power of any earthly substance. Its only sufficient counteractant is God. God has the greatest expanding power known to angels or men. Gold contracts. God expands. If God be the dominating motive power in a man's life, then does gold come the nearest to omnipotence of any tangible thing. It takes on the quality of Him who breathes upon it.

THY NAME.

I plunged into the depthless sea of life
And came by the rarest gem—Thy Name.
I quaffed at all the founts of nectar
Till I tasted the sweetness of Thy Name.
I gazed at the stars, the sun and the moon
None, I found, had the brilliance of Thy Name.
My ears drank the varied strains of music
Verily, none so entrancing as the rhythm of Thy Name.
I sought refuge in this and that—some other
But met perfect shelter only in Thy Name.
For delight I strove in things great and small
Now am blest with bliss Eternal in Thy Name.

FRONTISPIECE.

This month, it is our happy privilege, to present to our gentle readers, a photo print illustrating the renowned Swami Sivananda Saraswati of Rikhikesh. At a Himalayan centre—Swarg Ashram, he, with a heart filled with

infinite love for mankind, is busily engaged in the mission of instructing and awakening the mind of all aspiring souls to the consciousness of the indwelling Divinity. His soul elevating literature in neat, cheap and attractive volumes, and articles appearing in various religious and other magazines of India are indeed a divine favour to humanity.

R.

NOTES.

III Anniversary of the Ashram.

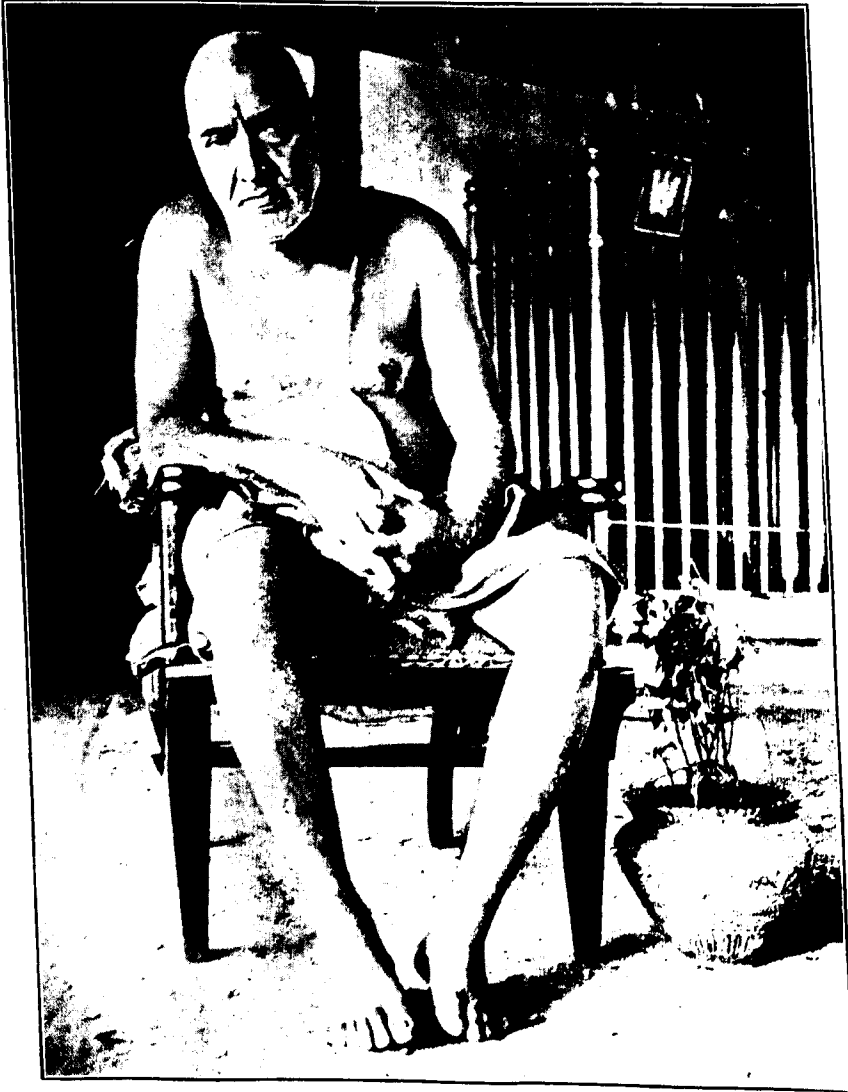
The III anniversary of the Ashram will be celebrated on the 30th, 31st of March and 1st of April next. On the 30th, besides Bhajan and the usual *seva* the main item of the programme will be the distribution of rice etc. to the poor. From early morning of the 31st March continuing without break till 1st April morning i. e. for 24 hours there will be singing of God's names and glories. We heartily invite all friends to be present on this occasion.

The Special Number of The Vision.

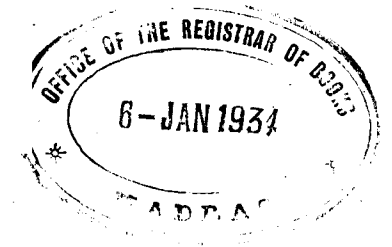
It is with joy we announce to our kind readers that, by the will of the Lord, we propose to take out a special number of 32 pages of The Vision for the month of April. This number will be published in commemoration of the 3rd anniversary of our Ashram to be held from 30th March to 1st April 1934. It will be fully illumined with the inspiring messages from great and enlightened Souls of different parts of India. May their words infused with love pour the balm of peace on the heart of the readers.

Extension Work.

As the accommodation in the small guest house of our Ashram was felt inadequate, addition of some rooms to it was planned out. The Lord is gracious, in that



Upasani Maharaj Sakori

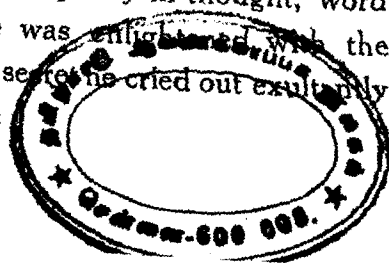


(My heart is the shrine of my Beloved
To think of Him is joy
To mingle my life with His
Is sweetness ineffable
I talk and play with Him
I lose myself in His light
He sees Himself through my eyes
In the greenness of the grass
In the blueness of the sky
In the soft breeze and the wavy hills
He charms my life
I am in Him—He is in me
Lo! I and He are one.

THE MESSAGE OF BUDDHA.

The light that illumined the world over two thousand years ago still lights the world and will continue to shed its brilliance for all time to come. Gautama Buddha is this eternal mass of splendour. Buddha is the veritable embodiment of the softest feelings of the human breast viz. compassion and love. He is the sovereign Power that presides over the deities of innocence, purity and peace. The arid heart flowers with wisdom and joy at the very thought of this great Healer of humanity. The contemplation of divine personalities like Buddha is itself supreme holiness and beatitude.

Now what did Buddha preach? Shaken with the woes of the world from Buddha's infinite heart came the message exhorting mankind to walk the path of harmony, goodwill and peace. Because he discovered that the misery and pain in the world have their root in the unbridled human passions and their outward expressions in acts of cruelty, violence and destruction. Hence he enunciated a way of discipline by adopting which a person can attain perfect purity in thought, word and deed. When he was enlightened with the knowledge of this great secret he cried out exultantly in the following words:



I, Buddha who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is Liberty!
Ho! ye who suffer! know

He revealed to the pessimistic nature of man that a beneficent Purpose alone rules over his destiny. To recognise this fact what he emphasised upon is, a complete absence of the lower self and a consciousness of the inherent divinity of the human soul. So the truth which he holds forth before the world, far from being a negation of life and its values in the field of action, is a benevolent Power which ever aims in all its movements, turns and changes in the lives of creatures at the supreme good of all. Here his words are definite:

Before beginning, and without an end,
As space eternal and surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

Then what is the height of attainment—the Nirvana taught by Buddha:

. Seeking nothing, he gains all;
Foregoing self, the Universe grows "I."

To be the true follower of anyone of the great Suns of spirituality that shone on the world from age to age, an individual should conquer the material conceptions and degrading impulses of the mind and rise to the knowledge of his or her

immortal being thus infusing into all life's activity the sweetness of humility, compassion, charity, kindness and love.

Wake up, O people, to the message of these Masters and live in amity and peace, and give up greed, hate and wrath that breed dissension, war and chaos in the world!

EXISTENCE OF GOD.

By Pestanji Pirojsha.

II

It would not be out of place here to narrate a dialogue that once took place between a king, who inspite of his great riches and vast possessions was very unhappy and had lost all faith in God and His existence, and a beggar boy who hearing of the king's sorry plight called at the palace to give him peace.

King. (*seated on his throne*)—"What brings you here, my boy?"

Boy.—"You are in doubt and mental distress. I come to clear your doubt and give you peace."

King. (*smiling*)—"You presume to do what all the great priests, *pandits* and philosophers of the country have failed to accomplish."

Boy.—"I should like you to give me a hearing."

King.—"Very well. I wish you to answer three questions:—(1) Does God exist? (2) How and where is He to be found? and (3) What does He do?"

Boy. — "I can answer the questions only if you observe certain formalities before asking them."

King.—"May I know what the formalities are?"

Boy.—"Certainly. First, you should give me a good bath and dress me up in your best suit of clothes; then, you should allow me to sit on your throne; and finally, you should stand before me like a beggar boy as I am now standing before you and put the questions to me respectfully one by one.

King.—"Your formalities are hard to observe, yet as I am anxious to have your answers I shall do as you desire."

(*after observing formalities*) "Now, please deign to answer my first question, Does God exist?"

Boy.—"First let one of your cows be brought here before me."

(*after the cow is brought*) "Is there milk in this cow?"

King.—"Yes, there is."

Boy.—"Are you sure of it, the milk is not visible?"

King.—"I am certain."

Boy.—"Well then know that just as there is milk in the cow, although it is not visible; so also there is God in the universe, although He is not visible."

King. (*smiling and satisfied*)—"Now kindly answer my second question, How and where is God to be found?"

Boy.—"How and where do you find milk in the cow?"

King.—"I love the cow, I keep it well, take care of it, give it good food and then I get milk out of the cow by milking it. The milk is not confined in any particular part of the body of the cow but is in every part of the body".

Boy.—“That’s right. Just as you get milk by loving and serving the cow, so also you find God by loving and serving the universe. And just as the milk is not confined in any particular part of the body of the cow but is in every part of it, so also God is not to be found in any particular part of the universe but pervades the whole of it.”

King. (*pleased*)—“And pray what is the answer to my third question, What does God do?”

Boy.—He turns a beggar boy into a king and a king into a beggar boy. He makes a mountain of a mole-hill and a mole-hill of a mountain. With God all things are possible. He is Omnipotent.”

Therefore God exists and man’s right work in life is to become one with him. As Dr. Downes puts it, “Contact with God—this is life, essential life, abundant life, victorious life, the life which, lifting us into the sphere of the heavenly and immortal, crowns and consummates our manhood and settles it in the everlasting rest of Deity.”

SAGE, THE IDEAL OF HUMANITY.

By Swami Rajeshwaranand, Madras.

A sage is he who is no journeyman of nature. He is master of nature and embodiment of freedom. He is the ripest and sweetest fruit on the tree of the universe. He is the very flower of humanity. His silent example speaks volumes. His acts speak louder than words. The great reformers, philosophers, doctors, scientists, poets, workers and the like are all his servants rendering his thoughts into deeds. It is said that a thought of a sage, though he may be seated in a cave in the heart of jungle, passes breaking open mountains, crossing rivers

and finds expression and fulfilment. A word from the sage is enough to unlock the hidden treasures of life. It sinks deep in our heart and we carry it all through our life, more than many a splendid oration through the press and from the platform. Such is the greatness and the mystery of a sage. He has reached the destination, the realisation of self, in the pilgrimage of life. Hence he is the ideal of humanity.

It is through the power of the Spirit man liveth. Not knowing this eternal and immortal Truth of “Know Thyself,” man tries to depend upon physical strength. This physical strength is the outcome of mental strength which in turn and in reality is the outcome of spiritual strength. So mere physical nourishment alone will be just like watering a flower, or a fruit, or a branch of a tree and thereby the tree withers. Whereas our ideal ought to be to water at the very root of life. Otherwise our Inner Being, the Ideal does not become manifest and its silent voice speaking in the language of feeling, does not become audible, if our ears are filled with the loud noises of the world. When the ego “I” is annihilated and dissolved, the storehouse of spiritual energy opens itself, and the Self stands revealed.

If we go spiritually out of order, restlessness results. We step out of our real nature from the eternal into the ephemeral. We allow our Self to be eclipsed under the veil of illusion or delusion due to the superimposition in the way of exportation into the world of name and form. It is then, false thoughts invade the mind due to the forgetfulness of the original glory and due to thinking unnaturally of ourselves. So practical religion enables waging war against unnatural way of thinking, not letting the mind and the senses to rule over us. For, if the army is allowed to rule the commander, the battle is sure to be lost. So let us be the commander of the mind and

unlock the shrine of Infinite Bliss. Thus an ideal man is he who can keep his head in solitude even though his hands are in society. He transcends the innumerable diversities of blood, colour, language, dress, manners and sex. A son, for instance, dresses himself variously and appears on the stage in different names and forms, now as a Christian, now as a Hindu, now as a Mahammadan, now as a woman and so on, yet his mother knows in her heart of hearts that he is only her son and no other. So also in the drama of your life on the stage of this world, though you may be acting your part as a prince or a page, never delude yourself to be really such, but act it to the best of your ability. So a sage is he who sees his own Self in spite of the colourings of name and form in the world. Sagehood is Selfhood—the consummation and transcendence of the Brotherhood of man and Fatherhood of God. The whole universe is his own home and its inhabitants his very Self. Let "Live Sage and Act Sage" be our motto and let us drink deep the Nectar of Self-realisation of the Sage, the Ideal of Humanity, in this very birth itself.

Om. Om. Om.

THE DIVINE MOTHER AND CHILD.

Q.—What is the secret of God-realisation?

Ans.—Complete absence of the ego-sense.

Q.—Which is the easiest means to become free from this sense?

Ans.—To assume the attitude of a child towards God.

Q.—Has the child no ego?

Ans.—Since the child has only a simple and playful nature revealed in all its *spontaneous* activities it is said, a child's nature is egoless.

Q.—How to become the child of God?

Ans.—We observe how a child is a child to its mother. Child has its sole refuge in the mother. An instinctive reliance on the mother makes its life free and blissful. So also the Divine child should be to its Divine mother.

Q.—What keeps up the consciousness of the mother in the heart of a child?

Ans.—Her continued remembrance.

Q.—How does the thought of the mother become fixed in the mind?

Ans.—Through love alone the child unites its thought with the being of the mother.

Q.—How does love work in the child?

Ans.—Suppose a child forgets the mother for a time through diversion—suddenly love in its heart awakens the remembrance of the mother.

Q.—Where lies the difference between the remembrance of the ordinary child of its human mother and the recollection of the Divine child of its Divine mother?

Ans.—Whilst in the former case the thought of the absent mother seeks union with an external form—in the latter, the very fact of recollection merges the Child in the Mother.

Q.—Why so?

Ans.—Because the Divine mother is realised in the heart of the Child and She is experienced as the all-pervading Spirit—manifest as all beings and creatures in the world. The Divine mother is both all forms and is

at the same time formless. She is the omnipresent and omnipotent Reality.

Q.—How is Her presence felt?

Ans.—The very thought of the Mother by the Child means transcendence of the body-idea and mergence into the Universal Spirit of the Mother. Now the Child experiences Her presence everywhere and enjoys at all times the ineffable bliss and peace of immortality.

R.

THROUGH SHEER GRACE.

By Swami Ramananda Tirtha, Sevak-Sangh, Hipperge.

I was ailing for sometime past from a nervous disease and had to keep myself lying in bed for days and nights together. The student-attendant who nursed me often gave me accounts of *sadhus* and saints and always goaded me on to a sense of the necessity of the human soul realising oneness with the indestructible *atman*. It was all Greek and Latin to me then. Not that I could not believe in it. Far from it. Mine was a heart so open to receive. How could I testify to the truth unless I could feel it myself? All the same, I turned to be a devout pupil and listened to him with rapt attention.

He used to tell me of this saint and that, not of the wonders and miracles they worked,— he knew I was a man to take these at their real worth—but of the wonderful and extraordinary supernaturalness that had entirely filled their being. Amongst such, he would always repeat the amusing story of one Gulab-Maharaj of the Central Provinces, who, though blind since his very birth, could yet give out extracts after extracts from the scholarly writings of both Western and Eastern

philosophers none of whom he had ever chanced to meet nor had he had any capacity ever to peruse any of their writings! The student said he had seen it for himself and surely I could not say he was a liar! I thought and thought but failed to make out what it could be!

Temperamentally though a person of sheer faith, I am still one who counts on personal experience alone. I could believe in a thing if I saw that it was so. Therefore, though I could not challenge the authority of the said brother's account, still I was far from believing it *in toto*. I thought over the matter times without number. At last I gave it up as no concern of mine.

A few years passed and the boat of my life changed its course. I found myself occupying an humble position in this Ashrama of which I form a part and parcel this day when to my great joy, I came across a similar phenomenon. It was not a matter that I heard from someone. I saw it for myself. That changed my whole being and turned me into a sincere devotee and a confirmed *sadhu*. It is all about my Preceptor.

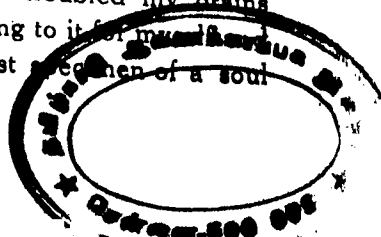
The name of my Preceptor is Shri R. S. Anandamurtiji. There is nothing worth noting about the first twenty-five years of his life. A college student of the common category, with fine instincts of warm nationalism ever swelling in his heart, he left the Senior B. A., class of the New Poona College, Poona in the year 1921, in response to the clarion call of that apostle of Truth, Mahatma Gandhi, to find himself a village schoolmaster of his own choice with a dozen of village lads around him. He had founded the institution and he meant to devote himself entirely to it.

Till then, he knew nothing of Vedanta. He had not read a single line from Western philosophers. He had hardly come into contact with any *sadhus* or persons of divine ecstasies. Even the Bhagavad-Gita he had

had very few occasions to read. As I have said, he was all a person of the common lot, doing his own humble mite for the uplift of his countrymen to the best of his ability. That was all that could be said of him. A couple of years passed and while going to a village at a distance, he missed his way and found himself into the holy shrine of Shri Rama all alone in a forest. Tears rolled down his cheeks and in all joyousness, he cried, "At last, I have come to Thee!"

A new chapter began here. He was now a Self-realised soul! His whole being was, in a moment, revolutionised! He had practised no *sadhana* of any kind; yet he was now in a state where no *sadhanas* were needed! He had read a few extracts from Dnyaneshwari and had often times wetted the holy lotus feet of Swami Rama Tirtha, with his tears, whom he had never seen although he took him to be his Divine Preceptor. His was the Divine inspiration. His discourses, so genuine and exquisite were all inspired. They flow from his heart. They are never preconceived. They contain the best of the spiritual teachings. (Unfortunately they have not been preserved so far. God willing that could also be done!) Both Dnyani and Bhakta are entwined in him. He is a born teacher and he has led us into spiritual arena. We, the members of the Sevak-Sangh owe our spiritual existence to him. I have seen all the states of Divine ecstasies and mad reveries of a Bhakta and Dnyani in him. I came, I saw and I knew. I consider myself the luckiest for having done so!

The spiritual fervour that has possessed him is all inspired and without any effort on his part. He believed in Swami Rama as his Preceptor and in a moment he received his grace. I have never troubled my brain over the matter. I have been looking to it for many years. I am content. I cite this as the best specimen of a soul



fitting away into divine ecstasies all through the grace of a Divine Preceptor! Could you but believe in it, ah! what a vast change would work in you!

Om. Om. Om.

My life is a song resounding the echoes of
Eternity.

It fills the infinite space—
It sees the visible and the invisible—itsself
revealed.

Its bosom is awful silence, stillness and peace.
Still it throbs to the tune of immortal music:
It moves to and fro like the waves of the deep
Dancing in love and ecstasy.

I am the life universal
All beings, creatures and things are myself
in expression.

I am united with all—am one with all
Still I am above all.

R.

ENTER YE INTO THE LARGER LIFE.

By Shivashankar.

It is curious to see how people are sometimes scared away by the idea of religion, and how they mistake the purpose and meaning of spirituality. This is because religion is identified with a barren external renunciation, which taboos all the simple joys of ordinary existence. Or, again religion is taken to mean orthodox belief in a particular "ism," which entails upon the believer the regular performance of a certain amount of daily or

periodical ceremonial. Spirituality is neither the one nor the other. Spirituality is the attunement of our inner being to the Source of all life in the universe—which is Supreme bliss, Supreme peace and Supreme love, and which the various religions of the world call by their own pet names.

Now external renunciation may be, and sometimes is a necessary stage in the lives of seekers striving to attain spirituality. And a methodic daily observance of outward ritual may be a great help towards concentrating one's mental energies on the spiritual goal. But to mistake any of these for the highest ideal itself, is to mistake the uphill path for the beautiful panorama of green valleys, running crystal waters, distant azure sky, and blue mists, which is revealed from the top of the hill.

Spiritual life is a very, very positive existence. If a certain amount of indifference is assumed towards the "pleasures of life" by the spiritualist, it is because he has entered into a larger, more abundant life. He has seen that all the felicities that this world can offer, are but a faint reflection of the unparalleled bliss and peace, which he has found in the depths of his own being, and which is one with the Supreme Existence, that pervades man, woman, and child, animal and tree, nay, every atom in this vast universe.

When we have merged our inner being into this mighty, universal existence, to "love our neighbour as ourselves" becomes such a simple and natural thing. There is no hatred, ill will and jealousy for us then. Because these arise only from a sense of differentiation. Our hearts go out spontaneously in tumultuous streams of love to all things in the world animate, and inanimate. We become fathomless ocean of peace and bliss.

Friends, don't you think this attainment is well worth one's hardest, strongest effort? Once you have spiritualized your lives, all the knotty problems of the world—the political, the economic, the social, the 'religious', the racial, will be solved of their own record. As it is, we are treating only the symptoms of the disease, and unless we go deeper and realize the Supreme truth of all existence, we shall go on contriving surface remedies till the end of time. Here is the most natural way: find out the *Fountain-head* of your own being, and live in it. Live in the Spirit, which is you as well as the whole universe. That is at once the happiest life you can live, and the greatest good you can do to the world. Enter ye into the Larger Life—Enter ye into "the Kingdom of Heaven, and all else will be added unto you."

BLOOMS OF WISDOM.

The sages are the temples of wisdom and service is the only door to such temples. With body and mind and with all your life, devote yourself to the feet of the sages and render them every kind of service without the feelings of pride. All your desires would then be fulfilled. They will solve your doubts. They will instil knowledge in your heart and make it abiding. The light of their teaching will make your heart as fearless as Brahman and free you from doubt. You will then see yourself and all other living beings in Me. The kindness of the preceptor will light the lamp, which will destroy the darkness of illusion The mine of sin, the ocean of doubt and the mountain of temptation will all sink to insignificance before the lustre of wisdom.

Sri Jnaneshwar.

* * * *

The divine words which were revealed to the Holy Prophet in the cave of Hira, when the mantle of prophethood fell over his shoulders are: "Read in the name of your Lord who created. He created man from love." What a sublime message from the Almighty Creator! . . . The very first revelation makes mention of "man" (created from love) and thinks of humanity as one unit. Islam, therefore, does not recognise geographical and earthly limitations, nor the distinctions of creed or caste or colour. It is the universal religion from the Universal God for the universal brotherhood.

Syed Abdur Razzaque.

* * * * *

So long as one is not blessed with the vision Divine, so long as the base metal is not turned into gold by touching the philosopher's stone, there will be the delusion of "I am the doer," and so long must there necessarily remain the idea of the distinction between "I have done this good work, and I have done that bad work." This idea of duality or distinction is the Maya which is responsible for continuance of the world current. By taking refuge in Vidyamaya (the Maya having preponderance of *Satva*), which follows the adoption of the right path, one can reach Him. He alone crosses the ocean of Maya who comes face to face with God, who realizes Him. He is truly free, living even in this body, who knows that God is the doer and he is the non-doer.

Sri Ramakrishna.

* * * * *

No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. The lamp of thy body is thine eye: when thine eye is *single*, thy whole body also is full of light; but when it is evil thy body

also is full darkness. Look therefore whether the light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light. *Jesus Christ.*

* * * * *

It is just when we die to custom that, for the first time we rise into the true life of humanity: it is just when we abandon all prejudice of our own superiority over others that the world opens out with comrade faces in all directions, and we pass easily and at once into the great ocean of freedom and equality.

Swami Rama Tirtha

* * * * *

All mankind is his shrine.
Seek him henceforward in the good and wise,
In happy thoughts and blissful emotions,
In kind words and sublime serenity,
And in the rapture of the loving deed.
There seek him if you would not seek in vain,
There in the struggle for Justice and right,
In the sacrifice of self for the all,
In the joy and calm repose of the heart,
Yea and for ever in the human mind
Made better and more beautiful by his life.

The Essence of Buddhism.

* * * * *

A perfect perfection comes only by living in the supreme and the whole Divine. Then the soul of man is united with the Godhead of which it is a portion; then it is one with all beings in the self and spirit, one with them both in God and in Nature; then it is not only free but complete, plunged in the supreme felicity, ready for its ultimate perfection. He still sees the self as an eternal and changeless Spirit silently supporting all things; but he sees also Nature no longer as a mere

mechanical force that works out things according to the mechanism of the *gunas*, but as a power of the Spirit and the force of God in manifestation He knows himself as a spiritual being, in his essence one with all existences and in his active nature a power of the one Godhead and an eternal soul of the transcendent Infinite. He sees all in God and God in all: he sees all things as Vasudeva.

Sri Aurobindo.

* * * *

EPISTLES.

REJECTION FROM WITHIN.

Beloved,

7th, December 1932.

Your letters exhibit the sudden rises and falls of your mind. It will be well if a man loses all faith in order to gain it or gain all faith in order not to lose it. Complete loss of faith in God can lead a soul more quickly to the feet of the Lord than a faith that shakes at every passing breeze. In either case be it a loss or gain of faith a stiffness and determination is the desideratum. There is hope for a rank atheist but scarcely any for the hesitating believer. Because a mind that rejects and repels all thought of a divine existence can be made to run towards it with the greater ease. So to realise the supreme goodness of God and submit to His will in all things let first scepticism of the extreme type seize and possess the mind. Too much discrimination and cudgelling of the brains with regard to what is right and what is false creates nothing but confusion and chaos. Throw up

everything that you are as conceived by you and reach that which is inconceivable. Rejection must be from within—conceptions, cogitations and calculations of the mind. You seem to be struggling to stand upon some imaginary supports of your own making. Kick away these supports and take a leap right into the depths of your being fearlessly, and let Ramdas know the results.

Lord's blessings be upon you all.

R.

THE TRUE OBJECT OF RELIGION.

By H. Shrinivas.

Every religion, every philosophy, every science, and in fact every great activity, draws its Truth, Revelation and Inspiration from Divine Wisdom, but cannot claim it exclusively as its own, or as against others. Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and it (Truth) should be regarded as a prize to be striven for, not as a dogma to be imposed by authority. Belief should be the outcome of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. Tolerance should be extended to all, even to the intolerant, not as a privilege, but as a duty, and ignorance should be removed, not punished. We should see every religion as a partial expression of the Divine Wisdom. A study of religion and philosophy renders life intelligible, and demonstrates the justice and the love which guides its (life's) evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. A study of religion and philosophy again, reveals to us the Divine Life in everything that exists, from the atom to the archangel; the grain of dust could not exist if God be absent from it; the lofty seraph is but a spark from the Eternal Fire which is God.

The true object of religion is the promotion of a spirit of humility, tolerance, brotherhood and righteousness. Religion aims at making men gentle and considerate towards others, and there is only One Lord and Master, One Creator, who is benevolent and compassionate to all. However much one may be regular in one's hours of worship, however much one may spend money in charity, one has missed the true meaning of religion so long as one has not realised the unity underlying all things. The sun and the moon, the mountains, and the rivers, the various manifestations of nature, do not make any discrimination of caste or colour, age or sex, rank or position. Let us examine some common messages from some of the Great Religions:—

1. **BUDDHISM:**—Let one cultivate goodwill towards all the world—a mind illimitable, unobstructed, without hatred, without enmity. This mode of living is the supreme good. —*Sutta-Nipata*, 150-151.
2. **CHRISTIANITY:**—Blessed are the peacemakers: for they shall be called the sons of God. —*Matthew*, 5-9.
3. **HINDUISM:**—To you, I declare this holy mystery: There is nothing nobler than humanity. —*Mahabharata*, 12, 300-20.
4. **ISLAM:**—To God belong the East and the West. Therefore wherever ye turn, is the face of God. Verily, God is all-pervading, all-knowing. —*Koran*, 2-109.
5. **JAINISM:**—Establish the religion of the Law which benefits all living beings in the whole universe. It will bring supreme benefit to all living beings in all the world. —*Kalpa Sutra*, III.
6. **SIKHISM:**—Churches, teachers, teachings half-a-dozen! The teacher of teachers is One: His forms, many. The sun is one, the seasons many. Innumerable are the manifestations of the Creator. —*Adi Granth, Sohila 2: 1-2*.

Having grasped the true meaning of religion, naturally a desire—I shall say, an irresistible desire to realise God and to do His Will arises. Curiously enough, orthodoxy has taken such a strong root in the minds of many of us, and has taught us to visualize God as existing in some Heaven, far away from our earthly conditions. But it is a happy sign of the times that this notion is gradually

dropping from our thoughts, and we are beginning to realise the Divine Presence in many ways in our everyday lives. If God is everywhere, it naturally follows that all service is service to God, and He is to be served wherever He manifests Himself—whether in man, woman, or child, or in animals.

Thus it will be seen that Service to humanity is Service to God, and it has the highest characteristic of religion in that in addition to making the worker see his relation with the animal world, it also forms a connecting link between the poor and the rich—between the high and low. It is the firm conviction of the writer that, if our religions are interpreted correctly and acted up to, many of the presentday social ills and the quarrels and divisions among mankind will be the things of the past, and India can regain her past glory. LET TRUTH BE TOLD, GOD BE PRAISED, AND LOVE BE THE GUIDING FACTOR IN ALL HUMAN ACTIVITIES!

SELECTIONS FROM PERIODICALS.

There is discord to-day among the nations. When will they know that there is between them a Bond made before History began? The Bond of Humanity. Nationality itself develops its rich meaning when it moves in an atmosphere of Humanity.

India will re-arise but not without the vision of Her Rishis and Sages,—the vision of the one Light in all religions and all nations.

Vaswani (*The Message*.)

My soul is on fire!
The spring is in its half-opened buds!
How great the joy if my lips ope and say His *Nam*!
O saints! put on my tongue that honey which makes so life-giving
The repetition of His *Nam*!
The spring is indeed for those who have met Him!
In vain the Mother gives birth to that which passes outside the
maddening circle of His arms!
All is death and ruin but his great love, His *Nam*.
Pure are the hearts of those who are at the feet of my Beloved!
Meet me, O Beloved! pray come to me now!

Puran Singh (*Peace*.)

Verily, humanity is tired of destructions, vandalism and negation. Positive creativeness is the fundamental quality of the human spirit. In our life everything that uplifts and ennobles our spirit must hold the dominant place. The milestones of the glorious path must since childhood impel our spirit to the beautiful future. Believe me this is not a truism to speak about the undeferrable and urgent strivings to culture. If some ignoramus would find this idea superfluous and needless, we shall tell him; "Poor ignoramus, thou art outside of evolution, but remember that we are a legion and in no way shall we abjure from our idea of a Peace Banner. If thou wilt be a obstructionist, we shall transform thy obstacles into possibilities."

Nicholas Roerich (*The Young Builder.*)

Man is the maker of his own destiny and Karma is a universal and immutable law. Man alone can change his lot, can remedy his ailments and alleviate his sorrows. No one else can do this for him. He must find enough strength within himself; and by his own struggles and efforts he can break through the close-spun web of Maya. The Way can be pointed out to him; the path that must be trodden by each alone can be shown. Yet each must walk it relying only on himself and working out his own salvation.

The Theosophical Movement.

PRONTISPIECE.

Sri Upasani Maharaj, Sakori, district Ahmednagar, is a living saint of wide-spread fame. He was born in a high class Maharashtriya Brahmin priest family which has been for a few generation past known for its great Sanskrit scholarship and the free liberality of a simple heart. But since Upasani Maharaj's life began on this earth its natural inclination tended more towards meditation than the study of scriptures. Once in the course of a breathing practice he got some incurable disease, and while he was in search of a yogi doctor he was directed to Shirdi to the Muhammadan saint—Sai Baba who was to be his Divine doctor. After engaging him in the course of a rigorous discipline or sadhana for four years, Sai Baba blessed him with the Universal Vision.

Upasani Maharaj lives either stark naked or wears only a small piece of sack cloth. His great love for all alike is revealed in his service of all—without the least distinction of caste, creed or colour—from the lowest

pariah to the highest brahmin. While at Shikarpur for some months he was staying in a *bhangi's* house, and at other times in pariah quarters, where, attracted by his Divine personality, hundreds of even orthodox people of both sexes would freely visit him and take meals in his company. His equal vision discerns no distinction between a latrine and a temple or an old rotten shoe and an image. To transcend the sense of duality he asks his disciples to behold no difference between these so-called symbols of purity and impurity. The vision here emphasised is the perception of the one great reality pervading equally in all the varied manifestations in the world.

Now the saint stays permanently at Sakori where his disciples have erected for him a Math. He lays great stress on the repetition of the Lord's name for the purity, concentration and illumination of the mind. For the last few years a programme of continuous *bhajan* for twenty-four hours is observed in his Ashram. S. R. Deshpande.

NOTES.

Appreciation:

Sri Swami Sivananda Saraswati of Rishikesh hails our humble instrument of service "The Vision" with these words of appreciation:

"Your magazine is full of inspiring articles. It is a blessing to the humanity."

Ashram News:

On the 4th of last month, by the loving donation of a friend in Bombay, we distributed rice and oil to over 1000 poor people. God feeds His indigent children in His own mysterious ways. By His grace we have also been from about four months providing 75 to 100 children of Harijan class with rice and washing soap every Sunday. Indeed God—the Eternal peace—is revealed in the hearts filled with compassion. In the present day

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when chill penury and wide-spread distress is acut amongst the poor, God has afforded people of wealth ample opportunity to serve Him in the suffering humanity

Acknowledgement:

We thankfully accept in exchange of our journal the following: *English*: 1. The Message—Gorakhpur. 2. Review of Philosophy and Religion—Poona. 3. The Young Builder—Karachi. 4. The Kalpaka—Tinnevely. 5. Peace Godavari. 6. The Theosophical Movement—Pondicherry. 7. The Indian Mirror—Bombay. 8. The Kanara Saraswati—Bombay. *Marathi*: 1. Purusharth—Aundh. *Kanarese*: 1. Bindavara Bandhu—Mangalore. 2. Adhyatma Prakash—Bangalore City.

REVIEW OF BOOKS.

1. BRAHMACHARYA (Practical Yogic Instructions.)

2. PHILOSOPHY AND MEDITATION ON OM.

Can be had from:— *By Swami Sivananda Saraswati—Rishikesh.*
The Manager, THE "MY MAGAZINE OF INDIA,"

ANNAS 6 EACH.

31, Broadway, Madras

We have before us two most valuable booklets received from Swami Sivananda Saraswati of Rishikesh. The Swamiji is doing a world of good to the earnest *Sadhakas* aspiring for spiritual illumination by the publication of his very instructive literature on Yoga.

The latest brochures of the Himalayan Yoga series XVIII and XIX under review, treat of *Brahmacharya*, and *Philosophy and Meditation on Om* respectively. The Subject of *Brahmacharya*, although briefly dealt with, is comprehensive and the aspirants, young and old, will find from this exposition much needed and very useful aid for their progress in self-control. It is written in a forceful and impressive style, and brings home to the mind the utmost importance of *Brahmacharya*.

The other equally meritorious work on meditation opens up in a masterly way the different modes of meditation. The great power and glory of the word 'Om' is clearly expounded in the first pages of this book.

We would strongly recommend these books to all spiritual aspirants and especially to the young men and pupils whose need for a life of self-discipline is essential in these days.



J. Krishnamurti



LOVE.

Love is the active spirit of the heart
Reveals in selfless service.
As perfume in the flower—
As light in the sun;
So Love unveils itself and blesses.
Love sacrifices freely.
Love suffers nobly.
As river offers drink to all
And knows no distinction;
So Love sheds its lustre on all
And transcends all diversity.
Love is nectar of the Gods
Love is life—Love is Truth
Love is God of Gods.

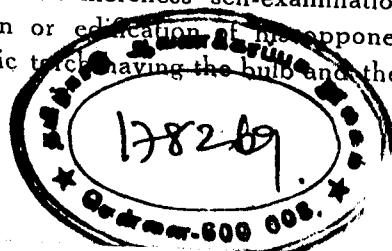
THE VIRTUE OF CONFLICT.

It is said that every turn of activity in nature has its use. Even the most condemnatory attitude of thought and action of man seems to fit into a proper place in the economy of nature contributing to the evolution of harmony in the world. This conclusion is arrived at by the optimistic philosophers who possess a comprehensive wisdom gained through a deep insight into the mysteries of life. For, a robust optimism is the outcome of the perception of good in all the so-called unpleasant and undesirable conditions and events in the world.

The challenging clash of beliefs, opinions and faiths has siezed the spirit of the times. In all the departments of life and in all the spheres of human activity we are confronted with the rising clouds of the dust of controversy. We are here concerned with that particular field in which religious beliefs are waging war against each other. Great quantities of ink and paper are freely brought into play in the work of mutual recrimination and criticism.

Some religious believers who profess to be the followers of a great and illumined Personality are busily engaged in flinging in season and out of season shafts of scorn and carping criticism at the equally accredited and revered Leaders of the other faiths. However uncompromising on the surface the gesture of these militant religionists may appear to be, if we cast our thought right through to the hidden good, we cannot fail to observe that the controversial spirit tends to make the world better than what it is.

In fact, the role of a critic is more intimately related to his own merciless self-examination than to the correction or education of his opponents. It is like an electric torch having the bulb and the lens at both ends.



Whilst ablaze with light he seeks through the one end of the torch to scrutinise the object in front of it, the other end of the torch throws at the same moment a rush perhaps of a more furious light on the scrutiniser himself.

The extension of the gaze of a person too long on outside things inevitably offers an incentive to the withdrawal of it in order to behold himself as he is. The great Teachers in all ages and in all climes have taught mankind to turn their vision inward to the glory of the truth—the immortal root of his being. The swing of the pendulum is always from one extremity to the other. So it is with the mind. Till the inner vision is gained a man will ever be engaged in the task of condemning and finding fault with everyone in the world who does not see eye to eye with his own predilections, beliefs and opinions. This nature in man is more clearly evident when he deals with his own religious faith and compares it with that of another.

The Christian says that Christ is the only right ideal and that Christ alone is the way to salvation. The Buddhist exhorts that unless a man accepts Buddha as his spiritual liberator there can be no nirvana for man. The Mohammedan would have it that Mohammed is the only prophet who came to the world to lead mankind to God. Again a Hindu would proclaim that the devotee of his ideal God—Rama, Krishna or Shiva—can alone transcend Maya and attain immortality, peace and freedom. So also with the followers of other faiths.

Religious controversies are sifting matters by a process of elimination. All the dross is thus brought to the surface allowing the essence of truth to settle down to the bottom in its pristine purity. By standing apart from the clutches of this wrangle one could clearly perceive that in the essentials all religious Teachers agree and put before the world the same highest principle or truth of existence—God.

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Two sticks when rubbed against each other produce fire and the resulting fire burns them up and the ashes of both mingle together into an indistinguishable mass. So also the narrow religious ideals now in mutual clash and conflict, stand as they do merely upon non-essentials and distorted interpretations, will by mutual friction nullify each other, thus revealing to the heart of man the one true light of the absolute Reality which can be reached only when the struggling human soul transcends its own self-imposed limitations of creeds and religions.

Let us not forget that the culmination of all spiritual endeavour lies in the attainment of the divine life by tuning the thought, word and deed of the individual to the eternal and cosmic music of God's own existence both as manifest and unmanifest, personal and impersonal—the supreme Godhead of all religions, nations and peoples on the earth.

R.

TO MY BELOVED MASTER.

*My life all in a confusion lay,
Until you picked up its scattered threads,
And wove it into a fabric of surpassing loveliness,
My life was discordant noise,
Until you made it throbbing music,
My life shook hither and thither storm-tossed
By gusts of anger, sorrow and despair,
Until you breathed into it a quiet resignation and calm,
And dipped it into depths of a radiant peace.
How limitless my gratitude to you, O my Master!
So limitless indeed that it would burst this mortal frame,
Did I not know that you and I are one
In the supreme sovereignty of the Spirit.*

Shivashanker.

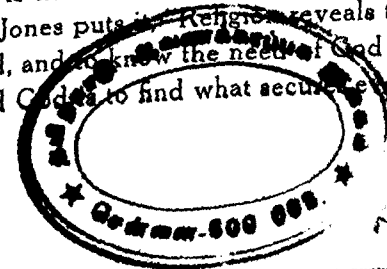
THE PURPOSE OF RELIGION.

By Pestanji Pirojsha.

I

We have seen that man's right work in life is to become one with God by doing His will, and living in tune with Him; and, thereby, acquire that supreme peace and bliss which he is all his life striving to attain. We have also seen that God exists, that there is a God with whom man can become one, and attain this goal of life. We shall now consider how it is possible for man to bring about this union between himself and God, who is "above all, and through all, and in us all" and acquire this supreme peace and bliss.

God wants His children to be well and happy in this world. Indeed, this beautiful world has been created by God for the happiness of man. But true happiness can only be attained through divine union, and divine union can be brought about only by following the doctrines of one's own religion. Every religion shows man the path that leads to divine union, and eternal peace and bliss. St. Augustine has said "God made man that man might become God", and it is the function and purpose of every religion to enable man to become perfect, "even as His Heavenly Father is perfect", for "God deluded is man, and man perfect is God". "Man is God's crowning work, we must not mar it". The aim and object of every religion, therefore, is to help man to glorify God in his body, so that he may realize that "Man is an expression of God, and God is the reality of man"; and may well and truly say "I am in the Father and the Father is in me". It has very aptly been observed that "man's true birth is the birth of the life of God in him". As Sir Henry Jones puts it, "Religion reveals to man that he needs God, and to know the need of God is to find Him; and to find God is to find what secures every final value".



Every religion, therefore, purports to teach man the way to find God, and find "what secures every final value"; in other words, it is religion that teaches man the truth about God, the truth about himself, and the truth about the universe; it is religion that enables man to live in harmony with the Divine, and thus secure better health and greater strength to face the difficult and often distressing experiences of life; it is religion that helps man to become supremely happy in life, and be ever filled with "the peace that passeth understanding and the joy that doth never die".

The different religions of the world describe the various paths that make man become one with his divine Creator, but all these different religions contain the same teaching. They all teach truth, and "truth is only one, and there is nothing new under the sun". They are all different paths to the same goal, different branches of the same tree. "Whatever road I take joins the highway that leads to Thee". All religions are agreed about the fundamental principles, the essential truths which are of real importance; but they are at variance about the minor details, the personal and ceremonial matters, the non-essentials which are the things that do not matter, and which fall away and are forgotten as time goes on. "The quarrels are in connection with the lower self, the agreements are in connection with the higher self". That God is the Infinite Spirit of Life and Power, that He is the sole Source and Support of everything in the universe, that He is "above all, through all and in us all"—these are the basic principles which run through all religions and upon which they are all agreed. "The doctrine of our master" says the Chinese, "consisted solely in integrity of heart". This surely is also the doctrine of every person who is at all worthy of the name of teacher. Ralph Waldo Trine in his famous book "In tune with the Infinite" writes: "The great

fundamental principles of all religions are the same. They differ only in their minor details according to the various degrees of unfoldment of different people. I am sometimes asked, 'To what religion do you belong?' What religion? Why, bless you, there is only one religion, the religion of the living God. There are, of course, the various creeds of the same religion arising from the various interpretations of different people, but they are all of minor importance. The more unfolded the soul, the less important do these minor differences become. There are also of course, the various so-called religions. There is in reality, however, but one religion".

All religions contain the same teaching because they all come from the same Source,—God, "God speaking through the souls of those who open themselves that He may thus speak". All the prophets or great incarnations of the world are manifestations of the same Absolute Reality; they are messengers of the same one God. These incarnations take birth in this world from time to time "for the re-establishment of religion, for the protection of virtue, and for the destruction of vice". In his nice little book entitled "In Quest of God" Swami Ramdas says "Young brother, although Mohammed is a world teacher, there are others also who are as great teachers, for instance—Buddha, Jesus Christ and Krishna—and in our own days—Mahatma Gandhi. If you carefully try to understand the message they deliver to the world, you will find in the essentials, they all agree and hold out the same goal to the gaze of mankind". Every prophet or messenger of God may be compared to a school-teacher. Just as a school-teacher teaches the students of his class only such things as they need and are able to understand, so also each prophet has preached to his followers such religious doctrines as they needed at the time and were according to their unfoldment fit to understand and accept. Every student at

the college aims at becoming a graduate, although he is called differently after the name of his particular college. Similarly every human being in this world is seeking happiness, and for this purpose is consciously or unconsciously proceeding towards divine union, although he is called differently after the religion of the prophet whose doctrines he professes to accept. As in the case of the student it does not matter what college he attends, provided he obtains a graduateship; so in the case of a person it does not matter what religion he follows, provided he thereby arrives at ultimate divine union and obtains eternal peace and bliss.

VAIRAGYA INFUSES BHAKTI.

By Swami Sivananda Saraswati, Swarg Ashram, Rishikesh.

Vairagya means freedom from desire for any pleasure seen or unseen, attained through a constant perception of evil or defect in them. *Vairagya* is dispassion or indifference to sensual enjoyments here or hereafter. It is a mental state. It is not mere external show of physical nudity. *Vairagya* develops through seeing the defects in sensual objects and enjoyments. What are the defects? "Insight into the pain and evil of birth and death, old age and sickness." Gita chap. XIII-8. Care, worry, anxiety, fear, exertion, sin, *adhyatmic tapa* such as disease, *adhibhutic tapa* such as scorpion bite, snake bite, fear from tigers, etc., *adhidevic tapa* such as lightning, thunder, cyclone, earthquake, volcanic eruptions, etc. are also the defects that come from a sensual life.

Constant *sat-sanga* or association with holy men, renunciation of all attachments, seclusion, *japa*, right enquiry, study of scriptures will develop and strengthen the *vairagya*. If you constantly remember the defects of a sensual life, *vairagya* will slowly manifest. If you keep a photo before the mind's eye of the component parts,

viz. flesh, bone, etc. of which this body is made up, *moha* or attachment for the body, and lust will disappear.

Pain or pleasure is not permanent in this worldly life. When the *jiva* or individual soul experiences intense pain, he makes a strong determination: "I must one day leave the world. I must realise God". Temporary *vairagya* comes in, but when he gets pleasure again, he forgets everything of the past resolve. Desire increases when one is young and when he has in abundance all objects of enjoyment. He runs after pleasure. If one has a dull type of *vairagya*, it can be strengthened, if he remains in the company of a dispassionate *Mahatma*.

This body is perishable. All objects of this world are perishable and impermanent. What is perishable should be taken as a dream only. Through reasoning, enquiry, study of books and *sat-sanga*, you must be established in the one idea that this world is unreal like water in the mirage. Just as the light removes the darkness so also the scriptures throw a flood of light on the science of *atma* or God.

The root for this world is mind. Scriptures give a vivid description of the form and nature of the mind and the methods by which it can be easily controlled. You can hardly catch hold of the mind with vehemence and force. You will have to control it through skilled and intelligent methods.

The more dispassionate you become, the more happy you will be. The more you collect things for possession and enjoyment, the more miserable you will be. If you are attracted by a nice blanket, the idea of "*mineness*" comes in. If anybody tries to remove it, you will become angry. Then the whole *samsara* will come in.

Attachment has got two natures viz. gross and subtle. You must destroy the subtle attachment of all sorts which are hidden in a seed form in the subconscious mind.

This subtle attachment again overpowers the aspirant when he is careless on account of his moral and spiritual pride. Meditation minus *vairagya* is absolutely useless. Just as water in agricultural fields leaks into the rat holes, so also energy is wasted into wrong channels, in wrong thinking, etc. through subtle attachment. That is the reason why aspirants who meditate even for twelve years do not make any real spiritual progress.

This attachment creates doubt, forgetfulness and wrong belief.

When the *vairagya* becomes keen and strong the mind naturally runs towards God. *Bhakti* comes in automatically. For a real man of *vairagya*, there is no difficulty in having Vision of God.

GURU NANAK.

A brilliant prophet of Truth made his appearance on the horizon of the Punjab in the middle of the fourteenth century. This was the founder of the Sikh religion—Guru Nanak. He came to destroy the superstitious beliefs and observances that were rampant amongst the people, and establish a faith based upon the perfect equality of mankind. He directed the thought and aspiration of man towards the one God who is the Lord of the Universe. His is a religion that turns men into heroes of Divinity. He teaches: Devotion, love and service as the means to attain God.

He who has fashioned the vessel of the body and poured into it
His ambrosial gifts,
Will only be satisfied with man's love and service.

Guru Nanak lays great emphasis upon the need of a spiritual Preceptor and holds that the Divine Name—*Sat-nam* as the mainstay of a true aspirant. That self-surrender is the goal of all spiritual strivings. That to behold the supreme will of the Almighty as determining

all events and happenings in the world is the condition of a selfless life filled with purity, peace and service.

Guru Nanak's mysticism, therefore, reaches the very summit of spiritual experience. It is characteristic of all true mystics that they are ever fired with an invincible spirit of optimism. God is for them a most benevolent and merciful Deity, and they have discovered Him in the chamber of their own heart. They sing of Him and meditate on Him to such a fervour and ecstasy that they lose themselves in Him and realise their perfect identity with Him. Guru Nanak is indeed a veritable sun among such mystics. Here in these few verses, we have his whole philosophy:—

By Guru's teaching the light becomes manifest.

* * * * *
Let us with reverence meditate
Upon His True and Holy name
And also on His majesty.

* * * * *
Who His commandments understands
Is from all selfness free.

* * * * *
All seasons are good for those who love the True one.

* * * * *
He is realised
Only through His own grace Divine
Who boasts of other ways and means
They idle prattlers are and false.

* * * * *
The precious Jewel for which man goes on pilgrimage, dwelleth
within the heart.

* * * * *
I would through His name mount His stairs
And reaching Him, be one with Him.

Guru Nanak's powerful influence has brought into being a sect whose home is the brave province of the

Punjab. He has created in the hearts of his followers the magnificent virtues of nobility, courage, toleration and equality.

May Guru Nanak's gentle and radiant spirit ever hover over mankind and pour on them the light of his grace, goodwill and peace.

R.

DEAR HEART.

*When night is falling and the workman doth rest,
When the mother bird is calling her brood to their nest,
When we've played our part and the drama is over
Then, hand in hand, dear heart, we will go home together.
When the repose and stillness of night impart
The breath of peace to the weary at heart;
When our duties are finished, our journey is done,
When the battle is fought and victory is won;
When Mother is calling us back to Her breast,
Gladly, together, we will go home to rest.*

Ramabai.

UNIVERSAL LOVE AND RELIGION.

By P. Narayana Menon.

Universal means relating to the universe. The universe is only a container and as we speak of the universe, we mean by a figure of speech all the things therein contained. There is no-thing without life and the expression a non-living thing is a contradiction in terms. That which is the same in all things and that which is common to them all is that which is universal and that is life and life alone. Life is 'Isness' which implies all that could be said of the Self. "The one Eternal-life-principle has brought forth the countless lives". It is in all and all are in it which

*"Lives through all lives, extends through all extent
Spreads undivided, operates unspent
Breathes in our souls, informs our mortal part
As full, as perfect in a hair and heart."*

Love is an attitude of the mind inspired by joy, and life is the spirit of the mind, but for which man is not the man, the thinker that he is. Love therefore flows from life and is woven up into the constitution of all lives. There is nothing that hates or that can be hated. Love therefore is as universal as life itself. "Its charms have been sung by the poet in thoughts that burn; have taxed the finest conceptions of the artist and sculptor and have been made to breathe upon the canvass and to speak in marble". It has moved the hearts of human kind. All know and feel the power of love and ardently covet the gem.

Life is that on which our enjoyments depend. But for joy nothing would live or even move in the world. Eliminate life, joy is at an end; eliminate joy, life is but an empty dream. All things are in search of joy and the highest aspiration is the attainment of all joy. God is the perfection of joy, the fountain of all love. Every study and knowledge, effort and endeavour, toil and fatigue are all to become one with Him. We love a thing that gives us joy and as action and reaction are equal love breeds and brings back love alone. As we love a thing we serve it as much as we could and it serves us in return as it itself could. In such love and service there springs the bond between the lover and the beloved. The lover becomes the beloved and the beloved identifies with the lover. Service to God, self-surrender to Him is the mode whereby perfect joy, Godhead can be attained. The sage declares "Behold! not for the love of the all, the all is dear; but for the love of the Self, verily, the all is dear". In him and in all he sees the Self alone. That is the message of universal love, the

love that binds man to man, man to the universe and man to God.

There are things that we hate for they give only grief. We know that Love alone exists as a fact and yet we do find the intercession of hatred, the opposite of love. A mere knowledge of love, *an intellectual recognition* alone of the doctrine of love is not the fulfilment of the aim of love. That is a step and a necessary step. Water may be analysed into its component parts. Chemical analysis is an aid to know whether the water is pure or impure. But that would not quench the thirst. It must be drunk. It is a conscious living of the life of love that leads to the attainment of the aim of love. There is no conscious living of the life of love. Hence intrusion of hatred and grief. There are things that give joy and grief. They are sought in the hope of joy in the midst of grief. There is then a conscious living in part alone of the life of love. The world is mixed with joy and grief. We love to live therein as a pendulum between a tear and a smile, for we do not lead a conscious life in the fullness of love. God is eternal joy and lives always a conscious life of love. To live in the world or to live in the kingdom of God, that is the struggle. The poet sings

"Ah! Love, would you and I with Him conspire
To grasp the sorry scheme of things entire,
Would we not shatter it to bits and then
Remould it nearer to our heart".

Only as we know to live His life do we procure all joy, bliss and peace free from all pain, despair and grief. Only as we surrender our all to him would He surrender His all to us and lift us up to the kingdom wherein He lives and reigns. Only as we love all lives as much as we love ourselves does He pour down His love Divine, the love universal that permeates and sustains the countless lives whose life is He and He alone.

Religion as love, is that which binds, the word itself being derived from a root meaning 'to bind.' Religion is that which binds the units of a nation. Nation after nation searched for God and the answers received are the religions of the world. The message is the same but couched in different ways to suit the needs of nation after nation at particular epochs in the evolution of the Divine plan. The differences go to the making of perfection upon the knowledge of the one universal Self and of the operation of the law of His love. All religions of the world are only branches of the one tree of religion. There is one universal religion alone which knows no differences in caste, colour or creed, no distinctions in power, profession or position in life which are the whims and errors of human imagination and ingenuity. Universal religion is *Sanatanadharma*, that which perpetually upholds and sustains the all. That which upholds and sustains the all for ever is the perpetual love and the thought of the One without a second, the Unchanging Undying Uncaused Self of all to whom all are as one in weal and in woe. The fate of humanity is cast today in the midst of a critical period. Corroding selfishness, distracting animosities, diseases and sufferings roll their desolating waves. Peace is preached and proclaimed. The world is yet being fortified with petrol tins and machine guns. The collective voice of humanity asks whither the world is bound. To those who can hear and care to hear, the still small voice of religion is audible. To those who can see and care to see, "the vision" is clear, the vision of eternal joy and peace.

GREAT THOUGHTS.

"My name is the Benificent One; my name is Holiness".
Ahura-Mazda.

A glad and strong and helpful submission is demanded to the working of the Divine Force, the obedience of the illumined disciple of the Truth, of the inner Warrior who fights against obscurity and falsehood, of the faithful servant of the Divine.

Aurobindo.

Say, the truth has come and falsehood has vanished. Verily, falsehood is but evanescent.

The Holy Quran.

Religion is the manifestation of the Divinity already in man.

Vivekananda.

My words come from One Source,

My service is to One Ruler.

Lao Tzu.

O Joy! we live in bliss; amongst man of hate, hating none.

Let us indeed dwell among them without hatred.

Buddha.

India is destined to be the Spiritual centre and dynamo of the world.

J. Krishnamurti.

If through the Hall of Wisdom thou would'st reach the vale of bliss, disciple, close fast thy senses against the great dire heresy of separateness that weans thee from the rest.

The Voice of the Silence.

The world-peace can be established only by love, justice and righteousness.

Sadananda.

The morn of blessedness hath dawned. Morn? No, 'tis the light of God.

Shamsi Tabriz.

WHO AM "I".

I am the Life of all lives, I am the Power of all powers. I am greater than the greatest, smaller than the smallest—I am simply wonderful. To wonder at myself with all the highest power of my imagination is to merge into the wonderful Being and become a wonder myself.

I live in ecstasy always, I live in ecstasy always. I try to find out who is this 'I'—who is this 'I.' "Who am I?" Answer is what? Silence is the answer by which I come to know what the 'I' signifies. In the Silence it is—there is no such thing as 'I' or 'you'—in Silence it is.

Joy thrills and thrills every fibre of my being, every atom of my frame is dancing with Joy, from every pore of my being I am oozing out nothing but pure and unalloyed Joy. To die in this state is not death. It is something beyond death and life. It is the state of perennial ecstasy, everlasting Bliss, eternal Bliss—Changeless, ever remaining the same and same. There is one Song—one Strain that is sung—that is heard—and that is the symphony of Joy—the music of true delight.

In the abundance of overflowing Joy, I speak. My words are varied expressions of Joy. All that I talk begins in Joy, moves in Joy and ends in Joy. In the stillness of my body, in the activity of all its members, in the cessation and movement of my mind and intellect there is—there is all Joy—Joy. My objectless laughter is the best definition of that Joy. I am at all times intoxicated with a Joy which I cannot describe—which I cannot describe. R.

AT THE FEET OF SAINTS.

By U. Sanjiva Rao.

Life is a blessing conferred on mankind by God as a test to see how far the gift is being appreciated and lived up in the same disinterested spirit as it has been granted.

Life in its pure and simple form is nothing but a true reflection of that resplendent Divine Power that pervades the entire universe and all in it. But a web is unknowingly woven by man around him by coming in contact with such tempting ties of affection as the human senses entertain towards the transitory pleasures derived from perishable things with the result that it becomes almost impossible for him to free himself from the web unless the secret underlying the life's relation to that of the universe is disclosed by a Saint of realisation.

Om Om Om

Man is the greatest of God's creation and is an image of God Himself. Great souls who have realised this fact acclaim this gift of God as unique and unrivalled in the entire universe. Then why is it that man belittles himself for one reason or the other? The answer to this question is not difficult to find. It lies in the keen search that man is to make from within his own self. Without attempting to do this, if he goes to find a solution in the wide world which is changing every moment, he will never arrive at the fulfilment of his heart-felt quest.

Om Om Om

The relation of the soul and body to each other is so unified that one thinks as if soul and body are one. So is the case with *Jiva* and *Paramatman*. If this is the case, is it necessary for the *Jiva* to remember *Paramatman*? This question can well be analysed in relation to a child's remembering its mother. The invisible tie of these two becomes inseparable in proportion to the age of the child. Younger the child greater is the force of love of the mother towards it.

So as man (*Jiva*) grows younger and younger like a baby entirely depending on its mother without the least concern for its growth, by giving up in entirety the egoism that unknowingly develops itself with the growth of the body and its senses, in thought, word and deed, then the *Paramatman*, the parent of the entire universe and all in it, cannot but look after the well-being of His child which is growing in His divine light of Bliss and Peace.

Om. Om. Om.

THE VICTORY.

*In the womb of pain, the babe of joy is born
From the mire springs the beautiful lotus
The clouded sky reveals the radiant blue
Grim darkness holds the grandeur of light
In the depthless ocean lies the rarest gem
So in the ache of thought find wisdom pure
In the heart of struggle—the haven of peace
In the battle of life—the victory.*

THE ONE NEED OF THE WORLD.

The President of the United States declares:—

"The people of the United States still recognise and, I believe, recognise with firmer faith than ever before, that spiritual values count in the long run more than material values. Those people in other lands, and I say this advisedly, those in other lands who have sought by edict or by law to eliminate the right of mankind to believe in God and to practise that belief, have in every known case discovered, sooner or later, that they are tilting in vain against an inherent, essential, undying quality, indeed a necessity of the human race, a quality and necessity in every fact which in every century has shown an essential progress, and I speak of religion".

Lord Irwin in his address at Liverpool says:—

"If it is true that we want character-training, and if you want your character-training to be real, and if it is true, as I believe, that that reality of training can only come from religion, then formal religious instruction is not sufficient, and you need the influence that is only communicated by the example of personal conviction and personal enthusiasm the time has come when Christian people of whatever denomination have got to stand four-square together, if they are going to save their country and the world from real dangers".

Report from Russia:—

The chairman of the "godless" organization, E. Yaroslowsky, has announced, however, that investigations had shown that altogether too many farmers, as he put it, are still religiously inclined.

EPISTLES.

DIVINITY RESIDES IN ALL BEINGS.

Beloved,

1st February, 1933.

Your loving post card to hand. Agitation and struggle are the sure conditions of progress. Without struggle you cannot achieve anything. Don't be down-hearted. Face your so-called unfavourable circumstances with a brave front and come out victorious through it all. You have the strongest support and aid and this is Lord's all-powerful Name. The Name will not allow you to sink. By the virtue of the Name you can conquer all the inner and outer difficulties of life. Don't blame Karma or anybody for what you are. You can undo what has been done through the exercise of a firm and determined will. Determined will is yours when you tune your will with the will of the Almighty; in other words when you

surrender your will to God. Do not seek to transform the atmosphere around you but strive to purify and illumine your own vision towards the external life and surroundings. Your domestic field is not bereft of God's presence. Divinity resides in all beings and creatures around you to the same extent and degree as it does in you. The change should be principally in man's outlook upon life. So it is a transformation to be effected within and not without. Give up all longings of the mind except the one that hungers to know and realise your immortal, ever-blissful and real existence. Depend upon God in all things and hand yourself over to Him unreservedly and rest content. He does all things for the best.

R.

FRONTISPIECE.

We have the delight this month to present to our kind readers the picture of J. Krishnamurti—a figure of international fame. His charming and radiant personality has been the source of inspiration to thousands in the western countries and India. He is constantly on the move delivering the message of peace, love and equality. He hails from the Madras Province and had been acclaimed by the late Dr. Besant as the coming Messiah. Indeed his is a pure and glorious life of perfect selflessness and his stirring words awaken the very soul of man and set him directly on the quest of the Eternal.

He says:

I am that Life, immortal, free—
Of that Life I sing,
The source of eternity!

GOD EXISTS.

HE IS.

Not by speech, not by mind, not by the eye, can He be attained; except in the case of him who says 'He is', how can That be known?

He should be known by the thought that 'He exists' and also by the truth contained in both. Only to him who knows Him as 'He exists' His real nature becomes revealed.

12—13 Katha Upanishad.

ALL WAS GODLIKE OR GOD.

What is it? God's creation, the religious people answer it is the Almighty God's! Atheistic science babbles poorly of it, with scientific nomenclatures, experiments and what-not, as if it were a poor dead thing, to be bottled-up in Leyden jars and sold over counters; but the natural sense of man, in all times, if he will honestly apply his sense, proclaims it to be a living thing,—ah, an unspeakable, godlike thing; towards which the best attitude for us, after never so much science, is awe, devout prostration and humility of soul; worship if not in words, then in silence.

But now I remark farther: What in such a time as ours it requires a Prophet or Poet to teach us, namely, the stripping-off of those poor undevout wrappings, nomenclatures and scientific hearsays,—this, the ancient earnest soul, as yet unencumbered with these things, did for itself. The world, which is now divine only to the gifted, was then divine to whosoever would turn his eye upon it. He stood bare before it face to face. All was Godlike or God'.

Carlyle.

SAINTS ARE MIRRORS.

Parrots are taught to speak without understanding the words. The method is to place a mirror between the parrot and the trainer. The trainer, hidden by the mirror, utters the words, and the parrot, seeing his own reflection in the mirror fancies another parrot is speaking, and imitates all that is said by the trainer behind the mirror. So God uses prophets and saints as mirrors whereby to instruct men, viz. the bodies of these saints and prophets; and men, when they hear the words proceeding from these mirrors, are utterly ignorant that they are really being spoken by "Universal Reason" or the "Word of God" behind the mirror of saints.

Jalalu'd-din Rumi.

O MY BROTHERS. GOD EXISTS.

A little consideration of what takes place around us everyday would show us that a higher law than that of our will regulates events; that our painful labours are very unnecessary, and altogether fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Belief and love,—a believing love will relieve us of a vast load of care. O my brothers, God exists. There is a soul at the centre of nature, and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature, that we prosper when we accept its advice; and when we struggle to wound its creatures, our hands are glued to our sides, or they beat our own breasts. The whole course of things goes to teach us faith.

Emerson.

SNATCHES OF DIALOGUE.

By Ramabai.

GOD IS KIND.

Ramdas.—God is kind.

I.—What has he done?

Ramdas.—Isn't He kind? He has brought Ramdas here to you, isn't it very kind of Him?

I.—We don't think so. If a mother comes back to a child is it a very great deed of hers?

Ramdas.—Yes. Why should she be made great of just because she comes back to her children which is her duty?

DIVINE MADNESS.

Ramdas.—Just because Ramdas has become mad, why should you all follow him and become mad too?

We.—No, we haven't become mad yet. The Northern India people have indeed become mad.

Ramdas.—And they say there that you all here have become mad.
MAKE GOD'S WILL YOUR OWN.

I.—Is it any great wonder about God doing as He Himself wills? He doesn't do what we wish to be done.

Ramdas.—Then the best solution is to make God's will your own.

I.—When we do ten things as He wishes why doesn't He do one thing that we wish?

Ramdas.—Because He knows what is good for us. Mother knows about her child's welfare. Still, sometimes, as she gives the child what it wants for its experience so God sometimes gives us what we ask foolishly and then after tasting it and feeling it bitter we pray to Him to take back what we asked so much for at first.

NOTES.

Christmas:

The hallowed memory of Jesus Christ is once again evoked in the heart of mankind during the close of the last year. May His spirit of Love prevail and dispel the dark clouds of strife and discord amongst the people of the earth, and establish peace, unity and goodwill on it.

Encouragement:

Sadhu Sivaprasad of Cannanore writes to us in the following heartening strain:—

May your "Vision" be an inspiration to all the world, and lead many an aspirant soul to the path spiritual.

Ashram News:

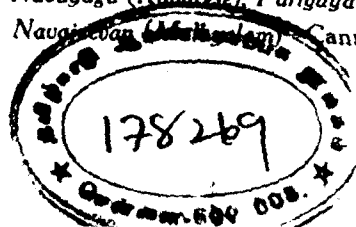
The new building in the Ashram compound, erected from the generous donation of H. H. The Thakore Saheb of Limbdi, was opened on the 1st of January.

A second well is also being sunk in the compound and the work is nearing completion.

During Christmas holidays the Ashram was a scene of happy bustle owing to the visits of friends from various places. Really to mingle and live together in the name of the Almighty means real harmony and joy.

Acknowledgements with thanks:

1. *The Pilgrim*—Sind.
2. *The Kanara Saraswat*—Bombay.
3. *The Bharata Dharma*—Madras.
4. *The C. S. S. Review*—Poona.
5. *The Children's News*—Delhi.
6. *Navayuga (Kannare)*, *Pariyaya number*—Mangalore.
7. *Navajivan (Marathi)*—Cannanore.



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