



Vedanta Monthly Bulletin

LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA.

GIFT OF

Publisher

Class

20 dc

v. 4

4:1

Lucas
Curtis

W. S. S. S.
5-1-6
W.
May 2
11

Monthly Bulletin

Vedanta



April, 1908



Issued by

THE VEDANTA SOCIETY,

135 West 80th St., New York City

Price 10 cts.

\$1.00 a Year.

JNANA YOGA (Part II)

BY

SWAMI VIVEKANANDA

Price \$1.00.

Postage, 7 cents.

NEW BOOKS

THE GOSPEL OF RAMAKRISHNA

SOME OF THE COMMENTS

It is a remarkable book and it should be a rare privilege to read it.—*The Oregonian, Portland, Oregon.*

The book is filled with beautiful thoughts and beautiful teachings, which, if followed, would lead to a perfect life. One cannot marvel that the sayings of Ramakrishna made a deep impress on modern Hindu thought. He was at least a great and wise scholar, and gave goodly advice to his followers.—*The San Francisco Examiner, San Francisco, Cal.*

During his lifetime his career and personality attracted much attention from English and German scholars of the nineteenth century.—*The Chicago Inter-Ocean, Chicago, Ill.*

“The Gospel of Ramakrishna” contains the religious teachings of this modern Hindu saint whose life contained so many good deeds that his followers thought him little short of divine.—*The Boston Globe, Boston, Mass.*

The sayings of a mystic who has much influence in India and who has been made known to the Western world by various missionary “Swamis” will be found in “The Gospel of Ramakrishna.” They have been translated into excellent English.—*The Sun, New York.*

THE VOLUME, BOUND IN CLOTH, \$1.50; IN LEATHER, \$3.00.

Vedanta

Monthly Bulletin

Volume IV

(April 1908—September 1908)



ISSUED BY
THE VEDANTA SOCIETY
135 West 80th Street
New York

COPYRIGHT BY VEDANTA SOCIETY, 1908

CONTENTS

LECTURES :

By Swami Vivekananda

	PAGE
The Prophet of Awakened India.....	30
The Prophet of Awakened India (concluded)....	50

By Swami Abhedananda

Is Vedanta Pantheistic?.....	1
Is Vedanta Pantheistic? (concluded).....	15
Brief Outline of the Vedanta Philosophy.....	43
Individuality and Personality.....	57

ARTICLES :

Hindu Theology.....	12
The Vedanta System.....	28
A Vedic Hymn to Creation.....	29
Here and Now.....	38
The Divine Mother..	47
Motherhood of God.....	47
Detachment.....	70
Vedanta in Practical Life.....	75
Resignation.....	78
Thoughts at the Ashrama.....	79
Vedanta Philosophy... ..	81

POEMS :

Nirvana.....	5
Hindu Prayer.....	19
The Lost Pleiad.....	36
Be of Good Cheer—Emerson.....	39
There was a Child went forth.....	74

VEDANTA IN AMERICA..... 6, 7, 19, 73

VEDANTA IN INDIA..... 20

NEWS AND NOTES..... 37, 71

QUESTIONS AND ANSWERS..... 10, 24, 40, 55, 83

BOOK REVIEWS..... 8, 13, 26, 72

201544



Vedanta

Monthly Bulletin

That which exists is one; men call it by various names.—Rig Veda

VOL. IV

APRIL, 1908

No. 1

IS VEDANTA PANTHEISTIC?

An address by SWAMI ABHEDANANDA

WHEREVER we go we meet people who ask these questions: "Is not your Philosophy Pantheistic?" "Is not Hinduism Pantheistic?" "Has it not been proved that your Vedanta Philosophy teaches Pantheism?" It is curious to notice how this word "Pantheism" prejudices the minds of the Western people. Whenever it is uttered or read or heard of, it is disliked immensely. It changes the whole attitude of the reader or listener.

But if we should ask such persons what they understand by that word, perhaps very few would be able to answer correctly. Moreover, if we ask them "What harm is there in the Hindu belief or in Pantheism?", they can make no reply. Nevertheless they have a strong impression that it is very wrong to be a Pantheist.

If we undertake to trace the original meaning of the word "Pantheism," we shall have to go back to Greek mythology. There we find that the ancient Greek shepherds used to believe in a god, whom they worshipped, and whom they called Pan. They believed that that god Pan was the god of the flocks and the shepherds; that he was the guardian of the fishermen and of the bee-keepers; he was the patron of all persons occupied in hunting and in fishing. This god Pan has been described poetically as having the head and trunk of a man, with horns and goat's beard,

EQUAL-MINDEDNESS IS CALLED YOGA

pug-nose, pointed ears, and tail, and with goat's feet. He was very fond of music. He was the inventor of the shepherd's flute, which he used to play upon. This poetic description of the god Pan is nothing but the crude, imperfect symbolization of the conception of God which the shepherds of those days had. The picture is a symbol of the spirit of nature which exists in man, in beasts, in fishes, in birds, in insects, in plants. The shepherds thus understood the kinship which exists among all living creatures and things. Gradually this idea was changed, was extended. The god Pan became the god of the hills, mountains, rivers, etc., and afterwards he came to be identified with every personified object of nature. And these were the first meanings of the word "Pantheism." We may call them obsolete forms of Pantheism. At first, then, there was the worship of the god Pan, and afterwards the worship of nature in all of its personified objects and forces. Pan means all, and theism means belief in a god. Pantheism in its rudest forms was universal godism. It asserts the consubstantiation of God with nature.

During the centuries, new conceptions, new ideas have been added to the primitive forms of Pantheism, until to-day we hear of many varieties of Pantheism: Poetic, Æsthetic Pantheism, Doctrinal Pantheism, Realistic Pantheism, Philosophic Pantheism, Materialistic Pantheism, Scientific Pantheism, etc. The Poetical, Æsthetic Pantheism is nothing but the worship of nature for its beauty or for itself. Doctrinal Pantheism is based on the doctrine that everything—all this universe—is the ever-changing manifestation of God, and, consequently, by worshipping the objects of nature we worship God. Realistic Pantheism is that in which the natural causes of the phenomenal world are personified and deified. As, for instance, if matter be the cause of all the phenomena, then mat-

EQUAL-MINDEDNESS IS CALLED YOGA

ter would be the object personified and deified. If heat be the cause of natural objects, then heat would be personified, deified, and worshipped. That is what we call Realistic Pantheism. Spinoza's philosophy or Pantheism is Philosophic Pantheism. Spinoza believed that there is one universal being, or substance, which is the cause, and whose attributes are mind and matter, thought and expansion.

Materialistic Pantheism holds that matter is the cause of everything, as we find in the system of Strauss and other materialists. It is sometimes called "Atheistic Physics." Among the Greek philosophers, Xenophon was the first to promulgate the doctrine. The Idealistic school taught Idealistic Pantheism, which tended to absorb the world in God; while the Materialistic Pantheism of the Ionic school tried to absorb God in the world, and differed from Atheism merely in name. In the epistle of John we find an echo of Idealistic Pantheism, in such passages as "God is love"; "Whosoever dwelleth in love dwelleth in God, and God in him."

In modern times the philosophies of Schlegel, Schelling, Hegel, and other German philosophers teach the same Idealistic Pantheism. In the middle ages some of the Christian mystics believed in the Idealistic Pantheism, but could not express their ideas perfectly. Those who did express them were persecuted. In 1600 Giordano Bruno was burned at Rome for his Pantheistic opinions. When he was asked what he believed in, he said that he did not believe in creation, but he believed in the world as an emanation of the Infinite Mind. He said: "To realize God everywhere, to see God everywhere, and to realize that He alone Is, and all else is perishable phenomena and passing illusion; that there is one intelligence existing in God, in man, in beast, and in all that we call matter; this would be the aim of true philosophy." Goethe

EQUAL-MINDEDNESS IS CALLED YOGA

was an Idealistic Pantheist. Most of the eminent English poets, such as Wordsworth, Shelly, Tennyson, Byron, were Pantheists of their day. In America, Emerson is considered by many an Idealistic Pantheist.

But there is still another kind of Pantheism which is known to modern times as Scientific Monism. Herbert Spencer, Huxley, John Fiske, Voltaire, M. Thompson, and several other modern scientists of to-day believe that there is one unknown and unknowable reality, which is the basis of mind and matter, and which is the cause of all phenomenal appearances.

Thus we see there are many kinds of "Pantheism." Such being the case, when we ask "Is Vedanta Pantheistic?", we shall have to find out what kind of Pantheism we mean. If we consider the meaning or common conception of Pantheism, which is nothing but this,—the worship of the unconscious or personal nature as God,—then we say Vedanta is not Pantheistic. If we take Webster's definition, that Pantheism is the doctrine which says there is no God but the combined forces or laws that are manifested in the existing universe—then we say Vedanta is not Pantheistic, it does not teach that. Vedanta does not believe in such a god; consequently, it cannot be Pantheistic. Vedanta does not teach Æsthetic Pantheism, because Vedanta does not teach the worship of nature. It does not teach Realistic Pantheism nor Philosophic nor Idealistic nor Scientific nor Materialistic Pantheism. We cannot limit Vedanta by any of the "isms" of the past, present, or future. None of these isms, such as theism, monotheism, deism, pantheism, or monism, can accept all the teachings of Vedanta; but, on the contrary, Vedanta can embrace a theist and a monotheist with one hand, a deist or pantheist or monist with the other. You may ask: "How can it be possible to embrace those which are diametrically opposed to one another?" It is possible

EQUAL-MINDEDNESS IS CALLED YOGA

in Vedanta. Because Vedanta says that all these differences in isms are merely differences of degree and not of kind. Vedanta says that all these isms appear to have their real value when they are understood as relating to the different stages of our spiritual evolution. As the conception of God in us gradually grows higher and higher, so we pass from one ism into another. Each of these isms marks a different stage of spiritual evolution, and Vedanta recognizes them all.

(Concluded in May number.)

NIRVANA

WHEN the Great Secret thou hast learned,
Then, shalt thou be at peace;
Until then, thy divinest attribute is discontent.

Not the er'bearing influence of Concerns
That fret, and warp, and uselessly delay;
But that sweet hunger of the soul
Whose longing prophesies fulfillment.
Through lives of Universes thou shalt come
At last, to stand before the Door
Of Inner Bliss, where true Nirvana lies—
Within the soul of man!

Guarded by God, a peace is here,
Which passeth understanding, yet is still
A part of all thy brothers' woe;
At one with those who weep, and toil,
And climb the painful stairs to Light.

This, then, is true Nirvana!
Not the abyss of Nothingness,
Nor Abstract Joys which some would say;
But a full Knowledge of the Whole
Which thou hast learned, through progress, sore,
From Germ to God!

—LAURA FITZHUGH PRESTON.

EQUAL-MINDEDNESS IS CALLED YOGA

THE GENERAL MEETING

THE general meeting of the Vedanta Society of New York was held at the rooms on the evening of Thursday the 30th of April. Prof. Herschel C. Parker, the president of the society, was absent, because of the death of his mother. The funeral services were held on that day. The Secretary, Mrs. Christina G. Kelley, conducted the meeting. Swami Paramananda was present. Reports of the work of the Publication Committee, the Treasurer's receipts and expenditures, the BULLETIN'S outlook, were read and commented upon favorably. Mrs. Kelley read a letter from Swami Abhedananda, received March 25th, in which he spoke enthusiastically of the work now going on in London, and of the possibility of his remaining there for some time, until the movement shall be well established. Swami Paramananda announced that his Sunday-morning lectures would continue through May, after the custom of the society. The Secretary, Mrs. Kelley, was asked to express to Professor Parker the love and sympathy of the society.

Blood is blood which circulates,
 Life is life which generates,
 And many-seeming life is one.—THRENODY.

The Hindus hold that the beatitude of man lies in being freed from fascination.—EMERSON.

THE LESSONS DURING MAY

BESIDES the Sunday-morning lectures, Swami Paramananda will continue through the month of May his classes on the Bhagavad Gita on Tuesday evenings, the Yoga classes on Thursdays, and he will receive his visitors on Wednesday afternoons.

EQUAL-MINDEDNESS IS CALLED YOGA

CONDITIONS AT THE ASHRAMA

ATTENTION again is called to the opportunity for physical rest and spiritual refreshment at the Ashrama, West Cornwall, Conn. In response to questions: the conditions there are much like those in a well-furnished camp. There are utensils for cooking and eating, there is a stove, and there is cotton bedding. But blankets must be carried there, and so must food. Certain viands may be purchased at a village grocery, but the variety is limited. It is recommended that guests express to themselves such edibles as they require for a country outing. Mr. LePage, who lives at the Ashrama, should be notified by any one who intends to go there. He will meet the traveller at the railroad station and drive him to his destination. At present there are accommodations for five persons at the Ashrama, and only members of the society are received. A small charge for use of room and house furnishings is payable.

The man of doubtful mind hath no happiness either in this world or in the next or in any other.—BHAGAVAD-GITA.

There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time.—BHAGAVAD-GITA.

For him who maketh no sacrifices there is no part nor lot in this world.—BHAGAVAD-GITA.

My little children, guard yourselves from idols.—1st Epistle of John.

EQUAL-MINDEDNESS IS CALLED YOGA

CRADLE TALES OF HINDUISM

By SISTER NIVEDITA (MARGARET E. NOBLE).

COMPARATIVELY few in the Western World know anything of the vast mythology of which India holds so rich a store, more subtle, more spiritual than that of Greece or Rome, or even of Egypt, which is clouded with the immanence of death. It is radiant with the serene knowledge of immortality, and in all the human relations of which it tells, this is the supreme fact. It is filled to overflowing with the rich imagery and delicate appreciation of nature, so characteristic of the Oriental.

The reading of the "Mahabarata" and "Ramayana," the great Indian epics, are beyond the wish or opportunity of most, so this beautifully written collection of "Tales," gathered by Sister Nivedita from the "Puras" and from folklore, are doubly welcome, giving us the heart of those marvellous epics, and embodying them in a form not only delightful to older readers, but told with a simplicity and charm that will appeal to children. The stories are not written, primarily, for children, but are the accounts, transmitted for thousands of years orally, and then by means of writing, of the origin of those various forms of worship, broadly grouped as "Hinduism." The stories are told in cycles: they form continuous pictures of the central characters. Sister Nivedita is thoroughly familiar with India, many of the Tales being gathered by word of mouth, as well as from authenticated written versions. That she loves and understands the country of which these epics are written, is shown in her previous book, "The Web of Indian Life."

Frequently the Indian mythology recalls the Greek, and the stories gathered about the founder of Christianity. Yet it does not seem to indicate certainly that these tales have been carried by bards or traditions, and locally adapted. They appear to be expressions of fundamental verities, common alike to all humanity, of truths deeper than nationality or race. In the story of "Savitri," we have the Indian "Alcestis" following Death himself, to rescue the husband she adores, gaining victory by her unswerving love and devotion. In the birth of Krishna, the most adored of all India's Incarnations, or Avatars, there is an exact resemblance to the incidents following the birth of Jesus. It was predicted of him that he should cause the death of Kausa, the King, his uncle. So he

EQUAL-MINDEDNESS IS CALLED YOGA



being hidden, Kausa ordered a slaughter of all the new-born babes, hoping thus he might slay him and preserve his own life.

The cycle of Indian Wifehood is full of a wondrous poetry and beauty, qualities that penetrate to the heart of sacredness, and hold before all womanhood ideals of loveliness and strength that can never be forgotten. The Indian worship of God as Mother is strange yet wonderful to us, and the tender reverence shown to woman as Her representative on Earth gives an idea of the lofty place assigned to her. God Manifest, by whatever name He is called, is ever accompanied by Her, the Great Mother, His wife and worshipper. Thus "Siva and Sati," "Rama and Sita" are Divine Incarnations, and "Krishna and Radha" are immortal types of Divine lovers.

In the story of "Sati, the Perfect Wife," she is the wife of Siva, the Great God. Her father had not wished her to marry Him, as He came in the guise of a beggar, and wishing to return to her father's house to a festivity, Siva says she must not go, as He fears for her from those who hate Him. He had said "must" to her and now she would show Him who and what she was, who loved and worshipped Him. So she assumed some of her great and terrible forms. She appeared to Him ten-handed, standing on a lion, Durga, the Queen and centre of the universe. She showed herself as the gentle foster-Mother of the world; she became the black and awful Goddess of Death, till Mahadwa Himself trembled in her presence, and worshipped her in turn, as His own equal. Then she was the devoted Sati once more, pleading with Him as a mortal wife with her husband. "Even as you declare," she said, "we are about to go through terrible events. But these things must be, to show mankind what a perfect wife should be. Moreover, how could harsh words hurt Her who bears all things and beings in Her heart?"

Is there anywhere in the whole of literature a more beautiful picture of the sacredness and veneration of womanhood? And yet India is held to have no consideration for women save as slaves!

If this volume should bring a little nearer the understanding of India, by the Occident, it will nobly have served its purpose.

The frontispiece by the Indian artist, Abunendro Nath Tagore, deserves mention for its great charm, simplicity, and suggestion of mystery.

Longmans, Green & Co., London, New York, Bombay, Calcutta.

EQUAL-MINDEDNESS IS CALLED YOGA

QUESTIONS AND ANSWERS

Q. WE are told in the "New Thought" that a teacher will come to those who are earnestly seeking the truth. How about those who do not know enough to seek for that help?

A. There is a law that whatever we demand, we get. It is the law of Karma or reaction; if you desire sincerely to have a spiritual teacher you will find the spiritual teacher sooner or later. With sincerity and longing you cannot sit quietly; you must go here and there to find the teacher.

Q. Next to Vedanta what religion do you consider the best?

A. All religions are best; we do not hold one religion as best and the rest nothing; all religions have equal value, and Vedanta simply combines them all.

Q. How could Buddha preach Karma if he did not believe that the soul was immortal?

A. He believed in the law and said that the law of Karma was in nature, and he could not deny that a person should reap the results of his own deeds and thoughts, but still he did not say a word regarding the permanency of the soul; his silence created confusion; he said, "Stand on the path of righteousness, follow my teachings, and Nirvana will come; first seek the cessation of sorrow, birth, and death." Some believe that Buddha did admit the existence of a permanent soul and that he held it back simply to avoid confusion and metaphysical discussion.

Q. Do you not believe that Jesus was the most perfect exponent of His Father, God, who has ever appeared?

A. He was one of the most perfect exponents; if you say that he was the most perfect exponent you reject the rest. What He did not give was given by

EQUAL-MINDEDNESS IS CALLED YOGA

others. He gave a certain portion of the truth, but did not give all. He gave that which His disciples could grasp. Jewish minds at that time could not grasp everything because they were following a certain line of thought. If he had lived in India he would have given something different. No one teacher has given all. You have heard about the life of Krishna and that of Buddha. What one gave was not given by others in exactly the same way.

Q. Kindly tell us if you think it is wrong to use one's psychic powers to gain advancement in the world?

A. If your ideal is worldly, if you wish to gain advancement, it is not wrong, but if you are struggling to gain spiritual enlightenment, the highest knowledge, the knowledge of your true Self and freedom, it is wrong. It is wrong for those who seek the highest to devote their energy to gaining that which is on the lower plane. If your ideal be the fulfillment of ambition, you can gain that very easily, but it does not bring peace nor consolation nor happiness to the soul. On the contrary, if we conserve the energy and direct it toward the highest plane, we gain wonderful powers, knowledge, and peace.

Q. Do the Yogis in India show their powers as did Jesus of Nazareth?

A. There are different grades of Yogis; some do show powers, others do not care to do so.

Q. Is the mind an enemy to be overcome in the battle of existence before the soul can make its powers known in individual environments?

A. Mind is an enemy, as well as the nearest friend; when the mind brings you down to the animal plane it is an enemy, but when it lifts you from the animal plane to the divine plane, it is the greatest help. We

EQUAL-MINDEDNESS IS CALLED YOGA

should overcome the tendency of the mind to drag us down to the lowest plane. The same mental energy which floods through the senses on the material plane can be directed through the senses to the supreme Spirit; when the mind becomes friendly to that thought, the soul conquers the environment and conditions, realizes its true nature, and eventually becomes one with divinity.

The weight of the universe is pressed down on the shoulders of each moral agent to hold him down to his task. The only path of escape known in all the worlds of God is performance. You must do your work before you shall be released.—EMERSON.

Equal-mindedness is called Yoga.—BHAGAVAD-GITA.

HINDU THEOLOGY

“IN the history of intellect no more important fact than the Hindu theology, teaching that the beatitudes or Supreme Good is to be obtained through science, namely, by perception of the real and unreal, setting aside matter, and qualities and affections, or emotions and persons and actions as ‘Maya’ or illusions, and thus arriving at the contemplation of the one Eternal Life and Cause and a perpetual approach and assimilation to Him, thus escaping new births or transmigration.

“The highest object of their religion was to restore that bond by which their own self (Atman) was linked to the Eternal Self (Paramatman); to recover that unity which had been clouded and obscured by the magical illusions of reality, by the so-called ‘Maya’ of creation.”—From Emerson’s own note-book, which he called “Orientalist.”

EQUAL-MINDEDNESS IS CALLED YOGA

THE VEDANTA PHILOSOPHY

THE fundamental idea of the Vedanta system, as most tersely expressed in the words of the Veda, "that art thou" (tat tvam asi) and "I am Brahman" (aham brahma asmi), is the identity of Brahman and the soul. This means that Brahman, that is, the eternal principle of all being, the power which creates all worlds, sustains them and again absorbs them, is identical with the Atman, the self or the soul, namely, with that in us which, when we judge rightly, we acknowledge as our own self, as our inner and true essence. This soul in each one of us is not a part of Brahman nor an emanation from him, but it is, fully and entirely, the eternal, indivisible Brahman itself.—Paul Deuvssen in "Outline of the Vedanta System of Philosophy." For sale by the Vedanta Society.

RARE BOOKS FROM THE EAST

ON sale at the rooms of the Vedanta Society in New York are four unusual books treating of sacred literature in India. The largest contains new translations of the commentaries of Sri Ramanujacharya, upon the Bhagavad Gita, by A. Govindacharya, who edits the other books as well. Five years were needed for this task. Ramanuja's original commentaries were written upon palm-leaves, and some of these were lent to the editor for his purpose by the Oriental Library of Madras. "The Holy Lives of the Azhvars or the Dravida Saints" is a second volume in which are considered the lives of the twelve canonized saints in the Church of the Sri-Vaishnavas (those drowned in or maddened with God-Love). These saints were twelve, one of them a woman, the blest Andal, whose descent is traced back to Sri-

EQUAL-MINDEDNESS IS CALLED YOGA

Devi, the Universal Goddess. In connection with the life of St. Andal the other states it is said: "Spiritual visions of past events are possible under altered conditions of time and space, produced by the ecstatic state into which the heart is whirled." "The Divine Wisdom of the Dravida Saints" has copious notes and references of value. The book is written in topical form; under Topic "The Sign of Godliness and Ungodliness," we find: "By one sign we can recognize whether we are godly or ungodly," taught Naujiyar. "When any ill befalls others, see if our hearts do then move to compassionate them, or not; whether our hearts condole their sufferings or gloat over them. In the former case we may console ourselves as related to God; in the latter, as cast from Him. We can then be our own friends or foes, as we choose." The life of Ramanujacharya is told in the fourth book. He was a great reformer and religionist who lived in the twelfth century. The perusal of these volumes would offer an uncommon opportunity for study of Hindu religion and philosophy. Prices for same will be furnished upon application.

"From love to Thee I now lay down my life,
In hope Thy love will raise me up again."

Bow down and adore where others kneel, for where
so many have worshipped, the Lord will manifest
Himself.—RAMAKRISHNA.

In whatsoever name or form you desire to know
God, in that very name and form you will see Him.—
RAMAKRISHNA.

EQUAL-MINDEDNESS IS CALLED YOGA

Vedanta

Monthly Bulletin

That which exists is one; men call it by various names.—Rig Veda

VOL. IV

MAY, 1908

No. 2

IS VEDANTA PANTHEISTIC ?

By SWAMI ABHEDANANDA

(Begun in the April Number.)

VEDANTA accepts the idea that there is a natural evolution of our spiritual conception, and it teaches that each individual mind passes through all the different stages that lie in animism or polytheism on the one hand, and the highest form of monism on the other.

A man who follows the teachings of Vedanta can be a theist, a monotheist, a deist, a pantheist, a monist. He may belong to any sect or class or creed or denomination or to any religion, and still be a follower of Vedanta, if he does not limit his God to any peculiarity of doctrine or dogma; if he does not say "My ism alone is true and correct, and all other isms are wrong." Vedanta tells you to belong to any sect or creed or denomination or religion, but it tells you at the same time not to stop in any of the isms. It bids you go forward, always keeping the mind open to the truth. According to Vedanta, each of these isms is like a class in the school of religion, and the individual soul is a study in that school. If any one stops in one class and spends his life there, thinking that there cannot be anything higher than that, then his progress will cease. Let him know that there are other classes higher than that. Let him strive to attain to those. Let him try to be promoted to those classes. Let him grow—march onward until he reaches the eternal

YOUR LOVE IS NOT SEPARATE FROM MINE

ocean of truth. None of these isms is the reality of God. They are nothing but the names of certain stages in the path of spiritual realization.

When we realize this, why should we find fault with the isms? Why should we hold that this ism is better than that ism, or that ism is better than this ism, etc.? If we realize that each one is in the path of that realization of the Eternal Truth, then all quarrels cease forever. There is no fault-finding, there are no curses, no persecutions. As Vedanta teaches this, how can we say that Vedanta is pantheistic?

Vedanta presents two aspects of the same reality: one is the Eternal Ocean of intelligence, existence, and bliss, without attributes, which is called the absolute; the other aspect of this same reality is said to be "with attributes." That is, when this Eternal Ocean of Truth is related to this phenomenal universe, then it becomes the God, the Creator, the preserver, the father, the mother of the universe. He is a personal God; He has all the attributes which we give to a personal God. He is worshipped by all the dualists, theists, monotheists, and all other kinds of dualists that exist upon the face of the earth.

But the same God, the same reality in nature, looked at without reference to the phenomenal world, becomes an impersonal God, an absolute; the "Substantiation" of Spinoza; an animism of the philosopher; the unknown and unknowable of scientific monism. We cannot pray to or worship Spinoza's "Substantiation." What would be the use of praying to that? Absolute cannot be worshipped. There is no such difficulty in Vedanta, because it admits that the personal God is the father or the mother.

"He is the father of the universe, both animate and inanimate. He is worshipped by all, under different

YOUR LOVE IS NOT SEPARATE FROM MINE

names. There is nothing in the universe which can be equal to him; how can there be anything greater?" There are many such expressions. But those who do not go beyond this phenomenal existence—beyond the relative world—do not believe in the existence of that absolute, divine essence. Vedanta has no harsh word to say to these persons. It has no quarrel with them; but at the same time it leaves room for those who are philosophical and those who are more advanced in spirituality than an ordinary dualist. But people may think Vedanta is pantheistic, without understanding the meaning of the word. It is not pantheistic. It is a spiritual oneness. It is the same oneness which we find expressed by the great prophets of the world. We find in the expressions of Jesus, "I and my father are one." We find it in the expressions of the Hindu sage or prophet, "I am He." We find it amongst the Sophists, who say, "I am He." The expression is nothing but the spontaneous expression of the realization that lies behind.

Vedanta is not antagonistic to any existing religion, sect, or creed. It has no quarrels with Christianity, Mohammedanism, Judaism, or Buddhism. The follower of Vedanta can go to the church, the synagogue, the mosque, or the temple, and can worship wherever he pleases. People may call him a Christian, a Mohammedan, a Hindu, or Buddhist, but he does not see any difference, except in words. We may worship that eternal being through Jesus or through any other prophet. If we only admit that all these isms are nothing but different stages of spiritual evolution, if we have no quarrel with any body or sect or creed or denomination, if we are not bound by any sectarian dogma or creed or narrow idea, if we are free from superstition, prejudice, and bigotry—then we are true followers of Vedanta.

YOUR LOVE IS NOT SEPARATE FROM MINE

Pantheism is antagonistic to theism, but Vedanta is antagonistic to none. In pantheism the prevailing idea is that God has been changed into matter and force; but Vedanta does not teach that. Vedanta says that God is unchangeable; he can never be changed into any matter or force or anything else; that matter and force are nothing but the expressions of the Divine Will, which is eternal. That Divine Will is working in nature. The God of Vedanta is a living God. In Him we live, through Him we exist, without Him there cannot be anything.

Vedanta does not teach special creation, but it teaches that the whole phenomena of the universe is the expression or manifestation of the Divine Will. That Divine Will is understood by the modern scientists, and is called by them "the eternal energy." All the laws of nature are nothing but the molds in which that Divine Will works in the universe.

The true follower of Vedanta is sometimes dualistic, sometimes monotheistic, sometimes monistic. When he realizes that his body is the temple wherein dwells that divinity, when he identifies himself with his body, then he says, "I am nothing; thou art mine all. Thou art the creator, I am the creature." When he sees the divine image that is within him, he says, "I am part and parcel of Thee." And when he sees this spirit, which is divine and immortal, he says, "I and my father are one."

He who is perfectly enlightened should not unsettle those whose discrimination is weak and knowledge incomplete, nor cause them to relax from their duty.

—BHAGAVAD GITA.

YOUR LOVE IS NOT SEPARATE FROM MINE

From the Unreal lead us to the Real,
 From Darkness lead us into Light,
 From Death lead us to Immortality.
 Reach us through and through ourself,
 And evermore protect us,
 O Thou Terrible! from ignorance,
 By Thy sweet compassionate face.

—HINDU PRAYER.

The man of purified heart, having his body fully controlled, his senses restrained, and for whom the only self is the Self of all creatures, is not tainted, although performing actions.—BHAGAVAD GITA.

Be steadfast in the toil I set thee. Weave well the warp into the woof. Shrink from no demand that the task makes on thee. Feel no responsibility. Ask for no reward. Strong, fearless, resolute,—when the Sun sets, and the game is done, thou shalt know well, little one, that I, Kali, the giver of manhood, the giver of womanhood, and the withholder of victory, am thy Mother.—THE VOICE OF THE MOTHER.

THE WORK IN NEW YORK

Swami Paramananda, who has had charge of the lectures and classes at the Vedanta Society in New York City this winter, has left town for a few weeks' well-deserved rest. Much interest has been shown in his work this winter, and universal regret expressed when the season closed.

Although lectures and classes have ceased, the other work relating to the Society continues much the same.

YOUR LOVE IS NOT SEPARATE FROM MINE

RAMAKRISHNA DAY IN MADRAS

(Written for the Bulletin.)

IN India the anniversary of Sri Ramakrishna's birth each year has two different celebrations. The birthday proper is rather a time of family festivity, when the more immediate household—disciples and close followers—gather together to do honor to their Divine Master. Here in Madras the day was spent quietly. At six in the morning the boys from the Ramakrishna Students' Home came to the Monastery and chanted passages from the Upanishads in Sanskrit. Worship was conducted by Swami Ramakrishnananda at frequent intervals throughout the day, and fully one hundred friends were entertained either at dinner or supper.

The public celebration, as is customary, took place on the following Sunday. For this more elaborate preparations were made. Along two sides of the Math was erected a "pandal," or temporary construction of bamboo and palm leaves, covered with white bunting, green branches, and banners. Inside, at the end of the hall opposite the entrance, a large picture of Sri Ramakrishna was placed on a high platform and embowered in garlands of flowers. At eight in the morning the first devotees arrived, and soon after the Bajana began. This consists of the singing of the names of the Lord to the accompaniment of various instruments. It is impossible for the American mind, accustomed to the more artificial methods of Western music, to understand how stirring is this rhythmic chanting of the names of God. As with each name the rhythm changes, the consciousness seems to rise higher and higher, until often the devotee loses himself completely; for through all runs the spirit of deepest devotion. It

YOUR LOVE IS NOT SEPARATE FROM MINE

is not the finished performance of a paid choir, but the spontaneous outpourings from the heart of genuine God-lovers. On Sunday fifty or more thus gathered to sing the praise of the Lord, and for four hours the singing continued almost without interruption.

In the meantime the important feature of the day, the feeding of the poor, had begun. This is done on a very large scale. All day Saturday the students of the neighborhood were busy cutting vegetables and washing rice—for some 500 lbs. of rice alone are distributed, besides curry and soup. Throughout the night the provisions were being carried to the market where the feeding was to take place; and teachers, government officials, and college students were to be met at every hour along the road dragging heavy carts full of vegetables or bearing bags of rice on their heads, while during six hours on Sunday the same devoted friends of the Mission ran back and forth in the burning sun, carrying food to seven thousand hungry mouths. This eager spirit of service, without thought of caste prejudice, is the entire result, we were told, of the influence of the Ramakrishna Mission here, and shows that Sri Ramakrishna's message of universal love, so eloquently preached by Swami Vivekananda and so faithfully taught and lived by Swami Ramakrishnanda before the eyes of the people of Madras for the last twelve years, is bearing fruit.

With the passing of the day the crowd at the Math steadily increased until three o'clock, and when Mr. Tathacharya began to tell the story of the devotee Kabir, not a seat was left on the floor of the hall. The Indian substitute for the Western preacher is the story-teller. Hindus prefer to learn their spiritual lessons through some narrative from the Ramayana or the Mahabharata, or from the life of a saint, rather

YOUR LOVE IS NOT SEPARATE FROM MINE



than from a dry sermon. They believe that a deeper impression is made on the mind by the actual picture of a holy life than by a learned disquisition on holiness; and the telling of a sacred story interspersed with sacred songs is a familiar feature at religious festivals.

At the close of the story, which held the listeners spell-bound for two hours, there was an intermission, and at 5:45 the formal meeting of the day began. Professor Rangachariar, one of the most learned scholars of Madras, a city noted for its learned scholars, presided; and another eminent scholar, Mr. Rajayopala Chariar, read a remarkably sympathetic and impressive paper on "Ramakrishna, Saint and Saviour." When he concluded, Professor Rangachariar, rising to thank him, delivered an extemporaneous lecture which was a masterpiece of eloquence and learning. Like a towering pedestal, he built up the religious history of India, and on its summit, as the crowning figure, he placed Sri Ramakrishna.

He started with the claim that India's mission in the world was to develop and preserve the religious consciousness. She had been the first to discover the ultimate spiritual truths, and since Truth, wherever it is stored, must sooner or later begin to operate, so it was impossible for India not to give forth these truths. Thus it was that from her had gone out that religious force which had not only civilized and spiritualized all of Asia to the East, but had even given shape to the later Christianity in Palestine. He dwelt at some length on the place which Buddhism had occupied, and showed that it was because it departed from the direct line of Vedic tradition that it had not been able to gain a permanent foothold in India. European historians, he said, had always been at a loss to explain how Buddhism could have so disappeared from its

YOUR LOVE IS NOT SEPARATE FROM MINE



native soil without one stone being thrown against it; but in this fact lay the whole explanation.

After reviewing subsequent philosophic schools, he came down to the present time and to the place which belonged to Sri Ramakrishna in the religious evolution of the day. No figure, he pointed out, seemed at first glance so little fitted to stem the current of scepticism and national doubt, which English influence and modern European education had planted in the hearts of the younger generation, as this illiterate Saint of Bengal. But learning, he said, more often made of a man a fool than a wise man; and only one like Sri Ramakrishna, deeply immersed in Hindu tradition and full of a wisdom which transcended mere intellectual achievement, could hope to revive the spiritual consciousness of the nation which a false university training had almost destroyed.

His special message to the world was "Unity in Variety," which was the fundamental teaching of all the Vedas; and nowhere could it be realized so effectively as in India, for nowhere was there a greater variety of race, language, custom, and religious faith. Because of the wonderful tolerance of the Hindus, the question of religious conformity, which had led to the colonization of America, was an unknown difficulty here, and people of every creed and every nationality had always found a home in India.

That Sri Ramakrishna was a true Saint was proved by the extent of his influence, because in India a teacher is judged by his life, not by his words; and in being a true Saint he was also a savior, because his mission was to cure the ills of humanity. When God wanted an instrument, he concluded, He never failed to find the right one, and thus it was that Sri Ramakrishna had become the instrument in the hands of God to achieve His work as the Divine Prophet, Saint, and Saviour of the present age.

YOUR LOVE IS NOT SEPARATE FROM MINE

QUESTIONS AND ANSWERS

Q. WHAT is the basis of ethics, according to Vedanta?

A. The real foundation of all ethical laws was expressed in Vedanta in a very short sentence, and the same law was expressed by Christ in the saying, "Thou shalt love thy neighbor as thyself." That is the greatest and best foundation of ethical law; the whole structure of ethics is built around that one idea, but the explanation was not given by Christ and is not in the Bible. Vedanta took up this idea and explained it long before Christ was born—thou shalt love thy neighbor as thyself not because of his qualifications or the service he has rendered to you, but because of the oneness in spirit. You are your neighbor on the spiritual plane, and therefore you should love him as you love your own soul, your own dear self. The ethics of Vedanta harmonize with the ethics of the world.

Q. Is there such a thing as free will?

A. Yes; you can lift your hand and are free to do it, but all will is not free in its absolute sense; it is conditionally free. As long as we are limited beings, our will is also limited; it is free only within its boundaries. I can lift my hand on condition that it be not paralyzed if the nerves and cells are in good order, I can do it; it is dependent upon physical conditions; but when the soul gets out of all these conditions, it becomes absolutely free.

Q. What is the attitude of Vedanta followers toward modern occidental art and music? Is art used in the East for religious purposes?

A. Yes, music is used as a means to attain to the highest realization. Art and music are considered by Vedanta as means to attain to the realization of truth; they are like so many paths which lead to the same goal. A true musician is one who has

YOUR LOVE IS NOT SEPARATE FROM MINE

attained to superconscious realization, who has understood that the harmony of sound is divinity itself. True music is true art and the expression of absolute harmony, which is God; therefore art, music, and all æsthetic and artistic methods should be considered as paths which lead to the same goal, not for mere enjoyment or sense-pleasure, but for a higher purpose. In the Orient that higher purpose is prominent; the occident has not reached that point, but should strive to do so. Music and the eight notes first came from India; the very oldest paintings show art which was not known elsewhere at that time. They may be crude compared with our standard of the present day, but if we go back centuries before the birth of Christ, we will find they were the greatest of the day.

Q. If one is seeking for the absolute and does not care for the temporary manifestation, is that the reason why one should try to follow his ideals and work up to that point? Does one retard his development by taking an ideal? Is it better to have a temporary ideal than not to have any at all?

A. All ideals which we have are more or less temporary; as we progress and advance, our ideals become higher; the highest ideal should be kept in view. In gaining mastery over self, some ideas will be very tenacious—control them, and others will be controlled later on. You cannot control all at the same time and reach the highest state at once. Go step by step. If you are telling lies all the time, make it a point not to tell a lie for a few days, or hours, or for a month; the ideal is not simply to speak the truth, but to attain to the highest truth; the highest ideal and the immediate ideal should harmonize.

Only the good in our own hearts can advise us of the goodness that hides by our side.—MAETERLINCK.

YOUR LOVE IS NOT SEPARATE FROM MINE

A SAINT OF MODERN INDIA .

The Gospel of Ramakrishna. Published by the Vedanta Society,
New York

IN "The Gospel of Ramakrishna," published by the Vedanta Society, with an introduction by Swami Abhedananda, we have the life and doctrine of one whom Max Muller called "A Real Mahatman." By a widely discussed article published by "The Nineteenth Century," Professor Muller gave an account of the extraordinary life of Bhagavan Sri Ramakrishna, pointing out wherein he differed from the Mahatmas of Theosophists and paying tribute to a Godly man.

From his childhood, we learn in the book before us, Ramakrishna fought against all sectarian dogmas. He held that creeds were but paths alike leading to the Over-soul. He himself gave to humanity whatever spiritual realization he acquired. Born in an obscure corner of Bengal, his youth and maturity were spent near Calcutta. There thousands came to him as a spiritual leader and guide. His own life was one of absolute renunciation. He recognized no earthly relations. He practised, says Abhedananda, the ideal of the renunciation of riches to such an extent that he was able to make his body respond involuntarily to the touch of coin by shrinking from it even in sound sleep.

In the setting forth of Ramakrishna's philosophy, we hear of the extraordinary achievements of holy men, typified by the "Homa," that fabled species of birds which live so high in the heavens, and so dearly love those regions, that they never descend to earth. Their eggs, laid in the sky, hatch during their downward course, and the fledglings at once begin to fly upward, drawn by instinct.

This book will interest students of comparative religion.—*Boston Advertiser.*

YOUR LOVE IS NOT SEPARATE FROM MINE

All search is vain until we begin to perceive that knowledge is within ourselves, that no one can help us, that we must help ourselves.—VIVEKANANDA.

“That the mind should ever and anon, both amid business and recreation, be called home for a second or two to the Presence of God dwelling in its dark recesses; this is the meaning of recollectedness of Spirit. In days of hard and drudging work, in days of boisterous merriment, in days of excitement and anticipation, it is wonderfully refreshing then to recollect the mind, and place it consciously under the eye of the Divine Majesty.”

Here is an opportunity to free the Soul—by understanding and mastering habit, then by evolving new habits which shall serve, not govern, us.

—HORATIO W. DRESSER.

THE INTENTION OF RELIGION

THE intention of religion, wherever we meet it, is always holy. However imperfect, however childish a religion may be, it always places the human soul in the presence of God; and however imperfect and however childish the conception of God may be, it always represents the highest ideal of perfection which the human soul, for the time being, can reach and grasp.

Religion, therefore, places the human soul in the presence of its highest ideal, it lifts it above the level of ordinary goodness, and produces at least a yearning after a higher and better life—a life in the light of God.
—MAX MULLER in “The Science of Religion.”

YOUR LOVE IS NOT SEPARATE FROM MINE

THE VEDANTA SYSTEM

BESIDES works, pious meditation serves as a means of acquiring knowledge. It consists in devout contemplation of words of Scripture, for example, the words *tat tvam asi*, and, like the process of threshing, is to be repeated until knowledge appears as its fruit. For this result a longer or a shorter time is required according as a person is subject to mental dullness or doubt. After the acquisition of the higher knowledge, meditation is no longer needed since it has attained its end. On the other hand, meditations which are connected with works, as well as those practised in the lower knowledge, are to be continued till death, since the thoughts at the hour of death are important in shaping the destiny beyond. For meditation in the service of the higher knowledge, the position of the body is of no importance; nor is it so for the performance of works. Meditation practised in the lower knowledge must be carried on not standing or lying, but sitting.

—PAUL DEUSSEN.

Reason and love battle fiercely at first in the Soul that begins to expand; but wisdom is born of the peace that at last comes to pass between reason and love; and that peace becomes the profounder as reason yields up still more of her rights to love.

—MAETERLINCK.

As sugar is made into various figures of birds and beasts, so one sweet Mother Divine is worshipped in various climes and ages under various names and forms. Different creeds are but different paths to reach the Supreme.—RAMAKRISHNA.

YOUR LOVE IS NOT SEPARATE FROM MINE

Vedanta

Monthly Bulletin

That which exists is one; men call it by various names.—Rig Veda

Vol. IV

JUNE, 1908

No. 3

A VEDIC HYMN TO CREATION

There was then neither being nor not-being. There was no air, no sky. What hid it? Where was it, and in whose protection was it? Was it water or deep darkness? There was neither death nor immortality. There was no difference between night and day. That One breathed. Other than the One, above the One, nothing existed. Darkness was concealed in darkness in the beginning. Undifferentiated water was all this universe. Through desire, the primal seed of mind, creation arose. After this came the gods.

He who is virtuous is wise;
And he who is wise is good;
And he who is good is happy.—KING ALFRED.

The more we meet with difficulties, the more we remember our Mother for protection; and that was the reason why one of the greatest devotees, the mother of the first Pandavas, prayed to the blessed Lord to give her always misery and sorrow so that she might never forget Him. Generally we forget the Lord when we find everything easy and enjoyable. So it is a blessing when this teacher, in the form of misery, comes and reminds us of our duties.—PARAMANANDA.

MY PEACE I GIVE UNTO YOU

THE PROPHET OF AWAKENED INDIA

VIVEKANANDA:

This vivid and inspiring appreciation was written by a fellow-countryman of the "Prophet."

I shall make bold to present to you a few words about this great incarnation of the immemorial Vedic religion in our time, through new and altered circumstances, this sage, this prophet of the new age, this poet, philosopher, and artist, this warrior and hero in every branch of science and art; not that I presume to have understood him well; I who am a tiny bubble on a passing wavelet. To me, as to all, he was an enigma. But I have had the good fortune to become intimately acquainted with him, who, surpassing as he was, was simple like a child, playful like a boy, admonishing like a prudent father, and loving like a kind mother. The high or low, all were alike to him; he identified himself with every one, entered into their feelings and was ready to convert even the basest of them into pure gold. Whatever account I may give of him is sure to be colored by my weakness and defects; and yet it is my duty to pass the cup which quenched my thirst to others.

I shall speak to you not of anything that I learnt about him through others and his speeches and conversations, but of things based on personal reminiscences of this great master and friend, of what I have been able to judge of him during a short period of close contact with him.

My first acquaintance with him began at the beginning of the year (1893) of the Chicago Parliament of Religions, when he came as a wandering Sannyasin to Madras, in the company of one Babu Manmathanath Bhattacharya, then Deputy Accountant-General of Madras. Mr. Bhattacharya picked him up on his way

MY PEACE I GIVE UNTO YOU

to Rameswaram as a beggarly Sannyasin, plodding on the road with a staff and *Kamandalu*. Forewarned, by a kind Mysore friend of ours, of a remarkable English-speaking Sannyasin travelling in the company of Mr. Bhattacharya at Pondechery, half a dozen picked friends went to meet the Swami at the Babu's house on the day of his arrival at Madras. Each of my friends may be said to have possessed a fair knowledge in some branch or other of modern Western Science, and my humble self, a large share of the common curiosity to see a modern *Sannyasin* of a new type.

After we were welcomed by the Babu and left in the presence of the Swami, who had a bright smiling face and wonderfully flashing, rolling eyes, my friends introduced themselves to the young Sadhu through questions. After a few inquiries of ordinary etiquette, he was hemmed in with all sorts of questions, literary and scientific, historical and metaphysical. I was the wisest of the lot, as I silently sat and enjoyed the fruits of their conversation. The Swamiji's pithy and melodious answers came like flashes, silencing his questioners at a stroke. Quotations were freely made from all sorts of classical authors, literary and scientific and historical and philosophical. Late in the evening when my friends returned home, leaving the travel-worn Sannyasin to rest, they began to indulge in all sorts of conjectures about his proficiency. One said that he was a literature M.A., of the Calcutta University, another that was he a profound philosopher, a third that he was an historian, on the ground that he quoted from some of the well-known authorities on these subjects. I had no opinion to offer. I felt subdued and enthralled at the very sight of him. I was simply held mute and spell-bound by his wonderful erudition and powers of conversation. From that day onward the house of Man-

MY PEACE I GIVE UNTO YOU

math Babu became a place of daily pilgrimage to the young and old of the city, till the Swami left the place for America.

Each day brought to light new hidden powers of the Swami: to-day his talk on *Bhakti* elicited tears from the eyes of his hearers; to-morrow his discourse on the Sanskrit dramatists opened their eyes to a new vista of art. He talked with equal familiarity on Shakespeare and Byron, on Kalidasa and Bhavabhuti. Now he would treat us to the glory of Krishna and Rama, and now he would dwell on the greatness of Christ and Mahomed. At one time he entertained us with tales from Rajasthan and quotations from Chand, at another time he would thrill us with the stories of religious heroes and heroines. He became the great center of attraction to all kinds of people, secular and religious. In his presence one frequently became unconscious that he was a great spiritual man. He was only a beloved and confidential friend, a play-mate to guile our tedious hours. You could touch him, pull him by the hand, and make him sing sweet songs which thrilled your soul, or make him do any other kind of service. Whoever went to him came away enriched in every way, mentally and morally. To see him was to remember him for ever.

He had a peculiar way of influencing those that came in contact with him. The advice which he often gave to his pupils, later on, was never to think that they would lead anybody, but to think that they were the servants of all. Therein lay the secret of successful work. His unselfish kindness always elicited from others unsolicited service. The people who went to him did not often possess an intellect commensurate with his own. He frequently had to descend to the level of his questioners and to translate his soaring

MY PEACE I GIVE UNTO YOU

thoughts into their language. At a glance he was able to judge the capacity of a person and to adapt himself to him, and carry conviction. So quick and penetrating was he that he would often anticipate several questions and give a ready-made answer. When asked how he so understood his listeners, he would smilingly say that the Sannyasins were "Doctors of men"; they are able to diagnose their cases before they administer remedies to them.

To those on whom his grace specially rested, his treatment was very different. He would never contradict them in anything; on the other hand he would rather encourage them to think for themselves. He would throw a suggestion or two which would enable them to think from a higher point of view and understand, of their own accord, things correctly. No error existed in anything for him; but the defect was in the capacity of a person to understand. This being set right, everything would be corrected. I can assure you, brethren, he was a unique teacher, supremely unselfish, perfect in every way, intuitively conversant with the secrets of every religious cult, nay, as to that, with the innermost secrets of every man that approached him.

Soft and forgiving as he was, one had to live in his presence as in the vicinity of a dangerous explosive. The moment a bad thought entered your mind, it would flash across his also. You could know it from a peculiar smile that lit his lips, and the words that would casually escape from them. Even more wonderful than this was that at times many mens' thoughts were his. He would answer scores of questioners with one stroke and be able to silence them all. Anybody who saw him once can testify to what I say. But he had no harsh words for anybody. He would

MY PEACE I GIVE UNTO YOU

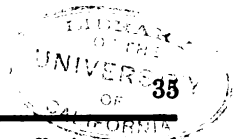
prefer to accuse himself for the fault of another. When a Pandit insulted him grossly, he himself begged to be excused.

Every one that went to him was offered something to eat. If any one put on a dejected look in his company, he would use all his arts to cheer him up. When people whom he loved were accused of having acted against him, he would content himself by quoting the Rajput, saying that when the tusk of the elephant goes out it never comes back. So also was his love, which, when once bestowed upon a person, well or ill-deserved, remained there for ever. When once he saw near the Adayar beach a few wretched children of the fishermen class, wading knee-deep in water, accompanying their mother, tears filled his eyes. Had it not been for the exclamation that escaped from his lips at the time, "Lord, why do you create these miserable creatures! I cannot bear the sight of them," we could not have known what ailed him.

In his wanderings in the Himalayas he did not hesitate to cover an old Sadhu, seated in meditation, shivering with cold, with his only blanket, and himself go shivering in spite of many protestations from the Sadhu. The sorrows and miseries of others were all his, and he never hesitated to suffer them if necessary. Such were the qualities of head and heart of this great man; great is not the word that is applicable to him; for his was something more than the powers of ordinary humanity.

His tender heart, infinite like the ocean, his strong and adamant will, marked his intense patriotism. How great was his yearning for the amelioration of the semi-fed, ill-clad, and ignorant millions of his country! He said that with a bleeding heart he travelled half the world across the seas, subjecting

MY PEACE I GIVE UNTO YOU



himself to all sorts of privations and sufferings and insults from foreigners, to seek remedy and to secure the sympathy of others for his countrymen. In America itself he strongly resented the denial of brotherhood by the Americans to their negro fellow men. His reverence and faith for the sages of India was so great that he would throw his whole soul into its defence. When returning to India from his foreign tour, he once said that when he went out, India was a holy land; now after his experience in other countries, its very dust became sacred to him.

In one of his conversations, when a Brahmin Social Reformer asked the Swami whether there was any harm in giving up *Sandhyavandana*—morning and evening prayers—for want of time, he replied: "Those giants of old (alluding to the ancient Rishis) who never walked, but STRODE, like whom if you are to think for a moment, you would be shrivelled into a moth, they, sir, they had time; you have no time!" In the same meeting, when another questioner belittled the "meaningless teachings" of the Vedic seers, he said "what right have you to condemn the teachings of these ancient sages without putting them to test?" He spoke with vehemence: "There, there lies the challenge thrown by these Rishis; if you dare oppose them, take it up." The advice which he gave to young men regarding the sages of India was not to disbelieve in anything that they have said. If they could not find a reason for anything, still they had simply to believe, questioning rather their own power of understanding than that of the seers. His heart for his countrymen added to his faith in the infallibility of its sages, and their intense spirituality made him a patriot of a unique type.

This man, this very incarnation of knowledge and

MY PEACE I GIVE UNTO YOU

love, of intense spiritual power and action, who was the ideal of perfection in everything, this soul, had he a special mission to fulfil in his life? The History of modern Bengal would show that the country was undergoing a great ferment. Religion had become a cloak for all sorts of malpractices, intelligence existed in its perversions, and patriotism often served as a plea to deceive fellow men. The whole land was in the throes of denationalization, under the craze of material civilization. There was, therefore, a strong need for reviving the memories of the past. This great soul may be said to have brought again this memory of the ancient Vedic ideal, readjusted to the modern environments of his country, and its existing state of religions, and to have paved the path for the salvation of the new India. That his soul was consecrated to the uplifting of this holy land of the Rishis runs through his utterances. When he was suffering from nervous prostration from overwork, he wrote to his friends, saying "Work I will for the good of my country till I die, and even when I die I will take another body and work."

(Concluded in July number.)

If man did not disappear like the dew of the field, or vanish like the mists of Toribe hills, and continued his stay upon earth, then tenderness of heart, sympathy, pity, would perish. The unsettled changeableness of the present sublunary life is vastly to be preferred.—YOSHIDA KENKO.

THE LOST PLEIAD

O Sisters! lead me with the sound of song,
Sweep solemn music forth from balanced wings,
And leave it cloudlike in the fluttered sky,
That I may feel and follow.—EDWIN ARNOLD.

MY PEACE I GIVE UNTO YOU

SWAMI ABHEDANANDA

Many will be glad to know that the home-coming of Swami Abhedananda definitely has been fixed; he will be in New York about the 21st of August, after several months of teaching and lecturing in London and in Paris, where his efforts have met with warm appreciation. An excerpt from his letter of July 1st, to the secretary of the New York Society, follows:

“Here (London) I have finished my course of Sunday lectures with great success, and to-day we shall open the headquarters of the Vedanta Society of London. Next Monday I shall go to Paris and probably I will give some lectures and lay the foundations of a Vedanta Society there. I shall return to New York about the 21st of August. I am doing well. Trust this will find you well and happy. Kindly remember me to all students and friends who inquire about me.”

Swami Abhedananda's lectures in London in June were given under the auspices of the Vedanta Society of London, at Denison House, Vauxhall Bridge Road. The subjects were: Science and Religion; The Relation of the Soul to God; Self-Control; Heredity, Transmigration, and Reincarnation.

The following paragraph appeared recently in the *Paris Herald*:

“Mrs. Robert A. Van Wyck of New York announces that Swami Abhedananda of India, head of the Vedanta Society of New York and London, will give a lecture on ‘Vedanta Philosophy’ on Wednesday afternoon at three o'clock in the Salle des Fêtes of the Hotel Continental.”

Mrs. Van Wyck subsequently cabled that the meeting had been well attended and that the Swami's address had aroused great enthusiasm.

MY PEACE I GIVE UNTO YOU

HERE AND NOW

David Starr Jordan, President of Leland Stanford Junior University, contributes a vital article upon "The Religion of the Sensible American" to the current number of Hibbert's Journal. He says: "Whatever the extent of space and time, two things are real with us men—here and now. This is our day, and here is the spot where our life must be made to count. Yesterday has passed away, to-morrow is unborn and may never belong to us. We have to-day, and no day was ever so inspiring, so glorious, so wonderful."

Most of the paper is devoted to the consideration of fragments of wisdom, written by a friend. From those notes he has constructed an "ideal toward which the average sensible American of to-day is clearly tending." His friend's writings include these thoughts:

"It is a great event in a boy's life when he can say, 'I and my father are one.' It is greater when a man finds that he can keep step with God; that he wants to do, and can do, the things that God is doing."

"When men search with so much heartache for faith in order that they may believe, they think they are groping in the darkness to find God. They think if they can only find him, they will get faith from him. It is not faith in God that they need, but faith in themselves. God will do his part. They have perfect confidence that he will run the universe without falter. It is self-confidence that men need, belief that they can do their part. No man ever falls away from God and loses confidence in Him until he has first warped and twisted his life by falling away from himself. Faith does not depend upon anything God does or may do, in answer to our prayers, but upon us—upon our training, our experience, our knowledge.

MY PEACE I GIVE UNTO YOU

“ Faith in self, faith that links God and man, is the key to all the riches of heaven, is the result of experience, and is to be won, like any other power, by persistent and constant exercise. You, and you alone, hold the key to your heaven.

“ The time comes more than once in a man's life when he must know what he believes, when the truth that is in his own heart is all that he can find. But no truth is ours until we first live it, until it enters into our lives and we become it.

“ Love for men, and this soon passes into love for God—lifts man above the physical, where death is, into the spiritual life everlasting.”

The path is found. Make yourself ready to tread it.—M. C.

Be of good cheer, brave spirit:
Serve that low whisper thou hast served: for know
steadfastly
God hath a select family of sons
Now scattered wide thro' earth, and each alone,
Who are thy spiritual kindred, and each one
By constant service to that inward law,
Is weaving the sublime proportions
Of a true monarch's soul. Beauty and strength,
The riches of a spotless memory,
The eloquence of truth, the wisdom got
By searching of a clear and loving eye,
That seeth as God seeth. These are their gifts,
And Time, who keeps God's word, brings on the day
To seal the marriage of these minds with thine,
Thine everlasting lovers. Ye shall be
The salt of all the elements, world of the world.

EMERSON.

MY PEACE I GIVE UNTO YOU

QUESTIONS AND ANSWERS

Q. Can we think of God without a form?

A. It is not easy to do this; we must go from the abstract to the absolute. You might think of God as the air. The thought which may be good for one may not be good for another. Each individual must be helped from where he is standing.

Q. What is your idea of the Supreme Being?

A. That from which all the animate and inanimate objects have come into existence, in which they live, and into which they return in the end; that is the Supreme Being; that is the eternal existence, the source of intelligence and all happiness, personal, impersonal, and beyond both, with form and without form. What you call "Father in Heaven" is the same, but your conception of "Father in Heaven" may be very limited. Make it universal, and do not limit it with your ideas and thoughts, which may not be perfect. The Supreme Being appears as Father in Heaven, or Jehovah, or Divine Mother or Allah, or Buddha or Christ, according to the conception of the individual worshipper.

Q. Which religion is most wide-spread in India? What is the religion of the ignorant classes?

A. The ignorant classes believe in the Vedanta religion. Vedanta is dualistic, non-dualistic, and qualified non-dualistic; this I have explained in my lecture on the "Relation of the Soul to God," but the religion of Vedanta is the religion of India among the Hindus. There are Mohammedans, Christians, and Jews, but the fundamental principles are the same.

Q. Is there any way of knowing whether we have had a previous incarnation?

A. From the doctrine of Karma; if we understand, the cause lies in the effect and the effect in the cause;

MY PEACE I GIVE UNTO YOU

we cannot get away from this conclusion; nobody has ever been absolutely sure that the soul was born of the parents.

Q. Kindly state the meaning of "Sannyasin"?

A. A Sannyasin is one who has renounced an earthly life, who devotes his life to the good of humanity, who has taken the vows of purity, chastity, and unselfishness.

Q. Does Vedanta teach that the individual always reaps the result of his acts, or is there a provision of mercy by which a part or the whole of the penalty of his sin is remitted, as in the Christian religion?

A. Both are comprehended in Vedanta; the law of action and reaction, and the provision of mercy also. If you sin and repent, the act of repentance calls forth mercy.

Q. You say it is best for us to work for love; what sort of work should it be, and what should it be on?

A. Not for yourself; it may be for humanity, or work for work's sake, or work for love of God; love is one, and wherever there is true love, it is divine; if you have had love of that kind you have attained to the highest. Any work that proceeds from real love will help you in attaining to the highest goal.

Q. Is meditation the highest method?

A. That is one of the methods.

Q. Is meditation work, then?

A. Meditation is the beginning of work, and that brings the outward manifestation of physical labor. First send good thoughts to rouse the best feelings, and then you will have real love. If you do not love your fellow beings, how can you meditate on them?

Q. Is the object of meditation to help others?

A. The highest meditation is that in which you expand your higher self toward all living creatures,

MY PEACE I GIVE UNTO YOU

making yourself more like the infinite, taking in everything and thinking of that as a part of you; that is real meditation, and love means that.

Q. Does the Hindu believe that his sins are forgiven vicariously by Krishna, as the Christians believe concerning Christ?

A. This is a point where we differ from the orthodox churches. Sins cannot be forgiven vicariously, but when we repent for them, that repentance is the greatest punishment, and through that repentance that sin can be atoned; the realization of the presence of divinity in our souls would atone for all sins. Krishna of course saved many sinners by showing them the path to righteousness and transforming their characters. By transforming their characters we mean rousing up the spiritual natures latent in the individual soul. Even the greatest sinner possesses the divine nature in a potential form.

I myself had a tremendous difficulty, being educated in Western philosophy in my childhood. These are all cosmic things.—VIVEKANANDA.

Take courage and have infinite patience. Patience will conquer everything. Have a wonderful determination and say boldly, "I must live a true life."—PARAMANANDA.

Speech comes only with knowledge. Attain to knowledge and you will attain to speech.—M. C.

Know, O disciple! that those who have passed through the silence, and felt its peace, and retained its strength, they long that you shall pass through it also. Therefore, in the Hall of Learning, when he is capable of entering there, the disciple will always find his master.—M. C.

MY PEACE I GIVE UNTO YOU

Vedanta

Monthly Bulletin

That which exists is one; men call it by various names.—Rig Veda

VOL. IV

JULY, 1908

No. 4

BRIEF OUTLINE OF THE VEDANTA PHILOSOPHY

By SWAMI ABHEDANANDA

(From the *Paris Herald*, July 4, 1908)

The announcement by the *Herald* recently that the first steps had been taken by Mrs. Robert Van Wyck, of New York, and other American women in Paris for the organization of a Vedanta Society like that which has existed for several years in New York, has resulted in requests by *Herald* readers for information concerning the Vedanta Philosophy.

Swami Abhedananda, of India, the head of the Vedanta Society of New York, is passing the summer in London and Paris, and will begin next week in Paris a series of lectures on Vedanta, probably at the Hotel Continental, where the preliminary meeting was held. Through the courtesy of Mrs. Van Wyck, a *Herald* correspondent was enabled to obtain from Swami Abhedananda the following brief outline of the Vedanta teaching:

“Many people have the erroneous idea that by the Vedanta Philosophy is meant a philosophy confined exclusively to the Vedas, or Sacred Scriptures of India; but the form Veda in the present case is used to signify, not a book, but ‘wisdom,’ while ‘anta’ means ‘end’; and the philosophy is called Vedanta because it explains what that end is and how it can be attained.

ULTIMATE TRUTH

“All relative knowledge ends in the realization of

THE SELF IS UNFETTERED

the unity of the individual soul with the ultimate Truth of the Universe. That ultimate reality is the universal Spirit. It is the infinite ocean of wisdom. To realize this unity must be the aim of all true religion, but the religious history of the world shows that no other nation has ever at any period understood it so clearly or preached it so boldly, as did the sages among the ancient Aryans who inhabited India.

“For nearly five thousand years, indeed, India has held in her bosom the sublime idea that ‘Truth is one, but the means of attaining it are many.’ In the Rig-Veda, the most ancient of all known scriptures, we read, ‘That which exists is one, men call it by various names.’ The Jews call it Jehovah; the Christians God, or Father in Heaven; the Mohammedans worship it as Allah; the Buddhists as Buddha; the Jains as Jina, while the Hindoos call it Brahman.

“Vedanta may be said to establish a universal religion, which embraces all the special religions of the world. It is not built around any particular personality. Any religion or philosophy that depends for its authority on a specific personality can never satisfy the demands of a universal religion. So long as there is a founder of a religion, so long is it limited by the personality of the founder.

“The followers of each of the great religions, such as Christianity, Mohammedanism, Buddhism, forgetting the principles, become attached to the personality of the founder and refuse to recognize any other; and this results in the discord, conflict and persecution with which the pages of religious history are filled.

RELIGION AND PHILOSOPHY

“Vedanta is a system of religion as well as a system of philosophy. But in India, it must be remembered,

THE SELF IS UNFETTERED

religion has never been separated from science, logic, or philosophy. As a consequence, Vedanta, ancient as it is, is none the less in strict accord with the ultimate conclusions of modern science.

“Vedanta does not prescribe to all one special path by which to reach the ultimate goal of every religion. It recognizes the varying tendencies of different minds. It classifies human tendencies into four grand divisions, which, together with their subdivisions, cover almost all classes of people, and then it sets forth the methods which may be helpful to everyone. Each of these methods is called in Sanskrit ‘Yoga.’

“First is Karma Yoga. It is for the active man, the busy, everyday working man or woman. Karma Yoga teaches the secret of work. The larger part of the mental energy of the majority of people is needlessly wasted by the constant rush of their daily lives, which is merely the result of the lack of self-control. Karma Yoga teaches the way to complete self mastery.

“The next method is Bhakti Yoga. It is for such as are of an emotional nature. It teaches how ordinary emotions can bring forth spiritual unfoldment of the highest kind and lead to the realization of the ultimate ideal of all religions.

“The third is Raja Yoga—the path of concentration and meditation. Its field is vast; it covers the whole psychic plane and describes the processes by which the psychic powers are developed, such as thought-reading, clairvoyance, clairaudience, the evolving of finer perceptions, the curing of disease through mental power. All the psychic powers which were displayed by Jesus and his followers, and which are used to-day by Christian Scientists and the various other kinds of healers, have been displayed from ancient times by the Yogis in India.

THE SELF IS UNFETTERED

MISTAKE OF WEAK MINDS

"If, however, Raja Yoga deals scientifically with the psychic powers, it does not cease to warn its students that the attainment of any of these powers is not a sign of spirituality. Weak intellects easily turn away from the path of spiritual truth when some psychic power begins to manifest itself; and they think they have reached the highest state of spirituality because they have the power to cure a headache or heartache. Raja Yoga teaches that the exercise of psychic power and the making a profession of it are great obstacles in the path of spiritual advancement.

"Jnana Yoga is the fourth method. It is the path of right knowledge and discrimination. It is for those who are intellectual, discriminative, and of a philosophical nature.

"Vedanta explains the fundamental principles of spiritualism; tells us how the soul exists after death; what kind of soul can communicate with us; how the earth-born souls, being subject to the law of Karma or Causation, reincarnate on this earth, taking human form again and again.

"Vedanta explains the basis of ethics. Why should we be moral? Not because someone has said this or that; not because it is written in a certain chapter of a certain scripture, but because of the spiritual oneness of the universe. If you injure another, you injure yourself.

"A student of Vedanta does not belong to any sect, creed or denomination. He can go to a church, or a mosque, or a temple. He is a follower of that nameless and formless religion which underlies all the special religions of the world."

And God fulfils himself in many ways, lest one good custom should corrupt the world.—TENNYSON.

THE SELF IS UNFETTERED

THE DIVINE MOTHER

Some students have been troubled because unfavorable criticisms of "The Gospel of Ramakrishna" have appeared. Certain critics who do not recall that extremes meet, that night and day, black and white, pain and pleasure, high and low, perpetually fellow together, have written very adversely indeed, of "Kali" worship. Without doubt, sacred names are taken in vain everywhere, in India as well as in another country, and no symbol is so lofty that it may not be debased by those who seek to do so, by those whose natures are attuned to low vibrations. The following has been written by one who finds the worship of the Divine Mother a key to the mysteries of life, a means of uplift for the soul.

G. A.

THE MOTHERHOOD OF GOD

When we of the West review a religious book of the East, how much or how little do we as Westerners understand the wiser and the truer ideals of the East?

Indian symbols, especially, we look upon as being particularly idolatrous. Perhaps it is true that these symbols have led to deterioration of the race. Such will always be the case if the truer meaning of the symbol is not understood,—as in a religion filled with dogmas. India's great and grand expression of civilization and culture was centuries ago.

Through failing to educate the masses, and because of not being understood or sympathized with by those who have conquered or claimed her—India is where she is to-day. Yet it is true that this is a day of great awakening, with her. A few, among those who are left to restore her glories of the past, are at our doors, sounding the trumpet-call, to help her to awaken some

THE SELF IS UNFETTERED

of her past greatness. By helping them we shall bring to the West such ideals as even they of the East are just awakening to.

We who have thought of the personality of God as Father, have conceived God only to be "Father"; it is a very beautiful and strengthening conception, but, my friends, is this a complete one? The same spirit manifesting itself as "Father," manifests itself in other forms; India symbolizes the Mother as sufficiently exalted to be worshipped as divine principal. Thus they bring equality into the divine principal. India with her symbol of Kali—the Divine Mother—is simply a stronger and more emphasized expression of the thought which our artists have when they represent the Virgin with her child.

Professor Charles Zueblin, late professor of Sociology at the University of Chicago, asks: "When will we learn that the sexes complement each other, that they are interdependent, that life should be a co-operation of all human elements?" So should it be with the Divine Manifestations: The Motherhood of God, the fatherhood of God.

In India's sacred book the Bhagavad Gita, we find these words: "I am the Father of the Universe, the Mother, the Nourisher, the Grandfather, the Subject of Knowledge, the Purifier." Yet, by Western scholars it has been asserted that India never had a conception of God as Father!

Through misunderstanding and ignorance, the world is plunged into sin, sorrow, and misery. The education of to-day will help us to understand these highest laws in both man and woman. The mystical union between Christ and his Church, is a symbol or expression of the higher life between man and woman. All are children of God, expressions of the Divine

THE SELF IS UNFETTERED

Mother; expressions of the Divine Father, and "Children of Immortal Bliss."—CHRISTINA G. KELLEY.

A HOUSEHOLDER should take care of his children, but at the same time he should think of them as Baby Krishna or as children of God. Serve your father as God, and your mother as Divine Mother.—RAMAKRISHNA.

It is not true that love makes all things easy, but it makes us choose what is difficult.—GEORGE ELIOT.

'Tis not the grapes of Canaan that repay,
But the high faith that failed not by the way.

J. R. LOWELL.

We should never inspect the conduct of men unless we at the same time take an interest in improving it.—GOETHE.

The soul is hopeless only in regard to those things it is ignorant of or mean toward.—JENKIN LLOYD JONES.

THE SOUL OF MAN

Now it seems to me that love of some kind is the only possible explanation of the extraordinary amount of suffering that there is in the world. I cannot conceive of any other explanation. I am convinced that there is no other, and that if the world has indeed, as I have said, been built of sorrow, it has been built by the hands of love, because in no other way could the soul of man, for whom the world was made, reach the full stature of perfection.—DE PROFUNDIS.

THE SELF IS UNFETTERED

THE PROPHET OF AWAKENED INDIA

VIVEKANANDA:

This vivid and inspiring appreciation was written by a fellow-countryman of the "Prophet."

(Begun in June number.)

One of the chief characteristics of a prophet is that he should have intense faith in himself. The Swami would say that, as taught by his master, the word *impossible* was not to be found in his dictionary. When his disciples feared obstacles to his work, he would assure them, saying that he was bound to succeed in whatever he undertook. So long as he was pure, nobody dare touch a single hair of his head. His strong will which sustained him through all his trials was another proof of his faith. He once wrote that his was a will which quaked not even though the whole world be pulverized at his feet. At another time he said: "Succeed I must, always." He would not doubt the efficacy of his love for others. A friend of ours whose conversion from Atheism and Materialism was a marvel, was reported to have been wavering in his faith; and the Swami wrote not to meddle with him, but to allow him to do whatever he chose. He said that that man would be his for ever, and that wherever he may go, he was sure to come to the Swami in the end. Whenever he did any work, he did not care to look back on it; he was sure of the result, however distant that was.

Swami Vivekananda held that as pure truth cannot be assimilated by the masses, a real teacher should always descend to the level of the common run of mankind and adopt their language for teaching. His method of teaching was "communication by contagion"—spirit appealing to the spirit. His gift and personality always translated the noble truths he realized,

THE SELF IS UNFETTERED

and embodied them. Language was nothing to him; the spirit behind that was put forth was everything. He would exhort his disciples to be magnetic speakers and to learn to appeal to the soul. When he himself spoke his audience was forced to forget individualities; even those whom he sometimes whipped and attacked were filled with love and wonder for him at the time. In America he was known as the "Orator by divine right," or "the Lightning orator."

He had his own way of educating others. He would first try to rouse any kind of activity in you and then rectify and elevate you. He was very much misunderstood when he once spoke of a dull and inactive man whom he had advised "to learn at least to lie," if he wished to learn the way to salvation. It is known that he once explained that a stupid man in whom all his organs are dormant, is farther away from salvation than a naturally active man. He who is strong and active in the senses can alone be strong and active in mind and intellect, and thus be able to control the senses and the mind. And he who is strong in the intellect is capable of strong individuality, and fit to realize the Supreme Spirit beyond all the organs of activity. How often would the Swami quote the Vedic injunctions: "Do not fear," and "This Atman is not to be attained by the weak."

At a conversation in the palace of the late Rajah of Ramnad, some one jeered at the possibility of a human being being able to see the Brahman, the unknown. He was roused at once, took up the gauntlet, and said: "I have seen the unknown." For him "religion does not consist in thinking and theorizing, but in being and becoming." With reference to the teacher of religion, he said that religion was only a question of "give and take." The master kindles the divine spark within

THE SELF IS UNFETTERED

the soul of a disciple, and the disciple sees God. This is the only teaching of religion.

Two functions are essential for a great teacher of religion—one with reference to the method and means, and the other with reference to the end of these, the truth realized through these, Swami Vivekananda said. He should exemplify in his life purity and practice in all its forms, also expound to others everything concerning man from the standpoint of the truth realized by him. In other ages, amidst other conditions of life, one man could have fulfilled in his life both these parts; but here the case is different. The portion of life of the teacher wherein he conserves all his energies in the Divine, and matures himself into perfection and fulness and gets ready to burst upon the world, and the portion in which he works for the edification and salvation of others has to fall on the shoulders of two distinct personalities. At the time the Paramahansa Dev came, the tree of Vedic religion had put forth too many branches, had developed many phases, and stood in close contact with two of the powerful offshoots of the sister Semitic religion. The India of our day is not the India of the Puranas divided into fifty-six petty principalities; but it forms one synthetic whole. The Universal religion of the Vedas had to be expounded as the one truth underlying the variety of rituals and overgrowths brought on by local colorings and racial peculiarities. The synthetic India had to be shown to be synonymous with the synthetic religion of the Upanishads. And this universal truth had to be sown, not among a chosen people, but in the whole world broadcast. Such a task no doubt required more than one life to accomplish.

The major portion of Bhagavan Ramakrishna's life

THE SELF IS UNFETTERED

was taken up with Sadhans and the building up of a plan. The remaining portion of his work was therefore left to another. At a time when the Bhagavan had completed his several *Sadhana*s and acquired all the powers concomitant to them, he prayed to the Mother to send one who would not come to him to learn, but one who would come to him as his peer, face him boldly, and be in a position to fulfil his mission. The result was the advent of Swami Vivekananda, the born prophet and poet, the Rajasic manifestor of the smouldering fire inside, the messenger and interpreter of the Bhagavan, and more than all this, the consolidated essence of his Sadhans, of his penances and powers. Sri Ramakrishna, referring to this young disciple, is reported to have said, that if another great man had one power, "Narendra" (Vivekananda), had eighteen such. Vivekananda came with all these powers ready made. The master always treated the disciple as his equal. He would not tolerate any menial service at his hands. If anybody spoke of him disparagingly, he would chafe at him for having made *Sivaninda*; if anybody loved him, he in his estimation possessed greatness and virtue. The Bhagavan, is reported to have said at another time that he built a kingdom and Vivekananda came to rule, that he suffered for the fruit and Vivekananda came to enjoy it. Sri Ramakrishna came as the embodiment of the past of the world, and the Swami was born as the embodiment of his master's treasures. He therefore had the message ready made for him by his master. Else it is not easy to account for his intuitive perception of the secrets of all religions, for his world-memory, and spiritual insight. Saivas and Saktas, Vaishnavas and Sri Vaishnavas, Mohommedans and Christians flocked to him to learn the hidden mean-

THE SELF IS UNFETTERED

ings of their religious teachings. Once when questioned how he learned the vital secrets of all religious and non-religious sects, he humorously said that the Sanuyasins were great rogues who took the bait of everybody's hook.

A living representative of the orthodox Vaikhanasa school of Agamas, a venerable old man of great erudition, who came to garland him from Tirupati, said, with tears filling his eyes, that the Swami was Vikhanasa come again. The Swami knew the secrets of *Karmayoga*, which formed the special feature of that Aganice school much better than the man who was nurtured from his cradle amidst its traditions. The Swami, comparing himself with his master, once said, that his master was all *Gnana* within and *Bhakti* was a mere cloak. But he was all *Bhakti* inside, and *Gnana* was a mere cloak. So we may say that the Swami was his master turned inside out. Sri Ramakrishna perfected his inside spiritual fire, and the Swami came to throw him inside out.

Such was the prophetic greatness of our hero, the apostle and the messenger of the great Bhagavan Sri Paramahansa Ramakrishna Deva. Truly he may be called the PROPHET OF AWAKENED INDIA.—old and Arshic India awakened to a new life of synthesis under the influence of Western civilization and culture. Though an embodiment of the past of India fitted into the present, he was for the future also. One of his friends once remarked that he was half a century ahead of his times. Another alluded to him by saying that "he was the contribution of this century to posterity; and this time we are indebted for it to Bengal."

Our salutations to this great soul. Our salutations to all the prophets of the world in the past, who

THE SEEF IS UNFETTERED

enriched our common stock of spirituality and knowledge, whatever might have been their race or clime. Our salutations to all the holy men and women of the earth who are working for the uplifting of humanity. Our special salutations to those whose lives are consecrated to the service of this, our sacred motherland. Our salutations to them also that are going to come on earth to work unselfishly for our posterity!

“May He protect us together; may He let us enjoy together; let us show valor together; let this be the study of the strong; let us not hate each other.” Om! Peace, Peace, Peace.

QUESTIONS AND ANSWERS

Q. Do you reconcile the doctrine of reincarnation with the teachings of Swedenborg and the tenets of the present day spiritualists?

A. Yes, the doctrine of reincarnation is admitted by some of the spiritualists and by some of the Swedenborgians; perhaps Swedenborg himself believed in the pre-existence of the soul; he believed that the soul existed on the spiritual plane, and did not make it clear in what way it existed, because he was limited in his ideas by Christian theology and he tried to explain the difficulties as best he could; probably he was conscious of this doctrine of reincarnation as he read some of the Eastern philosophies which existed at that time in translation.

Q. What is a Yogi?

A. A Yogi is one who has attained to spiritual realization of the eternal truth; that is the meaning of the word “Yogi,” but the word Yogi is used in various senses. A Karma Yogi is one who performs the duties of life without seeking the results of those works; a Bhakti is one who performs them through devotion

THE SELF IS UNFETTERED

and faith, and worships the Lord as the father or the mother of the universe, etc.

Q. Does not one become more sensitive as he becomes more spiritual?

A. Yes, he is more sensitive to impressions on the lower plane; as a person advances in spiritual life he has finer perceptions; the more pure you become, the more you feel the influence of impure objects. If you are on the spiritual plane, you cannot stay with the worldly because you feel their vibration, and your soul hates that, because like attracts like; the same Self, once enjoyed that but now you are on a higher plane of existence; you are bound to feel that way. As we advance toward the north pole the south pole is left behind.

To equip a dull, respectable person with wings would be but to make a parody of an angel.—VIRGINIBUS PVERISQUE.

The rarest of all gifts is a truly tolerant, rational spirit. In all our gettings let us strive to get this, for it alone is true wisdom.—JOSEPH LE CONTE.

God has His archangels and consorts with them,—though he made, too, and intimately sees what is good in the worm.—BROWNING.

NOTICE

The August and September issues will appear as one large double number.

The catholic man hath mightily won
 God out of knowledge and good out of infinite pain,
 And sight out of blindness, and purity out of a stain.

SYDNEY LARNER.

THE SELF IS UNFETTERED

Vedanta

Monthly Bulletin

That which exists is one; men call it by various names.—Rig Veda

VOL. IV

AUGUST-SEPTEMBER, 1908

Nos. 5, 6

INDIVIDUALITY AND PERSONALITY

By SWAMI ABHEDANANDA

HUMAN minds in general are extremely interested in discussing the problems which concern their own being and existence. No other subject seems to us more important and more attractive than that which is most intimately connected with our own personality or touches our individuality. We love our own selves so dearly that all our thoughts and actions are centered first upon these selves, then upon those who are related to us or who bring to us comfort and happiness. Our love for self is so great that we cannot bear even for a moment the idea that we shall ever cease to exist as persons or individuals. Anything that interferes with this self-love and belief in the continuance of our personality and individuality becomes the object of our fear, dislike, and hatred.

THE ULTIMATE GOAL

It is for this reason that we ask again and again: "Shall we lose our individuality?" The same question arises in the minds of students of science and philosophy. Whenever we hear of the highest ideal of life, the oneness of the individual soul with the universal spirit, which is the ultimate goal of all religions, we become frightened and stop for a moment and ask within ourselves: "Shall we keep our individuality after reaching that oneness?"

THERE IS NO ENEMY OUTSIDE

Some people are so frightened at the idea of losing their individuality that they should not discuss or venture to think of the oneness of the individual soul with God, the supreme spirit of the universe. Such minds should begin by trying to grasp the true meaning of the word individuality, and then try to find out whether or not any person can lose that individuality; whether or not it depends upon body, senses, intellect, mind, or soul.

INDIVIDUALITY NOT PERSONALITY

Ordinarily the word individuality is used in the sense of personality. Very few people clearly understand the difference between individuality and personality; even many of the advanced thinkers use these words indiscriminately, one in the sense of the other. But if we study carefully, we realize that "individuality" has a deeper meaning than "personality."

"I" AND "ME" IS PERSONALITY

Individuality means that which is indivisible, hence an unbroken continuity of our conscious existence under all conditions; while the word personality comes from "persona," mask, and signifies that state where the impersonal individual puts on the mask or garment of the ego in order to manifest its powers under the limitations of time, space, and causation. What we commonly call "personality" is the egohood. It is determined by time, space, by birth and death, by the environmental conditions of our earthly life, by body, sense, memory, sex, character, language, and many other limitations. All these together with the self-consciousness make up the personality of the individual ego. In short, that which is generally understood by the expressions "I" and "me" is the

THERE IS NO ENEMY OUTSIDE

personality of the conscious ego. The sense of "I" and "me" is always at the back of our personality; all the actions of body and mind on the conscious plane depend entirely upon this sense of "I." Without it I cannot move my hands, walk, talk, or do any work consciously. I am the mover of the body.

Our present personality consists in our being sons or daughters of Mr. So-and-so. Thus it includes all the experiences, ideas, tendencies, and character which each of us possesses. The other name for this personality is the "apparent man."

PERSONALITY CHANGES

If all conditions of body and mind that make up our personality change, then the personality itself changes also. One may have different phases of personality at different stages of life; when one lives on the sense plane, following the dictates of passions and worldly desires, that man's personality is one kind, but if by good fortune the same man masters his passions, conquers his senses, and lives on the spiritual plane, controlling his animal nature and renouncing his attachment to the world, then he will have a new birth and his personality will be different; the old personality will be dead and the new person will begin to manifest its powers on a different plane; such being the case, we can say that personality is subject to change.

Moreover, we are familiar with cases of double personality; in hysterical persons, when one personality manifests, the other is in abeyance. When the sense of "I" is clothed with a certain set of ideas, impressions, and tendencies that are already stored up in the mind, the result will be the manifestation of one particular personality; but if the ideas, impressions, and

THERE IS NO ENEMY OUTSIDE

tendencies which are latent in our minds appear differently, as an opposite set of impressions, and if the individual ego is identified with this new set, then the individual will be transformed and entirely changed. If a person receives a shock in the brain through any accident or disease, he may behave differently, and forget all his relatives and his own personality; he may appear to his friends to be another person, for his actions will not coincide with his old personality. In such a case, though the personality changes, yet the sense of "I" or the basis of self-consciousness remains identical. It does not change.

INDIVIDUALITY IS CHANGELESS

As the ideas of unbroken continuity and identity are involved in the meaning of individuality, we may say that that which gives continuity to our conscious existence, or that which makes the current of the sense of "I" flow in an unbroken manner, is implied by the word individuality. Therefore the basis of individuality must be something which is continuous, permanent, and unchangeable. That individuality is not the same as personality, but it is something which gives the continuity to the sense of "I."

We can never think of any state where the thread of our self-consciousness is entirely broken or destroyed. We cannot imagine a state where we cease to be conscious of ourselves in some form or other. The very attempt to imagine the total annihilation of self-consciousness even for one-thousandth part of a second presupposes the continuous flow of the current of the sense of "I."

SOME SCIENTISTS DISAGREE

There have been thinkers in India as well as in Europe, however, who have denied the continuity of

THERE IS NO ENEMY OUTSIDE

the sense of "I" and the existence of a permanent nature of individuality or a basis of self-consciousness. If we do not admit the existence of a continuous and permanent basis of individuality, then we shall have to repeat, after the Buddhists of India and after David Hume of England, that our ego is nothing but a bundle of perceptions and sensations constantly changing. Our sensations or states of consciousness being arranged in time and not in space, the one followed by another, there is no continuity, consequently no permanent individuality.

Hume says: "For my part, when I enter most intimately into what I call myself, I always stumble on some particular perception, *i.e.*, state of consciousness: heat or cold, light or shade, love or hatred, pain or pleasure, etc. I can never catch myself without a perception and never can observe anything but perception." He says: "If any one has a different notion of himself, then I must confess that I can no longer reason with him. All I can allow him is that he may be in the right as well as I, and that we are essentially different in this point. He may perhaps perceive something simple and continued which he calls himself, though I am certain there is no such principle in me."

In India the Buddhist philosophers asserted in the same way. They denied the permanent basis of the ego or personality. They believed in the ego as a bundle of sensations and impressions, and as that bundle was constantly changing, therefore there was nothing which could be called permanent in it.

These Buddhist philosophers lived centuries before the birth of Christ. The tendency of the human mind is to discuss this subject from various viewpoints; many of the modern thinkers and scientists

THERE IS NO ENEMY OUTSIDE

have found it extremely difficult to go beyond this conclusion. When they cannot go farther, they deny the existence of the permanent basis of self-consciousness or individuality. Some try to deduce the ego from the non-ego. They explain that the individuality of the ego or the subject depends upon the material organism of the body. They say that the ego exists only on the condition of continually changing. And as to its identity, that is simply a question of quantity. Its identity remains so long as the sum of the states that are relatively fixed is greater than the sum of the states that are detached from the group.

VEDANTA PHILOSOPHY REALIZES TRUE NATURE

Vedanta philosophy refutes this idea that subject or ego can be deduced from the object, that ego is the result of non-ego, by analyzing the nature of both. Vedanta philosophy realizes the true nature of the ego and the non-ego, and asserts that they are diametrically opposite to each other. If the true nature of the ego be light, that of the non-ego is darkness. The ego or the subject is sentient, while the non-ego or the object is non-sentient. The ego is the knower, while the non-ego is something that is known by the ego. The ego is the subject of knowledge, while the non-ego is the object of knowledge. Consequently one cannot be deduced from the other. The knower is always the knower; it can never be derived from the object known. Those who deduce the subject from the object, commit a logical blunder; because the object or matter or material organism can produce nothing but the object of consciousness. Again, the object or the non-ego exists as such so long as it is cognized by the ego; if the subject is not conscious of the existence of the non-ego, it does not exist; the object

THERE IS NO ENEMY OUTSIDE

is object as long as it is related to the subject. The objective side is only one-half of the world; if there is no one to become conscious of the object, then we cannot call it object, so what we call matter exists in relation to the ego or subject. How can you know that there is such a thing as object, such being the condition? How illogical and absurd it is to say that the individuality of the knower or subject is nothing but a temporary effect of the material organism which is the object of consciousness.

STATES OF CONSCIOUSNESS TWOFOLD

Vedanta philosophy also says that the states of consciousness, although constantly changing, have a twofold character: first, their own nature, that is, they are such and such; secondly, their relation to the ego or the subject. For instance, I may feel pleasure or pain; that is, not merely a pleasure or a pain, but it is my pleasure and my pain. I am looking at you. The vision is not a vision, but my vision; similarly, when I hear a sound, that sensation is not a sensation, but my sensation; so whatever perception I have can exist only as related to me, the ego or subject. If I detach it from my own self, it no longer exists for me. Thus we can see that this sense of "me" and "mine" is the constant factor in the midst of the changeful phenomena of mind and body; it is like the invisible thread which strings together the separate flowers of sensations and perceptions and forms a beautiful garland of human personality. Otherwise the states of consciousness will be like a will-o'-the-wisp, alternately kindled and extinguished. They will appear and disappear without being known or taken notice of by any subject whatever.

So the simple denial of that constant factor does

THERE IS NO ENEMY OUTSIDE

not explain clearly the exact conditions of our conscious states, nor does it appeal to our reason. Therefore we cannot accept the theory that the subject or ego is a temporary result of the object or non-ego.

THE EGO NOT A RESULT OF THE BRAIN

The subject is always subject, and the knower cannot be anything but the knower. The permanent nature of the knower is the cause of our self-consciousness and personal identity. For the same reason we cannot say that the individuality of the ego is the result of the function of the brain. Those who depend entirely upon sense perceptions as the criteria of knowledge, say that this consciousness is nothing but a kind of glow in the nerve-cells, and try to discover the individuality and the ego by dissecting the brain. But when their senses do not reveal it, they deny its separate and independent existence. They say that the individuality is nothing but a function of the brain, just as bile is the secretion of the liver.

The brain, however, is a wonderful labyrinth. You may look at it through a microscope and watch it day and night, but you will never find a trace of the ego or individuality in that conglomerate. It is beyond the reach of our senses; it is imperceptible. This brain may be the *sine qua non* of the intellect and mind, just as the eye is of the organ of sight and the ear is of sound; but as the eye itself cannot see, as the ear itself cannot hear, so the brain itself can neither think nor be conscious of itself.

WHAT THE BRAIN IS

For this reason Vedanta philosophy says that brain is the internal organ or instrument manufactured by the ego in order to manifest its latent powers on the physical plane, and that ego is something which is

THERE IS NO ENEMY OUTSIDE

not confined in the brain, but works through the brain. Mind may be said to be like a piano, and the ego is playing on that piano, so those who are trying to see the ego in the brain may just as well try it in the heart or the stomach, as the ancient seekers did.

SENSE OF "I" IS PHENOMENAL

Thus we see that these arguments and experiments are not sufficient to disprove the existence of a permanent basis of the ego upon which our self-consciousness and individuality depend. Here a question arises—shall we then say that the sense of "I" is the basis of true individuality and the foundation of our conscious identity? If we analyze the sense of "I" very minutely, we come to know that, like ego itself, the sense of "I" is phenomenal and subject to changes and limitations. As the limiting adjuncts of the body and mind change, the sense of "I" or ego, which appears as identified with them, changes accordingly.

For instance, if the sense of "I" be identified with the baby body and baby mind, it will change and grow as the baby will pass through the different stages of evolution of body and mind. The personality will change when the baby grows to be a young man. He will not think of himself as a child; he will have different tendencies, desires, etc.

We make our personality according to our mode of living and thoughts, so when this sense of "I" is connected with the body, the changes of body are identified with it. If the body is fat, I think of myself as fat. If the body is weak, I am weak. If the color be fair, I am fair. When the eye is in disorder, I am blind, and so on.

Sometimes we identify ourselves with the senses,

THERE IS NO ENEMY OUTSIDE

and if the senses be injured, the effect comes upon us. Sometimes we identify ourselves with the mental changes, and are thoughtful, angry, worried, jealous, loving, happy, etc. All these changes are connected with the meaning of the word "I." How many kinds of "I" exist in one person, and which is the true "I"? You cannot think of yourself as separate from these conditions; these changes that are in the conditions produce changes in the meaning of that "I." Such being the condition, the unchangeable individuality cannot depend upon the relative sense of "I," which is constantly changing.

THE MEANING OF INDIVIDUALITY

What we mean by individuality is the unchangeable part of the ego. There is something behind this sense of "I," which is the source of our consciousness and which is the same under all conditions. In tracing the basis of our individuality, the Vedanta philosophers go deeper than the ego or the sense of "I." The relative sense of "I" is the echo or reflection of something finer, something more unchangeable. Those who have not gone beyond the state of ego cannot find it; its existence ought not to be denied; others have discovered it and have called it by different names. It is neither the soul nor the mind; the word soul is used in the sense of ego. The meaning of the term mind is not very deep; it is the result of the finer forces acting through particles of matter. It is called "Atman" in Sanskrit. The Atman forms the absolute background of the phenomenal ego. It is the source of consciousness, and upon it depends our true individuality. It is beyond time and space; Kant has proven that time and space are the conditions of our thought; consequently they exist within

THERE IS NO ENEMY OUTSIDE

the realm of thought. But Atman is beyond all thought. It is like the ocean of permanent existence and individuality, where the bubbles of the phenomenal ego or the sense of "I" rise, play for some time, and ultimately merge into it again. One bubble of "I" is linked together with another by the current of self-luminosity in the ocean of Atman. That eternal current of Atman is the cause of identity and the source of our individuality. This kind of analysis of self-consciousness is the surest way of knowing the true nature of our individuality. Our individuality can be found if we realize the nature of the sense of "I," and go beyond time and space. It does not depend upon our body, senses, mental functions, or intellect, because each of these is phenomenal and changeable. They may all stop, but you will not lose your self-consciousness. You can throw them off as the clothing of the Atman, in and through which they exist.

If our individuality depended upon the body, then it would change along with the changes of the body. There is no way of preserving our individuality from change, and we are sure to lose it when our physical body is destroyed.

How are we going to preserve our individuality when every particle of our body is renewed every seventh year, or every fifth month, as some scientists are saying? The body is like the shell of the oyster; we have manufactured this body for our own purpose and to fulfil our desires. If we are born again, this personality will be left behind, but the ideas that are latent will be roused up. We shall appear differently, and our consciousness will work on a different plane, but still we shall remain the same individual. So our personality cannot depend upon the body or senses or the mind and its functions, but upon that Atman

THERE IS NO ENEMY OUTSIDE

which is unchangeable, because the nature of our individuality is unchangeable, or it cannot give continuity to our existence.

UNCHANGEABLENESS OF ATMAN

In this universe there is no other thing which can be called unchangeable except that true self, or Atman; all other things are subject to laws, changes, birth, and death, but that which is beyond these changes is the basis of our individuality.

Each Atman is a part and parcel of one universal spirit, the Absolute, the Infinite, so the individuality of a person is a part and parcel of the universal individuality. The meaning of the word individuality, as I have already said, is that which cannot be divided. The universal individuality is the indivisible one; when it manifests through me, it appears as my individuality. If you realize your relation to that universal spirit, instead of losing your individuality, you will gain consciousness of that which you do not know at present; you can go beyond these limitations and become conscious of that universal nature.

Did Christ lose his individuality when he said "I and My Father are one," or did He gain knowledge of His whole individuality or His real being as one with the Father? Knowledge means act of being conscious of. Therefore when we are conscious of our indivisible Atman, we know our individuality.

Then all limitations, which are the results of ignorance or imperfect understanding, will be removed, and the Atman will cover the whole universe. Then knowledge of the universe will come, when we shall be conscious of our real Self or Atman, and we shall say, as Jesus did, "I and My Father are one." You will say, "I am Spirit"; very few understand the

THERE IS NO ENEMY OUTSIDE

meaning of the word Spirit; they think it is some shadowy form, but that is not the true meaning of Spirit. The Spirit, or Atman, is the permanent basis of self-consciousness and of the universal individuality. Therefore the consciousness of the infinite Being is bound to come to him who knows the source of his true individuality.

DEATH CANNOT DESTROY ATMAN

It is merely a false and groundless superstition to say that by realizing the unity, we shall lose our individuality. How can we lose it when it is impossible to separate it from our being and self-consciousness, when it depends upon Atman, which is unchangeable. We shall remain as long as the Atman remains. Death cannot touch it. By self-delusion we are thinking that we are born and that we are going to die. What is death? It may touch the body, but it cannot touch the mind. If we use the word death in the sense of change, then everything is subject to death. He who understands the true nature of the individuality is above death; he never fears death. Those who have an attachment to the body, and identify themselves with it, are always miserable; they are constantly dying with the fear of death; they are always afraid; but the wise man knows that death cannot touch him.

DEATH DOES NOT DESTROY

The baby body dies and changes into the young body, and the young body into a mature one, but the identity of the individual remains the same; so it will continue to exist after the death of the old body. The wise man is never disturbed by it.

He says: "Come sister death, come, thou art welcome, take this little offering of my body, thou art my guest." Such a death is peaceful and happy. He

THERE IS NO ENEMY OUTSIDE

is the conqueror of death who realizes that his true Self is beyond changes, who knows that his true Self is one with the eternal Being.

O ye children of immortality, arise, awake, be conscious of your immortal nature. Do not be drifted from birth to birth, from here to there in the ocean of life, like a tiny boat, by the tempest of superstition, but stand firm on the rock of immortality; death may come, but if you firmly hold the Atman, the true self as your real Being, there is no power in the universe that can shake you from your immortal position.

DETACHMENT

JUST as life is only lent us for a few years, but is not inherent in us, so the good which is in us is not our own. It is not difficult to think of oneself in this detached Spirit. It only needs a little self-knowledge, a little intuitive perception of the ideal, a little religion. There is ever much sweetness in this conception that we are nothing of ourselves, and that yet it is granted to us to summon each other to life, joy, poetry and holiness.—AMIEL.

Self-sacrifice, which is sought after and triumphed in, is usually foolish; and calamitous in its issue: and by the sentimental proclamation and pursuit of it, good people have not only made most of their own lives useless, but the whole framework of their religion hollow.—RUSKIN.

A VEDANTA LEAFLET

Notice of the discontinuance of the Bulletin is given on another page. It is hoped that it may be possible hereafter to issue regularly a small unbound leaflet which shall give news and announcements of interest to students and friends of Vedanta.

THERE IS NO ENEMY OUTSIDE

NEWS AND NOTES

AFTER six months of notably successful work in London and in Paris, Swamiji Abhedananda arrived in New York on August 21st, on the *Lusitania*. At the request of certain of his fellow-passengers, a lecture had been given in the lounge of the *Lusitania*, upon the subject: "India and her People." About two hundred voyagers attended the meeting and expressed so much interest in the subject that Swamiji Abhedananda presented a set of his books to the library of the great boat. In London he delivered addresses, besides those announced previously, at the University Settlement and at the Lyceum Club, a powerful organization of distinguished women. Some of the Swamiji's lectures already have been translated into French, and others are in process.

After returning to this country he spent some time at the Ashrama, his first rest in many months, and at the time of publication he is delivering lectures in Chicago and the middle west.

Swami Paramananda has profited by a restful and happy summer spent with friends, and will be quite ready to begin his lectures at the rooms of the Society in New York, on October 4th, at 11 A.M. He will continue to give the Sunday-morning lectures at 135 West 80th Street indefinitely. It has been remarked by those who have followed his work, that interest in the same increases continually; that it has become established on a firm basis.

Swamiji Abhedananda will give two lectures at the society rooms on October 18th and October 25th, at 3 P.M.

During November and December, Sunday-afternoon meetings will be held at Duryea's Hall, 72d Street and

THERE IS NO ENEMY OUTSIDE

Broadway, at 3 P.M. The hall seats 500, and it is expected that it will be filled with friends and pupils of the Swamiji, who have awaited his return with eager anticipation.

Briefly to make the announcements again: On October 4th Swami Paramananda will lecture at 135 West 80th Street, at 11 o'clock, and on succeeding Sunday mornings; at 3 o'clock in the same place on October 18th and October 25th. Swamiji Abhedananda will make an address. On Sunday afternoons in November and December, Swamiji Abhedananda will give his lecture in Duryea's Hall. This appears to be a felicitous arrangement, and is likely to give general satisfaction. When evening meetings are begun at the Society's rooms, Swami Paramananda will conduct those which will be held on Tuesday evenings and Swamiji Abhedananda those of Thursday.

Swami Bodhananda has been in New York, at the India House, of late. He will resume his labors in Pittsburg shortly. It is a pleasure to state that his efforts there are appreciated.

Work at the India House, a home and harbor for young Hindu students who are studying Western civilization for the benefit of Eastern humanity, has continued unchecked throughout the summer. The winter season begun well, with a reception at the house on September 19th, when Mrs. Christina G. Kelley poured tea for some forty visitors. These Saturday-afternoon receptions, from 4 to 6 P.M., are given with the object of interesting the public in the purpose and workings of the house. Mr. Myron H. Phelps is a directing spirit, to whose enthusiasm much of the success of the undertaking is due.

Swami Paramananda has a new book of three lectures: "The True Spirit of Religion."

THERE IS NO ENEMY OUTSIDE

A SUNDAY AT THE ASHRAMA

AUGUST 30th was a golden Sabbath at the Ashrama. Not only because the air seemed filled with the gold of the sun under a sky entrancing in its beauty, but because the Swami Abhedananda went with us for a wonderful walk and held a meditation service high up on a hillside in the glory of the morning.

We started soon after breakfast and trooped joyously up the grass-grown lane, the dew jewels not yet wholly dry, and beyond the tents we struck into the woods, the Swami leading, crashing through underbrush and climbing over rocks, and all the time ascending, till we reached a little clearing well up the mountain, surrounded by a fringe of delicate, slim, white birches, twinkling their shining, silken leaves in the sunlight, and where our vision was met by a sweeping view of hills and valleys laid out like a panorama in the golden light for us to see. There we sat down on a flat ledge lovingly carpeted with moss and lichens, with a lordly maple in the background already tipped to flame with the sacred colors of India, and there we rested and talked, the Swami discussing the Ashrama—its significance, its progress, its promises,—sharing with us his beautiful dreams for its future and his strong, firm belief in its message. We saw more clearly than ever before what it all means, and we were glad to be part and parcel of it, to be working for it, thinking for it, and living its satisfying life.

Then a little later the Swami slipped down into the center of the circle of us and held a meditation service. It was a beautiful thing. Far up there on that hillside, alone with our God and our Teacher, and only the throbbing silence of nature about us; the inner beauty was called forth to meet the outward expres-

THERE IS NO ENEMY OUTSIDE

sion of the divine, in the midst of which we sat so still, so still. And when the Swami had finished, no one moved, no one stirred. The spell was too beautiful to break at first, and when at last we did stir and come back to the moment we had left before we entered that beautiful stillness of the Spirit, it was as if an enfolded mantle of peace had fallen upon all of us, and each felt himself a little richer, a little surer than he had been before.

Yes, it was indeed a golden Sabbath!

M. H.

THERE WAS A CHILD WENT FORTH

THERE was a child went forth one day,
 And the first object that he looked upon,
 That object he became.
 And the object became part of him,
 For the day or a certain part of the day,
 Or for many years or stretching cycles of years.

The early lilacs became part of the child,
 And grass, and white and red morning-glories, and white
 and red clover, and the song of the phœbe-bird.

And the apple-trees covered with blossoms, and the
 fruit afterward, and woodberries and the commonest
 weeds by the road.

And the schoolmistress that passed on her way to school,
 And the friendly boys that passed,
 And the quarrelsome boys,
 And the tidy and fresh-cheeked girls,
 And the barefoot negro boy and girl,
 And all the changes of city and country wherever he
 went.

WALT WHITMAN.

THERE IS NO ENEMY OUTSIDE

VEDANTA IN PRACTICAL LIFE

“THE purpose which is served at a spot for drinking when there is a flood all around, the very same purpose hath the knowing Brahman in all the Vedas.”

—BHAGAVAD GITA, II, 46.

If we consider “the Vedas” in the broadest sense of the term, they will cease to mean alone the sacred books of the Hindus, but all scriptures bearing the sign of the Spirit: The knowing Brahman, that which elicits a Divine spark from us, the open mysterious book of Nature, and the wondrous pages of Human Life.

Of these last, whose lines we all scan day after day, often without appreciation of their significance, it is not too much to say that they form the Vedas of our practical life, from whose inexhaustible wealth we draw our richest store of wisdom.

To almost every one of us it is essential that we should adhere to some form, or creed, or personality; let us do it, and with our whole heart, for in doing so we are drinking from the well whose strengthening waters are one with the Divine Abundance without. Let us, in adhering devotedly to our ideal, extend to all other devotions, no matter how seemingly mistaken, the understanding of our own ecstatic Love and Faith, and feel that they, and we, from various vessels, in many ways, are drinking the Water of Life.

This is what Vedanta means in part. However broad the definition, it leaves the best unsaid, the inexpressible beauty of a Truth realized, and its practical value is undeniable. We as a nation are accustomed to consider all proposals. Are they worth it; have they a working value? To such a question con-

THERE IS NO ENEMY OUTSIDE .

cerning Vedanta, the answer must be "yes," for it makes no demands save loyalty to one's chosen ideal, a heart-whole sincerity of purpose, and an ever-growing understanding and Love. It is the essence of the Golden Rule, it is the deepest of Science and Philosophy, the heart of Poetry, Music, and Painting, the inspiration of the Plastic Arts, and the keynote of all the unnumbered notes of the symphony of Life. "Vedanta" is a luminous word, an attempt to embody a suggestion of Infinity, an acknowledgment of Universal Love and Brotherhood. Tear it to bits, and it reconstructs itself,—the indestructible vessel of human thought and longing.

Devotion, said Sri Ramakrishna, is the best for this age, and whether it be the student's devotion to an idea, the Lover's to the Beloved, or in whatever of its myriad forms it manifests, it must bring with it, through all the many woes that beset the path to its perfect attainment, the greatest happiness that human heart can know. How else can we know a happiness comparable to the joy of serving our chosen ideal, and bringing ourselves nearer to its wonderful radiance? With such happiness comes Peace, and Peace means health, and quiet, and repose of mind and body, no matter how urgent or wearing the daily occupation. This is not theory, but fact, for it is daily proved possible by many to live, undisturbed and serene, the busiest, most exacting life that our every-day conditions present.

If only we can realize that Love is not out of date, that it is still as great a power as in the days when "God spoke to man"; that He speaks now in that Love which is strength and gentleness, an all-enfolding power, capable of resistance should it so serve the Beloved best, humble, joyous, simple, compatible

THERE IS NO ENEMY OUTSIDE

with all men and conditions, a rest to the weary, and a comrade for the humdrum of Life.

All that we can say is but a paraphrase of those words spoken, those Lives lived, which have been the inspiration and strength of those who preceded us, which ever awaken in us the response that may retreat till we think it has gone; yet there has been a flash to answer the burning Light, and unknown to us it is there, till one day we feel its warmth, again we are enkindled, and we realize that it was not a borrowed glow, but a response of a Divine Power within ourselves.

We look up startled, from the commonplace, to find shining through its veils, which we had seen as dense walls, the radiance of that intense, personal, impersonal Love, and *know* we ourselves are exponents of Its Truth.

Such is the message of Vedanta, and its realization in the every-day duties of life is as possible to us as to any in days bygone, when God walked the earth. He is with us to-day as He is ever in the hearts which will recognize His Presence.

Believe, oh! believe, that God, Love Ineffable, will speak to you if you will unbind your ears, clear all obstructions from that Divine in you, which will one day be seen as not separate from, but God Himself. And how to gain this knowledge, this Joy, this Serenity! You will change as your knowledge grows broader and deeper, but find now the deepest and best in you, and cling to that against the world, if need be, until you pierce the mists, and behold as yours the marvellous beauty that exceeds the vision that your soul held before your eyes, for in Realization there is Joy which lies beyond words or thought.

Be strong, faithful, just, loving. Be wise and bury

THERE IS NO ENEMY OUTSIDE

unkind thoughts to enrich the garden of your minds, until they spring up as exquisite flowers of compassion.

It is hard; yet try in dealing with people to forget in your deepest self whether they are men or women, young or old, rich or poor, and deal with them after that spirit which is our Divine Bond, and you will be given a recognition and response that is above language or custom, as you touch that which is latent in every living thing.

You, if you will, shall be a power to awaken in every soul this Divine response, if you will forget that aught is due to you, that anything is asked of you, save humblest loving service, and that in your own hands, in your own beautiful heart lies Love, the Ultimate Secret and Wisdom of God.

RESIGNATION

IN one sense we must be egotistic, if self-knowledge is egotism; we must try to take the measure of our faculties, and we must try to use them. But while we must wisely humiliate ourselves before the majesty of God, the vast and profound scheme of the Universe, we must at the same time believe that we have our place and our work; that God indeed purposely set us where we find ourselves; and among the complicated difficulties of sense, of temptation, of unhappiness, of failure, we must try to fix our eyes humbly and faithfully upon the best and seek to be worthy of it. We must try not to be self-sufficient, but to be humble and yet diligent.

I do not think that we practise this simple resignation often enough. It is astonishing how the act of placing our own will as far as possible in unison with the will of God restores our tranquillity. Chapter on "Egotism" from "A College Window."—A. C. BENSON.

THERE IS NO ENEMY OUTSIDE

THOUGHTS AT THE ASHRAMA

PEACE awaits him who desires it at the Ashrama amid the Berkshire Hills. There it is everywhere. It hovers over the majestic hills that lie mighty and still like recumbent spirits of tranquillity under the ineffable sky. It is in the little old farm-house nestling milk-white in a cup of the hills; it is in the tents pitched beside sweet springs in upland pastures; it is in the garden; in the spreading corn-fields ripening in the sun; in the deep woods and the busy brooks; in the grass-grown lanes; in all the sweet winds of heaven; in the starry nights; in the clouds; in the rain, the very air itself, and it passeth understanding.

Is there one who is in need of pure peace? Let him come to the Ashrama and feel its magic spell. Nature fashioned the spot lovingly; its beauty beams from every point of view and is like a caress, a soothing hand laid upon temples that throb. Its tranquillity invites meditation and lures one to concentrate upon spiritual things. It calls forth all that is best and bravest; and one can get nearer one's soul, nearer God, and learn to take a firmer grasp upon the life, and to have a better understanding of how to find the way.

The independence of the visitors in their life at the Ashrama is conducive to peace. Each tent is a home, and each tenter may freely work out his life according to his own inspiration and ideas. He eats and sleeps and prays as he wishes; he comes and goes as he will, and yet all make up a harmonious whole in the little colony, meeting by the spring, by the swimming-pool, by the brookside for the washing, in the cozy kitchen of the farm-house, in the grassy lanes in passing, and love looks out of the eyes and speaks from the lips, and peace is written upon each face.

THERE IS NO ENEMY OUTSIDE

It is a beautiful thought carried into effect, this Ashrama. It is only beginning, however, a project in tenderest infancy, feeling its way clumsily, but with unflinching faith.

It is a beautiful thing, and as its sure and steady growth progresses, it will show its power more, a power that will make for a vaster good than the casual visitor even dreams of. It will evolve into a well-regulated institution and give forth its strength more easily as time goes on.

No happier spot could have been selected for such a work than the one chosen. There is something spiritual and inspiring in that green cup-like valley steeped in sunshine and closed in by those glorious hills.

Its natural position and the beautiful thought behind the idea are the Ashrama's strongest assets, and it is bound to grow and grow, and the peace that possesses it will pass into the heart and soul of many a weary wanderer on life's highway in sore need of benediction, and be carried forth into the world. For one does not merely find peace in this enchanted spot, but he takes it away with him into big, busy cities, and it is a peace that lasts, that sinks so deeply into the spirit that it cannot wholly disappear.

Then come if you are weary and let peace enfold you like a mantle!

M. H.

All the world is an utterance of the Almighty. Its countless beauties, its exquisite adaptations, all speak to you of Him.

Every attempt to do right has a tendency to reveal to us more spiritual ways of doing right, and our need of spiritual helps in doing it.—PHILLIPS BROOKS.

THERE IS NO ENEMY OUTSIDE

VEDANTA PHILOSOPHY*

THE "hows and the whys" come to the thinking minds of every age. To-day the great scientific discoveries and awakenings have brought to the heart of man even a deeper hunger for some proven reality, some scientific basis whereon he may not only feel his own life's actions based, but by which he may guide and guard those who look to him for such help.

The Vedanta philosophy or religion is one which, being on a truly scientific basis, seems to attract leading minds who need to have a religion where faith and belief are not asked without proof.

"Veda" means wisdom, while "anta" means "end"; therefore, literally, "end of wisdom." All relative knowledge ends in the realization of the unity of the individual soul with the ultimate Truth of the Universe. That ultimate reality is the universal Spirit. It is the Infinite ocean of wisdom. To realize this unity is the aim of all true religions. "That which exists is one; men call it by various names." Upon this fundamental truth rests the whole structure of Vedanta teaching.

Vedanta is not built around any particular personality. Every other religious development in the world has centered about some person: Christ, Buddha, Mohammed, Zoroaster, etc. The followers are then too likely to forget the principles, and become attached to the personality of the founder, and refuse to recognize any other.

The system of Vedanta has many phases. It includes the various religions of the world, and embraces all types and conditions of men. Vedanta is a system of religion as well as a system of philosophy.

*In response to a demand for a restatement of "Vedanta" for newer readers, the above is printed.

THERE IS NO ENEMY OUTSIDE

The permanent home of the Vedanta Society in New York is at 135 West 80th Street. It is the outcome of many years of hard and sacrificing work of the Swamiji Abhedananda, assisted of late by Swami Paramananda and Swami Bodhananda. The first named came from India eleven years ago, and took up the work which his brother-worker, Swamiji Vivekananda, had started here in America by the magnificent addresses he gave at the Parliament of Religions in Chicago. The Vedanta Society has grown quietly, but strongly, and now such men as Prof. Herschel C. Parker of Columbia University, R. Heber Newton, D.D., Chas. R. Lauman, Ph.D., LL.D., of Harvard, Hiram Corson, A.M., LL.D., Litt.D., of Cornell, and Professor Hooper of Brooklyn Institute are all deeply interested.

The philosophy of Vedanta is found to be practical, and the men and women who truly comprehend it are helped in the many difficult problems that are presented in our every-day lives. Vedanta has centers formed in San Francisco, Los Angeles, Pittsburgh, Washington, St. Louis, Denver, and Canada. In fact, from all over the country come demands for the opening of the great study of Vedanta.

The publication department of Vedanta is perhaps the one particularly to show the enormous increase in the world-wide demand for Vedanta. Where one book was sold a few years ago, to-day ten are. The number of books sold just in a portion of our own country last year amounted to many thousands, and an ever-increasing desire for more is shown. Perhaps the greatest call has been for the books "Raja Yoga," "Jnana Yoga," and "Karma Yoga," all by Vivekananda, and "Spiritual Unfoldment," "Philosophy of Work," "Self-Knowledge," "India and her People," "How to be a Yogi," all by Abhedananda.

THERE IS NO ENEMY OUTSIDE

The helpfulness of these books is wonderful. Any one wishing to inquire further into them may address the Vedanta Publication Company, 135 West 80th Street, New York City.

E. P. C.

QUESTIONS AND ANSWERS

Q. Kindly explain what you mean by soul, and where is it located?

A. By the word "soul" we understand the conscious intelligent being, the doer, the actor, the thinker, the enjoyer, and sufferer. It dwells separately in this body, not as a part of the body, but as we live in a house as the master; the soul is all over the body, but you cannot locate it in any particular spot. Some say it is in the brain, but brain is only the instrument upon which it is playing. Every cell of the brain or nervous system is interpenetrated by the intelligence which proceeds from the source of all intelligence which is in our soul. He is in the body, yet outside of the body.

Q. Did we ever have a beginning?

A. The idea of beginning depends upon our idea of time, even when you use the word beginning you use your limited idea of time, but we existed before that idea of time; we cannot find or think of our beginning. If you try to think of the time when you did not exist, you cannot; just as you cannot think of your own death. When we try to think of a beginning we shall not be able to do so, because the farther from it we go, we are behind it all the time.

Q. If for a moment the individual souls should cease to manifest their dormant powers instantly the whole world would go back to its primordial condition, would it not?

A. When we speak of individual souls, we mean

THERE IS NO ENEMY OUTSIDE

collectively all souls that exist in the universe, the one cosmic universal ether. And when that creator or universal ego ceases to manifest the latent powers, there will be no manifestation, no phenomena, the world would be in its primordial state.

Q. Did not the earth exist many centuries before the world-soul reflected itself as the individualized ego?

A. The earth must have existed before, but we do not know that; the individual egos are infinite in number, so we cannot say that the earth did exist before the universal spirit became individualized as the world ego, or the creator of the universe, the projector of the universe. Earth is only the manifestation of a certain state in the evolutionary process, but when we speak of the world-soul we must go back to that state where there was no evolution, and that was the first manifestation, and that includes all individualized souls. The first-born lord of the universe, that was the first manifestation of ego and non-ego; and before that time there was the ocean of the absolute, where there was neither ego nor non-ego, neither spirit nor matter, but everything was in a state of homogeneity, and the first manifestation was the first-born lord of all creatures, and that included all individualized egos, which are like parts of that universal cosmic ego; just as in our bodies we have infinite cells and each cell has its individuality, and that cell is a part and parcel of our own individuality, similarly these individual souls are like parts of the one cosmic soul, and whenever the cosmic soul manifested its powers the process of evolution began.

The Father has a special message for each which He will declare to those who listen in peace, in love, and humility.—HORATIO DRESSER.

THERE IS NO ENEMY OUTSIDE



THIS BOOK IS DUE ON THE LAST DATE
STAMPED BELOW

AN INITIAL FINE OF 25 CENTS
WILL BE ASSESSED FOR FAILURE TO RETURN
THIS BOOK ON THE DATE DUE. THE PENALTY
WILL INCREASE TO 50 CENTS ON THE FOURTH
DAY AND TO \$1.00 ON THE SEVENTH DAY
OVERDUE.

ICLF (N)

APR 4 1941 M

UCLF

INTER LIBRARY
LOAN

APR 16 1977

ONE MONTH AFTER RECEIPT
NON-RENEWABLE

APR 12 1977

41

NOV 31 1960

MAR 12 1968 94

REC'D

MAR 12 '68 - 8 PM

LOAN DEPT.

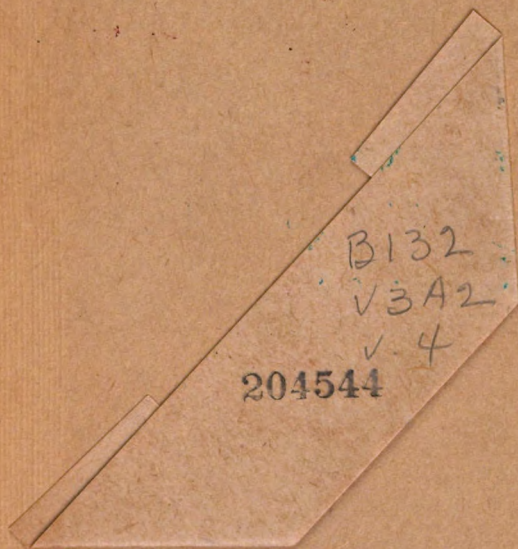
SANTA BARBARA
INTERLIBRARY LOAN

ONE MONTH AFTER RECEIPT

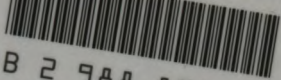
06 28
4-27-71
MAR 16 1971

LD 21-100m-7,'40 (6986s)

YC 31726



Handwritten text in red ink, possibly bleed-through from the reverse side of the page. The text is faint and difficult to decipher but appears to be organized in a list or table format.



B 2 988 891

LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA.

GIFT OF

Publisher

Class

THAT WHICH EXISTS IS ONE

Vedanta

SCIENCE OF YOGA



January-February
1909

THE VEDANTA SOCIETY

135 West 80th Street, New York City

PRICE, 10 CENTS

\$1.00 A YEAR

Bound Bulletins



N INDEX to the second volume of the Vedanta Bulletin is in preparation, and the business management is ready to take orders for binding the monthly numbers of the publication year which ended with March. The cost of binding will depend upon the number of orders received, varying from 65 cents to 75 cents; postage or expressage to be defrayed by the subscribers. A few bound volumes with index may be obtained at \$2.00 per volume.

All orders should be sent in on or before June 1st to receive prompt attention.

Vedanta

Magazine

Volume V

(January 1909—December 1909)



ISSUED BY

THE VEDANTA SOCIETY

135 West 80th Street

New York

COPYRIGHT BY VEDANTA SOCIETY, 1909

1132
1342
11

CONTENTS

LECTURES :

By Swami Abhedananda

	PAGE
The Religious Need of the Twentieth Century . . .	87
Search after Truth	121
Search after Truth (concluded)	133
The Spiritual Evolution of the Soul	149
Christ and Christmas	193

By Swami Bodhananda

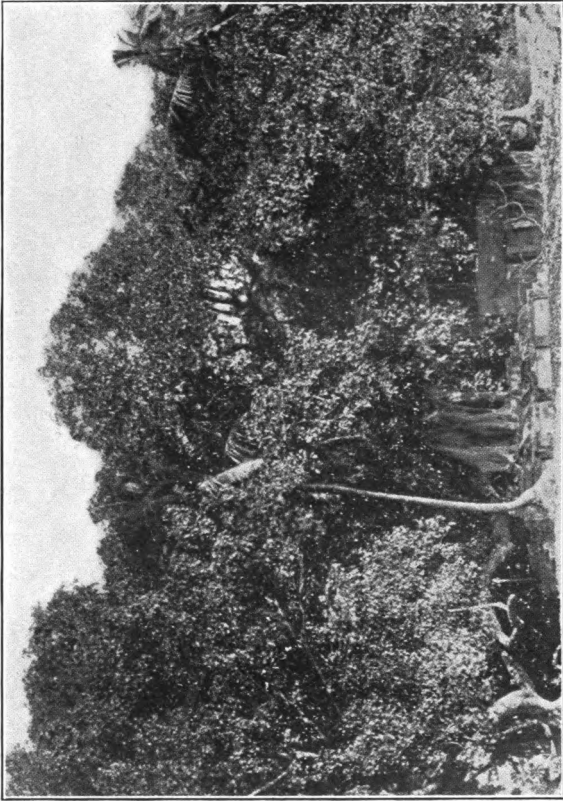
Confucius and His Philosophy	163
--	-----

ARTICLES :

The Museum Sculptures (Indian Philosophy) . . .	97
The Breadth of Vedānta in Personal Life	101
My Father and I are One	109
Meditation	116—128
The Risen Lord	129
Our Debt to the East	139
Aum or Om	141
Symbols	143
The Veda	145
Temples of India	146
Indo-American Club	99—160
Confucius vs. India	168
Buddha Memorial Unearthed	171
Truth	174
Our Relation to India	176
Faith	179
The Path of Discipleship	182
Ramakrishna the Enlightened	184
The Harmonic World—Note	185
The Personality of Christ	204
The Light of the World	206

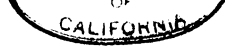
	PAGE
POEMS :	
Hymn to Autumn and Evening.....	102
Where is God.....	119
History.....	126
The Gray Norns.....	129
But His Shadow.....	130
Nature.....	131
Prayer.....	108—158
Evolution.....	159
To the Falling Leaves.....	172
The Vedic Flame.....	177
The Unanimity.....	178
The Peace that Passeth Understanding.....	183
To Thine Own Self Be True.....	184
Hertha.....	201
Brahman.....	205
VEDANTA IN AMERICA..	103, 117, 127, 158, 160, 167, 173
VEDANTA IN NEW ZEALAND.....	114, 157, 183
VEDANTA IN EUROPE.....	155
NEWS AND NOTES :	
	105, 118, 130, 140, 147, 161, 169, 177, 186
QUESTIONS AND ANSWERS :	
	108, 120, 132, 140, 148, 162, 170, 178, 187
BOOK REVIEWS.....	107, 119, 148, 159





PANCHAVATI

Where Rāmakrishna attained Divine Communion with the Mother of the universe



Vedanta Magazine

Each soul is potentially divine.
The goal is to manifest this divinity.
This is the whole of religion.—*Vivekânanda.*

VOL. IV

JANUARY-FEBRUARY, 1909

Nos. 7-8

THE RELIGIOUS NEED OF THE TWENTIETH CENTURY

BY THE SWÂMI ABHEDÂNANDA

THE twentieth century may be called an age of science and an age of reason. Science rules over our thoughts and reason, and governs our mental ideas regarding the universe, and regarding our own self. The general tendency of all human beings of this age is to apply the rules and laws and truths of modern science in the works of daily life, forcing us to remodel our old ideas, to change our habits, to rebuild our houses, and to reform our societies.

Science has opened the profound deviousness of nature and has taken the sincere and earnest seekers of the truth, step by step, along the path of evolution into the realm of the fondest fancies which are working upon the minutest particles, known as atoms and molecules. To-day we have learned that the so-called indivisible units or atoms can be subdivided into one thousand units or electrums which form the body of the atom. These corpuscles or electrums may be called electrical centers, or forces similar to electricity. Then these corpuscles or electrums, governed by the law of attraction and repulsion produce atoms, molecules, and various results of nature.

Science has also explained to us that the various forces of nature, like electricity, heat, light, motion, gravitation; all these are nothing but so many expressions, so many manifestations of one eternal energy.

Modern science has also dispersed, as we all know, the theory of a special creation in a definite period of time, but on the contrary it has shown that this world was created, not in a definite

The world exists for the education of each man.—Emerson

period of time, but that it has gradually come to its present state through a process of evolution which must have lasted for millions and millions of ears. By this theory of evolution, modern science has given a deathblow to the cosmical scripture which depended upon this theory of a special creation.

The astronomic discoveries of the present century have shown the most wonderful things of the visible universe. Modern astronomy teaches us that the distance to the sun from this earth is only ninety-three millions of miles. Most of the planets are over one hundred millions of miles away from us. The diameter of the solar system is only six thousand millions of miles, and to cross this space, traveling at the rate of one hundred and eighty-six thousand miles per second, it would take only nine hours to reach us. The nearest star beyond our solar system is so distant that the light emanating from that star, before reaching the earth, takes three and one-half hours to travel this distance. The light which we see from some stars emanated probably long before the time that Jesus was born, long before the Egyptian pyramids were built, perhaps long before the earth was created, according to the theory of Genesis.

The comparatively new disclosures in physiology have shown that the human organism is not the result of a special creation at a definite period of time by some infinite being, but it is related to the organic or lower animal. We know to-day that the life principle is not manifested through any one source, but through the lower animals, through plants and through minerals. To-day science has proved that plants have eyes and other senses, that they have something like a nervous system; they have the power to feel pain and so on. The whole universe is living, and this conception has also emphasized the grand truth which was started, thousands of years ago, that the life force is one and universal, although its manifestations may be various.

Biology has shown that the breath of life was not given to man alone. Biology shows us that the minute animalcules, minutest particles, possess life force.

By studying the physical sciences, we come to realize the grand principle, the grand plan of nature, that is, unity and variety. Modern science has shown that by the different varieties

like the theory of evolution, like the theory of operation of forces, concentration of energy, all these various forces are nothing but manifestations of one universal force; that is, unity and variety is the plan, and so it is also as regards the life force. Life force is one, but its manifestations are many. The same plan is expressed among living beings as in inorganic bodies, but as physical science has shown that unity and variety is the plan of the physical nature, so mental science has also proved that unity and variety is also the plan of the subjective world.

From psychology we learn that the lower animals are not created for man's good, but that they have minds and souls. The lower animals are just as valuable in the economy of nature as we are, and to-day we know that the mind is subject to evolution and growth just as much as the physical body. So we have gradually come up to the mental plane.

Then the modern discoveries, thought transference and telepathy have also shown that all these individual minds are united to one another, that they are like so many eddies in the eternal current of the cosmic mind. Every thought we think touches the minds of other persons, other individuals, whether they are near to us or far away; the distance in the physical plane does not affect our mental conditions.

As modern wireless telegraphy has brought us above space relations, so thought transference and telepathy have brought us above space relations, above distance in the psychonic plane, and it has also shown that the atmospheric thought current is infinitely more powerful than the thought current that is manifested through individual centers, just as wireless telegraphy has shown that the atmospheric electric current is much more powerful than electricity produced by artificial means, and we know that we can harmonize our mental conditions, the vibrations of our own minds, by tuning those vibrations in harmony with the vibrations of the cosmic mind. Then we can make ourselves store-houses of infinite powers and infinite possibilities.

Science has also given a deathblow to the old ideas that matter and motion are two separate quantities; that either matter is the cause of motion, or motion is the cause of matter. All those ideas are scattered to-day. We know that matter and mind are nothing but the subjective and objective manifestations of one substance.

The world exists for the education of each man.—Emerson

Thus by studying the various sciences, we understand that unity and variety is the plan of nature and also that there is one life principle which manifests through various forms beginning with the metals, then through vegetable, then animal, lastly human beings. That the life force is one and that the material and efficient cause of the universe are one substance.

We have also learned that the germ of life is indestructible and uncreatable, like matter, because the life force is eternal. Matter is uncreatable, it is eternal. So life forces are eternal and germs of life are eternal too.

Modern science has given us sufficient evidence by which we can prove that these germs of life are subject to the law of cause and effect, and they manifest certain powers which are already latent in them. Parents do not create the germs of life, but they become the principal channels through which the germs of life manufacture a gross physical body and manifest those powers which are already latent in them. If we study modern science very carefully we shall find that, by proving the indestructibility of the germ of life and the life force, the problem of birth and death has been brought to the door of the theory of pre-existence and continuity of existence after death.

To-day we know that we can never die, or never be destroyed absolutely in our entirety, and there may be other manifestations so long as the germs of life are not destroyed and that leads us to the theory of rebirth or reincarnation.

THE THEORY OF REINCARNTATION

THE theory of reincarnation makes the germs of life act as free agents; they are subject to the law of cause and sequence, but they mold their future and create their destiny by their own thoughts and deeds. They are indestructible; they continue in exist whether on this plane or on some other plane, and this has helped us to realize the truth of the greatest philosophers of India, that souls are immortal and eternal by their birthright. They meant by the souls the same thing which modern science means by the germs of life.

Science has discovered new truths which were not taught by the old religions. It is an independent branch of knowledge and has also shown the errors and mistakes committed by theologians

and the great existing religions of the world, which have been left behind while science is marching on toward that ultimate goal of eternal truth, toward the discovery of the forces and laws which govern the phenomenal universe.

If we study the various religions and scriptures of the world, that study will show to us that one religion is just as good as any other religion, and the one set of scriptural writings which claim to be a direct revelation of God have just as much argument for such a claim as the others have. If we accept the one scripture as the word of God we will have to accept all the scriptures of the world. We cannot reject any. If, for instance, we accept the Christian bible as a revelation, the revealed word of God, we will have to accept the Jehovah of the Jews, etc., because the reason and arguments given in each case are exactly the same.

A comparative study of the various religions of the world also shows that no religion has ever had a supernatural origin, but that every religion, on the contrary, is the natural result of the attempts of the human mind to grasp the truth and to explain the phenomena of the universe.

Mythology has shown that there is a mythical element in the Christian scriptures just as much as in bibles of other nations. There are some myths which were nothing but presentations of the forces of nature, some were the developments of metaphors; some were the survival of old superstitions, and others were the descriptions of natural events in the life of a great prophet, or a spiritual leader who was deified by the people.

If we study carefully other religions of the world, we shall find that the story of miraculous birth and of immaculate conception of the virgin mother, and the great saviors, all born in the same manner as the Christ, appears in all, showing that there was one story common among different nations. Then again we find that the miraculous healing powers of Æsculapius, the great Greek physician of ancient times, have given rise to the miraculous powers described in the new testament, and if we study carefully we shall find that there is certain truth in the healing power of Christ. When historical evidence was taken away by the higher criticisms of the bible and other scriptures, some took resort to the old theory of faith.

The world exists for the education of each man.—Emerson

THE HARMONY OF RELIGION AND SCIENCE

THE Twentieth Century needs a religion which will be in perfect harmony with all the truths discovered by modern science, which must be based upon the principle of unity in variety, and which should regard the material and efficient cause of the universe as one and the same.

The Twentieth Century needs a religion which will advocate freedom of thought and freedom of speech, and at the same time harmonize with the latest conclusions, not only of science, but of all the greatest philosophers of the world, and it should leave room for future discoveries that might be made by the thinkers to come. As the spirit and ideal of modern science have always been toward freedom of thought and independence of any personality, so that religion which will be fitted for the Twentieth Century must have the same spirit, the same ideal, the same object to perform.

The Twentieth Century needs a religion which will spare no doctrine or dogma which cannot be sustained by scientific reasoning. The Twentieth Century needs a religion which will remove all superstition and superstitious ideas, doctrines and dogmas that give countenance to the creation of the human being out of nothing. The Twentieth Century needs a religion which will never be limited by sacerdotal institutions, nor should it be confined by any book, personality or being.

The Twentieth Century needs a religion which will have a conception of God who is not one person, but impersonal and beyond all. When we give personality to the divine being, we project our own ideas and make God limited by our conception of personality. Why should God be limited by our conception of his personality? We must realize him as the infinite being, beyond all limitations of our conceptions, of our ideas, and the divine being should also harmonize with the highest ideals of the greatest philosophers of the world. In that way we shall find an absolute harmony between religion and science.

Now the question arises, is it possible to find a religion which will be in absolute harmony with science and the great philosophers of the world. The answer is in the affirmative. We can find a religion, but before we find a religion we must examine minutely

The world exists for the education of each man.—Emerson

and impersonally all the existing religions of the world and see which of them is based upon the principle of unity in variety, and which of them accepts the grand scientific truth of one substance as the material and efficient cause of the universe.

If we examine carefully Christianity, Judaism, Mohammedanism, Zoroastrianism and all the other great religions, we find that they are not based upon that principle of unity in variety because they teach two creators, creator of good and creator of evil. They are dualistic. The creator of good is fighting against the creator of evil. The creator of evil is fighting against the creator of good, so they do not teach the doctrine of unity in variety but duality of existence.

VEDANTA, THE UNIVERSAL RELIGION

THERE is only one religion which has been teaching the same truth from prehistoric times, for nearly five thousand years. This religion is now given to the world. The idea is as one fire coming into this world manifests through various forms, so the one eternal, absolute being manifests itself in the various phenomena of the world; as one air, passing through a flute produces different notes of music the same way, so the one eternal substance manifests itself in the various phenomena of the universe. From that one substance has emanated all things, the life force of the plant, life principle, mind and all the sense powers; also that which is space, that which is gaseous, and that which is solid.

This religion is nameless and formless. It is in absolute harmony with science. It admits the theory, that one substance is the material and the efficient cause of the universe. It also describes the evolution of the phenomenal world. This process of cosmic evolution, that from one substance came ether, from ether that which is gaseous, from the gaseous state heat, from that state liquid to that which is solid, and then gradually the vegetables, the lower animals, and from the lower animals up to the highest, man. The whole process is the process of evolution, and this evolution is from one eternal cosmic being, so that energy is the mother of all manifestations. It is One, and the ancient sages who discovered that unity in variety rejected the theory of the special creation.

The world exists for the education of each man.—Emerson

That religion also teaches the harmony between science and religion in every possible way. It teaches that God is personal, impersonal and beyond both. Individual souls, according to this religion, are not created out of nothing, but are eternal; they are eternal germs of life, subject to the law of cause and sequence. They are indestructible, immortal; and these germs of life are free agents, manifesting powers which are latent in them. It teaches that mind and matter are the subjective and objective manifestations of that One Being.

Is it not a remarkable fact that these ancient seekers of truth discovered That which is the spirit of this age, that is, unity in variety and the one substance which is the material and the efficient cause of the universe? These are the grandest truths, but when modern science has proved these truths and confirmed the old truths, the scientific truth is doubly true, because we find that different thinkers, starting from different standpoints, arrive at the same conclusion. The great seers of ancient time in India arrived at that conclusion from their subjective conception but they started from the subjective world and reached that highest goal, while modern science started from the objective world and has reached that goal. These two when combined will produce the most wonderful harmony. True science and true religion are always one.

Science is trying to discover the truth, the eternal truth of the universe; and religion is trying to worship that eternal truth, but that worship of the eternal truth must depend upon its discovery. If we do not know the eternal truth, how can we worship it? We must put everything aside that is not in harmony with the highest conclusions of modern science. So this religion which is such a universal religion, and which I have already said is nameless, is the one which embraces all the religions of the world. No other religion can be so universal, because other religions are more or less built around the personality of their founder. Christianity is built around the personality of Christ, Buddhism around Buddha. Mohammedanism around Mohammed, Christian Science around Mrs. Eddy. Any religion that is built around the personality of the founder cannot be universal because that personality may not be accepted by all. This religion, we find, is not built upon the personality of one being, but upon the spiritual laws which govern

our impulses. It has existed for five thousand years and it will continue to be the religion of the world in future; this is the religion of Vedanta. It deals with principles and leaves all the details to be worked out by science. It admits of a personal God who is to be worshipped through devotion and through love. It teaches that God is one substance, and we are but parts, and the absolute monistic faith is that which teaches that we are all absolutely one in the spirit, our infinite souls are nothing but so many expressions of the same universal cosmic being, who is the law of the universe. The creator is nothing but the first manifestation, the manifestation of the absolute being and the absolute being is one. Modern science has one idea which was given in Vedanta centuries before Christ, that is, evolution is not followed by dissolution. In modern science we study that evolution is followed by involution and that evolution lasts for a certain period of time, which is called a cycle, while the cycle of evolution is followed by another cycle which is the cycle of involution, and this chain of the cycles of evolution and involution, and then again involution and evolution, is eternal. So there is the beginning of the cycle of evolution, but there is no beginning of matter, no beginning of force, no beginning of the substance of the universe.

Just as there may be a beginning of the physical form, but there is no beginning of the essence that lives and enforces the physical forces of this infinite soul, and each individual soul is subject to the law of cause and sequence, which is called, in Vedanta, the Law of Karma.

LAW OF KARMA

By studying this law of cause and sequence, and of action and reaction, we find that we get to the scientific explanation of the cause regarding the sin, misery, sickness and suffering of the world. Vedanta does not teach the creator of evil being one personality and the creator of good another. Vedanta teaches, that so long as there is good there is evil; one cannot exist without the other, so if we take the one we will have to take the other. Reject both and we will find that the person is neither good nor evil. Evil is only ignorance whatever we do without proper knowledge is a mistake, and each mistake

The world exists for the education of each man. — Emerson

is a great teacher in the long run. Therefore each sinful act has its value; it teaches the soul the law that underlies that act. In that way all sinful acts are the great mistakes that we are bound to commit because we are in this world, and we are making experiments all the time to find out that which we want. We are bound to make mistakes, and why should we blame the creator for such mistakes? Therefore, Vedanta teaches that there is no creator of good, no creator of evil, but the law of cause and sequence will explain all the inequalities and diversities that exist in the world, and God is not regarded as the giver of rewards or the bestower of punishments. God never punishes the wicked nor rewards the good, but that which we call punishment is the reaction of our own action; reaction which must come to the soul from which it started. That which we call reward is also the reaction of our own acts. So why should we blame God? God is the ocean of love, the ocean of intelligence. Modern science says that the source of the universe is unknown and unheard of. Vedanta also says that that Unknown is unknown and unheard of by our mind but can be realized by the spirit because it is nearer than our mind, nearer than our heart; because it is the soul of our soul, and the essence of our being is that substance. It can be realized by entering into a higher state of consciousness, then it harmonizes with the monistic science of modern times. Vedanta teaches that it is possible that that one substance is also the source of intelligence or knowledge, otherwise, if we did not admit this, then where did this knowledge come from? Can intelligence come from something which does not possess intelligence? It would be as absurd as something coming out of nothing. Therefore Vedanta is more logical and more scientific than the modern science system. It admits of the supremacy of reason and accepts the rules of individuality. If we apply these rules of logic to the existing religions of the world, at every step you will find that there is reasoning; it will reveal to the followers differently and will appear in a different light. Your eyes will be opened to the underlying principles that exist beneath the surface.

every good deed is a mistake

Again, Vedanta gives the fundamental principles, gives the proper foundation to the study of ethics, for an ethical study must be based upon scientific principles, otherwise it has no value. The

The world exists for the education of each man.—Emerson

greatest ethical law, which teaches good to others, love thy neighbor as thyself, does not give any reason why we should love our neighbor as ourselves. Christ preached the same but he did not give the reason. The reason we find in Vedanta, and Vedanta teaches the same truth. You shall love because you are your neighbor, because you are one with your neighbor, because you are all children of the same infinite being. It cannot be otherwise; the absolute evidences on the physical plane should be the foundation of ethics, and then we shall never do anything to hurt anybody, nor anything to injure ourselves at the expense of others.

The truth of Vedanta, which is absolutely scientific, should be preached to the world, and then we shall find not only peace and harmony between the different sectarian religions of the world, but also we shall find peace and harmony between true religion and true science, and that harmony is needed in the Twentieth Century.

Vedanta is the most sublime of all theology, and the most comforting of all religions. It has room for every religion; nay, it embraces them all.



THE MUSEUM SCULPTURES (XIII)

INDIAN PHILOSOPHY

THE following article, from the *Bulletin* of the Brooklyn Institute of Arts and Sciences, is a result of the various courses of lectures given by the Swâmi Abhedânanda during the past three years.

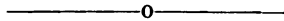
The task of creating the four monolithic sculptures representing the civilization of India for the eastern façade of the Museum was assigned by Mr. Daniel C. French to Mr. Attilio Piccirilli, of New York.

The position of India in the East, as the home of a great branch of the Indo-European stock; as being a source of the greatest literature created east of the Euphrates; as being the source of a large part of the philosophy, the science, the medicine, the law and the general learning of ancient Greece, and through ancient Greece of ancient Rome, medieval and modern Europe.

The world exists for the education of each man.—Emerson

makes the sculptures for our Museum representing India of very great interest. There is no system or phase of Greek philosophy that was not anticipated by the ancient Aryan race in India. There is no phase of modern German philosophy with all of its ramifications and intricacies that was not anticipated 3,000 years ago in India. The *Vedas*, the *Mahabarata* and the *Upanishads* belong to the great literature of the world, containing within them the foundations of the religion, the philosophy and the ethics of the Indian people. Shankara and Kapila are the Aristotle and the Plato of Indian Philosophy, Kalidasa is the Shakespeare of Indian literature. Manu is the Oriental Moses, and Buddha is the great religious teacher of southern and eastern Asia.

The subjects of the four Indian sculptures are Indian Law, Indian Philosophy, Indian Literature, and Indian Religion. The sculpture represented in this number of the Institute *Bulletin* is of Indian Philosophy, and Mr. Piccirilli has taken as his ideal some powerful son of the Aryan race from the dawn of civilization on the southern slopes of the Himalaya Mountains, with swarthy arms, with head erect, with noble figure, awakening to the spirit of wisdom as manifested in the world of matter and of men. And this Indian Philosopher is about to speak the truth which shall lay the foundations of all our philosophy, of all our living, and shall reveal to the men of all succeeding time the nature of the soul and its native religion. The natural man awakens to the vision of the Divine Order, quietly and divinely conscious of the revelation within him; profoundly and reverently feeling the infinite value of the message which he is to give to the world. With the strength of God within him and with the humility of the saint; with the responsibility for the welfare of all succeeding generations upon his shoulders; with the inspiration of the All-wise, he is about to speak out of the heart of the great Aryan race in its Oriental home, the wisdom which has made India the Light of the East, a fountain of learning for all the world, a source of our philosophy and of our religion; a basis of our law; a beginning of medicine and of the organization of society.



He who seeth Me in all, and all in me, loseth Me not, nor do I lose him.—*Gita*.

The world exists for the education of each man.—Emerson

INDO-AMERICAN CLUB

AN Indo-American Club has been formed to bring Indian students stopping in this country closer in touch with their American friends. The club is of a social and business nature, with arrangements to care for Indian boys who arrive here alone among strangers. Every reader of the VEDANTA MAGAZINE should join this club. Terms, five dollars per year. Address, Mrs. M. Reid Cory, Secretary of Indo-American Club, 41 West 32d St.

Mr. Myron H. Phelps, who has recently been in India, contributed a letter to the *New York Sun* (Feb. 2), portraying the distressed industrial and educational conditions existing there to-day, from which we make the following excerpts:

In the first three-quarters of the nineteenth century there were thirteen famines; in the last quarter, eighteen, and throughout large and increasing areas of the country famine conditions are now chronic. The income a head has declined from about four cents a day in 1850 to about a cent and a half in 1900. Concurrently English income from India has "increased by leaps and bounds," the export trade in the last fifty years rising from £33,000,000 to nearly £70,000,000 in the current year. England for decades has spent practically nothing on the education of the people who chiefly produced those millions, and even to-day she spends less than three cents a year a head for this purpose, with the result that scarcely 15 per cent. of India's 300,000,000 are literate in any degree. It is true that the commercial value of India is enhanced by every foot of rail, every factory and every barracks placed upon it. But the Indian people have grown poorer with every such material addition to "India's wealth." Of every \$500 that England has wrung from India she has given only about 11 cents for famine relief. The very poorest, whose income is hardly \$6 or \$7 a head per annum, have to pay out of this more than a dollar a year a head in taxes, though even in the worst famine years there have been enormous and increasing surpluses shown in the Government budget, often reaching \$18,000,000 and \$20,000,000. This is Indian money collected in excess of the requirements of Governmental administration.

The Indo-American movement at home and abroad is agitating much press comment. We reprint in part a letter written by a member of the New York Vedanta Society, which appeared in the *New York Tribune* (Jan. 31) in answer to the charge of an

“ex attaché” that Americans are aiding the “Natives of India in their efforts toward freedom:”

Some of the statements made in a recent number of your esteemed journal may or may not be correct. But when the great teachers, the Swâmis, who have come here to enlighten the minds of the western people as to the true meaning of religion, are included, it is necessary and right to make known the facts.

The Swâmi Abhedânanda, who stands at the head of the Vedanta Society in America and London, is a man of rare power and unquestioned sincerity. He has worked quietly and modestly, doing much good in this and other Occidental countries for over twelve years. Before that time the Swâmi Vivekânanda, an inspired and magnetic expounder of truth, was for a number of years among us.

Both of these gentlemen have worked without remuneration of any kind except as given by their students and friends for actual support, that they might bring us the Light from the East.

Their mission is peace, knowledge, truth. The philosophy of the ancient Vedic scriptures, which so few seem able to grasp, does not conflict in any way with Christianity or other religions and their ethics taught by western minds. If Americans would study the Vedanta teachings they would reverence the Christ more, endeavor to live higher, purer lives and know the reasons why.

The Swâmis do not enter politics. Their sole aim is to bring spiritual upliftment and regeneration to all humanity. They teach that the kingdom of Heaven will be established on earth, not through fighting and revolution, but through peace, justice and good will. And if a hundred more should come there would be hands stretched out to welcome and homes provided for them by their western friends.



ASHRAMA LETTER

IN reply to a letter of inquiry regarding the winter experiences of a student who is living the actual life of a Samnyasin at the Ashrama, West Cornwall, Conn., we give this interesting missive:

“My soul is my work here and it is not a hotbed; the fruit will come in due season. I handle crowbars, picks, shovels and the axe; draw wood down hill slopes and through swamps, first making a road with branches of trees; upset the wagon, break the sleigh, repair all in turn, fix up the horse, eat three meals a day and sleep, making sure there is wood in the stove.”

THE BREADTH OF VEDANTA IN PERSONAL LIFE

IN personal life—the life of every day, we are so held down by countless actual ties, that often it seems as if we were walled in and escape was impossible. It is here that if we halt and take a view of the breadth of Vedanta's teachings, we are able to stand facing the wondrous bracing air of a hill top, feel a sense of freedom which makes us smile, and realize that every day trials and tribulations are but as a dream. The *Great Realization*, the actual knowledge of "That One," is very often much nearer to us than we know. Many people have an idea that reaching out to this glorious, healthy, spiritual joy, this realization of the magnificent Oneness of All is something so far away, so unattainable, so mysterious, and so difficult to comprehend, that they patiently plod along, hoping; or they give up the disappointing chase.

As we read or hear Vedanta talked among our friends, we meet questions hard to face. To those who have traveled along the Vedanta highway, both in Jñāna, the path of discrimination, or Raja, the path through Yoga, these questions are answered; but to those who are first reading Vedanta, or those who have not traveled far enough to realize the oneness of good and evil, so called, it is hard to explain these difficulties. One great help in the actual realization of knowledge, or wisdom, is to have the tremendous forces flood through us, using us as a spark of that cosmic flow of divine energy so that we may melt into and become even for a few seconds, cognizant of universal existence. To be truly conscious of our infinite grandeur—or rather expansiveness, follow the course of modern Occidental sciences, as well as the path of Yoga. Personal life meets actual circumstances. It is by meeting these and not flinching from facing what answers we truly find, that the greater help is given.

Vedanta to be truly realized and known, to be actually helpful in its strongest ways, must be built upon scientific facts, and not upon emotion. If we wish to be able to face strength, we must give strength. Religion is good, and sympathy is good, and faith is good, and love is good, but none are permanent without strength, and strength alone is to be obtained by knowledge, and knowledge is forever calling us to the Goal which both Occidental Science, and Oriental Yoga assert. Learn to not only feel the Oneness of all, but learn to grasp it through the very laws of life, both inner and outer, as science teaches; and the very Realization which is the end of Wisdom shall be ours.

HYMN TO AUTUMN AND EVENING

MY dreams are wrapt in thine—Beloved of the Twilight!
 Thy shadowed solitude imparts most precious things,
 Thy Love in saintly shimmer slanting through the skylight,
 Refills my room with music and soft murmurings.

Thy purple plentitude is manna to my Muses,
 I who only live when drowned in golden dreams,
 Thy crimson quietude my soul infuses,
 And from the troubled waters of the world redeems.

I need not stir to walk among the sleepy daisies,
 To watch the tired roses shut their lovely lips;
 Nor wander through thy violet-shadowed woods and mazes,
 As Day with dying yellow paints the mountain tips.

I need not seek the gardens walled with alabaster,
 Wherein the silver fountains merge their opal spray;
 Nor lands where bloom the palm-tree and the oleander,
 And endless heat of summer weds with balm of May.

Thy chalice of all loveliness is flowing over,
 Here within my soul responding to thy spell.
 I pass not from this heav'n enclosed—no longer rover,
 But drink thy vital wine—Belov'd and Lover as well.

—CYRIL SCOTT.

 0

 RAJA YOGA

That extreme non-attachment giving up even the qualities, shows the real nature of the Purusa.

We have first to understand what Purusa (soul) is, and what are qualities. The whole nature consists of three qualities, Tamas (darkness), Rajas (activity), Sattva (illumination). These qualities manifest themselves as attraction, repulsion, and control. Everything that is in nature is a combination of these three forces. The Atman (true self) of man is beyond all these. It is pure, perfect. Mind is in nature, thought is in nature; from thought down to the grossest form of matter everything is the manifestation of nature. This nature has covered the self of man, and when this covering is taken away the self becomes unveiled and appears in its own glory, thus the control of nature is the greatest help towards manifesting the Self.

The world exists for the education of each man.—Emerson

EDITORIAL

TO OUR SWÂMI

THE Swâmi Abhedânanda's course of lectures delivered at Dur-yea's Hall, was concluded February 21. The Master will sail for London, where a Society equally devoted will have the blessed privilege of his instruction and uplifting influence for a few months.

In the summer the Swâmi will return among us and continue the great work that grows so rapidly under his leadership. May the journey be one of safety and his hours be those of peace while the ocean divides the teacher from his American students and friends.

 THE VEDANTA MAGAZINE

To all who are familiar with the Vedanta philosophy and in sympathy with the development and growth of the movement in America, we make an urgent appeal in behalf of the little magazine appearing after several months of discontinuance. We ask co-operation and help in its support. Contributions, subscriptions, advertisements, all are needed to carry on the work.

It is unnecessary to state the demand the little magazine fulfils, especially in the lives of those not in active touch with the various centers where the class-work and lectures are such a blessing and privilege. Many subscribers live where they are unable ever to talk with the Swâmis or visit the Society's headquarters and the arrival of the magazine is almost an event.

The lectures contributed by the Swâmis, news of the activities at the various centers all over the world, the questions and answers, the Raja Yoga department, all will be of interest and help. We cordially invite suggestions, and subscribers wishing to contribute articles or having questions they would like specially answered should write the editor.

This magazine is the only one in America representing Vedanta. Scientific and practical in its teaching, Vedanta offers a comprehension of the laws of life and the method whereby truth may be realized.

The world exists for the education of each man.—Emerson

CHRISTMAS SERVICE

ON Sunday afternoon (Dec. 27) a throng of students who realize the Christ through Vedanta gathered at the lecture rooms and listened with reverence while the Swâmi Abhedânanda read from St. Mark and St. Matthew chapters relating to the birth of the Savior. The altar was draped in white, while Christmas candles and flowers illumined the portrait of the Divine Mother and Child which hung above. The Swâmi knelt before the altar saying "Salutations to Thee" and offered up a silent prayer. He asked us to meditate for a few moments upon the divinity of Christ, to look for His image in the cave of our hearts, and try to realize in Him the manifestation of the Lord of All. He asked us to think of the Savior's seven beautiful examples, comparing them with flowers of Purity, Humility, Self-Denial, Truthfulness, Patience, Self-Sacrifice, etc., after which he read some notes he had carefully prepared from the pens of Socrates and other historians as to the actual date of the birth of Jesus the Christ, closing with meditation upon the Lord's Prayer, and offering the benediction as in the service of the Christian Church.

 THE VIVEKÂNANDA MEMORIAL

THE celebration of the birthday of Swâmi Vivekânanda at the Vedanta House on Sunday afternoon (Jan. 17) was marked by an almost severe simplicity. There were no offerings of fruit, no decorations, only a few greens about the rooms and flowers upon the altar, the significance of the day pronounced by this absence of ostentation.

So near seemed the presence of the Great Teacher that veritably did he move and walk among us. Privileged indeed were all attending that inspired service conducted by the Swâmi Abhedânanda, and ever will be remembered the wise, sweet utterances offered to the life and teaching of a brother disciple. In the spiritual comradeship of these two Masters dwelt the power and joy of that wonderful meditation that like a benediction carried us into the living presence of Vivekânanda.

The Swâmi spoke of the message and purpose of Vedanta, as revealed through the efforts of Swâmi Vivekânanda, the pioneer and founder of the movement in America. He spoke of the early

struggles of the Society and of how, inspired by the indomitable will and divine love of this gentle Hindu sage, the members nourished and kept alive the little spark that has come to be the flourishing center the Society is to-day.

He spoke of the power of law, and of how when the heart and mind open to the great verities, each soul so touched becomes in turn a channel through which Vedanta finds the multitudes; and then of the demand existing to-day for earnest awakened lives devoted to the crying need of humanity for true self-knowledge.

—o—

NEWS AND NOTES

TO Vedanta students, in general. An earnest appeal has reached us from the new center in Australia for books pertaining to the teachings of Vedanta Philosophy, new or second hand, to be used for the forming of a library and to help our work under Sister Avabamia. A portrait and fuller explanation of her work will be published in the next number of our magazine. Books may be sent to J. S. Warner, Manager *Star of the East*, No. 5 Moore St., Sydney, Australia.

Under the direction of the Vedanta Society of New York, a subscription entertainment to raise funds for assistance of sufferers from the recent earthquake in Italy, was given on Wednesday evening (Jan. 27), at Duryea's Hall. The program was particularly interesting. Mr. Edwin Markham favored an enthusiastic audience by reading his powerful poem "Lincoln," which on the birthday of that great man was published by five syndicates of newspapers. Mrs. A. Ghosh, a Hindu lady, visiting our country, delighted the gathering by singing Indian songs to the accompaniment of harmonium and violin. A large sum was realized, to which was added a substantial amount secured through the personal efforts of a student.

During December a reception was held at the Vedanta House, the first event of a social nature given in the Society's new home. Swâmi Abhedânanda made an address of welcome. A few earnest remarks were made by Swâmi Paramânanda preceding the breaking up of a most happy reunion of students, members and friends in commemoration of the return from abroad of our beloved Swâmi Abhedânanda.

The world exists for the education of each man.—Emerson

Readers are earnestly requested to patronize advertisers in the VEDANTA MAGAZINE whenever possible. The importance of this will readily be seen, since from the advertisement and subscription departments alone does the magazine derive its support.

Send ten cents in stamps for Mrs. C. G. Kelley's inspiring little book, *For the Union of All Who Love, in the Service of All Who Suffer*.

Send seven cents in stamps for Rev. Heber Newton's pamphlet, *Influence of the East on Western Civilization*. Most satisfying.

Tuesday evening (Jan. 5), Mrs. Emily Palmer Cape read a paper entitled "Vedanta in Practical Life." Mr. Nelson Smith made a few remarks, and an interesting discussion followed.

The following Tuesday (Jan. 12), Mrs. M. Reid Cory rendered a delightful reading from Sir Edwin Arnold's *Light of Asia*. The carefully prepared notes on the comparative history and personal life of Buddha and contemporary teachers lent added interest.

The Students' Meeting (Jan. 23) was conducted by Mrs. C. G. Kelley who explained the origin of her beautiful little book *For the Union of All Who Love, in the Service of All Who Suffer*. Surely our dear secretary wrote from her heart for the title is a reflection of her own lovely soul. Bishop Potter, who was so keenly interested in all things pertaining to India, inspired the author through his lectures along these lines. The late bishop himself distributed many of the booklets among his fellow clergymen and friends.

Here is an encouraging report from Boston. Swâmi Paramâ-nanda writes: "Work is steadily growing. I have a lecture or a class sometimes twice a day. The Sunday services are very well attended, and for the last two Sundays we were unable to accommodate the people. The growth has come very naturally. I have spoken at the Lynn Public Library, and on March 5th I expect to address the Metaphysical Club."

Even shouldst thou be the most sinful of all sinful men, thou wilt by wisdom's raft cross over the whole Ocean of sin.—*Gita*.

The world exists for the education of each man.—Emerson

BOOK REVIEWS AND EXCHANGES

THE Swâmi Abhedânanda's *Lectures and Addresses* delivered in India during 1906 have recently been published by the Prabuddha Bharata press in a volume of over 200 pages, containing an account of the Swâmi's tour through India besides discourses, replies to his addresses, conversations, etc., which are most interesting. There will be an American edition before long.

Swâmi Paramânanda's new book entitled *Vedanta in Practice* contains many helpful suggestions to students of the philosophy. There is a chapter devoted to selections from the *Upanishads* and other Scriptures.

The *Inspired Talks* of the Swâmi Vivekânanda, covering a period of seven weeks at Thousand Island Park in the St. Lawrence River and recorded by Miss S. E. Waldo, are now published in a volume of nearly three hundred pages by the Ramakrishna Mission. There is an introduction by Miss Waldo and a chapter entitled "The Master" by another disciple, descriptive of the personal life and work of this inspired Sannyasin prophet.

The Universe and Man, by Swâmi Ramakrishnânanda, occupies the unique position of being the first publication of the Ramakrishna Mission of Madras. It embraces the opening lectures delivered by the Swâmi in the Madras Center. The message of Sri Ramakrishna that "all religions are but different paths to the same goal" is the pervading spirit of the book, and as the motif of an opera runs through the various melodies so does this message underlie and support the Swâmi's every argument, discourse and interpretation throughout the six essays comprising the work. It is seldom one finds the purpose of a book so well maintained without some intrusion upon the sequence of thought.

Swâmi Ramakrishnânanda shows how this message of his Master finds all existing philosophies and religions of to-day generally the same, and that there is but one method for dualist, qualified non-dualist and monist: "You must go inside to realize God;" then alone do we know that the universe is within us and knowing this transcend matter, space and causation. There are some excellent suggestions for concentration and meditation some of which we may reprint later on.

The world exists for the education of each man.—Emerson

QUESTIONS AND ANSWERS

Does Vedanta teach that at the end of a Cycle All Souls shall reach freedom? And at the beginning of a new cycle are they again launched forth upon an earthly career?—D.C.M.

Answer: No, only those souls who have become Christlike will attain to freedom. Others will continue to follow the Law of Karma in the new cycle.—S.A.

What is the difference between Vedanta and Theosophy?

Answer: Vedanta does not follow any Mahatma. It does not teach that psychic power is the highest ideal. It shows the way to freedom from the Law of Karma and rebirth through the attainment of the Oneness between Atman and Brahman.—S.A.

PRAYER

May peace be thine,
 And bliss divine,
 And knowledge broad and deep
 Come to thee at evening hour
 Before you go to sleep.
 And when you are at rest with God,
 Beloved, may there be given
 Truths that await
 At the Eastern Gate
 To show the way to Heaven.

—M. R. C.

THE GOLD OF SPEECH

GUARD well thy words—
 How else can thou be master of thyself?
 Well-poised and courteous speech can make thee king
 Among thy fellow men.
 Keep watch upon thyself
 And govern well thy lips as doors unto a treasure-house,
 That nothing may be stolen from thee unawares
 By sudden moods.

—MABEL PERCY HASKELL

The world exists for the education of each man.—Emerson





SISTER AVABAMIA
Who is Establishing Vedanta Classes in Australia

VEDANTA MAGAZINE

"Know that this body is the battle field
Where life disports;
And that which views and knows it is the Soul."—*Krishna*

VOL. IV

MARCH, 1909

No. 9

"MY FATHER AND I ARE ONE"

BY EMILY PALMER CAPE

TO be able to comprehend and lift our knowledge of life above both good and evil is what Vedanta offers to teach us. There is in every heart a "world-note," the exquisite harmony of which rings deep and true. Every religion, every philosophy, every poet and painter, in fact, every true thinker and worker, has reached out for that "note," which, when struck, is known, and needs no argument. If we enter the woods in the heart of summer, or in the depths of winter, we feel a sense of freedom and beauty which nature gives when "surprised unawares." If we are in sorrow and a kind one places a hand on our shoulder and "understands"—little need be said, but a note is awakened which strengthens and we feel its meaning. A great soul is one who always gives of this note to everyone, wee or big, whom he meets:

"Thou shalt know him when he comes
Not by any din of drums,
Nor the vantage of his airs;
Neither by his crown,
Nor his gown,
Nor by any thing he wears.
He shall only well known be
By the holy harmony
That his coming makes in thee!"

The beautiful words: "That which exists is One, men call it by various names," is a truth which men like Herbert Spencer expressed in the words: "There is an infinite and eternal energy from which all things proceed." This leads to the comprehension of what the Christ taught when he said, "My Father and I are One."

Swamiji Vivekananda once said in an address before a large audience: "Modern materialism can hold its own and at the same time approach spirituality by taking up the conclusions of Vedanta. The conclusions of modern science are the very conclusions Vedanta reached ages ago; only in modern science they are written in the language of matter."

To learn a thing intellectually, to grasp the intent and meaning, is good, but few experience the newly gathered knowledge so that it becomes as a part of themselves and live with its influence and power every hour of the day. Easy it is for us to glibly talk of Oneness. How beautiful is the truth, "All is One," but to know this fact is one thing—to live it another. This one truth, if realized, would bring all petty discord in our lives to an end. Each man or woman who grasps this idea and mentally digests and imbibes it as a part of every-day existence will find a ray of light illumine his or her pathway as never before. "He who sees the Supreme One dwelling alike in all beings, the Imperishable in things that perish, sees indeed."

Vedanta teaches that: "Each soul is potentially divine. The goal is to manifest this divinity, and be free. We may do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these; and this is true religion, to manifest the Divine Doctrines; dogmas, rituals, books, temples, forms are but secondary details." If we could but truly realize and become a conscious part of that practical, scientific fact of Oneness in all things—that something in which we live and move and have our being, can you not imagine the wonderful difference that our old world would see? This is the greatest lesson science brings us to-day; it is the most splendid truth in Vedanta—the reality of "All is One."

It is most interesting to Western minds, and to those Eastern intellects who enjoy the modern scientific comprehension of cosmic questions, to follow the exquisite steps which the modern scientists in their discoveries have brought forth. Lester F. Ward in January *Popular Science Monthly*, says: "Spencer's grasp of cosmical principles is astonishing, and the vast swing of his logic carries the reader irresistibly on, sweeping majestically across the whole cosmos in many different directions, until everything is compassed in a universal scheme." Vedanta brings to the student the knowledge that underneath or within these cosmic principles are natural laws which are capable of useful and intelligent purposes. The study of concentration through Yoga brings remarkable results, but like the study of all forces, such as electricity, explosives, steam, X-ray, etc., the spiritual forces which concentration develops, serve for good or for evil. Fire may keep us warm, cook our food, or burn our

home to the ground. Electricity may light our cities, convey us over the country, help cure diseases, yet often strikes a man dead.

It is necessary to have a proper teacher if one is to learn the truth of any great power, and Vedanta strictly enforces the absolute necessity of one who knows how to direct us if we would learn. Truth must be followed to the extreme end, and when we meet those who tell us these forces, gained through concentration, are hurtful or evil, remember it is true of all Nature's powers when ignorantly applied; Vedanta insists on one not attempting to become a student without the proper teacher. The learning acquired, and truly applied, sheds a light about our lives which is very real.

VEDANTA THE MOST PRACTICAL RELIGION THAT MAN HAS YET ATTAINED

THE world to-day is so overloaded with theories and pretty talk without actual foundation, that all should know that in Vedanta no one is ever asked to believe anything until he proves it to himself—and then he finds it to be the most practical religion.

We are taught in the churches, there is a God, and many believe or have the almost unconscious feeling of some big, sublime Personal Power, who overlooks our destinies, and keeps an eye on the universe generally. Professor Dewey, of Columbia University, last year wrote an essay under the title, "Does Reality Possess Practical Character?" The word Pragmatism has been used so much since Professor James, of Harvard, gave it popularity, that one should not use it without perhaps defining—the one general idea of pragmatic value is usefulness. Professor Dewey has a great contempt for theory of knowledge, which he alludes to as "that species of confirmed intellectual lockjaw called epistemology." Now if there is one thing more than all others which men and women who are practical and want not only beauty of expression and emotional satisfaction in their philosophy or religion, but facts proved, it is in Vedanta they will find the truly pragmatic value. Vedanta is the only religion ever presented to the world that openly offers to all a method by which one may prove to oneself the truths upon which all religious systems are built. Churches declare there is a God; that we have souls; that immortality, and usually they teach personal immortality, is a fact. They reach up to heaven and down to hell, and hold the mind in awe by declarations of so-called "beliefs," which not a single member has proved for himself. It is all right to have faith in what we were brought up in, and environed by, *if it is satisfying to us*. We all know that the masses are questioning. It is an agnostic age; though many dare not step out and say what they truly wonder in their hearts—they

long for some foundation of actual truth to stand upon, that they may guide not only their own lives but the children and friends they find near to them. Science to-day has wrought all thinking minds to the consciousness that the book of Genesis is a fable, a symbol, a poetical version, and that the world was not made a few thousand years ago, that Adam and Eve do not mean Adam and Eve at all. In fact, if we read the wonderful books of Lester Frank Ward on *Biology* and *Sociology*, we will see that woman—the female element—was first to be formed, or evolved in the lower scale of life, and the male element became afterward added through the slow and marvelous evolutionary process. Scientific facts bring us nearer to what God and man are than does a faith without proof. The thing which holds the religious bodies in this world together, is the desire to know of, and the longing for, a future life. The idea of this personal life lasting forever is not proved by any doctrine or dogma.

To accept the theories which Vedanta offers regarding these subjects is to accept them as the most reasonable of theories the world has brought forth, until we have for ourselves proof. Believe nothing anyone may tell you, until you have worked for the actual answer yourself. This is where Vedanta stands, and this is why so many scientific men have become its friends and students, each one proving for himself the laws which govern the Cosmic Consciousness. Vedanta is the only philosophy or religion in the world that offers to men a scientific, practical method, to follow step by step, gaining results which it holds as facts. Man cannot long live upon words. He wants experience. Each man wants to realize, to feel within his heart and know that none can take from him these truths; "then alone," declare the Vedas, "will all doubts vanish, all darkness be scattered."

How often do we all wish for some one who will "understand," who will be able to grasp "that something" we feel so keenly within our very hearts and love so truly, yet cannot express in words the fullness of its meaning? How often perhaps a stranger may drop some word, or even a glance, which seems to awaken a spring in our very depths and we are alive and are conscious of that something within us strengthening and becoming a reality! To spread the "Sunshine" of real living is not only a habit one may acquire, it is the knowledge of that part of you which is absolutely true and responsive to every fiber of the divine nature in your friend, neighbor, or relative, and, once realizing this, what a great wealth is ours.

Emerson, the American Oriental, has said: "The whole human family is bathed with an element of love like a fine ether. How many persons we meet in houses, whom we see in the street,

or sit with in church, whom, though silently, we warmly rejoice with! Read the language of these wandering eye-beams. The heart knoweth." To what does all this knowledge lead? For what benefit is the awakening of these powers? Why do we perhaps sacrifice and go without various pleasures to acquire that which Vedanta offers? It is because every human being has traveled a long road through the laws of evolution to the conscious plane he is on to-day; and each of us has a long road to continue until the Goal, true freedom, is reached. Vedanta, like a mother, offers to her children a quicker and better way—a way that holds the knowledge of our being and tells us if we would have peace in our hearts and gain wisdom and bliss here and now in these bodies, that she, the Divine Mother, will help us.

None can escape the onward march. Whether we will or no, the great cycles roll on and on. A human being who wishes to conquer nature, so that no longer the turmoils of grief and we affect him the same as does the ordinary life about him, may by the realization of what Vedanta offers reach that goal.

It is a fact that the men who are best known in the world's history, and who have never been forgotten, signify the real lesson of Oneness. Krishna, Buddha, Christ, and Ramakrishna in the nineteenth century in India, all preached this becoming conscious of the great ocean of Oneness of which each one of us is a part.

This glorious Oneness in the spirit is expressed most beautifully in that portion of the *Vedas* known as *The Upanishads*: "Just as the sun, the eye of the world, is not besmirched, with outer stains seen by the eyes; so that one inner Self of all creation is never smeared with any pain the world can give, for it standeth apart."

"There shines not the sun, nor moon and stars, nor do these lightnings shine, much less this fire. When He shines forth, all things shine after Him; by Brahman's shining shines all here below."

The beams of Divine light are now being shed upon the world as in the fifth century before Christ.—M. R. C.

What heaven has conferred is called *The Nature*; an accordance with this nature is called *The Path* of duty; the regulation of this path is called *Instruction*.—*Confucius*.

The vast voice of endless ecstasy is Silence.—*Siddârtha*

SISTER AVABAMIA

AS the March issue of VEDANTA is largely a woman's number, let us say a few words regarding her work in this country. American women are dynamic; their force and influence are affecting the whole world.

Professor Adler said, when he was about to sail for Germany, to occupy the chair of America at Berlin University:

"I am going to tell my hearers that part of our national greatness consists in the fact that here is a vast continent of 80,000,000 of people who are living by *internal self-control*. It is sublime to see these millions keep the peace."

And when asked "What are the chief ideals you will convey to Germany?" he replied, "The status of women in America is one subject, her freedom from oppression, her industry, her *equality*. The American woman, without neglecting any part of her domestic obligations, is entirely, perhaps even unconsciously, developing a new ideal. Her position in social life is in itself a keynote to a real understanding of the American people. The courtesy and freedom with which she is regarded by Americans illustrate vividly the American conception of freedom." It is through this freedom that women are able not only to show their intellectual influence in the home, but to act as messengers who carry the great truths taught by Eastern masters in philosophy abroad. Men of the West are too busy scrambling for an existence to give time and thought to spiritual things, but the tactful wife and mother, when she has stored her mind with a knowledge that is realization, can and does find opportunity to reach the hearing of even the busiest man.

The longing for Vedanta is so great that a thousand centers could be started to-day if there were teachers here from India to take charge, but there are not, so the Swâmi Abhedânanda, called as he is in every direction both in Europe and in America, is endeavoring and succeeding in preparing students to carry on the work. Vedanta, when the key is once grasped, unlocks the gate of wisdom and we can go on by ourselves through breathing and meditation.

Illustrative of woman's work, is the portrait of Sister Avabamia, which forms our frontispiece. She writes of her work in Australia, where she is bringing peace and happiness to hundreds of eager students, giving lectures, holding classes, and establishing centers all through that far country. We quote her letter:

The people of Auckland have become very much interested in our work and we have formed a Vedanta Club there of large membership. This universal philosophy of liberality has not been taught in Australia

or in New Zealand before, and as we go from place to place the people receive it like starving children. My soul rejoices, and in behalf of the people to whom I have been sent to give the Gospel of Freedom, would ask your prayers to our Divine Mother, for the help of the Vedanta work. I would request all who have old books on Vedanta and are willing to pass them on, to present them to clubs here for a library. Such books should be sent to Vedanta Reading Club, care of Mrs. Miller, Hon. Secretary, "Arline," Rocky Point Road, Arncliffe, Sydney, Australia.

We print Mrs. Miller's letter, knowing that deep interest will be felt by those who read her earnestness of soul. We send to you, dear Sister Avabamia, our greetings, and hope by our deep love and interest in your work to give strength and power.

Revered Sir: It was with mingled feelings of love, happiness and gratitude, that I perused your loving letter and greetings to the Club and esteem the receipt of such at its true value. What a joyous message did our beloved Sister Avabamia bring to us here, the beautiful Gospel of Love—Vedanta—and how greedily did we partake of the bounties provided—the Truth as spoken by our revered teacher, fresh from the fountain head, pure and unadulterated by any motives other than the good of the race, as a whole. Kind sir, my yearnings have for long been Eastward, a great stretching out to what appealed to my inner being as the source of all wisdom, and a longing for the companionship of those who put forth all their efforts to attain the highest that can well be, whilst still inhabiting the flesh.

Honored sir, silence would best express all that I feel at this moment, but please accept these feeble words as an earnest of what is felt within.

Our devoted Sister exemplifies by her life amongst us these teachings. We have communicated with the President and Secretary of the Club started in Auckland, N. Z., and hope to co-operate and do all we can to maintain harmony in our midst. We conveyed your loving greetings and best wishes to the Club.

Yours most gratefully,

EMILIE MILLAR.

When we indulge impatience we produce disturbed conditions of the Soul. Our higher self knows the repose of infinite peace, while the mortal feels only the difficulty of its attainment."
—Charles B. Newcomb

MEDITATION

ALL creeds are the product of the human brain, the conception of mankind being human, they must be such and are subject to error.

Suppose the wise men of all the world were to gather together to formulate a creed—a revelation of God—the contemplative Hindu, the reflective Brahman, and the painstaking Chinese—bring the Scientists from the royal academies of England and of France, the representatives from the old German School of Rationalism, the novelist and the prophet from the domain of the Czar, call together from our own land any or all men who could come free from bias, unblinded by prejudice; gather together the best of intellect, of morals and of knowledge, to form a revelation of God. What would be left of all the old? Would they have a God that is a murderer? Would they have a slavery-approving God? Would they have a God committing suicide? Would there be any suggestion of the blood of atonement? Would they say that the men who went forth to teach about this God must be divinely called, other than the way a man is called to chop wood or plant corn? Would they make a special and exceptional class and call it a priesthood? *No*; this is what they would do: They would say of his revelation, "Read it in his works," the works that from the beginning have always been; without language he speaks to the astronomer in the wonders of the heavens; the man who bends low to study the mystery of the germ or the cell is listening to the inaudible voice of the Infinite; the man who is only moved by beauty and has not the knowledge of the scientist or the magnitude of the astronomer's conception, but feels the thrill and is touched to tears by the sight of color or the sound of music, will feel a responsive spirit to say without language "*Thou Who art.*" They would find his revelations in the earth beneath our feet, in the stars above our head, and in the vast universe of which our planet forms a part, and they would find man's highest duty to his God to be best fulfilled by doing justice to his fellow-men.

We cannot go to the Infinite, we ask that he come to us. We cannot help Him, he *can* aid us; looking at him in this way we cannot follow the Christian creeds, but in our communion with Him we cry: "*Oh, Thou Who art!* Thou will not condemn us for saying, '*Thou art not what men say that Thou art.*'"

It is only as a man puts off from himself all external support and stands alone that I see him to be strong and prevail.—*Emerson*

The vast voice of endless ecstasy is Silence.—Siddārtha

EDITORIAL

SRI BHAGAVAN RAMAKRISHNA.

ON the afternoon of March 7, a beautiful service was held in the rooms of the Vedanta Society of New York City, to celebrate the birthday of Sri Bhagavan Ramakrishna.

Swami Abhedananda having sailed for London, England, to carry on his work there, the Society asked Swami Paramananda from Boston, to officiate at the service.

The altar, laden with flowers and fruits, radiated the spirit of Divine love and purity, which shone from the picture of Sri Ramakrishna that stood in their midst.

A large audience assembled and Swami Paramananda made a short address on the life of Ramakrishna, giving a simple and clear outline of this wonderful life.

Mrs. Cape then was called upon, and said that a great man like Sri Ramakrishna was to us like a sublime view from a mountain top—including all, and that to gather one beautiful flower growing near our feet, and to study it carefully, brought joy and knowledge. Thus "to-day, the birthday of Sri Bhagavan Ramakrishna is remembered, and let us take the exquisite quality of love as seen in this cosmic soul!"

Mrs. Cory read some beautiful passages from the *Gospel*, and Mrs. Kelley said a few words. Mr. Nelson Smith gave a short address, inspiring all with the sincere and earnest admiration he has for the truths of Vedanta, and his love for the great teachers who have brought it to us.

Ho, ye who suffer! Know ye suffer from yourselves. None else compels—no other holds you that that ye live or die.—*Siddârtha*

Spiritual life manifests a higher purpose and power than are shown in self indulgence.—*Emerson*

"All nature is but art, unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good.
And spite of pride, in erring reason's spite,
One truth is clear, WHATEVER IS, IS RIGHT."

—*Ibid*

The vast voice of endless ecstasy is Silence.—Siddârtha

NEWS AND NOTES

ON Monday evening (Feb. 22) a reception was given at the Vedanta Society in honor of Swami Abhedananda's departure for London. A most interesting program was arranged. Instrumental and vocal music was greatly enjoyed and appreciated by all present. Toward the close of the evening the Swamiji, who upon this occasion wore his turban, bade his students and friends good-bye, saying the season just closed had been the most successful, peaceful and happiest in its results for many years, voicing his deep appreciation of the faithfulness and sincere co-operation of his students and friends in the work of the Society. A larger number of new members had joined the Society since his return from London last fall, than during any other period of the growth of Vedanta in America, and his wish was that the classes should go on during his absence, and an interest in the work be kept up. We, his students, may add that the Swamiji's lectures and classes are and have been greater and grander than ever before. Multitudes have gathered at the hall engaged for his public addresses, growing larger each week and the prospects are that an audience hall of still greater seating capacity will have to be engaged upon his return in April.

The Indo-American Club is prospering, its growth continues and happy hours are spent at the headquarters, No. 41 West 32d street, every Friday evening. On March 19, Mrs. M. D. Fisk addressed the club members on the subject "Western Life in America." On March 26, Dr. Ira Wile gave a talk on "Sanitation." Other interesting entertainments are planned, and the Club has received donations of furniture, etc., from interested friends. One need not be a resident of New York City to join this Society; its object is to help in the upliftment of depressed conditions in India. Every new addition will be of assistance. For application cards address Mrs. M. Reid Cory, Secretary.

The Yoga classes continue for the present at the Vedanta Society on Monday afternoon at 3:30, and on Thursday evening at 8 o'clock.

Swami Paramananda was with us for the week of March 7. He has returned to Boston, where the work he is building up will, we trust, be permanent and gratifying. Our sincere good will goes with him.

It is with pleasure we note the self-reliance of those students in Denver, Colorado, to whom the Swami Abhedananda paid a visit and gave lectures after his return from London last fall. A class was formed and is being carried on under the care of two

of the members of the Vedanta Society. The Swami recognizes the fact that the growth of the Vedanta in the West is too great for one or a dozen Swamis to give regular time. Few of the Eastern teachers care to, or can, come to us, owing principally to the fact that they do not all speak English fluently. The life in America is so different from that of the Orient that only a giant in strength and self-mastery can long endure the ravages of our changeable weather. We heartily join in thought and co-operation with our Denver friends, by wishing them great realization through their work and studies, offering any help in our power to give.

BOOK REVIEWS AND EXCHANGES

PROF. CHARLES R. LANMAN, who has long been interested in the work of Vedanta in America, sends us word of the following valuable book: Buddha-ghosa's *Way of Purity*, a systematic treatise of Buddhist doctrine, translated into English from the original Pali of H. C. Warren's edition, by the late Henry Clarke Warren and Charles Rockwell Lanman. Mr. Warren had made a large part (about one-third) of the translation. With this part as a help and guide, the editor of the Series hopes to complete the version and to publish it as soon as is feasible. The text and translation will perhaps take three or four volumes.

WHERE IS GOD ?

"O H, where is the sea?" the fishes cried
 As they swam the crystal clearness through.
 "We've heard from old of the ocean's tide,
 And we long to look on the waters blue;
 The wise ones speak of the infinite sea,
 Oh, who can tell us if there be?"

The lark flew up in the morning light
 And sung and balanced on sunny wings,
 And this was its song: "I see the light,
 I look o'er a world of beautiful things.
 But flying and singing everywhere,
 In vain have I searched to find the air!"

—MINOT J. SAVAGE.

RAJA YOGA

“His manifesting word is Om.”

Om or Aum is the audible expression of that which is God. The word has a very deep and a peculiar thread-like quality, when repeated sincerely many times, which will bring us closer in touch with the Infinite. The word and thought are inseparable. What is the connection between an idea and a word? The thought may be the same in many different countries, yet the language is different, even sounds are different. The connection between thoughts and sounds is good if only there be a real connection between the thing signified and the symbol: when the symbol is pronounced, it recalls the thing signified. Why is the fact emphasized that the manifesting word of God is Om? In making a sound, we use the larynx and the palate as a sounding board. Om is the beginning and ending of all words, commencing at back of the throat, passing over roof of the mouth, and closing at lips. Thus Om represents the whole phenomena of sound producing. Ramakrishna said Om was like sounding a great bell in the Infinite ocean—Dong—which is at first audible, then inaudible, and finally melts away into infinite space. So the phenomenal melts into the absolute.

QUESTIONS AND ANSWERS

Q. Does one have to renounce all worldly goods to be a true Vedantin?

A. Renunciation is not an *outward* condition but an inward power. If one is unattached to “worldly goods” he may be able to live in their midst, and yet be more truly a Vedantin, than those who, with solemn outward manner and dress, publicly draw attention by their seeming “Renunciation.” To renounce sincerely, one must be able to feel within his own heart the absolute power of non-attachment.

Q. Can any one prove that the soul does exist?

A. The soul is not a material thing and thus cannot be proved by material means. There are higher states of consciousness which are beyond the normal five senses, and man has to learn to reach the knowledge of soul-life through the laws which lead to realization—then and then only may we prove there is a soul. Through the comprehension of Vedanta this is accomplished.





ASHRAMA VIEWS

VEDANTA MAGAZINE

I sent my Soul through the Invisible,
Some letter of that After-life to spell;
And by and by my Soul returned to me,
And answered, "I Myself am Heav'n and Hell."

—Omar Khayyam.

VOL. IV

APRIL, 1909

No. 10

SEARCH AFTER TRUTH

I

BY THE SWAMI ABHEDANANDA

NEARLY two thousand years ago Jesus of Nazareth declared before the world, "And ye shall know the truth, and the truth shall make you free." The knowledge of truth brings freedom to the soul; this is the quintessence of the religion which was preached by that illustrious personage, who is worshipped all over Christendom as the only begotten Son of God.

TRUTH THE GOAL OF THE UNIVERSE

ABOUT five centuries before the advent of Jesus, the Christ, Buddha declared in India, "Happy is he who has found truth. Truth is noble and sweet, the truth can save you from suffering; there is no other savior except truth." Again, centuries before the appearance of Buddha, the holy sages and prophets of the Vedic period announced that truth is the goal of the universe. From truth we have come into existence, in truth we live, and into truth we return in the end. Whosoever has found the truth is happy, is free, and is blissful. On the one hand—all the religions—all the great spiritual teachers of the world of past ages have taught that the knowledge of truth is the highest ideal, and it brings freedom to the soul; so, on the other hand, all the great metaphysicians, philosophers, and scientists of all ages, and all climes, after realizing that the knowledge of truth is the highest goal of all knowledge, spared no pains in searching after it. To know the truth, to realize the truth has always been the one theme in the life of the kings and beggars, apostles and prophets of ancient and modern India. All philosophies, all sciences, all religions, are nothing but so many attempts of the human mind to realize the truth, to know the eternal truth.

Within me latitude widens, longitude lengthens.—Walt Whitman

Scientists of to-day have held the same ideal. The most eminent of modern scientists, Ernest Haeckel, writes: "Every effort of genuine science makes for a knowledge of truth." If knowledge of truth is the highest ideal of life, the question only arises in our minds, "What is the nature of that truth, by knowing which the soul can become free and attain to happiness, and what are the methods by which that knowledge can be acquired?" In the first place, if we analyze the various meanings of this term "truth," we shall find that in its most abstract sense the word "truth" refers to something that is universal, that is *One*. Its meaning in its most abstract sense is all-embracing, universal; but when it is limited by sectarian ideas, particular doctrines or dogmas, then it loses its original universal meaning. As, for instance, the theologians of antiquity in trying to explain that passage, which I have just quoted, declared that Jesus, the Christ, was the only begotten Son of God, and that he came to this world to save mankind. This is the truth, and you must believe in it. Belief in this truth will bring freedom of the soul from sin, and bring pardon.

THE TRUTH SHALL MAKE YOU FREE

THAT interpretation has been given by many theologians to this passage,—“And ye shall know the truth, and truth shall make you free;” while others have given a little different interpretation—that Jesus, the Christ, came to this earth to preach the highest truth, and His life was the standard of truth. If we have faith in Him and in His teachings, that faith will bring knowledge of truth, and we shall be able to appreciate what truth is, and attain to freedom in the end. No other interpretation will appeal to such thinkers. On the contrary, such thinkers will not accept anything which is outside of the boundary line of their doctrine and opinions.

Similarly, if we go among the Buddhists, and inquire what they understand by truth, they will declare that the truth is nothing but Buddha's essence, and truth shall remain the ultimate standard by which we shall be able to discern false and true doctrine. “Let us then revere the truth,” the Buddhists say, “inquire into the truth and study it. Let us obey the truth; he is our master, our teacher and our law.” As the Christians hold Christ, his life and his teachings, as their standard of truth, so among the Buddhists you will find that they hold Buddha, his life and his teachings as the standard of truth. Now here we see limitations. If we go to the Mohammedan, we will find that Mahomet is the standard of truth, and his teachings are truth. They say, “You must have faith in his teachings, if you will be saved.” As the Buddhists will not accept anything outside of

the teachings of Buddha, so the Christians do not accept anything outside of the teachings of Christ; nor will Mohammedans accept anything outside the teachings of Mahomet.

LIMITATIONS OF SECTARIANISM

By examining all these sectarian ideas we find that each has its limitations. That universal meaning which was almost lost in the mass of dogmas, doctrines, theories and ceremonials has now been recovered and revealed once more by the scientific thinkers of the present age.

We are no longer referring to the sectarian idea of truth, but we want to know the truth. Scientific thinkers say knowledge of truth is the highest ideal of life, but by truth they do not mean sectarian truth; they want to know the ultimate cause, the reality of the source. The search after truth, according to the scientific thinkers, cannot be limited, cannot be found within the limits of any sectarian statements; on the contrary, science has rejected all the sectarian statements regarding the creation of the universe, and its cause. Science has made free invasion into the domain of nature and has discovered many truths, which were truths unknown to the writers of the so-called revealed scriptures of the world. It has taken its stand upon reason, and has rejected all that is blind faith.

Five centuries before Christ, Buddha realized this fact, and he understood that blind faith or belief in a set of doctrines or dogmas would not help in the search after truth, and, therefore, he declared before his disciples, "Do not believe in what you have heard; do not believe in traditions simply because they have been handed down for many generations; do not believe in anything that has been honored and spoken of by many; do not believe, because a mere statement has been made by some old sage or prophet; do not believe in ethics; do not believe in that to which you have become attached by habit; do not believe merely because of the authority of your teachers and elders; but after proper analysis and consideration, if it agrees with reason, and conduces to the good and benefit of one and all, accept it, and live up to it." Mind, this was uttered by Buddha five hundred years before the Christian era. The same spirit which guided the ancient seekers after truth in India, after Christ, and which resulted in the discovery of the law of evolution, and many other moral, philosophical and spiritual laws, which govern or which underlie all phenomena, that same spirit has also forced the scientific thinkers to find out the errors of the scriptural theories, doctrines and dogmas, and has also made them reject and throw aside all these errors as the result of ignorance.

For two thousand years the prevailing idea has been that this world was created in six days out of nothing, by some being. Has it done any good? On the contrary, history tells us that it has done more harm than good. It has forced the priests to persecute Giordano Bruno—he was burned alive because he would not believe—Copernicus, Galileo—they were all imprisoned, tortured, because of this statement that the world was created six thousand years ago, out of nothing. But to-day the theory of evolution has given place to the theory in Genesis; we know that that description is nothing but a myth; there is no truth in it. No scientist will accept it as truth. Those who have held a firm belief in such statements have now gained much in knowledge, they have discovered new laws, and have gained a new revelation.

ULTIMATE REALITY OF THE UNIVERSE

IF we remember that meaning of truth, that that which remains permanently, that which does not change, is the ultimate reality of the universe, then we cannot accept anything that is subject to change as the ultimate truth. The theory of creation would have been true—I mean the theory of creation that is given in Genesis—if science had supported it, if the theory of evolution were not a fact. To-day the theory of evolution is a fact, so we cannot believe that the earth was created before the sun, that everything was created for the earth, and that man is the lord of the earth, of everything, and that all the lower animals were created for the pleasure of man. This was an idea among the Parsees and one which was accepted in those days; but when we stand upon reason we find that such ideas, having their origin in ignorance, not in absolute knowledge, must go. We are in search after the absolute truth, that which does not change. Where can we find it? With the help of modern science we have learned many things. We have learned that this world is full of changes; that every phenomena of this universe is subject to constant change. This is one of the points which is gathered from the study of modern science. The next point is that all these changes are caused by the natural processes of evolution, governed by natural laws. The third point is that the law of the persistence of force and the indestructibility of matter have shown that there is no such thing as the creation of something out of nothing, or the absolute annihilation of a particle of that which has once existed. That which exists to-day, existed in the past, and shall continue to exist in future in some form or other. For instance, if I burn a piece of wood, apparently, that piece of wood is destroyed, but at the same time, if we observe closely, we shall see that it has produced ashes, water, carbonic acid gas and nitrogen, the quan-

tity of which is the same as that of that piece of wood. The form of wood is gone, but its elements remain the same. The quantitative substance of that wood can neither be increased nor decreased by any power which human beings have learned to weigh.

THE PERMANENCY OF FORCE

So the form may be destroyed when a person dies; death means the destruction of the form, or disintegration of that particular form into its elemental condition; but the particles of matter, the forces, the energy, remain the same; they are not destroyed, and the sum total of that energy, force and elements is always the same, and can neither increase nor decrease. There is no power in the universe that can destroy an atom, or a force. But transformation of force, transformation of energy, is possible; light can be transformed into heat, heat can be transformed into motion, but it cannot be destroyed; the difference is only in degree, not in kind. So, therefore, by studying science, we come to the fourth conclusion, that the sum total of all the forces of nature—the sum total of the cosmic energy—can neither be increased nor decreased. Fifth, the sum total of matter and force, which is exhibited in various forms, is beginningless and endless. No one has ever seen a particle of matter coming out of nothing into some form of existence. So matter is uncurtailable and indestructible, the same as the nature of forms. Force is uncurtailable, and indestructible, and the sum total of that matter and force can neither be increased nor decreased. Matter, energy and force are eternal, infinite, beginningless and endless, and these are the truths which are being carefully studied by the most advanced scientists of the present age. The appearance of things may change, a piece of stone may change into something else. Matter is indestructible, force is indestructible, ether is indestructible. The sum total of this universe in its most primordial condition is one homogeneous substance which we cannot perceive with the senses; we can arrive at this conclusion by experience and logical inference. No one has ever seen this substance, but it is known to us through the process of logic.

By studying the external world, the objective world, science helps us in arriving at the conclusion, that the universe with all its variety of phenomena has come out of this eternal substance, it is beginningless and endless, and this substance is infinite. It does not change in quality, or quantity. It may appear to change, taking different shapes and forms, but in reality it does not take form; forms exist in time and space, and this substance is beyond time and space. If you analyze time, you will find that it means nothing but succession of thoughts, one idea, then another, the difference between these is time, which is space

held to points at one time. That is space; co-existence, but when there is no succession, and no manifestation, there is neither time nor space. Therefore, the substance is not in space, but space is in the substance, and time is in the substance. The appearance of a thing may seem to be real, for the time being. For instance, we see in the dark a piece of rope; we imagine that it is a snake. We are frightened. Palpitation of the heart takes place; but when we look at that thing in broad daylight, we find it was an error. Now you see that palpitation and that fright which took possession for the time being was real; we suffered from the false perception. The reality was that it was not a snake, it was a piece of rope. This will give you an idea of the effect of the appearance of a thing. We see that the sun rises in the east and sets in the west, but this is not a fact, this is an error. The sun does not rise in the east nor set in the west, but we see it so. We do not call this ultimate reality. But the revolution of the earth on its axis produces this idea, as in going on a fast train it appears as if all the trees were going backward, and in the same way when we are moving 25,000 miles in twenty-four hours, we find that the planets and everything else are moving in an opposite direction. So all these are false concepts. We see many things as moving, and these are the result of false perception. Although we perceive that our ideas are the result of these false perceptions, it produces certain images in our minds; we jump to a conclusion, and that conclusion may be right or wrong, so that study of science will help us to discriminate between false perception, and right knowledge. Now the color of the sky is blue; why is there blue sky, and masses of clouds? The old theologians used to believe that there was a blue dome, and over that a heaven.

(To be concluded)

HISTORY

THERE is no great and no small
 To the Soul that maketh all:
 And where it cometh, all things are;
 And it cometh everywhere.

* * *

I am owner of the sphere,
 Of the seven stars and the solar year,
 Of Cæsar's hand and Plato's brain,
 Of Lord Christ's heart and Shakespeare's strain.

—EMERSON

THE ASHRAMA

AFTER a three hours' ride from New York, we arrived at West Cornwall, Conn. The Ashrama horse and wagon carried us to our destination. We joyously greeted our friends, and after having a cup of cocoa, were driven on to the Wayside Spring where we drank heartily of the pure cold water before climbing the hill, on top of which, behind the spreading maples, was our tent. Then camp life began. Our tent being a small one, two rules were observed, viz., "enough of everything and not too much of anything," and to have "a place for everything, and everything in its place." A piazza had been added, and on this, beneath the trees, we lived, read, and wrote our letters, cooked and ate. In the evening friends gathered and there was "music in the air." On clear nights we slept here.

At six o'clock in the morning we arose, the day beginning with a dip in the swimming pool, then away for an hour to some quiet nook to be alone with the sun and nature and the God within.

At about eleven o'clock we would go to the garden for vegetables, and at twelve our breakfast-lunch was ready, and so were we. No two afternoons were spent in the same way. Sometimes we went alone to the woods, drove, or enjoyed a refreshing swim; berrying, preserving and canning parties were arranged, and each guest gave of his time and talent, for "many hands make light work." Life has its variety. For instance: a friend arrives; we hurry and cook a large dish of Paramanun for the family luncheon; at 10 A. M. the whole family, including Sivi (the kitten), starts for a tramp up the green lane to the flat rock, through the valley, around the boundary, stopping to view the Berkshires, and to see Ramakrishna Rock; then on through the gorge back to the house.

The whole family would often picnic together at The Maples, each bringing something to share with the others. Ruby (the horse), being free to roam at will, joined the happy party. When all were seated, each bowl was filled and none too soon, for such air brings healthful appetites.

When the Swami was with us the days were somewhat different. His talks in the evenings were of great benefit, while his presence and example helped us to see the glory of work well done, without attachment. Whether it was a day of work, play, or meditation, the keynote was freedom.—N.

Behavior is a mirror in which everyone shows his image.—
Goethe

Within me latitude widens, longitude lengthens.—Walt Whitman

THE HOUR OF MEDITATION

CHOOOSE a quiet spot for meditation. Try to think of God as a dear friend, confide to Him things that you scarcely dare reveal even to yourself. He knows your thoughts and why you think them—for, even though you may not realize it, He governs your every act. Realize that, and when you are about to judge another's act, pause and say, "It is God's way of working out conditions." What seems wrong to you in another may be a most necessary experience for that one. Those whom we think wrong, may be in His judgment better than we. Talk to your own soul as you would to Him. Never grieve over a mistake, but look upon it as an experience by which you have learned not to make that mistake again. Pick yourself up and go on, for Krishna says, "No soul that knows one right desire is ever lost." That little spark of light in the heart that seems so small is great because it is the Spark of Divine Fire or illumination which will grow and glow through your whole being if you will think of it in that way. When a problem comes to your mind, and you do not know how to act, say to yourself, "What shall I do?" Pause and think that "*I am my soul, and my soul is God: What would God do in my place?*" You can never make a mistake if thus you follow the voice of Silence that speaks in the soul. Think of yourself as *So Hum* (I am He).

Pray for fearlessness! One who is good and pure need fear for nothing. Be upright, for then you need not fear to look in anyone's eyes—the windows of the soul. Pray for piety. By this is meant the love for the study of religion. Pray for wisdom that you may not put too high a value on earthly things. Pray for patience, evenness of temper and firmness of mind. Pray for the charity that spies out no man's faults. Pray for an unrevengeful spirit. Pray that you may injure none. Pray for tenderness toward all that suffer. Pray, above all, for purity; and keep the house, the body, which is God's Temple, sacred. Pray for contentment. Be generous, govern your appetites, for people who eat heavily are seldom spiritual, they are too close to the beast. Bear yourself mildly, modestly and gravely. Learn to like being alone, to think things out for yourself. Christ did this.

These are some of the thoughts that Buddha sent forth. Can we go far wrong if we keep them in mind? Emerson says that "there are some persons who are influences. Buddha was one of these."—M. R. C.

Science is dynamic, not Divine.—*Mertineaux*

Within me latitude widens, longitude lengthens.—*Walt Whitman*



EDITORIAL

THE RISEN LORD

THE lillies on the stand beside my cot here at the Infirmary have filled me with the peace of Eastertide. I lie and watch the green buds unfold, blossoming into the pure whiteness that gives the flower its name, and wonder why it is the Christians find the Resurrection only at Easter time—the risen Christ—He who dwells within us, “that which never changes,” ever waiting the unfolding of the perception to Truth—that Christ consciousness to which the soul is born to aspire through all the limitations of nature; and as the piston of these Easter lillies, silently awaits its Resurrection—the falling of the golden pollen, and the closing of its cycle to fulfil another, so awaits the Atman “the passage of the world (Nature) into the soul of man, to suffer there a change and reappear a new and higher fact”—the ever-present resurrection—the Soul transformed; the divine Light of Truth asserts its reign of law and a risen Christ, the awakened Soul passes into “the next room.”

Within the watchful heart the Redeemer becomes a constant fact, every outward act the symbol of the inward aspirations, revolt, renunciation and realization; and through this law of action and reaction (experience) we transcend Nature and become the Risen Lord of our own Being. Through every plane this cosmic force is working—the mystery of birth and death and the unfolding of the Inner—the realization of spirit in Nature, Life bowing low to the Sacrament.

 THE GRAY NORNS

(Written for VEDANTA MAGAZINE)

WHAT do you bring in your sacks, Gray Girls?
 “Sea-sand and sorrow.”
 What is that mist that behind you whirls?
 “The souls of to-morrow.”

What are those shapes on the windy coasts?
 “The dead souls going.”
 And what are those loads on the backs of the ghosts?
 “The seed of their sowing!”

Edwin Markham

NEWS AND NOTES

SWAMI ABHEDANANDA, having finished his course of lectures before the Vedanta Society of London, is now in Paris establishing and conducting classes. He went on the Continent for a few weeks' rest and change, but so pressing was the demand for classes that he is again actively engaged. His return to America is indefinite. During August the Swami will hold classes at the Ashrama.

The Thursday evening and Monday afternoon classes continue. Those who attend express great satisfaction through these informal gatherings. Mrs. Cape having closed her March course, Mrs. Kelley has taken charge. Many and sincere are the expressions of appreciation. Mrs. Kelley's knowledge is deep; her simple manner of explaining the Vedanta philosophy and power of drawing out other students endears her to all.

At the Monday afternoon sessions Mrs. Cory has given readings and comments along lines of Jnana Yoga, using as a basis Edwin Arnold's *Song Celestial*, and the teachings of Lord Krishna from the *Bhagavad Gita*. The April course continues, with readings and explanations from Lord Buddha's teachings and the *Gospel of Ramakrishna*.

Reports of Swami Paramananda's work in Boston have reached us through the columns of the *Post*. "Classes interested in Vedanta have been organized in Boston, Waltham, Newton, Milton and Lynn. The classes meet in private residences and the Swami is present to instruct the members."

On Thursday evening (April 15), Dr. Roy addressed the class on "The Keynote of Vedanta." Sunday (April 18), he delivered a lecture on "Pope and Vedanta."

BUT HIS SHADOW

HIS substance is not here.
 For what you see is but the smallest part
 And least proportion of humanity;
 But were the whole frame here,
 It is of such a spacious, lofty pitch,
 Your roof were not sufficient to contain it.

—SHAKESPEARE—*Henry VI*

Within me latitude widens, longitude lengthens.—Walt Whitman

RAJA YOGA

Being held together by cause and effect.

This is the law of karma—each man's life is the effect of his former living. Karma controls the destiny of all things, including both good and evil, acts committed through either ignorance or wisdom. All experience is preceded by desire. When a desire is raised it must produce an effect. Desires being stored away in the mind stuff, remain there until they are worked out—promoting our prosperity if good or retarding our spiritual growth if evil. This accounts for the differences in the lot of man. Therefore, it behooves us to be careful what desires are placed in the store house of memory.

Vedanta is the most sublime of all philosophies and the most comforting of all religions.—*Max Müller*

Whosoever comes to me, through whatsoever path, I reach him; all men are struggling in the paths which ultimately lead to ME, the Eternal Truth.—*Bhagavad Gita*

In archery we have something like the way of the superior man. When the archer misses the center of the target, he turns round and seeks the cause of his failure in himself.—*Kong-fu-tse*

For one word a man is often deemed to be wise; and for one word he is often deemed to be foolish. We ought to be careful, indeed, in what we say.—*Confucius*

NATURE

THE rounded world is fair to see,
 Nine times folded in mystery;
 Though baffled seers cannot impart
 The secret of its laboring heart,
 Throb thine with Nature's throbbing breast,
 And all is clear from east to west.
 Spirit that lurks each form within
 Beckons to spirit of its kin;
 Self-kindled every atom glows,
 And hints the future which it knows.

—EMERSON.

Within me latitude widens, longitude lengthens.—*Walt Whitman*

QUESTIONS AND ANSWERS

Q. What essential changes in the creeds of to-day will bring to mankind the greatest help?

A. That Christ was not the only Son of God. Other nations have had their manifestations of God upon earth. Each one of us possesses the Christ principle in a more or less degree, and when we become perfected in Christliness we manifest and understand the earthly life of our Christ. This will bring Christ nearer to us. This is what is making Christian Science, Mental Science, and the Emanuel Movement such great forces in the world to-day. Only those who know the Truth become fearless.

Q. Does the study of the Religion and Philosophy of Vedanta help or hinder the common everyday life?

A. Vedanta means wisdom; teaches us truths and laws not made by man. Therefore it is of the greatest help in understanding humanity, and in helping to rise above our lower natures. It brings harmony between men and women, and is the only religious truth which settles the divorce question, now so disastrous to family life.

Q. What is the meaning of the Vedanta symbol?

A. The *circle* formed by the serpent with tail in his mouth represents eternity and the relation of good and evil; the *inscription*, "May the serene Soul lead us to the Highest Goal." The *sun* sheds divine intelligence and wisdom upon the *waves* which represent the activities of our lives and works, while the *swan*, that bird of discrimination—who, according to fable, separates milk (good) from water (evil) as the serene soul (Atman) skims untouched the waters of life. The *lotus* is the symbol of love and devotion.

THEY also serve who only search for Light,
 And ever watching scan each wandering beam,
 Each little fraction of the unclimbed height
 Each soul soars to in its celestial dream.
 They scarcely touch the garment's hem of Him
 Whose mantle wraps about them everywhere,
 Yet if life's what it doth not always seem,
 All Love, all Beauty, all well Here and There,
 Then they'll attain to truth who only search by prayer.

—Arthur Dougherty Ruse, M. A.





SWÂMI ABHEDÂNANDA.

VEDANTA MAGAZINE

Will you be able to practise as much as I tell you? If you live up to one-sixteenth part of what I say unto you, you will surely reach the goal.

—*Bhagavan Sri Ramakrishna*

Vol. IV

MAY, 1909

No. 11

SEARCH AFTER TRUTH

II

BY THE SWAMI ABHEDANANDA

(Concluded)

MODERN science teaches us that space is infinite. We cannot imagine where it begins or where it ends. From the study of modern science we have come to the conclusion that all this variety of phenomena has been produced by the processes of evolution from one homogeneous mass, and that nothing besides is known. Our scientific researches begin upon sense perceptions, continue on sense perceptions, and depend upon sense perceptions. But that which is beyond sense perception, science cannot bring to us. Science says that beyond this we cannot go, that we must stop here. So modern science, after having described this substance as the cause of the universe, has stopped there. Some have gone beyond, but they are not considered as scientists; they have transcended the limit of science, and are metaphysicians or philosophers. But scientists tell us that this is false speculation. We cannot tell anything beyond our sense perceptions, that inference is not the same as the direct perception. In India, centuries before Christ, seekers after truth came to the same conclusion that there was one substance that was the mother of all substances; they called it Brahman, which means the creative energy. Some understood by this term, Mother, and some called it Maya, the eternal energy or substance of the universe. The definition of Maya is given in the Vedantic philosophy as illusion; and its name is unspeakable, the divine energy, beginningless and endless. It cannot be perceived by the senses; but it can be inferred by

Myself supremely taught, whom shall I teach?—Buddha

looking at the manifestations. If we observe the manifestations, and step by step follow the processes of logic, and the deductions of reason, then we come to this homogeneous mass which manifests all these phenomena of the world.

Science has brought us almost to the gate of the reality of truth; go through, and you will find the truth that is beyond time and space. But shall we remain contented with knowing that there is one substance? Science declares it is nonsentient, that intelligence and knowledge have been produced by this nonsentient substance. Shall we remain here, satisfied with this conclusion, and seek no further? The earnest seekers will go on. We must know the unknown, otherwise life would not be worth living.

The school of Vedanta tells the scientists that they have gone so far, that they have studied the objective phenomena, which are part and parcel of the sense perceptions. But the objective world is only one-half of the source, and they cannot come to the same conclusion by studying one-half of the universe, nor can they discover the ultimate truth by the study of objective phenomena only. When the scientists study the subjective world they will come to another conclusion,—perhaps a better one,—they will discover the relations that exist between the subjective world and the objective world, and until that discovery is made the search after truth is not complete. We must put the discovery of the external world aside and search further. All scientific researches begin with the sense perception; that is the solid ground to begin with, and starting from that ground we go on to that which is beyond sense perceptions.

Physiology tells us that when we see a thing a certain impression is produced by the light upon the retina, and then that impression causes a stimulation which is carried by the optic nerves of the cornea to the brain cells, where a certain sensation is produced. So in order to see a thing, we must have three things: the organs of sense, which must be in proper condition; a retina, capable of receiving an impression, and an optic nerve to carry the impression to the brain cells, the molecules of which must be in a normal condition. Under these three conditions, the perception of the thing with the eye, or the sight of the thing, is possible. Similarly, when we hear a sound, we must have auditory nerves to carry the impression to the brain cells. When these three things come together, we have an impression of light or sound, taste, touch, smell. These are the gates of knowledge, or perception. But that is not all. There must be mind behind these gates. When we go to sleep our ears are still open, the noise in the street going on continuously, which in our deep sleep we do not hear. The physical conditions are all fulfilled, but mind is not here, therefore, we hear no sound. In order to have the percep-

Myself supremely taught; whom shall I teach?—Buddha

tion of sound, there must be mind attached. For instance, when you are sitting in your library reading intently, your mind is absorbed in the passage, or thought. The tick of the clock is going on all the time, yet you do not hear. Similarly, you may have your eyes wide open, but you do not see the clock—you are abstracted. Mind behind these brain centers must be active. And what does mind do? Mind cogitates, and has different impressions. Intellect compares the different impressions, and comes to a certain determination that this is so, or that it is not so. When any sound is heard, whether it is the whistle of a steamer, a musical note, or the cry of a baby, after the determination by the intellect of its nature, it presents it to our conscious self. Mind is an instrument; intellect is an instrument. Then the conscious soul, which is the knower, knows this thing when it is presented by the intellect.

THE CONSCIOUS SELF

THIS conscious self, which has all the perceptions, is called, in Vedanta, Atman. It is not something which is produced by the mind, but it is always there as the knower; without that conscious self we cannot know anything.

This analysis will help us in understanding our subjective world. Psychological truths will help us in studying our own nature, and realizing the ultimate truth that underlies the subjective world. So physiology and psychology are absolutely necessary in our search after truth, as physical science was absolutely necessary in studying the external world, and thus we shall be able to determine the connection between the truth that underlies the objective world and the truth which underlies the subjective world. What is the truth which underlies the subjective world and the objective world? We have found that one substance is the truth. It underlies the objective world. And here we have found that the conscious self is the one underlying truth of the objective world, because without the conscious self nothing can be observed. All the schools of the Western world have traced this phenomena, but have not been able to trace the connection between the truth as between the phenomena of the subjective world, and the phenomena of the objective world. Even Kant did not discover this; that the transcendental phenomena in itself is the reality of the objective world; but he did discover that the phenomena of the subjective world is the same as the phenomena of the objective world.

Vedanta, on the contrary, has gone beyond the position which Kant took, and that is that the underlying reality of the subjective world, and that of the objective world is the conscious soul.

Modern science studying the objective world has rejected

Myself supremely taught, whom shall I teach?—Buddha

God, and rejected the existence of the soul as an entity, and there it has shown its limitations. Still, in studying Vedanta you will find the same truth which was discovered by the scientists, and by different branches of science, has been accepted; yet the follower of truth, and the follower of Vedanta, does not remain confined within any limitation. The knower, or the self in us, is the knower in the universe. Vedanta tells us that this conscious self, which is not the same as mind, which is not the same as intellect, but is a source of self-consciousness, is the same in all living creatures. Your Atman is not separate from that of others, in its most universal sense. Every one has consciousness. You cannot bring any differentiations into that consciousness. Your conscious self is the source of all knowledge. The conscious self of the whole universe is the same everywhere, and, therefore, it is said that there is only one universal knower in the universe, and that universal knower is the only knower. We, as individual knowers, are part of this cosmic knower. The sum total of this conscious self is God. Beginning with the minutest animalculæ up through the universe to the personal God, the sum total of this conscious self of the universe is one: it is the source of all knowledge, and the source of all phenomena, and from that conscious self everything has come into existence. Mind, and all the powers of the intellect are contained in this conscious soul. That which was considered by modern science as insentient, is considered by Vedanta as the Universal Being, the reality, the unknown and unknowable being. Vedanta tells us that it is true that it is unknown and unknowable by the mind, but it is known and knowable by our true self. By spirit spirit can be known. Spirit cannot be known by anything else. God can be known only by God. When a mortal comes face to face with God, he is no longer a mortal; he must die. We cannot face the Absolute until we become absolute. Then all scientific knowledge, all philosophy, becomes a religion. Vedanta can turn our science into a system of religion. We must stand on the solid ground of reason, and ultimate research, to understand the final goal of religion. Vedanta tells us that religion is nothing but the science of the soul, and that science of being is not distinct, is not separate, from the science of the universe—that universe is but one being.

THE IDEAL

We have numberless cells in our body, each cell has its life, each cell may be considered as conscious of itself, and so the whole universe may be considered as one body, and each separate individual as one of so many particles. Each individual has consciousness, has life of its own, but these make up the con-

Myself supremely taught, whom shall I teach?—Buddha

sciousness of the universal being. The knower cannot be known by anybody else. When science tells us that this absolute unknowable truth is unknown and unknowable, it presupposes the existence of a knower, and that knower is your true self. So the search after truth may begin with the external phenomena first, but it must come back to your true self in the end. Then we have realized that the ultimate reality of the universe is not far from us; that it is, after all, our own being, a part and parcel of the universe, the soul of our souls, the life of our life, the ultimate reality, because God is the cosmic knower, the reality of all. When we understand that, we are no longer confined within the limitations of the body, disease and suffering no longer have dominion over us. Vedanta comes to us then with the knowledge of truth, and that freedom is freedom from the bondage of the flesh. All the desires which we have,—the running after things of the world,—are produced in us by our not knowing ourselves; so when we know our true selves, we have known God, we have known the universe. Then we can never die, death being but a change of body, and knowing this, we worship the Supreme Being, the highest ideal, in spirit.

THE ATTAINMENT OF THE IDEAL

AFTER giving us the highest ideal of the absolute truth, Vedanta tells us how to approach it; how to reach it. Each path is called a yoga. There is Raja Yoga, to be attained through the practice of breathing exercises; Karma Yoga, the path of work; Bhakti Yoga, the path of devotion and love. These different methods are preparatory. We can reach the highest goal by following any of these methods. These various methods are given to individuals as some have the tendency to work, and cannot concentrate their minds upon anything else. They are not blessed in their intellect so must learn the path of work, and purify their own hearts, for "Blessed are the pure in heart, for they shall see God." So, studying Karma Yoga, when we learn the secret of work, all our acts will be looked upon as a form of worship; whether we walk, or shop, or gossip even—all will be looked upon as acts of worship. Then we can turn all the feelings of our heart to the ultimate Knower of All, and make our life's happiness and pleasure. So also human affection, human love, when turned towards the reality of the universe, brings freedom from the bondage of flesh, and ultimately we realize that grand truth which was realized by Buddha, Christ, and Ramakrishna: that is, the Oneness of the Universal Being. That oneness is the ultimate goal of all religions, and cannot be realized until we know the truth—until we realize the eternal truth of the universe. By

Myself supremely taught, whom shall I teach?—Buddha

following this analysis, we can easily understand how deep is our contention; how we must go from the surface of this world, before we can realize the ideal of all religions, and before we can declare, as Christ did, "I and my Father are one." When we realize our true heritage, and come forth from under the bondage of hatred, discord, and greed for possessions, we let all else go but the heritage of peace in our souls; we can transcend all conditions, for we know that death can never come to us. We can embrace Death and say, "Come, Sister Death; come take the envelope of the body; we are glad to give it to you,"—but always knowing we are eternal, and immortal, deathless and changeless.

Vedanta says that he who realizes the true knower, the true self, which is deathless in our bodies, which is changeless in the midst of changes, attains to the eternal truth. His search after truth is fulfilled, and he enjoys eternal peace and happiness in this life, and forever and ever he remains in the abode of infinite joy and infinite peace, and everlasting life.

REST

NO step out of self-life into Christ-life; to lie still and let Him lift you out of it; to fold your hands close and hide your face upon the hem of His robe; to let Him lay His cooling, soothing, healing hands upon your soul, and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child with a Father's gentle bidding to heed and fulfill; to lay your busy plans and ambitions confidently in His hands, as the child brings its broken toys at its mother's call; to serve Him by waiting; to praise Him by saying, "Holy, holy, holy," a single note of praise, as do the seraphim of the Heavens if that be His will; to cease to hurry so that you lose sight of His face; to learn to follow Him and not run ahead of orders; to cease to live in self, and for self, and to live in Him and for Him; to love His honor more than your own; to be a clear, facile medium for His life-tide to shine and glow through—this is consecration—this is rest.—*Selected.*

The Vedic literature opens to us a chapter in what has been called the education of the human race, to which we can find no parallel elsewhere.—*Max Müller*

Humility is a realization of your divine nature.—*Edna L. Carter*

Myself supremely taught, whom shall I teach?—Buddha

EDITORIAL

OUR DEBT TO THE EAST

THE increasing demand and steady growth of Vedanta in the West during the past ten years is a subject of no little importance to the thinking world. The Scriptures, and sages propounding them, have always insisted upon "being and becoming" the Truth; but this Sankyha philosophy with its practical application—the proof-positive to the western sixth sense of utility—through reason, works and yoga, has appealed to the men and women of "New America" with an irresistible force. The national consciousness, restless for "new worlds to conquer," has become impregnated with a spiritual impetus enforced and emphasized by the necessities of an awakened East to realize her spiritual dominion beyond the confines of a natural aristocracy. The western world, in its very diversity of religious thought—its petty upheavals of a multifarious growth of sects constantly experimenting with that new and unfathomable nature within—has struck a note extending even to the East, and India, responding, the national life and conscience of the West has entered a mystic union of which as yet it is scarcely cognizant—a union world-wide in its forces, universal in its prophecy and significance.

America, England, France and Germany are accepting with open hearts this spirit of a regenerate people, a broader, finer conception of the cosmic value of the laws of being, and to India, the mother of the Aryan race, is entrusted the sacred instruction of a new infancy—a universal civilization embracing the light of Self-Knowledge.

Vedanta as a system of philosophy and movement of spiritual realization has been actively gaining ground in America during the last twelve or fifteen years. It is to the Swami Vivekananda and his brother disciple, the Swami Abhedananda, who have pioneered the promulgation of these pure ideals among the people, that we owe a debt of gratitude only to be realized by an attainment of the goal so gloriously exemplified by the lives and teachings of these disciples of Bhagavan Sri Ramakrishna.

THE frontispiece this month is taken from a recent photograph of the Swami Abhedananda, the recognized head of the Vedanta movement in the West. He has just concluded a course of lectures in Paris, where active interest is being taken by influential members of the American colony to establish a center. The Swami has returned to his work in London.

Myself supremely taught, whom shall I teach?—Buddha

NEWS AND NOTES

The general meeting of the Society was held on Thursday evening, April 29. Reports from the Publication committee showed an increase in sale of literature, especially during the course of lectures delivered by the Swami Abhedananda at Duryea's Hall. The chairman of the VEDANTA MAGAZINE committee made an earnest appeal for subscriptions and advertisements, since by this means only can the publication of our much-desired Journal continue. The arrangements to care for guests and students at the Ashrama were discussed. A delightful summer is anticipated for all who care to spend a few weeks or months in the Berkshire hills.

The Monday afternoon Yoga classes, conducted by Mrs. M. Reid Cory, are now over for the season. The course of study which Mrs. Cory has been giving on the *Bhagavad Gita*, and Sir Edwin Arnold's *Song Celestial*, were concluded by readings and an interpretation, from *The Secret of Death* by the same author.

We find a new organ under the title *Voice of Freedom*, "a monthly publication for the growth of all phases of life," coming to our notice. We heartily endorse the purpose of the magazine and extend to the San Francisco center our co-operation and best wishes for the prosperity of their effort.

RAJA YOGA

"ALL knowledge is within ourselves, but this has to be called forth by another knowledge."

"God is the Teacher of all teachers, because these teachers, however great, were all limited by time. God is not limited by time. In thinking of the limited, the mind must think of the unlimited. The very fact that man has little knowledge, shows that God has unlimited knowledge. Knowledge cannot come without a teacher. All knowledge is in man, but certain environments are necessary to call it out. Who was the Teacher of teachers? That One of infinite knowledge, the beginningless and endless, who is called God."

QUESTIONS AND ANSWERS

(Questions and answers after the lecture by the Swami Abhedananda on "The Philosophy of Good and Evil.")

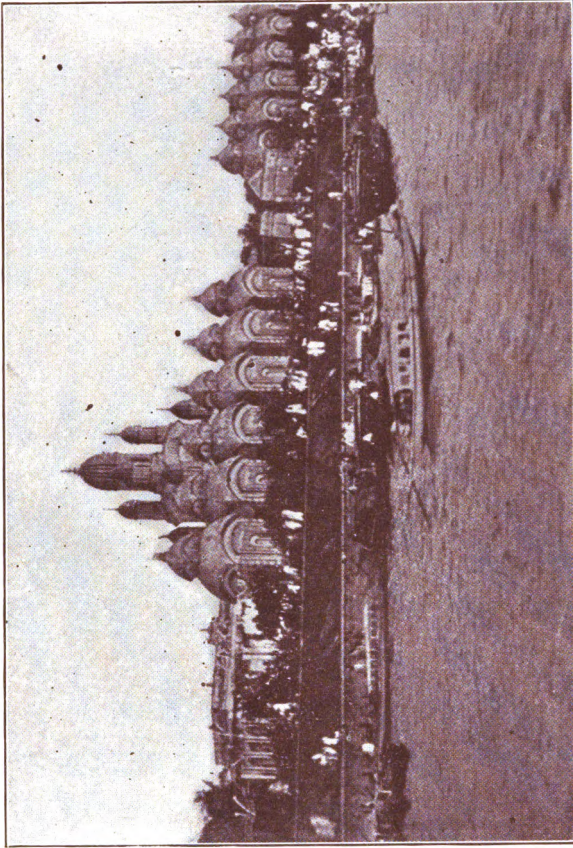
Q. Is Vedanta optimistic or pessimistic?

A. Vedanta philosophy is neither optimistic nor pessimistic. It enquires into the true nature of good and evil, describes their independent relation, and ultimately leads human minds to the realization of Divinity as the life and soul of all phenomenal objects.

Q. Is not the Creator of Evil separate from the Creator of Good?

A. Vedanta teaches evolution and not special creation; consequently it has no need of the unscientific conception of the extra cosmic creators, the one of good and the other of evil.

Myself supremely taught, whom shall I teach?—Buddha



TEMPLE OF DAKSHINESWARA

RAMAKRISHNA'S ROOM

VEDANTA MAGAZINE

We account him Legislator and wise who can so much as tell when a Symbol has grown old, and gently remove it.—*Carlyle*

VOL. IV

JUNE, 1909

No. 12

AUM OR OM

BY MRS. M. REID CORY

THE idea of representing the names of chemical substances by symbols is a very old one. The Alchemists were in possession of a set of hieroglyphics by which the metals of the four elements, fire, air, earth and water, and many other substances, were designated. Symbols are used as a sign to express the composition of bodies and names, and in chemistry to express qualities as well as atoms or substances. The same principles have been used by the ancients to express heavenly bodies. Languages change. Each country has a different word for the same meaning, but a symbol representing the thought intended to be conveyed will not change. Take the word Aum, or Om as it is often written. We know that each nation has a word for God or that which is meant by God. The Buddhists call it Buddha. Budh means one who has highest wisdom; so the name is that through which the Buddhists send their thoughts on high. Allah, Tow, Zoroaster, Confucius, Krishna, Christ, etc., all appeal to our highest conception of That which is. The word Aum is the audible expression of all names, because it is the beginning and ending of all words. It commences at the larynx, passes over the roof of the mouth and closes at the lips. It is the center of all words, and, when sounded and prolonged in its utterance sends circle after circle into the infinite ocean of cosmic force. Audible at first, it becomes inaudible and melts away into what is called space. The waves at first begin with a shock,—the arrow of the Soul piercing its own center. Om is the bow of the mind which, by devotion and meditation, becomes fixed; after drawing its meaning carefully, aim at the mark, pierce it, and pass beyond.

Krishna says, "Hard is it to pierce this veil divine which hideth Me, but they who attain to a knowledge of Me, pierce it and pass beyond." Therefore the Aum has a very deep significance, and when repeated many times correctly its force is marvelous. These circles which grow ever wider and wider represent the knock at the different plexuses of the human frame. You will notice by repeating the word Aum, as each circle is touched, the wave increases its force, sending out circle after circle until they become so fine the human mind cannot follow; but the vibrations carry us past the line the mind conceives: then we have passed beyond, or pierced the center of the mark, which is Brahman.

A turn and we stand in the Heart of things.—Browning

Krishna again says: "The Infinite cannot be compassed by an earthly word," yet if one must have a symbol for concentration upon the Infinite that name, or word, is Aum. "The Eternal cannot be clothed in the forms of now," Krishna says, "save as thinker, thought, maker and made in one"—and that One may be concentrated upon as Aum, Ramakrishna says Aum was to him like the sound of a great bell, and when "dong" is sounded the phenomenal melts into the Absolute or Great Cause. The waking, dream, and dreamless states become merged into the one state, Samadhi. The eternal word Om is the symbol of evolution and involution of phenomena from and into the Absolute. Each letter of the word Aum has a significance and may be dwelt upon separately. A denotes the human soul in its waking state, *Sattva*, the superconscious; U means the state of dreaming, *Rajas*, or conscious—objective (that which seems to us to be the waking state is as a dream compared with the superconscious state); M is the state of deep sleep, *Tamas*. In Raja Yoga we learn that these three states manifest themselves as attraction, repulsion, and control of the qualities. The combined three letters denote the Supreme, Invisible Blissful One, without a second. So this sacred syllable can be used especially for careful meditation. If one will fix the mind intently upon its meaning, there is no word so satisfactory.

Think of A as denoting Brahma, the Creator. Some teachers say that the effect of its meaning depends upon the sense in which it is viewed. One who dwells upon all three letters—fully understanding—is like a serpent which casts its skin and ascends at once to Brahma. A is the awakening. For those whose evil qualities have been worn away by fervor and devotion, who have gained peace, who long to be free, is set forth the awakening of the Self. *Awakening* is the one cause of freedom, but it cannot be accomplished without wisdom. Wisdom destroys unwisdom as light radiates darkness. When ignorance or unwisdom is destroyed, the true Self, the Atman (Purusa), shines singly, as the rayed sun when the clouds are dispelled. When the object of life is made clear by the presence of wisdom, even the effort to obtain wisdom passes away.

Again, Aum is manifested by faith, earth, air, fire, life, mind, and individuals. God makes and unmakes the Universe, and these are the qualities by which all phenomena are produced. So, in meditation if we can think of this mantra:

Old Ocean deep,
In Thee I sleep,
Awake! Arise!
And reap the harvest of thy Love's immensity!

repeating the word Aum, wonderful realization will be attained.

As individual egos, we form part of the Lord, whose body extends over the whole phenomenal universe, of which He pervades every atom.—*The Swami Abhedananda*

"Thy will be done, O Lord, my God," we pray;
But lo! God has no will; stillness he is for aye.
—*Angelus Silesius*

A turn and we stand in the Heart of things.—Browning

SYMBOLS

EVERYTHING we see, feel, know, or do is an expression or symbol of Divinity. Whenever we look upon the form of either man or woman or child, the very form itself becomes a symbol of that which is most Divine. When we open our eyes to the light this very light is the expression or symbol of Intelligence that maketh all things light. The air we breathe becomes a symbol of Immortality, and every object, animate or inanimate, is a symbol of God, the All Pervading Spirit.

“O God, when I think of my body I am Thy servant and Thou art my Master; When I look at my soul, I am Thy part and Thou art the one stupendous whole; But when I realize my true nature, I am Divine and one with Thee—The Absolute Spirit, such is my conception of my relation to Thee.”

VEDANTA SYMBOLS

“The *Swan* represents the fabled bird Hamsa, supposed to have the marvelous characteristic of separating milk from water,—the end and aim of all religious life being to reach that state of perfection wherein we become the Supreme Hamsas of Nature and rise above good and evil.”

“The *Serpent* with his tail in his mouth is the symbol of Wisdom and Eternity, the scales of the reptile forming the figure of facets, or diamonds, typifying the diversity of the aspects of Wisdom and Truth. The *Sun* represents Wisdom and Divine Intelligence; the *Waves*, the activities of our lives, the *Lotus*, Love and Devotion—the *Swan*, the Serene Soul above all activity. The inscription or *Mantra* within the circle reads :

“May the Serene Soul lead us to the Highest Goal.”

THE STAR

“Six points are set in the *Star*, but its seventh in the center cannot be seen by the natural eye. From the invisible center a great spiritual Sun radiates, forming a circle whose surface is without limit, and beyond all human comprehension. The triangles thus combined form in the space a six-sided plane figure. This is the manifested world and 666 is the Great Mystery which is related to the symbol. These triangles also represent the ‘manifested Universe’ and is one of the oldest and most beautiful symbols of antiquity.”

THE CHRISTIAN CONCEPTION

“THE Christian symbol of the Holy Trinity is symbolized by two equilateral triangles in a circle, and the several angles are connected by a line along which are the words *non est*, that is: The Father is not the Son, the Son is not the Spirit, the Spirit is not the Father; and then a line runs from the name of each of the three persons to the word Jehovah in the center with the word *est (is)* running to it, e. g., The Father is Jehovah: the Son is Jehovah; the Spirit is Jehovah.”

VEDANTA CONCEPTION

IN the Vedanta symbol of the triangle, the Sanskrit word in center of Star is “Soham:” He I am, or, I am He. It is the “I Am” of the Jehovah of the Jews, representing the Holy Spirit dwelling within each one of us, bringing the Supreme and Holy Spirit so near to us that He becomes the Soul of our Soul, and the Heart of our Hearts.

A turn and we stand in the Heart of things.—Browning

"The triangle also denotes masculine and feminine nature (Fatherhood and Motherhood of God). Each should have qualities of the other for perfection. Man is the representative of human reason, woman that of faith or conscience; the serpent represents the lower nature. The Tree of Knowledge is the kingdom of the mundane, and the Tree of Life is the knowledge of Spirit and of God."

"The creative element is an active one, the receptive a passive one, but both are reproductive. One is not positive and one negative but are dual in nature. The convergence and concurrence of both give birth to every excellent and noble thing. This is the united Center with the Absolute. This is the Christ within. The second coming of Christ to the earth is not the coming of a literal historical personage, but is a state of spiritual wisdom of growth among men,—the highest personification of spirituality possible to mankind, which is yet to be developed in humanity at large."

THE CROSS

AMONG the Christian symbols the Cross stands pre-eminent, being the oldest and most universal of all symbols. Although the Cross assumes many forms, they are all based upon two principal types, that of the Latin and Greek. The severe, plain cross symbolizes the sorrows and sufferings of Christ, while the more ornate and decorative types represent the glory and splendor of the Christian Church. In its mystical significance, the Cross expresses the truth that man must crucify his lower nature so that the real man, or Christ principle, may rise into a glorious resurrection and become One with the Wisdom and Bliss of the Logos.

THE SWASTIKA

THE *Swastika* is a unique form of cross. Its original name was flylot, or four-footed. The word "Swastika," meaning "good luck," can be traced to the 4th century B. C., and is Sanskrit in derivation. This form of cross can be found in all countries and in all ages. Prof. Max Müller says it represents and is the emblem of the sun in motion. Originally a Pagan symbol, found on Greek coins and pottery and in India as decoration on the statues of Buddha. To-day in Mexican art designs it depicts the games of the people, and the Alaskan Indians use it in their basket-weaving.

A mighty Maze! but not without a plan:
 A wild, where weeds and flowers promiscuous shoot;
 Or garden, tempting with forbidden fruit.
 He who vast immensity can pierce,
See worlds on worlds compose one universe,
Observe how system into system runs,
What planets circle other suns,
 What varied being people other stars,
 May tell why heaven has made us as we are.—*Alexander Pope*

To quicken but not to own, to make but not to claim, to raise but not to rule, this is called profound virtue.—*Lao-Tze*

A turn and we stand in the Heart of things.—*Browning*

THE VEDA

THE philosophy of India is very ancient. Greece drew liberally from this storehouse, while Pythagoras, Plato and the dramatists, it is believed, were familiar with this teaching. Alexander the Great, during his Conquest of India, was deeply impressed. You remember the story of his visit to an Indian sage to whom he offered every luxury, if he would accompany him to his kingdom. The sage refused. The Emperor threatened him with instant death, but the sage replied that neither could man kill nor be killed; that the real man was above and beyond the death of the body. Inward, the Hindu turned his vision to explore the reason of being, to solve the mystery of himself and his relation toward the Supreme.

In early times India was ruled by kings, Rishis, or men of wisdom. Under their benign influence and teaching she attained to great glory, and it was in these days of national strength that the *Veda* had its beginning. Oral traditionalists committed the sacred verses, and so perfectly was the work performed that the syllables, even the letters, were counted. The word *Veda* means sacred wisdom. These poems are religious in character. Max Müller tells us that India has so clearly given us the evolution of religious thought, that we can trace the child age in the hymns of praise to gods and goddesses personifying the forces of Nature. Later they become restricted to a trinity typifying the earth, air and sun, until they unfold the monistic conception of the One Self,—the All Pervading. The meter of these hymns is very musical and serves to help the soul of man to realize the rhythm and harmony of the universe. Om was pronounced at the beginning of each *Veda*, to represent the spirit or essence in Nature as unified with the spirit in man and with the divine Self or Brahman.

The *Upanishads* is the heart and soul of the *Vedas*. From this source is drawn the great philosophical teaching. The word etymologically infers a session: therefore some scholars suggest it may refer to the gatherings of the Masters and their disciples in the cool, pleasant forest just beyond the village. "Let him perform his exercises," says the *Upanishad*, "in a place level, pure, delightful in its sounds, its water and its bowers, full of shelter and caves." It is by studying one's self that one rises into higher knowledge, becoming conscious of the Universal Spirit—the Self in all.—U. AND M. P.

The world is my country; to do good is my religion.—
Thomas Paine

A turn and we stand in the Heart of things.—Browning

EDITORIAL

TEMPLES OF INDIA

THE Indian temples may contain nothing so sublime as the hall at Karnac, nothing so intellectual as the Parthenon, nor so constructively grand as the mediæval cathedral; but they display an exuberance of fancy, lavishness of labor, elaboration of detail to be found nowhere else."

The architecture of India dates from about 500 B. C. Before that time the buildings were constructed of wood; to-day few traces of early Hindu art remain, though it is believed they constructed temples, palaces and assembly halls of great magnificence. With the advent of Buddhism, when the great Asoka became its leading exponent, stone was employed, and there are well preserved remains of the celebrated cave temples, built in the living rocks. The most interesting, purest in style, and one of the most beautiful is that of Karli, which resembles an early Christian church with a nave, and side aisles terminating in an apse. The columns are beautifully carved and the effect is magical. Sculptured lions and elephants are favorite themes of ornamentation. We find at Bhilsa the most wonderful Topes, or towers, supposed to commemorate some event in the history of Buddhism, or to contain some holy relic. The great Tope at Sanchi is the most noted. The decorations represent the life of Buddha, beginning with the story of the virgin birth and depicting the scenes of his life, pointing the path to Nirvāna. The ornamentation displays fertility of design and appeals to the imagination. On the site where Lord Buddha received enlightenment stands, beside the Bodhi Tree, the Buddh Gaya, a famous "straight-lined pyramidal nine-storied temple, probably the parent of the nine-storied towers found both in China and elsewhere."

The Dravidian Temples date from a later period; the well known cave of Elephanta stands pre-eminent for its picturesqueness of situation. Built in the rocks of an island, wild and rugged, surrounded by all the beauty and grandeur of nature, it impresses the mind and stirs the heart of man. Within there are solemn halls and galleries, fanciful carvings, and statues. The effect is imposing and sublime. The Dravidians worship Siva and Vishnu. They have no simple and unified plan of architecture, but their buildings are an aggregation of parts, and one of the most characteristic is that of Ramisseram, which has a celebrated corridor 700 feet long, highly sculptured and beautiful in design. India is the home of many distinct tribes, and the architecture varies to suit their forms of worship. We find the Mosque of the Mohammedan, the temples and hospital of the Jains, and other distinct types of architecture side by side.—U. AND M. P.

A turn and we stand in the Heart of things.—Browning

DAKSHINESWARA TEMPLE

"BHAGAVAN SRI RAMAKRISHNA lived for many years in Rani Rashmoni's celebrated Temple garden on the eastern bank of the Ganges, in the village of Dakshineswara, about four miles north of Calcutta. This Temple, with the garden attached, was dedicated by its foundress (Rani Rashmoni) to the Divine Mother (Kali). In the northwest corner of the spacious Temple-compound is a small room which faces, on the west, the waters of the sacred river Ganges. This room with its holy surroundings was consecrated as the dwelling-place for many years of Bhagavan Sri Ramakrishna, whose Divine Presence made the spot holier and more sacred."—*Gospel of Ramakrishna*

HOPE not the cure of sin, till self is dead;
 Forget it in love's service, and the debt
 Thou canst not pay the angels shall forget;
 Heaven's gate is shut to him who comes alone:
 Save thou a soul and it shall save thy own!—*Whittier*

The whole world is a great Sanctuary, well devised and surely maintained as a strong, well ordered house.—*Lao-Tze*

Knowledge is the thing known and the mind which knows.
 —*Song Celestial.*

Large bodies, worlds and universes are the centers of still greater bodies; God is the center of all, His circle is Infinite.—C.

NEWS AND NOTES

THE VEDANTA MAGAZINE requests co-operation in their Review and Exchange department. The management will gladly exchange the magazine with Vedanta and other progressive centers publishing periodicals along religious or philosophical lines.

Mrs. M. Reid Cory read "The Light of the World" to an appreciative audience at the Vedanta House on Thursday evening (May 13). Mr. Dos, of India, chanted some beautiful and inspiring Vedic hymns.

Mrs. Emily Palmer Cape has returned to New York and will conduct a class on Thursday afternoons.

Mrs. Agnes Thomas is conducting the Monday afternoon and Thursday evening classes.

A turn and we stand in the Heart of things.—Browning

BOOK REVIEWS AND EXCHANGES

Little Sermons, by Edna L. Carter, published by the Unity Tract Society, Kansas City, Mo., contains many good suggestions. The *Sermons*, written from Biblical texts, are a simple presentation of Scriptural teachings enforcing the value of practical application. The main theme insisted upon lies in the fact that "Not by struggle, but just by being" does Truth assert its dominion, "the triumph of right without strife. Spirit does not enter into contention."

There is an able answer in *The Public* (April 13) to Mr. Theodore Roosevelt's address delivered at the Metropolitan Methodist Episcopal Church, Washington, D. C., in which he stated that "British Government in India is a colossal success." Mr. Bande Materam is the writer and his press letter is worthy attention of all interested in the Indo-American Movement.

RAJA YOGA

Some experiences we have worked out already, some we are working out in the present, and some will bear fruit in the future.

If one labors to root out sinful thoughts, and impresses pure, healthful ones in the place of these unworthy ones, the fruit of our experiences will be clear and true and the result will be satisfactory and rich. Some of our experiences have been finished—worked out and disappeared. So by a proper understanding of the fruit of our acts we may avoid many a pitfall by controlling them now, and we should use our best energy to obliterate the results of past evil deeds or tendencies, remembering that good can only come as the result of good,—never good from evil.

QUESTIONS AND ANSWERS

(Questions and answers after the lecture by the Swami Abhedananda on "The Philosophy of Good and Evil.")

Q. What does Vedanta say regarding the inheritance of original sin?

A. Vedanta does not recognize any such thing as original sin, which one is bound or destined to inherit.

Q. What is the meaning and cause of sin?

A. Sin means selfishness. It is the result of ignorance of one's own true nature or divine Self.

Q. How do you explain good and evil by the theory of evolution?

A. In the process of evolution that which appears beneficial to us under certain conditions is called good; and that which is injurious to us in any way is called evil.

Go, roll the stone of Self away,
And let the Christ within thee rise.—*Selected*

A turn and we stand in the Heart of things.—Browning

VEDANTA MAGAZINE

Whoso seeth the Lord Supreme, dwelling alike in all creatures, undying, while they die, seeth indeed.—*Bhagavad Gita*

VOL. V

JULY-AUGUST, 1909

Nos. 7-8

THE SPIRITUAL EVOLUTION OF THE SOUL

BY THE SWAMI ABHEDANANDA

NATURE is consistent in her principles and her laws are uniform and universal. The laws which govern the external and physical world, also regulate the conditions of the internal world. If the evolution from lower forms to higher ones be the process which produces the phenomena of the external world, the same process is to be found as working in the internal world; that is, in the mental and spiritual realms as well. The word "evolution" means gradual growth, progress and expansion through change of forms; so, when we say that the physical nature, or mental, intellectual or spiritual nature evolves, we mean that it grows, it shows signs of progress, and it expands by changing from lower forms, and lower states, into higher forms, and higher states, as we see in the evolution of a seed into a huge, full-grown tree. We can understand the process of evolution of any particular object, of a plant, or of an animal, by watching its growth, progress and gradual expansion through change of form. If anything in the universe, after reaching a certain point of evolution, does not show the sign of growth, progress, or expansion, then we lose all hope of that,—it begins to decay; disintegration, dissolution, or involution begins at that point. So life in its healthy condition consists of growth, progress, expansion. A plant or an animal ceases to live, or begins to decay, from the very moment when its growth is stopped. If a child does not show sign of growth, then we give up all hope of that child,—we say it is going to die. Growth is the condition of life, and stagnation is death. As on the physical plane this law is true, so if we study our internal nature, we will find the same conditions. Evolution of the mind means growth—gradual development of physical and mental powers. Similarly in spiritual life, the evolution of the soul consists in the growth, progress and expansion of our spiritual nature. So long as a mind does not show any sign of spirituality; cannot grasp the higher spiritual truths; cannot realize the ultimate goal of the evolution of nature, and has not a clear understanding of the true nature of the soul, of God, and our mutual relation, that mind is living on the animal plane, the material plane; the spiritual life of that man's soul has not begun. If he has not the aspiration for the knowledge of truth, for anything beyond the reach of his senses,

Action alone doth befit thee, never the fruits.—Krishna

that man is living on the lower plane, his spiritual evolution has not begun; but along with the rise of that aspiration for higher knowledge, for solving the mystery of the universe, commences the gradual unfolding of the soul, of the spirit within that man. But if that gradual unfolding be not attended with growth, progress, and expansion, then evolution will cease there; it will be on the verge of spiritual death, it will stagnate, and there will be no growth, no vitality.

If we examine our physical nature we shall find that the physical nature of the body passes through different stages of evolution, such as childhood, youth and maturity. As on the physical plane these three principal stages cover the whole life of a human being, so on the intellectual, moral and spiritual planes. Intellectual childhood begins with a very narrow grasp of the conditions, the environments, around us. Gradually, as the intellect develops, it passes through different experiences, and at the same time the conception of the world, the conception of life, becomes broader and deeper, until the intellect becomes mature. A young man, or a young woman, whose intellect is not fully developed, conceives of a great many things, in his or her own way, understanding things within certain limitations, the whole horizon of life is very small and limited, but, as he or she passes through different conditions and circumstances, and understands the minute laws that govern those conditions and circumstances, the intellectual horizon expands and new life comes. The ideals, the conceptions of life, which they had in their childhood appear to be very small. They are ready to laugh at them then.

Similarly, in our spiritual life the old conceptions, which appeared to be true, and perfect, gradually show a new light. The conception of the external world as a reality, does not appeal to us in our spiritual maturity. When our inner nature begins to evolve, we see the transitory, ephemeral nature of everything in the universe. Even our bodies, which we held to be real, seem to us like a dream, a passing feature. Gradually we outgrow the conditions that appeal to our senses, and march towards the highest, and the universal goal. The ultimate goal of spiritual life is perfection. Just as the ultimate goal of physical life is the attainment of progress, so the goal of intellectual, moral and spiritual evolution is the attainment of progress. If we study the gradual process of evolution of a human form of life, we shall find that a minute germ of life, or a protoplasm, passing through the different stages of a polyp, dog, ape—ultimately comes to a human form, and there it reaches physical perfection with the muscular system, the nervous system, and the brain. So the natural tendency of evolution is to reach perfection, and from this we come to the conclusion that when perfection is reached, the evolution in that particular line has reached its climax. Applying that law to the intellectual, moral and spiritual planes, we find that the tendency of intellectual evolution is toward the attainment of intellectual perfection. Intellect becomes perfect when we see things as they are in reality, and do not commit mistakes. When we understand the difference between spirit and matter; the real and the unreal; the finite and the eternal. At present, in our intellectual and spiritual childhood we do not understand the difference between matter and spirit,—they seem one—we do not differentiate, our intellect is not keen. We are bound to outgrow this condition, and when intellectual perfection is reached, we shall be able to distinguish matter from spirit, the reality of the universe from that which is apparent and unreal, the absolute from that which is apparent and conditional. After attainment to intellectual perfection, evolution continues on the moral plane. Moral evolution is that state where the individual soul does not think of

himself, where selfishness is absolutely wiped out from the consciousness of the individual, and when all the acts of the body and mind are not directed towards that particular individual, but towards humanity. When the love of self is transformed into love for humanity—when we are able to live for others, work for others, die for others. That is the state of moral perfection. The individual will continuously commune with the cosmic will that is working through all humanity. All the distinctions of class, creed, nationality, vanish, and we see the real truth that underlies the great ethical law, which was expressed by Jesus Christ when he said "Love thy neighbor as thyself." Why should we love our neighbors as ourselves? Why should we not cheat them, and enrich ourselves? But when that selfish man rises higher, he does not try to enrich himself at the expense of others. The law of the survival of the fittest is the animal law. The ethical law is to help others. Have you done that? All the great teachers of the world, intellectual and moral, have done that. Read the life of Buddha, the life of Christ, and of Abraham Lincoln, and you will find that. Abraham Lincoln would stop in his walk to take up a beetle, when he found it was helpless on its back, and put it on its feet. His friend said, "What are you doing with that beetle?" He answered, "My friend, I am giving that beetle a chance to stand on its own feet." Are you ready to do that? Are you giving others a chance to survive? And that is greater than the survival of the fittest.

We cannot expect to be spiritual unless we have passed through the gate of morality, we must be unselfish first, then we shall learn what spiritual perfection is. When we become morally and ethically perfect our spiritual eyes begin to open. Our conception of the universe is then different; we do not consider ourselves as the center of the universe, but as a part of humanity, as a part of the universe, and our whole life is only for the help of others. The conception of the individual soul, the conception of God, and the conception of the universal spirit become revised. We grasp things as they are in reality, not as they appear to us within certain limitations, but we outgrow all limitations; and spiritual perfection is reached when we have become one with the universal Being, when we do not think of ourselves as separate from that Cosmic Being, the one stupendous Whole. And when that time comes, we do not think of ourselves as earthly. Material objects have no fascination for that soul which has become one with the Cosmic Being; he has reached the highest state of spiritual unfoldment, and that state is held as the ideal of all the great religions of the world. Christ said—"Ye shall be perfect, even as the Father in Heaven is perfect." How can we be perfect, even as the Father in Heaven is perfect? That comes with the consciousness which Christ had when he said, "I and my Father are One." The very moment when you reach that oneness, you have become Christ, and you have become perfect, even as the Father in Heaven is perfect.

But this does not come suddenly. Every individual soul will have to pass through spiritual childhood, spiritual youth, and spiritual maturity before it can reach spiritual perfection. The spiritual childhood begins with the conception of the departed spirits as living. It begins with ancestor worship. If we study all the great religions of the world, their gradual progress, growth and evolution, we shall see that all nations have gone through, at one time or another, this conception of ancestor worship.

The next stage is that all the phenomena of nature are controlled by spiritual entities, and that there are spirits of a higher order; gradually, they reach another stage; there must be some one who controls all

these spirits, the governor of all the spirits who rule over the phenomena of nature, and they worship him as an ideal; he becomes the lord of all spirits, the lord of all angels. Then begins the monotheistic idea of God. He is conceived as dwelling outside of nature, but governing the spirit entities, who govern all the physical forces of the world. Monotheism passed through polytheism. From polytheism we gradually rise to dualism, and that is monotheism.

If we study the old Judaism, we shall find that each tribe had their tribal god, Jehovah, and other tribes had Moloch, Baal, and others, but afterwards when the house of Israel became conquerors, he became the god of the conquered tribes, the one supreme god. In the Vedic religion we find the same thing. Different lords existed as tribal gods among different tribes of the Hindus of the Vedic period. Then gradually they combined. The ruler of all the tribal gods became the lord of all spirits, and in that way the Vedic religion became monotheistic, the worship of one god, who is the ruler of all gods and all spirits in the spiritual world. Though this is a higher stage of spiritual childhood, we shall have to find out if this is the highest stage, the conception of God living outside of nature. Judaism did not go beyond it. The worship of Jehovah was held as the highest ideal of life, his worship consisted of fear, and offering oblations. Fear is the chief feeling that makes us bow down before the Lord of the Universe. If we do not obey his commands he will punish us with eternal fire, and that idea came among the Jews—eternal hell fire. That idea we find prevailing in the orthodox churches. Love is not the highest; to escape that fear of punishment, damnation, we must worship him. But if we study other monotheistic religions, the Vedic; though they believed in one God, who would punish if he was not obeyed, still there was no conception of eternal hell fire. Just as Jehovah enjoyed the flavor of the sacrifice of Noah, so Indra enjoyed the flavor of the sacrifices. They used to sacrifice animals and pour wine into the flame, and flame was the tongue of Indra. Among the ancient Persians you will find the same idea, from polytheism, through the processes of evolution into one God, Ahura Mazda, the Lord of the Universe, the Creator. Now this stage of monotheism, which is the climax of spiritual childhood, is not the highest conception of God. If we stop there we cannot become free, we cannot understand, why we have come to this world; what is the purpose of life. Why do people come to this world? Where do they go? If we believe in this extra cosmic personal God, and worship him through fear of punishment, then we cannot solve any mystery of life and death.

That is not scientific. The Hindus even of the Vedic period would not accept anything, because it was written in a book, or because it was mentioned by some prophet or personage of great importance; they wanted the reason why. How is this? How does this world come into existence? These questions were asked again and again in the Vedas, and led the seekers to the ultimate reality. They did not stop with a personal god who created something out of nothing; they went deeper and discovered the idea of one being—the whole universe as one—so God is no longer extracosmic, he dwells in nature. Nature becomes his body, energy becomes his body, he does not create anything out of nothing. God has subtle body; God has soul, and God has the gross physical body, which is the physical universe, and all that is in the physical universe is all part and parcel of God. Each cell has its own life, immortality, and perhaps consciousness; but the sum total of all these minute cells make up the personality, the life, of a human being. So all the individual beings are like the infinitesimal minutely small cells of the cosmic being.

As in our bodies there is a soul which controls the mind, the intellect, the perceptions, which is the center of our being, so there is the world soul, the soul of the universe—that is the controller, governing all of the forces that are operating in nature. The law of evolution is nothing but the mode by which that cosmic soul is operating in nature, and when we study that mode, we call it a law. That law does not exist out of our own individual souls. God is like a bonfire, and all these individual souls are like sparks emanating from the huge body of the universal being. We are all spirits, just as God is a spirit; we are all souls, as God is a soul; the difference between ourselves and God is the difference of degree. The relation is like the relation of an atom to a solar system, and that kind of relation exists between the individual soul and the Supreme Being, and this conception of God is called spiritual growth. If we have such a conception, that we are part of one stupendous whole, our mind a part of the cosmic mind, our soul a part of the cosmic soul,—when we have grasped the truth of this—we have reached spiritual youth. But higher than spiritual youth, spiritual maturity leads us to a still higher state, and that is a state of absolute oneness. That oneness does not come until we have realized the true nature of our own self; the true nature of our own self is deeper than our mind, than intellect, than our ego. If we can go deeper than the sense of I, my, and mine, we shall find that there is a substance within us which is finer than ego, which is finer than mind, which is finer than intellect, and that something is called Atman, in Sanscrit. Atman is the true self, is the one unchangeable reality within us, and the relation between Atman and the soul of the cosmic being is like the relation between two forces or two lights. It is absolute relation.

The difference between the individual soul and God is no longer a difference of degree, it is absolute oneness; there is no more distinction; no more differentiation. All these different conditions that appear to us on the sense plane vanish, and we see divinity everywhere,—the divine soul working everywhere. Nothing can be separated from the divine being, the whole universe is one, and that one is God. There is no more idea of I, my and me; even that idea of thy, thee and thine, vanishes. As a river enters the ocean and loses its individual name and form, so the individual soul, going through different states of evolution, searching for the infinite ocean, ultimately enters the ocean of universal being, of absolute truth, and becomes one with it, losing all differentiation of name and form. And in that state, no teacher, no student, no father, no mother, no brother, no sister. All these relativities and relations exist while we remain in time, space and causation; but when we transcend time, space and causation, we enter into the infinite world. So that conception of the infinite and absolute oneness is the climax of the conception of God. In that state where we realize absolute oneness, there is no longer duality, blind force, individual soul,—all this is merged into the ocean of the infinite, and that infinity is the background of all phenomenal reality. When we understand this, we have reached spiritual maturity. How are we going to attain to it? By the gradual progress of spiritual evolution. If we go on in our search after truth with absolute sincerity, if we march onward, we shall ultimately reach that goal. But before we reach that goal, we will have to pass through these three stages of spiritual unfoldment. These three stages are recognized in Vedanta as absolutely necessary.

When we have passed through these three stages we have reached the goal of Christianity, Judaism, and all the other isms of the world.

Action alone doth befit thee, never the fruits.—Krishna

As I have said, man has come up from the animal. The first stage is animal propensities. At first we think of ourselves as bodies. We try to deck the body with beautiful things, seek sense pleasures, and that is the ideal of an animal man. When we wake up from this, we begin to search for something that is higher, and that awakening of the soul is the second stage in the spiritual awakening of man. Through that awakening comes the desire to know things which are higher and finer. Gradually, as we begin to understand, we discriminate between the real and unreal, between spirit and matter. These are the three stages in the spiritual growth of man, the difference between the real and the unreal, the eternal and the transitory. Then we reach the fourth stage; we are no longer attached to things which are non-eternal, we become indifferent to those things which appealed to us when we had animal tendencies and ideas. When we have reached this stage, we no longer delight to hold material things and consider ourselves rich for possessing material objects, but we begin to see that material things do not enrich the soul. The soul lasts longer than the body, and the soul life is higher than sense life on the physical plane. Then we develop our character; everything else on the sense plane we leave behind. When the heart is purified, that is the fifth stage. We see the light of the spirit; illumination comes, and that illumination, or enlightenment is the sixth state, and after reaching that state of enlightenment, the soul begins to commune with the infinite source, the goal of the world.

From the infinite we have come; we are living in the infinite—though we are not conscious of it, and ultimately we go back to it. So, if we realize this, that we live and move and have our being in the infinite, and that we shall ultimately enter into the infinite, then we have understood the purpose of life, we have reached the goal of the processes of evolution, which govern the phenomenal world; and we shall reach that state, if we concentrate on that absolutely, which is beyond the reach of intellect, mind, and senses; then through meditation will reach the state of superconsciousness, and in that state will come divine communion. This stage of divine communion is the highest thing in this spiritual life. There is nothing higher than this state of oneness. We cannot think of, cannot imagine, anything higher. Until we become God, we have the tendency to grow, and our growth and progress will continue until we become divine, until we realize, "I and my Father are one." When we enter into the superconscious state, through meditation upon the infinite, we have reached perfection in our spiritual life. Meditation upon the Absolute is absolutely necessary. It was through meditation that Jesus became the Christ, and realized his oneness with the spiritual being. It was through meditation that Buddha became the founder of Buddhism, and reached the highest goal of spiritual perfection. And it is through meditation that we shall become Christ; that we shall become Buddha; no, one with the Heavenly Father. Therefore it is said: "That Infinite Being which is beyond the reach of our senses dwells in the cave of our hearts." We must realize that Infinite Being through the path of meditation, through the path of Raja Yoga, and then ultimately become one with that being, then we shall become free from all desires, free from all suffering, free from death, and attain to the state where there is no longer worry, nor disease, nor death nor suffering of any kind, but everlasting peace, happiness and consciousness of oneness with the Supreme Being.

To *know*; to get into the truth of anything is ever a mystic act,—of which the best logics can but babble on the surface.—*Carlyle*

Action alone doth befit thee, never the fruits.—Krishna

FOREIGN LETTERS

RELIGION OF SELF-CURE

(Reprinted from London *Weekly Dispatch*, May 16.)

TO millions of people the claim that perfect self-control over mind and body can be acquired by a correct method of breathing will come as a great surprise. The claim is put forward by the Swami Abhedananda, who has come to London to teach Eastern secrets of health to the Western world. He received a representative of *The Weekly Dispatch* and discoursed to him on the religion of Vedanta, which Professor Max Müller, the great philologist, once described as "the most sublime of all philosophies and the most comforting of all religions." In a quiet, even voice, he expounded the principles of his science of breathing, a topic which is attracting great interest in these days of universal enthusiasm for physical culture.

"Vedanta," said the Swami, "is as old as the world, and much older than the Western world. It dates back thousands of centuries, and is the greatest wonder-working system ever known to mankind. It is man's best friend in time of distress; it is most comforting in sorrow, and it uplifts the soul above all the trouble, anxiety, and worry arising from failure in business. No other religion teaches so perfect a method of gaining self-control, peace and happiness." The means of realizing this blissful condition is claimed to be scientific breathing, as taught by the Swami to the clients of both sexes who flock to his classes and enroll themselves as students. Some of these devotees, whom *The Weekly Dispatch* representative met at the rooms of the Vedanta Society, asserted that they had reaped incalculable benefits from the Swami's methods. He himself looks the embodiment of all that he guarantees to his disciples. He told some astonishing stories of a certain yogi in India, who is a disciple of Vedanta. One of his feats was to fill his chest with air, by scientific breathing, till his body became like a pneumatic tire. Then he had two cars driven over him, each containing fifty persons. The Swami explained that it was concentration and will power that enabled him to survive this test, and it was scientific breathing that imparted the will power.

"By proper breathing exercises," said the Swami, "a man may develop sufficient will power to counteract even the forces of gravitation. For example, he could throw himself off a chair by merely willing to do so. He could also withdraw his subtle self, or what some call his 'astral self,' from his body while reclining on a couch, and literally stand aside and look at his body lying there. To suspend the action of the heart and pulse for some seconds is one of the simplest feats. I teach the fundamental principles of Christian Science, which have been taught in India for ages, with this difference, that scientific breathing, as opposed to mere faith, is the means I employ. Self-cure is easy by the religion of Vedanta, which means 'the end of wisdom.' For example, if a person has toothache or neuralgia, or other acute pain, it is possible by employing the correct breathing exercise to withdraw the mind's attention entirely from the locality of the pain, thereby conquering it as completely as if an anaesthetic had been used. There is nothing that psychical societies have discovered which cannot be accomplished by following my method of breathing. All the student has to do is to practice half an hour twice a day, and perfect health of mind and body will result. By breathing exercises I mean that process by which control of the motion of the lungs and nerve

Action alone doth befit thee, never the fruits.—Krishna

centers and command over the vital energy can be obtained. The Yogi declares that the practice of scientific breathing will bring whatever result is desired, whether physical, psychical, or spiritual."

The Swami attached no great importance to diet or temperance in food or drink, while smoking, he said, "did not matter." Given a well-trained will and a mastery over the rejuvenating art of breathing, all other things were of minor importance. The will became a sort of alchemist, that made everything minister to the best interests of the body and the highest interests of the mind.

When *The Weekly Dispatch* representative took leave of the Swami, the latter smilingly expressed the hope that his interviewer would become a student of Vedanta and give his scientific breathing a six months' trial.

THE SWAMI ABHEDANANDA OF INDIA IN PARIS

THE SWAMI ABHEDANANDA, who has been in Paris with the object of forming a Vedanta Society, gave a very interesting lecture on Vedanta Philosophy at the residence of Mrs. Branscombe Wood, who gave a reception for him on April 14. A large number of prominent members of the cosmopolitan colony were present. After stating the object of the Society, the Swami briefly outlined the principles underlying this philosophy and the several methods of attainment.

Vedanta, he said, has existed and stood the test for five thousand years and will be the universal religion of the future; it not only embraces all sects and creeds, but is logical and scientific, and as true science and true religion are one, the result must be one harmonious whole, which will manifest ultimately in the great religion of the world. Touching upon the different branches of the Science of Yoga, he dwelt some time on the Science of Breathing in its relation to spiritual unfoldment. This so interested and impressed his hearers that, at the close of the lecture, a class for breathing was formed and continued with increasing interest until the Swami left for London.

The Swami's visit here has been very successful; he has made many friends and has left a deep impression upon all those who have had the privilege of meeting him and the benefit of his teaching. His magnetic personality, the great depth and breadth of knowledge as exemplified in his teachings and the earnest devotion to his work are all factors that go to make the sum total of a great mind, and it was with many regrets that his students bade him *au revoir*, with the sincere wish that he might soon return to a larger field of work in Paris.

Among those interested were Comtesse de Plater, Lady de Courcy-Perry, Princess Eristoff, Princess Soutzo, Comtesse Batowska, Mrs. Silvers, Mrs. Clinch-Smith, Mrs. and Miss Harman, Baronne Salvador, Mrs. William Jones, Mrs. and the Misses Van Wyck, Miss Barr, Mrs. Margaret Barry, Mrs. Moffat, Mrs. Elliot, Miss Gerry, Miss Salmon, Miss Laurentz, Miss Campia, Miss Peterson, Mr. and Mrs. Donahoe, Mr. and Mrs. Atherton Curtis, Miss Fagnant, Mrs. Moser, Mrs. Hotchkiss, Mr. Holman Black, M. de Morelos, Mr. Louis Brougiere, Mr. Farnhill, Mr. Barnes, and many others.

The following week Mrs. Silvers gave a reception in honor of the Swami at her beautiful home (Avenue Victor Hugo), where many of her friends had the opportunity of hearing an address on Vedanta. Mrs. Van Wyck also entertained the students to tea at her Hotel where she spoke of, and explained, many things in connection with the work of Vedanta in America, which was interesting to all present. Mr. and Mrs. Atherton

Curtis asked the Swami to give a lecture at their studio in the Latin Quarter, which he did before an attentive and appreciative audience.

Circles for the reading and study of Vedanta are being held weekly, and a growing interest is being evinced; there is every probability of the Society being established in Paris in the autumn, when it is hoped the Swami will be with us again.

(MRS.) J. BRANSCOMBE WOOD
204 RUE BENJAMIN GODARD
PARIS

REPORT FROM THE COLONIES

To the Editor of the VEDANTA MAGAZINE:

DEAR SIR: It is at the request of Swami Abhedananda that I send this little report to your Magazine. Vedanta has never before been taught in these colonies. The books are not on sale, and the people, with few exceptions, are bound to material interests.

We began our work in Sydney, Australia, the first Sunday in March, 1908. We worked, by speaking several times in the week for two months before we could get a hearing. We stayed in that place for seven months, holding meetings twice on Sunday and three times during the week. In the middle of April of the same year we set up the altar of our Lord Ramakrishna. As soon as we received the attention of the people we had great meetings. Sunday mornings we held an altar service, followed by questions after the lecture. We organized a club for the continuance of the study, and appointed a Board of Officers, which has conducted meetings every Thursday.

On the fifteenth of October we sailed for New Zealand. We arrived at Auckland on the eighteenth and began lectures at once. Wonderful interest was taken in the work. We formed a Vedanta Club with about forty members, all deeply interested. The clubs keep up the studies and more books will be sold here in the future.

We had been at Auckland about nine weeks when we sailed, leaving in that place, as in Sydney, a host of friends to Vedanta. The next place we visited was Christ Church, several hundred miles from Auckland, and in this place our labor was by far the hardest. They had a teacher in the past who did not live the life he taught, and that hardened the people to higher teachings. We succeeded in establishing a club there and the classes were largely attended, the members keeping up the studies. We had a meeting celebrating the memory of Swami Vivekananda, and the forming of the New York Society, January 14. We had the altar set draped in the Sannyasin color, and a profusion of flowers. The hall was beautifully trimmed with flowers, and well filled. I gave an outline of the Vedanta work by Swami Vivekananda, and some points on his beautiful personality. This meeting made a good impression upon those present and established faith in us and the teachings of Vedanta.

All clubs meet on Thursday evenings, the meetings beginning with the reading of the minutes. The President leads in silence, followed with Salutations from the *Bhagavad Gita*, page 368, from the 39th to the 41st verses, closing with the 39th verse, and all present take part in verbal repetition. This is followed by meditation. The lesson in some Vedanta book is read; questions and answers are exchanged, and afterwards there is a subject for discussion, in which all who desire take part. This is followed by the reading of a paper from myself sent to each club weekly.

Action alone doth befit thee, never the fruits.—Krishna

The names of the president and secretary of each club are as follows: Sydney, Australia, president, Mr. W. Millar, secretary, Mrs. Millar; Auckland, N. Z., president, Mr. Povey, secretary, Mrs. I. Borrison; Christ Church, N. Z., president, Mr. F. Holmes, secretary, Mrs. W. Hayman.

We are well on the road toward the formation of a good club here in Dunedin. The daily press has shown wonderful liberality, reports from time to time being taken of our lectures.

I feel overjoyed at the good Vedanta has done. With greetings from our clubs, I will close this little report and send others from month to month as Swami Abhedananda has requested.

With the peace and joy of freedom,

SISTER AVABAMIA

*Dunedin, New Zealand
April 10, 1909*

THE VEDANTA SOCIETY OF PITTSBURG

THE Pittsburg Vedanta Society is continuing to hold its meetings in the Century Building, on Seventh Street. Besides the public lecture on Sunday afternoon three classes are held during the week. The interest in the study of Vedanta is growing and the prospect of the work is favorable. The members are active and sincere and devoted to the advancement of the cause. The third season's work will be closed in July. The usual work will be resumed from October.

The Secretary sends notes of lectures to non-resident members. The work of the Society is conducted on the lines marked out by Swami Vivekananda. The unique feature of the work is its freedom from commercialism—"Religion is too sacred to be reduced to a money-making scheme." This is the watchword of all Vedanta work.

Complete thy growth in the midst of life, not outside it.—*Lao-Tze*

PRAYER

I HAVE need of Thee, O Lord,
 To teach my Soul's desire,
 To lead me past the turning points,
 To lift me o'er the mire;
 To give me pure and healthful thoughts,
 To breathe thy fragrance in,
 To know Thee as Thou art, my God,
 Divine and free from sin.

I need Thee, oh, I need Thee, Lord,
 When dreaming in Thy breast;
 Awaking in the morning light
 Refreshed by sweetest rest,
 To hold me when I stumble,
 To raise me when I fall,
 To be the One who whispers "Come,
 My child, I am thine All."

—M. R. C.

Action alone doth befit thee, never the fruits.—Krishna

BOOK REVIEWS AND EXCHANGES

IN the *Evening Star* (March 20), Dunedin, New Zealand, Mr. J. S. Warner contributes an outline of Vedanta as "expressed by the Swami Abhedananda." It is nearly a column article and for a brief exposé of Vedanta excellent.

Under date of April 5 the *Evening Star* (Dunedin) publishes a half-column report of a lecture by Sister Avabamia on "Do the Dead Still Live?" The *Otago Daily Times* reports a lecture (March 17) on "Prayer versus Concentration of Mind." These reports are most promising.

In the New Orleans *Times-Democrat* (May 9) appears a half-column report contributed by Lilian Whiting, under "Boston Days," of the progress of Vedanta in New York, concluding with an extract from the Swami Abhedananda's lecture on "The Religious Need of the Nineteenth Century." There is another mention of Vedanta under date of May 23, in which the writer touches upon the possible interplanetary communication with Mars as an outcome of the conscious evolution which is of paramount moment in all religious and philosophical enquiry of to-day. To quote Professor Pickering of the Harvard Observatory: "If communication could be established with Mars, this world might learn from that planet knowledge that would have required ten thousand years to have acquired here. It is a tremendous step in evolution that is thus surveyed by the idea of interplanetary communication."

The following extract is taken from the May issue of *Voice of Freedom*: "Karma means the world, or matter; and Jnana means Heaven, or the Spirit. Karma is of this relative world, and Jnana is of the Beyond, is of the Absolute. Karma binds, Jnana liberates. Karma doubts and denies; Jnana proves, affirms, concludes. Karma oscillates, and Jnana determines. Karma changes, and produces troubles; Jnana is firm, and gives only peace and bliss."

THERE is something servile in the habit of seeking after a law which we may obey. We may study laws of matter at and for our convenience, but a successful life knows no law. It is an unfortunate discovery certainly that of a law which binds us where we did not know before that we were bound. Live free, child of the mist—and with respect to knowledge we are all children of the mist. The man who takes the liberty to live is superior to all the laws, by virtue of his relation to the lawmaker. "That is active duty," says the Vishnu Purana, "which is not for our bondage; that is knowledge which is for our liberation: all other duty is good only unto weariness; all other knowledge is only the cleverness of an artist."—*Thoreau*

EVOLUTION

OUT of the dusk a shadow,
Then a spark;
Out of the cloud a silence,
Then a lark;
Out of the heart a rapture,
Then a pain;
Out of the dead, cold ashes,
Life again.

—FATHER TABB

EDITORIAL

INDO-AMERICAN MOVEMENT

SANITARY conditions in India to-day are deplorable. The Indians are dying at an enormous rate from starvation and the lack of pure water and proper sanitation. In America and Europe the rivers are kept open and flowing freely, thus furnishing fresh water to the villages and towns along their course; but in India the river beds have been allowed to fill in and dry up, prosperous towns and villages being abandoned. Cholera and malaria carry off great numbers, and every year the death rate increases. The policy of the English government has been to make India an agricultural country; the native industries have been destroyed and trade usurped. Millions are without occupation. Driven to farming for support, the natives are drained by speculators who buy up the wheat crop and take it abroad. The huge granaries formerly used to store the grain in plentiful seasons, and "testimonies to an age of thrift," are left empty.

The Indians are a gentle, peace-loving people, honestly endeavoring to recognize as bearable a foreign reign. But oppressive methods have grown bolder each year until the fact that these intolerable conditions have been allowed to develop through her own negligence has awakened India to a sense of civic responsibility. In her efforts to correct prevailing conditions through pacific measures, she has aroused the attention of the civilized world. Germany and other countries are appalled at the facts made known by those who have visited India, and sympathy and interest are being enlisted to alleviate conditions there. Let us here further the Indo-American Movement, by extending welcome and help to those who come to this country for education and training in our business methods, inspired with the purpose of uplifting the industries and education of their people and establishing a practical basis for self-support.—M. R. C.

SWAMI ABHEDANANDA IS RETURNED

ON Saturday (June 26) Swami Abhedananda returned from England, after an absence of four months, and on Sunday afternoon (June 27), at three o'clock, many students and friends gathered to welcome him and to express their pleasure at having him again with them. In spite of so many being out of town the rooms were well filled. Swami's accounts of his months of work in London and Paris were eagerly listened to. In both places he has been very successful, spreading the work of Vedanta. In Paris there are students gathered together, but there is no recognized centre as in London. Swami spoke earnestly of the need of trained workers for the many places to which he is called, but because he is one, cannot begin to fill. Men and women are needed, not only here, but all over the world, to carry on the work of Vedanta and devote themselves unselfishly to the understanding and practice of Truth which Vedanta means.

At the earnest request of the students Swami consented to hold classes on Thursday afternoon and evening, July 1. In August Swami plans to go to the Ashrama, where he will hold classes under the trees in the Berkshire hills.—A. W.

Yoga is not for him who eateth too much or abstaineth altogether from food; nor for him who sleepeth or even waketh in excess.—*Bhagavad Gita*

Action alone doth befit thee, never the fruits.—Krishna

NEWS AND NOTES

A RECEPTION to the Swami Abhedananda was given by students and friends on Sunday afternoon (June 27) to welcome his return from London, where he has been holding two weekly classes on concentration and breathing. He arrived on the *Kaiserin Augusta Victoria*, of the Hamburg-American Line, June 26. The Swami has been working constantly at home and abroad for over two years. He should have a complete rest and change.

We are in receipt of a circular program of the Convention of Religions held in Calcutta, India, April 9, 10, 11. Maharaja Bahadur was the prospective President of the Convention. Thirty-seven theses by representative men were to be read during the three-days session. Mr. G. K. Sastri of Madras delivered the thesis on Anubhavadwaita Vedanta. A further report of the proceedings is requested.

Mrs. Emily Palmer Cape's interesting addresses, on Vedanta, given at the Society Rooms, are now over for the summer months. Mrs. Cape is a gifted expounder of Vedanta, and students and friends, who have taken advantage of these classes, join in sincere thanks and appreciation.

Mr. Robert P. Beatty, a recent member of the New York Vedanta Society, residing in Cleveland, Ohio, died April 21. We extend our sympathy to the family.

We hear that Swami Paramananda is doing very well in Boston and "bids fair to have an established center there in the fall."

At the Vedanta House on Monday afternoons and Thursday evenings Mrs. Agnes Thomas is conducting special classes in which she is working out a chart system that is affording interest and help to the students.

We appreciate the mention accorded VEDANTA MAGAZINE among the exchanges in *Voice of Freedom*.

Take the pearl and throw the oyster shell away.

Follow the mantra (advice) given by thy Guru and throw out of consideration the human frailties of thy teacher.

He who considers his Guru to be human, what fruit can he get from his prayers and devotion? We should not consider our Gurus to be mere men. Before the disciple sees the Deity, he sees the Guru in the first vision of divine illumination, and it is the Guru who afterwards shows the Deity, being mysteriously transformed into the form of the Deity. Then the disciple sees the Guru and the Deity to be one and the same. Whatever boon the disciple asks, the deified Guru even gives him that. Yea, the Guru even takes him to the highest bliss, Nirvâna. Or the man may choose to remain in a state of duality, maintaining the relation of a worshipper and the worshipped. Whatever he asks, his Guru vouchsafes him that.—*Bhagavan Sri Ramakrishna*

You will find that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and delicatest ways, improve yourself.—*Ruskin*

Action alone doth befit thee, never the fruits.—Krishna

RAJA YOGA

"They who draw in the breath, to feed the flame of thought,
And breathe it forth, to waft that thought on high;
Governing each ventage of the opening air
Lest one sigh pass, which helpeth not the soul,"

Attain spiritual perfection through the practice of pranayama.

Prana is the nervous motion of the system; combined with Akasa it is the human body. By throwing out and retaining the breath we draw in life force and energy from the Universe. By restraint of *prana* (*pranayama*) we control the motions of the body and our thoughts. The vitality we gain is *prana*—the force which gives us power to think and will.

QUESTIONS AND ANSWERS

(Questions and answers after the lecture by the Swami Abhedananda on "The Philosophy of Good and Evil.")

Q. Does Vedanta teach Vicarious atonement?

A. No, but it teaches how to attain at-one-ment, or oneness with the Supreme Spirit through realization of the Divinity within.

Q. Can a sinner reach perfection?

A. Yes, when a sinner realizes spiritual oneness with his true Self, which is pure, sinless and divine, that very moment he becomes free from all sin and imperfection; and he remains so forever.

Q. Are we responsible for our deeds, good or evil?

A. Yes, we are responsible for every action, both mental and physical. Moreover, we are bound to reap the results, the deeds will surely return to the doer.

Q. How do you differentiate good from evil actions?

A. By the motives that prompt them. An evil action may result in benefit to others, but is not on that account a good action, nor can it bless the doer of it.

These are predestined; if a man love the labor of any trade, apart from any question of success or fame, the gods have called him.—*Stevenson*

The ideal shall be real to thee, and the impressions of the actual world shall fall like summer rain, copious but not troublesome to thy invulnerable essence.—*Emerson*

ANNOUNCEMENT

SWAMI ABHEDANANDA will deliver class-lectures during the months of August and September at the Vedanta Ashrama. Members and their friends desirous of attending these classes are requested to apply as early as possible for accommodations in tents or houses to

MR. THOMAS LEPAGE
Manager of the Vedanta Ashrama,
West Cornwall, Conn.

Action alone doth befit thee, never the fruits.—*Krishna*





CONFUCIUS

VEDANTA MAGAZINE

The crowds are quite content with phenomena,
Beyond phenomena the Perfect Ones.—*Dhammapada*

VOL. V

SEPTEMBER, 1909

No. 9

CONFUCIUS AND HIS PHILOSOPHY

ABSTRACT OF LECTURE BY SWAMI BODHANANDA

CHINA defies the world in three things,—her age, population, and industries. The Chinese come from the Turanian race, that migrated from Western Asia and settled on the banks of the Hoang-Ho 4,000 years before Christ. The recorded history of China goes as far back as that age and her civilization is one of the oldest in the world. The Chinese population is over 400,000,000, or more than one-fourth of the whole human race. Chinese industries are famous all over the world. The Wall of China is one of the great wonders of the world. It was built in the third century B. C., to protect the country against invasions. It is 1,200 miles long, twenty-five feet high and broad enough to permit six horsemen to ride abreast. It is said that "in it there is enough material to build a belt six feet high and two feet wide that would reach twice around the world."

The Chinese are the most moral nation in the world. In China there is only one criminal in every 3,787; while in Scotland, one of the most civilized Christian countries, one in every sixty is a criminal. Among Mohammedans one is a criminal in every 856.

In China only one is a criminal in every 3,787 of the masses, and still your people send missionaries to China. You who have read Chinese history will recall how it is said that in spite of the preceding Greek and Roman civilizations and 1300 years of Christian teaching, Europe in the fourteenth century was 2000 years behind the China of Confucius. You may have also read how the Prime Minister of China, during the opium war over sixty years ago, wrote to Queen Victoria, imploring her not to import opium into China—an article she would not have introduced into her own country. He said, in part: "We think you are a good and gracious Queen, but why do you want to do that to others which you would not have done to yourself?" This was one of the first teachings of Confucius and the Chinese endeavor to live up to it. Confucius was born in 551 B. C., in the State of Loo. The sixth century B. C. is a remarkable period in the history of the world. It saw the birth of Buddha in India, of Pythagoras in Greece, and of Confucius in China. Royalty was abolished in Rome in 509 B. C., the last Roman King, Lucius Tarquinius Superbus, being deposed and driven out in that year.

He who sows with purity fulfills all the Law!—Michelet

Democracy was established in Greece, and the Jews were delivered from the Babylonian captivity by the Persian Emperor, Cyrus the Great, in this century.

The father of Confucius, Shoo Leang Hie, was a military officer. He was a man of Herculean strength. Report says that once, when his men besieged a city, the gates were purposely thrown open to entice them in and as soon as they entered the portcullis dropped. But Shoo Leang Hie by his giant force raised it and held it up until all were out and thus saved them from instant death.

When seventy years old he married a second time. He was a widower and had nine daughters, but he thought of perpetuating himself, through a son. He went to the family of Yen (one of the most respectable Chinese families) and applied for a daughter. There were three marriageable girls but the age of the suitor was against him. The father, Yen, interceded for the noble man and pointed out to his daughters the virtues that adorned his hoary head. He said: "He is old and austere, but you need have no misgivings about him; which of you will have him?" The older daughters answered not a word, but the youngest maiden, Chingtsze said, "Why do you ask us, father? It is for you to determine." "Very well," said her father in reply, "you will do it." She accordingly married Shoo Leang Hie and within a year there was born to her the now world-renowned reformer, Confucius.

When Confucius was three years old his father died. His mother was a very clever and good woman. She devoted all her energies to the training of her son. At fifteen he had learned all that his masters were able to teach him. When seventeen, he accepted the position of magistrate and revenue collector in an agricultural district. At the request of his mother he married when nineteen. He had a son and a daughter. The duties of office required his separation from his wife after four years of marriage. His mother died when he was twenty-three years old. He resigned his position and shut himself up in his house to spend in solitude the three years of mourning for his mother. This was the custom in that country. He spent these three years in study and contemplation. Then he traveled through the country. Two distinct periods of his life were spent in travels. In these wanderings he used to be accompanied by three disciples. He divided his disciples into four classes. To the first he taught morals, to the second rhetoric, to the third politics, and to the fourth the style of written composition. Confucius was a great moral and political reformer; he was not a religious teacher. His older contemporary, Lao-Tze, was an ascetic and his teachings were mystic, monistic and transcendental, while those of Confucius were dualistic, agnostic and practical. He taught practical ethics.

When he was traveling one day he saw an old woman weeping by a tomb. He sent one of the disciples to inquire the cause. She said her husband, father-in-law and son were killed by a tiger in that place. The disciple said, "Why don't you then remove from here?" The woman replied, "Because here there is no oppressive government." On hearing this from the disciple, Confucius remarked, "An oppressive government is really fiercer than a tiger." Another time, when visiting statues in a royal palace, he saw a big metal statue of a man with a triple clasp on the mouth. On the back of the statue were inscribed these words: "The ancient people spoke little and like them we should avoid loquacity. Many words invite many defeats. Those who talk much are sure to say something it would be better to have left unsaid." He drew the attention of the disciples to these words and said, "Observe, my children, these words are true and commend themselves to our reason." On another occasion

he arrived at the summit of a mountain and, looking below, he heaved a heavy sigh as of pain. The disciples inquired the cause and he sadly said: "My children, looking from this height on people below, I find they are continually running after worldly pursuits and trying to get ahead of each other. There is scarcely one who is not thinking how he can best gain advantage over and if necessary destroy his neighbor. Sadder still it is to be incapable and helpless to remedy the evil. You have probably thought this matter over. Tell me in turn what you would do if you had the power." One of them replied: "I would defend the weak and the oppressed and, if necessary, would conquer and execute the oppressor and thus establish right and order." "You speak as a soldier," Confucius quietly commented. The second disciple then said: "I would throw myself between the contending parties and dilate on the horrors of war and blessings of peace, the ignominy of defeat and the miseries brought on the bereaved widows and orphans and thus establish peace." "You are an orator," said Confucius. The third, after much reluctance, gave this opinion: "I would, if possible, educate and elevate these people by my life and example." "You speak like a sage," was the master's reply.

When fifty-one years old, Confucius obtained a splendid position in his native State of Loo. He was appointed Minister of Crime by the Duke of that State. He discharged his duties so ably and well that crime practically ceased. Dr. Legge says, "The penal laws lay unused, for no offenders appeared. Dishonesty and dissoluteness were ashamed and hid their heads." This prince was very much devoted to Confucius. About this time he had among his disciples 500 mandarins. But the prosperity and success of this State awakened the jealousy and fears of the Duke of the neighboring State of Tsze. He at first tried various methods to turn the Duke of Loo from his able minister but all these failed. At last he devised a plan which succeeded. He sent a present of eighty beautiful maidens to the Duke of Loo whose duty it was to recall the Duke from public duties to the enjoyment of personal pleasures. The Duke now listened to his minister with scant attention. His suggestions were neglected, his advice was spurned. He was too high-spirited a man to accept such treatment, yet he was loath to resign a post that enabled him to do so much good to his country. But he could not stand idly by and see the Duke openly defy the laws and treat him with contempt. He finally resigned his post and left the capital.

He then recommenced his travels. But this time his wanderings were unpropitious and he was not appreciated. State after State refused him appointment. At last, when sixty-nine years old, he returned to Loo and devoted the remaining few years of his life to the completion of his literary works and teaching disciples. Confucius died when seventy-two years old (in 479 B. C.). He was buried with great pomp and multitudes observed mourning for three years. The Empress of the Shun dynasty erected a marble statue on his grave, which bore this inscription: "The most sagely ancient Teacher. The all-accomplished and all-informed King." The eighteenth day of the second moon is kept sacred by the Chinese as the anniversary of his death. A few days before his death his son and a favorite disciple died. He was saddened by these bereavements and one morning, rising from his bed, he said:

"The great mountain must crumble,
The strong beam must break,
The wise man wither away as a plant."

The same evening he took sick and in a few days died.

He who sows with purity fulfills all the Law!—Michelet

Confucius was silent on all theological and metaphysical questions. To all such questions his one reply was: "Do your duty." He did not localize or recognize heaven, hell or purgatory. The Chinese word for "heaven" is *Shangte*, which means neither a person nor a place, but the universal spirit or life—or the law that governs all things. To him the universe was a stupendous mechanism. He did not believe in special creation.

Once a disciple asked him about the service of the spirits of the dead. Confucius said, "While you are not able to serve men alive, how can you serve their spirits?" The disciple then asked about death and the master's answer was: "While you do not know life, how can you know about death?"

Confucius left no theology. He had great veneration for ancient customs and usages. According to him upon the observance of the laws of five fundamental relationships all social and political well-being and happiness depend. Those are between the sovereign and the subject, between the parent and the child, between brother and brother, between friend and friend, and between husband and wife. If these relations are rightly observed and the duties appertaining to them are properly performed, then all happiness in individual and social life follows.

A disciple asked, "Is there not one word which may serve as a rule of practice for all one's life?" Confucius said, "Yes; it is 'reciprocity'—What you do not want done to yourself do not do to others."

Confucius inculcated practice of virtues and not the observance of ceremonies only. He laid down five virtues as cardinal which must be practised that right may prevail. These virtues are (1) Humanity (Love and charity towards all); (2) Impartial justice; (3) Conformity to ancient rites, laws and usages; (4) Rectitude of intention; (5) Sincerity.

Confucius was a great writer. For centuries his writings comprised the literature of China. He wrote five books (called "Classics"); these with four others written by him and his followers form Chinese literature.

The original name of this sage was Kong-Futze (Kong-the master). Kong-Futze was Latinized into Confucius by the Jesuit missionaries in the 16th Century A. D.

The Emperor of China visits the tomb of Confucius twice a year, kneels and bows his head before it, invokes blessings and makes offerings. So tremendous is the influence of the teachings of Confucius in China and so highly is his memory held by Chinese that even little children sing every day:

"Confucius! Confucius! How great was Confucius!
Before him there was none like him!
Since him there has been no other."

Confucius was confessedly a great and good man—an intellectual giant. He never claimed to be an "original thinker or maker but a transmitter." He strove to direct the attention of men to the duties of social and political life in the most unassuming way. "I teach you nothing," he said, "but what you might learn yourselves." He aimed exclusively at fitting people for conducting themselves honorably and prudently in life.

Confucius neither spoke nor knew of any *Vox Dei*, neither feared nor flattered *Vox Populi*.

Time relieves the foolish from sorrows, reason the wise.—
Epicetetus

He who sows with purity fulfills all the Law!—Michelet

PEACE RETREAT AND SUMMER SCHOOL OF VEDANTA

BY BRAHMACHARI SATYANANDA

OFTEN Nature is a friendly companion and becomes the source or great joy to man, especially when he wants rest and composure. The running brooklet seems to welcome him with its melodious song; the gentle breeze, stealing the refreshing sweetness from the blooming flowers, brings him the message of eternal life, bliss and joy. The golden beams of the rising sun dispel darkness of the mind and illuminate every creek and corner with divine radiance. Such is the inspiring beauty of the Vedanta Ashrama, a happy valley and happier atmosphere. Nature seems to have given of all her beauties to imparadise this spot. To one accustomed to city life it is a dream land, a living poetry. In the Himalaya heights one might be dumbfounded and awestruck at the immensity of Nature: He gazes above and finds peak after peak clapping the skies, resplendent with dazzling brilliance,—the morning sunbeams reflecting on the eternal snow,—he looks below and at half mile downward, mighty torrents are marching in majesty onward, with thundering cannonade, echoing and re-echoing for hundreds of miles, or in the Alpine ascents one might be bewildered at the mighty glaciers, sweeping everything before their all conquering rushes, or above the snowline, in the father of mountains, one might be impressed with awe and grandeur at hundreds of wonderful sights, but they are not so refreshing as is the lower valley, in the midst of sylvan beauty, where poetry descends to cheer the careworn man.

There the chorus hymn of the morning birds rouses the living creatures from their night's sweet repose to sing the glory of the Lord. There the flowers contributed their fragrance and trees and plants their fruits, to worship man—the glory of Him. The ice-cold water of the mineral spring furnishes a delicious drinking beverage and the transparent water a mirror for the toilet. Nature has spread a carpet of sweet, delightful green under the shade of the branching trees, softer than the velvet cushion, and not unworthy of a prince. In the far-off lake there is pleasant swimming and rowing under the cloudless sky and the shady banks are delightful for rest and repose. Such is the beauteous Ashrama, where tiny cottages and tents add charm to the lovely wood and the hills of Ramakrishna and Abhedananda and other sacred spots beautify the mystic glory of the place.

He who sows with purity fulfills all the Law!—Michelet

EDITORIAL

CONFUCIUS VS. INDIA

THE Hindu belongs to the great Aryan race; his language, the Sanskrit, is constructed on the same grammatical basis as are the Greek, Latin, Teutonic and Celtic tongues, and it is by the use of inflection that he expresses variation of thought.

The Chinese nation is principally Turanian by descent, the language is monosyllabic and the modification of thought is formed by an agglutinative method of combination. The advantage of the former in freedom and elasticity is easily discerned. The Hindu is abstract and metaphysical by nature, while the Mongolian is mechanical and concrete in his ideas.

It was during a great spiritual awakening throughout the world that Confucius was born. It is the era of Lao-Tsze and Buddha in India, Ezekiel, Isaiah, Jeremiah and Daniel among the Prophets of the Jews, and Æschylus and Pythagoras in Greece. The parents of Confucius were of noble though humble estate. For generations his ancestors had been illustrious as warriors, statesmen, scholars and poets.

Confucius throughout his diplomatic career strove to ameliorate the conditions of the poor; so, although conservative by nature, he introduced many reforms that have lasted throughout the centuries. He was a student of people and things, taking delight in the problems of life and fond of discussing them with his disciples.

The teaching of Confucius is eminently practical. He seldom speculates on the hereafter. The unknown does not lure his consciousness toward spiritual attainment; but, rather, he seeks to tell man of his duties toward his neighbor, the obedience of children to their parents, wife and husband, and the duties of the citizen to the State. Culture and learning flourished under his patronage.

Scholars tell us it is owing to this influence that habits of industry, respect to parents, love of learning and trustworthiness have been developed as traits of Chinese character.

In conclusion, let Confucius give us the summary of his life: "At fifteen my mind was bent on learning. At thirty I stood firm. At forty I had no doubts. At fifty I knew the laws of heavenly order. At sixty my ear was obedient to the voice of Truth. At seventy I could follow my life's desire without transgressing right."

Buddhism and Mohammedanism have many followers in China; and these tenets are considered to be in perfect harmony with the ethical code of Confucius.—UNA PATTEE.

He who sows with purity fulfills all the Law!—Michelet



NEWS AND NOTES

IRRRESPECTIVE of religious and national prejudices the object of the Ramakrishna Sevashrama at Kankhal, India, is to establish a temporary shelter where the poor may receive free medical treatment and care during illness through the disinterested and devoted service of the mission. The annual report of the Sevashrama gives a total of 8,002 patients treated during the year 1908, while for the entire eight years of its existence the patients number 27,614. The report speaks for itself—the work having progressed beyond the capacity of the Sevashrama to accommodate the many who seek to become inmates. Until funds are forthcoming, this work labors against grave pressure and an earnest appeal is made to enlist co-operation and assistance.

From Dunedin, N. Z., we have received a report from which we condense the following: "Vedanta has almost swept the place and is accepted with joy by the multitude. Four public lectures a week have been given, and during the eleven weeks there has been no decrease in attendance. The press notices of the meetings have been frequent and favorable. Class attendance has been steady and a Reading Club of forty-four members has been established and the sale of books good. There is no Sunday car service and some have walked four miles to attend." The work achieved in less than a year and a half by Sister Avabamia in the Colonies is the fulfilment of a tremendous pioneering.

The VEDANTA MAGAZINE will publish an unusually attractive December issue so that the copies may be used as Christmas souvenirs. Advance orders for extra copies from readers desiring them are now acceptable, and, as the edition must be increased proportionately and the issue on sale by December first, expediency is urged upon all who desire to avail themselves of the offer. Address all orders to Chairman of the VEDANTA MAGAZINE, 135 West 80th Street, New York City.

This encouragement comes from a member working among the Society people at a fashionable summer resort: "The VEDANTA MAGAZINE is an important adjunct to the work of our Society. Indeed it is almost indispensable. . . . It is passing strange to me that each member does not pledge at least one or two new subscriptions. . . . I am lending my numbers among some lovely people here—and oh, the silent good that is being done! How happy we ought all to be to have a share in it."

Swami Abhedananda has recently been the guest of friends at Lake Hopatcong, New Jersey. While there he made an address to members and friends assembled for the occasion. Considerable interest was manifested and there is promise of a class being formed and the work carried on under the direction of a student.

At Oscawana-on-Hudson a New Thought Chautauqua has been organized and under its auspices the Misses Pattee have opened a Vedanta Reading Room in a tent where the privileges are extended to all. Questions and answers are in order and interest is being awakened.

Reports from the Ashrama are promising. Accommodations are being increased and the place is developing rapidly. Friends and members are urged to avail themselves of the class-lectures made possible by the return of Swami Abhedananda.

He who sows with purity fulfills all the Law!—Michelet

At the Shanti Ashrama, California, are assembled twenty persons. There are seven classes daily, five of which are Yoga classes conducted by Swami Trigunatita. There are two meals a day, which the Swami himself prepares.

Students and friends looking for rooms on their return to the city might be interested to know that there are vacancies at 135 West 80th Street.

VEDANTA MAGAZINE will publish, as space permits, answers to all questions of students and readers addressed to the editor.

RAJA YOGA

"When earth was not
Nor heaven's broad woof thereof—
What sheltered—what concealed?
The only *One* breathed breathless in itself."

That which is termed matter Vedanta calls Akasa.

That substance out of which material things are made manifest, as the air we breathe and the breath when it is cold enough to see, is *akasa*. All liquids, likewise the solids, are *akasa*; in fact everything which can be seen with the physical sight; yet in itself it is so subtle that it cannot be perceived. In the beginning, all was *akasa*, and at the close of a cycle everything melts back into that state. *Akasa* could not take form without the force behind—*prana*—that power which through motion causes *akasa* to produce visible results.

QUESTIONS AND ANSWERS

Q. If *IT* is spirit, All, how does your philosophy account for matter (so called) and vice versa?

A. Matter is but the manifested, grosser form of finer conditions. The All contains both gross and fine. "All that which exists is One, men call it by various names."

Q. What will be our final state?

A. The final state will be Perfection. To reach this, one has to climb to the top of the ladder of Wisdom. To have Wisdom is to know Truth and to know Truth one must know God. The aim of Vedanta is to lead us to God Consciousness.

IT is said that His Excellency Wu Tingfang, the Chinese Ambassador to the United States, keeps over his bed, in the Imperial Chinese Legation at Washington a printed placard reading:

I AM BETTER
I AM STRONGER
I AM YOUNGER
THAN I WAS YESTERDAY.

This he repeats each morning on awakening.

He who sows with purity fulfills all the Law!—Michelet



BUDDHA

VEDANTA MAGAZINE

Om, Amitaya! Measure not with words
Th' Immeasurable: nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs. Say naught!

VOL. V

OCTOBER, 1909

No. 10

BUDDHA MEMORIAL UNEARTHED

FROM the *New York Times* we quote the following cable from London under date of July 23:

"Excavations conducted by the Archaeological Department of the Indian Government near Peshawar, the British stronghold near the frontier of Afghanistan, have resulted in the discovery of an ancient Buddhist memorial mound, containing a bronze casket, within which are some of the ashes of Buddha . . . inclosed in a wrought hexagonal rock crystal receptacle, sealed with the royal seal of the Emperor Kanishka, who was ruling in Peshawar at the opening of the Christian era. 'When the Buddha died in 482 B. C., his body was cremated and the ashes divided in eight parts among his disciples.'"

Prince Gautama lived five hundred years before Christ, but of his real history comparatively little was known to the Occidental world until the present century. It should be remembered that commerce between China and India had been practically suspended for a thousand years, so the spread of Buddhism must have begun some fifteen or twenty centuries ago.

While Buddhism has long ceased to be the form of worship in India many of Buddha's great reforms are still intact. Through love and pity for every living creature he offered himself as a sacrifice in place of animals at the Court of King Bimbisara, and, inspired by his act, the King commanded that all slaughter of beasts should cease. Vegetarianism sprang from this. To another incident in Buddha's life may be traced the story of the lost sheep.

Buddha's birthplace was Kapilavastu, India, in the eastern part of Kosala on the Rohini River.

The name Buddha means "He by whom the Truth is known." Lord Buddha is said, during his various rebirths, to have become many times his own ancestor. He could remember all his previous lives. He was named Siddārtha, which means all-prospering. He willed to be born last among the Sakyas, a pious people ruled by the just King Suddhodana, who became his father. The dream readers or sages upon hearing of Queen Maya's vision at conception of Lord Buddha prophesied that the Prince *could* "rule the world" but would "teach all men." His body was

The just in effort are of inward peace secure.—Wordsworth

said to bear thirty-two marks of blessed birth. He was born during the full moon of July or August. When he attained to manhood King Suddhodana, wishing to turn his thoughts to worldly things, lured him into marriage, but after a few years of bliss he made his great Renunciation, giving up his peerless wife, Yasodhara, and little child, going alone into the hills to fast and pray.

Of the great Master's struggles and temptations while he sat starving and weak through long meditation and watching, we shall say but little. After six years he returned, having attained God Consciousness, and, although heir to a throne, wearing the yellow robe and bearing a beggar's bowl.

Seated on a hill, near the city of Suddhodana, he talked to the multitudes, filling all hearts with wisdom. He would begin by saying: "Saryatām dharma Bhagwat"—(O Supreme, let thy Law be uttered!). He taught that man made his fate by his own past deeds. This is the law of Karma—action and reaction, cause and effect. Man creates his own heaven and hell. By good deeds we pay our debts and avoid the punishment of sorrow for evil ones. Buddha taught reverence for parents; to kill not, lest we stay the evolution of some soul; to take from no one through dishonesty; never falsely to testify against a neighbor. From good seed planted in the soul good seed will come. He taught there was no such thing as death—death is but new life masqued lest we long to leave the body and lose the purpose of earth.

Buddha caused the drinking of spirituous liquors to be stopped entirely in India and until England began her rule saloons were unknown.—M. R. C.

TO THE FALLING LEAVES

THERE'S a sadness, and a gladness;
 In the falling of the leaf,
 A feeling of sweet pleasure
 That is yet akin to grief;
 Thus the pretty things drop gently
 From the branches interlaced,
 Flutter, flirt about, then nestle
 In the soft earth's warm embrace,
 Knowing well there is no ending
 To a life when once begun,
 Simply growth and change of raiment
 'Neath the clouds, the sky and sun;
 Resting peacefully and safely
 'Mong the grasses and the moss,
 Looking up to spreading tree boughs
 Whence the summer shade has passed,
 Ever softer grows the leaflet,
 Sinking deeper in the mould
 Till it, too, blends with the atoms
 Its great mother tree to hold.
 But when time has brought the moment
 For the leaf to grow again,
 Quickly then it shoots toward heaven,
 Kissed and cheered by gentle rain,

The just in effort are of inward peace secure.—Wordsworth

Casting off the mouldy garment
That was needed for its stay,
And in brighter, purer vesture
Fares serenely on its way.

So, when spring fares forth as autumn
And the scarlet leaves turn gold,
Gaily wind swept, strewn and scattered,
They repeat the story old.
So we learn through nature's lesson,
That we, too, like trees, have life,
And send forth our thoughts to ripen
In progressive, mighty strife.

—M. R. C.

A man may live in dreams, and yet be unprepared for their realization.—*Robert Louis Stevenson*

THE VEDANTA ASHRAMA

BY BRAHMACHARI SATYANANDA

AT the Vedanta Ashrama the Swami Abhedananda delivered impressive lectures on Sunday, Tuesday and Thursday afternoons, throughout the months of August and September. The people of the neighboring localities crowded the open pavilion in front of Mount Echo where the lectures were held. The clergyman in charge of the West Cornwall Congregational Church expressed his pleasure, after hearing one of the lectures, and said that he was glad to know that the Swami had human respect for Christ. Swami answered that he had "more than human, nay divine, respect for that God-Conscious Man."

The unveiling of a monument (Sunday, August 22) erected by Mr. E. M. Sekunna was the most impressive spectacle in the history of the Ashrama. Mr. Sekunna made an enthusiastic speech on the inspiring motive of the work and the necessity of a meditation room, and after a short address Swami unveiled it. The massive stone work has three inscriptions engraved in the stone—one in the center reading: "Om Tat Sat, Om" and on either side of it, "Work is worship." After a group photograph was taken Swami laid the foundation cornerstone of the meditation room, concluding the ceremony with these words: "In the name of Bhagavan Sri Ramakrishna, in the name of Swami Vivekananda, in the name of all the Saviors in the world, we lay the corner stone of the meditation room to be built in the future." Another group photograph was taken and the meeting dispersed.

Swami Abhedananda's lectures on "Immortality," "Incarnation," and "Philosophy of Work" have created great interest throughout the neighborhood. In the lecture on "Immortality" he showed that belief in annihilation of even an atom is unscientific. Whatever exists, has existed throughout eternity and will not cease to exist in future. The matter, energy and consciousness of which we are composed, are ever imperishable and indestructible and death is nothing but a proem in the everlasting life of evolution.

The just in effort are of inward peace secure.—Wordsworth

TRUTH

BY EMILY PALMER CAPE

TRUTH is a big word, and yet it is the Goal, the very aim of life. What is Truth? Every soul who thinks asks this question. Huxley said that "the tooth of time wears away everything but the one unchangeable Truth." We must find out what this Truth is, and be so sure of it that none may shake us from our convictions. Each one may find a road to Truth in his own manner, but once knowing it—all are akin. What this Truth is and how we are to attain it is the mission of Vedanta. True religion is practical, not theoretical.

Those who place a preimagined idea of truth before themselves are disappointed in not finding realization. One cannot outrun the laws of nature. One cannot deny the existence of sorrow, disease and death of things manifested; but one can so comprehend the Law that both laughter and tears, the day and the night, are but expressions of the infinite; of our Self which is one with God. Throughout all striving we find one fiber, one thread which burns ever deeply within. It is the basis of existence—fire. The fires of anger, of jealousy, of vanity, of lust, of love: every act, every thought, must have beneath it this one eternal force—fire. As we learn to comprehend and know how to manipulate and command this fire, so do we learn gradually what is known as Mastership, or a soul that has gained Freedom—that freedom which, while respecting and honoring and adjusting itself to all the necessary world environments, realizes through personal experiences and actual knowledge the grander, wider existence. By comprehending our real nature and its relation to God, one is relieved of the misunderstandings and heart-breaks by which all who meet sorrow and affliction without knowledge of the Law underlying our lives are naturally affected.

The question of our personal selves being lost, is forgotten as we dwell more and more in the wonderful individuality which draws us into the realm of the Infinite.

Those who wish to know, who feel that the Truth is what they want, and are willing to face any condition to find truth—will find not only a beautiful and logical explanation of the laws of life, but a wonderful Goal towards which to work. If our minds could gradually throw off all the accumulations of inherited ideas, which generations have bestowed upon us, we should stand within our hearts and minds as little children. We should feel so akin and so close to the great Fire-thread, the Essence in and through all nature, that the many heart-rending struggles we may argue over and try to understand to-day, would be gone. Before God we should stand unabashed in all law, and be one with Him. This is one of the immense possibilities which Vedanta offers us: To teach us to become as little children; so to comprehend the very essence of life, that the struggles of right and wrong, asceticism or luxury, Yoga practice or not—all questions—would cease wearing us out and we would live in the all great and glorious wealth of life's grandeur, enjoy all, yet with the strength to know if nothing but the simplest environment is ours, we are alive and rejoicing in the knowledge of the life we possess. To know what it really means when we say "God is Love" would take away the horror of our fear of death, and loss of others. Why do we seem to feel that we have so much to conquer? We are not free when we are fighting, and struggling forever with ourselves. We ourselves belittle and debase nearly every law of which we are cognizant. Learn to be the Master, not the slave! Learn to command the great Fires of joy within and use them; do not ever attempt to kill them out.

The just in effort are of inward peace secure.—Wordsworth

The conquest of any force is not the killing of it. Let us use each force with our eyes open and our minds well equipped to know the why of our actions. We may lie to all others but we cannot speak untruth to ourselves. Search in your own heart and see if your act, whatever it may be, is sincere and true, and who then shall tell you what to do? Be not afraid. Stand on your own conviction and live up to it!

We are likely to run to the extreme of optimism when we look on the bright side of life. It is good but not lasting. Vedanta tries to show us that truth is closing our eyes to neither the good nor the bad. It is to awaken us to the exact knowledge of both, that we may stand balanced. Vedanta does not cajole us, or smile, or cry with us. There are facts, truths to be learned. Always are these truths here; it is for us to so live that we find them. It is for this reason Masters come to suggest to us the Path, but we ourselves must do the learning. We ourselves must travel. One of the most exquisite lessons ever given to the world is contained in the sentence: "Ere the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind." For us to become as the "gold flame" we do not find ourselves glowing with enthusiasm and joy one hour, and sorrowing under our difficulties the next. Our joy is a certain strength and gladness within, that burns steady and wavers not in the general turmoil of life. Do not attempt to accomplish too much at once. Learn of all things to stand alone, to gather in your own way the truth for which you are searching. Look deeply and sincerely within; we never fool our real selves—we know when we are doing our noblest. Never misjudge another who may seemingly be on a very small or selfish path, for their eyes are not ours and there are many strange ways to the End.

If we could but realize that all are our teachers! From everyone we learn something, if it is in us to see. How often some small thing will disturb us, that were we bigger, had we trod the Path a bit farther, would not have ruffled our feelings. We would be as the "gold flame" with the steady light. "Intelligence is impartial; no man is your enemy; no man is your friend." All are yourself, and the more we know this inner unity the stronger we may stand in adversity. As one advances the feeling of great loneliness comes. Our ideas are often not cared for by those about us. It is difficult not to share the sensitive and keen enjoyment that comes to the advancing student. The Master, the Teacher, is often the only one to whom we feel we may speak. The only heart that we know has traveled the road and can comprehend. Yet, sometimes it is the case that that Friend may not respond and the loneliness is as the dark of a cavern. The lesson, to stand alone, is one which may give the Teacher a greater grief than even the disciple. A great soul is one that halts not when the time is ripe. To really know, to get a glimpse of the God, one has to learn to stand alone. This takes a certain strength which only the very depths of our being can teach. Slowly we mount the ladder of wisdom. We fall countless times, and yet struggle on. That Oneness, that unity of all things on all planes, is a realization of which few know the grandeur!

The entire life we see about us is a combination of molecules in constant change. The unity in manifesting things is the unity of change. Behind this never ending chain of motion is the One, pure, changeless, formless, immutable Truth, Wisdom, Love and Bliss. Let us keep our thoughts on that knowledge which will lead us to the hilltop of strength, and may we be filled with that steady joy and Great Love which the "gold flame" always brings.

The just in effort are of inward peace secure.—Wordsworth

EDITORIAL

OUR RELATION TO INDIA

THE present unrest in India is more widely significant than is generally conceded; not only is it the effort of a down-trodden people to right itself, but it is the awakening of a continental consciousness to a broader field of usefulness. Asia, asleep, inert, has yet preserved throughout centuries the highest and most precious truths of philosophy and religion, and the literatures, philosophies and religions of all times owe this incalculable debt to India.

We of the West have fallen away from the higher universal truths, seeking the immediate benefits. The time seems ready for the assimilation of the West by the East, of the East by the West, to the end that our practicality may lead us to spiritual growth and unity, and that Asia may apply her riches of thought and spiritual realization to practical life and government.

We in America are more in harmony with India than is any other group of humanity. Our sympathy with the spirit which is inspiring this revolution, makes our differences of small account; the effort of an individual or nation toward a freedom of growth, mental, moral and spiritual, is one which recalls our brotherhood, and holds us more than can local and narrow divergences.

The oppression of the British rule has been a necessity, for until India is made conscious of her inherent vitality and power, by stringent limitation and grasping injustice, she has nothing by which to measure her strength, nor to awaken her to a knowledge of her vital part in the life of the world.

That the British government is making futile and tardy efforts at restitution by the admission of a few Indians to government offices, while restricting the freedom of speech and of the press, is a measure taken too late, for the upheaval begun years ago, and, strengthened by the best minds of the world, has gathered power and with the awakening sense of national unity, the leader will come whose advent is looked for, whose tools are being made ready to his hand that he may draw into an indomitable whole a country of warring sects and peoples, and place India politically and spiritually, where she formerly stood, at the head and front of mankind.—AN AMERICAN

 TO THE MYSTICS

Life has its mystery; True it is that one Surrounding all, and yet perceived by none.—*Schiller*

The just in effort are of inward peace secure.—*Wordsworth*

TO THE VEDIC FLAME

LONG list' I in the Silence,
 Long bow I deep in prayer;
 Hast Thou, O Time, and Space of it,
 My master secret there?

Long raise I Palm to Sunrise,
 Long in the Mazda bask;
 Where is my Soul's Truth, Buddha?
 I can at last but ask.

* * * * *

Hast thou, Lord of Vedanta,
 The Soul God meant for me?
 Oh, make it mine, that I may define
 My own pure ray in Thee.

—M. V. B.

Thought once awakened does not again slumber; unfolds itself into a system of thought; grows, in man after man, generation after generation—till its full stature is reached, and *such* system of thought can grow no farther, but must give place to another.—*Carlyle*

NEWS AND NOTES

THE people in the Colonies are, Sister Avabamia writes, great tea drinkers, but since coming in touch with Vedanta many are arranging their "At Homes" on other days, that they may attend the lectures. "Both men and women smoke in some places, but after hearing a few lectures many have given up the habit—and others confined to bed or house without energy to do their work have become liberated, invigorated and strengthened through their latent powers being awakened by Vedanta."

The VEDANTA MAGAZINE will publish an unusually attractive December issue so that the copies may be used as Christmas souvenirs. Advance orders for extra copies from readers desiring them are now acceptable, and, as the edition must be increased proportionately and the issue on sale by December first, expediency is urged upon all who desire to avail themselves of the offer. Address all orders to Chairman of the VEDANTA MAGAZINE, 135 West 80th Street, New York City.

The Swami Abhedananda will deliver lectures throughout the winter at the headquarters of the Vedanta Society, 135 West 80th Street, New York City. The subjects will be announced in the daily papers.

Students and friends looking for rooms on their return to the city might be interested to know that there are vacancies at 135 West 80th Street.

At the Peace Conference on the Far East held recently at Clarke University, Worcester, Mass., a student of Swami Abhedananda's delivered an address on the condition of India under British rule.

The just in effort are of inward peace secure.—*Wordsworth*

RAJA YOGA

AT the base of the spine there lies coiled up a power called the *Kundalini*. Through breathing exercises and meditation this energy forces itself step by step up through the central canal of the spine. As it rises layer after layer of the mind opens up; wonderful visions come and powers unfold. When Kundalini reaches the first plexus perceptions are in the mental space; when it reaches the brain they are in the knowledge space. When the sensations of the body are thus sent to the knowledge space and sent out again through the nerve forces, when one has made the Kundalini force its passage through the central channel of the spine, the problem of transcending matter is solved. When the network of the nervous system made by the mind is once broken through, then will all knowledge come to us.

There is a practice which will open up the canal. It is carrying sensation to a nerve center, the center reacts, this is followed by motion. The center where all residual sensations are stored up is at the base of spine. This coiled up energy is aroused and consciously made to travel; it acts upon nerve center after nerve center, and tremendous reaction sets in. When the vast mass of stored-up energy travels and strikes the center superconscious state of mind is produced and when it reacts through the metropolis of all sensations, the brain, a blaze of illumination—perception of the self takes place. The rousing of the Kundalini is the only way of attaining realization.

QUESTIONS AND ANSWERS

Q. Is intellectual knowledge true knowledge?

A. No. Those who crave intellectual knowledge alone lose the real root or basis of true learning. True knowledge leads us to Realization. All other learning is but the pulp of the fruit; the juice is known by its spiritual results.

Q. Please suggest some thought to overcome fear.

A. The main point for the seeker of strength and fearlessness to remember is that divine enlightenment is like a point of gravitation in divine self-reliance. He who has found his true dignity and manhood in God will find nothing in the universe to give just cause for fear.

Q. What is meant by Occult Knowledge?

A. The word "occult" signifies hidden. Once the facts are made known to an individual, that knowledge is no longer occult. Occult knowledge does not consist in gathering information or opinions from books and authorities, but its foundation is the recognition of the divine will in man.

THE UNANIMITY

TRUTH seek we both—Thou in the life
 Without thee and around;
 I in the heart within—by both can
 Truth alike be found;
 The healthy eye can through the world
 The great Creator track—
 The healthy heart is but the glass
 Which gives Creation back.

—SCHILLER

The just in effort are of inward peace secure.—Wordsworth

VEDANTA MAGAZINE

All through this day, I will hold the reins of the senses with a strong, firm hand.—Student.

VOL. V

NOVEMBER, 1909

No. 11

FAITH

(*Latin Fides: Sanskrit Sraddha. The emblematic color, green.*)

[The following is an interesting treatment of the subject prepared for class-study by Mrs. Wendelstadt. The extract we quote from Dr. E. S. Weirs on Faith shows the present-day tendency to recognize the spirit of indirection, so surely the precursor of racial awakening. On page 206 (March, 1908), of the VEDANTA BULLETIN there is an expression on "Faith in the Highest" by the Swami Abhedananda, which fittingly complements this article.]—Ed.

ST. PAUL:

Faith is the substance of things hoped for, the evidence of things not seen.

WEBSTER'S DICTIONARY:

Faith is the assent of the mind to truth, especially in regard to moral truth; it is perfect sincerity. Its synonyms are trustworthiness, uprightness, etc. Faith is an active principle.

SHAKESPEARE:

Make thy words *faithed*. Faith is the enlargement of reason, or transcending reason. Something believed upon authority outside one's own experience.

SWEDENBORG:

If Thou hast Faith thou shalt attain to that for which thou longest.

"PSYCHOLOGICAL CRIME": (Faith as a remedial power.)

The faith of the patient is the same kind of active principle through which a cure can be effected. There are many different methods employed to accomplish the same result, but careful analysis will disclose the fact that they all work to the same end, viz., the establishment of a therapeutic faith in the mind of the patient.

HENRY WOOD:

While the Bible is full of what might be called the declarations of faith, the promises which are attached to it and also examples of its exercise, there are few basic principles which were then and are now less understood. The statement so often made by Jesus: "Thy faith hath made thee whole," was simply the declaration of a fact. It will never be declared with greater scientific exactness. In that age Truth was recognized by a direct intuition or "spiritual perception," and little or no exposition of its philosophical processes was made. It was not then demanded. That faith actually had restorative power was sufficient,

I recognize but one Teacher—God the Absolute

while the Why and Wherefore was left to the solution of a more analytical and intellectual era. That period of inquiry and criticism is now here. An oft-repeated ideal grows into a living force which is called faith. The same is not a faint hope but acquired momentum. That Faith restores is neither strange nor miraculous. It is a natural psychological law—as normal as gravitation. But it is *thy* faith which does the work and not that of someone else. It may be kindled from outside, but the vital impulse is within the individual. His specifications, definitely made, are to be filled out.

H. H. BROWN:

To be in act, that which you are in the Ideal, is faith made manifest. As a Poet expresses it:

To believe these things are so,
This firm faith never to forego;
In spite of all that seems at strife,
With blessings or with cursings rife,
This is blessing, this is Life.

Faith is a realization of your oneness with the Infinite Life. Faith is the consciousness of infinite supply from that infinite reservoir. We draw according to our trust in it.

"COSMIC WORLD."

Have faith in God,—have faith in man, have faith or confidence in yourself and you will arouse everything that is stronger, greater and superior in yourself. The more confidence you have in yourself, the more you will attain and accomplish. But the power of self-confidence is but an atom in comparison with the marvelous power of faith. Faith takes mind and soul into greater realms of life. It goes out upon the boundless and awakens spiritual forces that have the power to do anything. It is the nature of faith to break bounds; to transcend limitations and take life, thought and action, into the Universal. It is the nature of faith to unite the lesser with the greater, to unite the mind of man with the mind of God (or Cosmic mind). Faith is the path that leads to the soul's inheritance of all that the heart has prayed for, and to follow this path is to have faith in Faith. In the beginning of spiritual life it is so easy to forget the vision of the Soul, so easy to follow the dictates of the senses when this vision has seemingly faded away. The spiritual life is always perfectly whole: when we have faith we enter into spiritual life and as we are no longer in darkness, we live in the light of spiritual understanding through faith.

DEVOTE:

We need faith and confidence and all the power we can generate from an active will in the service of God. Let us unite with the Soul in conquering all false thoughts and feelings; then the Spirit of the Almighty will strengthen our wills in righteousness and inspire our faith with consciousness of eternal life which conquers all immorality and disease. God is a self-existent and creative force within us. We have no conception of our immense possibilities until we knit the belief in God into every fiber of our brain and body. Persistence in recognition and faithfulness in affirming and living this belief in God will open the door of the mind to the Spirit of Truth, and then we shall see astonishing results. When we have the assurance within ourselves that we have conquered evil through constant belief in God. . . . this true and permanent faith will endow us with the power to manifest God in all our

I recognize but one Teacher—God the Absolute

ways, for through the progressive unfoldment of our mind we have arrived in sight of the Absolute. . . . When we have arrived at this wonderful stage in our development we have become polarized to Divinity and every atom in our physical and mental nature will adjust itself to conform to our polarity, for through our spiritual growth we have come into mental unity with the realm of the Absolute Good. . . . We have arrived at the door of the great Storehouse of Omnipotence, Omnipresence and Omniscience.

M. P. H.:

Faith is a difficult thing to define. It baffles analysis; one may more easily experience faith than describe it. Many confuse it with belief. Belief is theory and faith a matter of action. Belief is limited, faith is limitless and belongs to the soul. Faith is a compound quality. If you have faith you have love, you have power, you have control, you have peace, you have strength, you have freedom. It is the key to the science of life and if you were to have profound and unwavering faith all the time you would be as near omniscience as it is possible for a human being to be.

DR. WEIS:

Faith is too often considered to be purely a concern of religion and having no interest for the practical man. As a matter of fact faith is the most practical thing there is. Very literally, "Faith is what we live by." We would never ride in a street car or on a train or in a carriage, were it not that we had faith in many things. We could hardly eat a mouthful of food which we had not prepared ourselves were it not for faith. We could not believe anything we read outside of our own experience were it not for faith. Were it not for faith every bank would close to-morrow, every lawyer, doctor, clergyman, merchant, housekeeper, servant, employer and employee would be so distrusted that he or she could accomplish little or nothing. Our enormous system of credit is a great structure of faith. Democracy and popular government rest wholly on faith. Even the exact sciences rest on great faiths such as faith in the evidences of our senses and the power of our reason. The great theories of science are after all great faiths. Faith makes it possible to live in a world where we do not know everything and cannot do everything unaided.

Don Quixote is the type of man to be found in every age and place, who cannot possibly see the facts before his eyes. Sancho Panza is the type of the other extreme, equally universal, who can see nothing but the facts and not one inch beyond.

"In spite of the stare of the wise and the world's derision,
Dare travel the star-blazed road, dare follow the vision.

It breaks as a hush on the soul in the wonder of youth;
And the lyrical dream of the boy is the kingly truth.

The world is a vapor and only the vision is real—
Yea, nothing can hold against hell but the kingly Ideal."

BHAGAVAN SRI RAMAKRISHNA:

Pray to the Divine Mother in this wise:—"Give me, O Mother! love that knows no incontinence and faith adamantine that cannot be shaken." He who has faith possesseth all, and he who lacks in faith verily lacks in all.

Faith does not remain with man if it is not from Heavenly Love.

I recognize but one Teacher—God the Absolute

THE PATH OF DISCIPLESHIP

Deuteronomy xxx:11-14.

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, that we may do it?

Neither is it beyond the sea that thou shouldst say, Who shall go over the sea for us and bring it unto us, and make us to hear it that we may do it?

But the word is very nigh unto thee in thy mouth, and in thy heart, that thou mayest do it.

IS this not Vedanta—the end of wisdom? Are these words not as true to-day, as when Moses spoke them in his farewell charge to his people, from whom he was parting for the last time?

He called to them in his anguish for their weakness, knowing their peril, yet holding before them the knowledge that only as the Spirit lived in them could they hear his word. Childish as they were and in need of a strength greater than their own to guide and prompt them, he sought to awaken their spirit to a consciousness that would keep them safe in the hands of lesser men.

In this enunciation of the Law, he taught the divine truth, which has been given by all great Teachers of all times, that the light we seek is not distant—not attainable in some dim millennium, but burns ever in our hearts, to guide our feet.

Deep and safe it is in the Ark of the Spirit, guarded by the angels of Love, Purity, Silence, Humility, and as we can approach them they unlock their treasure, and the radiance of the light illumines each and every part of our life.

By its light we read the first word of that ineffable Law—"obey." Ah! that we might obey; not the voice of custom, nor of convenience, nor of profit, but of the Spirit which may come in the guise of non-conformity, or call to wealth or poverty or shame. Once given to the direction of the Spirit no other allegiance is possible, for all things speak the Will of the Almighty, and a radiance illumines the soul and body which comes by no other way. But do not think that Bliss unending is yours for one act of obedience, for by a thousand tests shall you be tried, by you a thousand devious ways be trod—an endless glimpsing and hiding of the Light, before you gain its radiance and peace.

But courage! Loneliness and despair are known only to the strong in spirit, because you have dared to seek, dared to know if Truth be true. Little by little, then by great rents, you shall destroy forever the veil of illusion which obscures your sight, till you should be strong enough to bear the radiance of Eternal Truth, and lose all knowledge save its deathless glory, and you cry aloud "The word is nigh unto thee, in thy mouth and in thy heart that thou mayest do it."

Only may a teacher help you if you are ready to obey, ready to hear—for if you are wrapped in the thick mists of your own imaginings, not eagerly seeking the Light, his words will fall on deaf ears, and you pass on none the wiser, for spirit must be heard of spirit. When you will demand your own, it will come to you and you will go to it. No longer will you be bounded by a narrow personality, for your being is enlarged to the scope of God, who is Love and Knowledge and Bliss unutterable.

I recognize but one Teacher—God the Absolute

When the ears of the spirit are opened they hear but that which is in their language: the eyes of the spirit behold only that which belongs to them, and because fear is not—has been dispelled by the effulgent sun—the whole being vibrates to this knowledge, and the truth in your heart rings one with it, till you are filled with light and melody, and your mouth bears witness to the fullness of joy.

Have done with fear, with hate—they are phantoms fighting phantoms, and when a thing is reported evil, remember that it is an opinion, and if true to one, not by necessity true to you; either withhold your judgment or face the fact squarely, daring to test it by that truth which never forsakes you, if you will give it credence. Are not marvelous gems mined of unconsidered rock? and all things reach perfection through travail and tears, and ugly stages.

Let us be as patient with our own apparent sluggishness, and that of others, as is the all kind, all receiving earth, which harbors seed, and root and decaying form, bringing each by gentle, immutable laws to an obedience to the all-embracing Oneness.

In the Peace of Love and Knowledge there is room for everything. In it are merged all differences—all become one with its Almighty Power, and Peace, Love, Knowledge, Bliss unutterable are our birthright, ours when we will claim them.—ALICE WALDO.

THE PEACE THAT PASSETH UNDERSTANDING

GIVE all thou hast of life, my Soul,
'Tis only thus the peace will come,
In service for mankind;
That thou hast tried to find.

Reserve not one small thought of self,
Give everything thou hast,
The dearest treasure of thy heart,
'And when 'tis done, at last,—

When every tie thou hast unbound,
That holds thee to the earth,
Then may thy soul sweet freedom find
From bondage to rebirth.

And wilt thou, then, in selfish bliss
Remain, while, here below,
Man suffers in his ignorance,
In doubt and want and woe?

Renunciation to the end!
Descend to earth once more
And share thy peace with everyone,
If thou would'st keep thy store.

—ZINA BARTON PARTRIDGE.

From Wellington, New Zealand, Sister Avabamia writes: "Our work is developing well here, and the people come out better than we expected. Genuine interest is shown in the teachings of Vedanta here as well as in other places where we have been."

I recognize but one Teacher—God the Absolute

RAMA KRISHNA THE ENLIGHTENED

Three characteristics mark the personality of this great soul:

First—His faith in God.

Second—His struggle for Realization.

Third—His sympathy and love for all.

Regarding his faith in God:

"He who has faith has all; he who wants faith wants all."

"God is in all men, all men are not in God; that is the reason why they suffer."

"Thou seest many stars at night in the sky, but findeth them not when the sun rises. Canst thou say that there are no stars in the heaven by day? So, O man, because thou beholdest not the Almighty in the days of thy ignorance, say not that there is no God."

Regarding his struggle for realization of the Divine: We are impressed with the fact that he did not reach that state of highest Consciousness, until he met with the teachings of Vedanta.

What effect will his sympathy and love for all have upon social and religious questions of to-day? His following the different sects in the religions of to-day has proved the unity in all. All religious persecutions among nations should cease.

His worship of the Divine Mother will exalt woman and bring a better understanding of life.—MRS. AUGUSTUS KELLEY

TO THINE OWN SELF BE TRUE

BY thine own soul's law learn to live,
 And if men thwart thee take no heed,
 And if men hate thee have no care;
 Sing thou thy song and do thy deed,
 Hope thou thy hope and pray thy prayer,
 And claim no crown they will not give,
 Nor bays they grudge thee for thy hair.

Keep thou thy soul-worn steadfast oath,
 And to thy heart be true;
 What thy soul teaches learn to know,
 And play out thine appointed part,
 And thou shalt reap as thou shalt sow,
 Nor helped nor hindered in thy growth,
 To thy full stature thou shalt grow.

Fix on the future's goal thy face,
 And let thy feet be lured to stray
 Nowhither, but be swift to run,
 And nowhere tarry by the way,
 Until at last the end is won
 And thou mayst look back from thy place
 And see thy long day's journey done.

—P. B.

I recognize but one Teacher—God the Absolute

THE HARMONIC WORLD-NOTE

WHEN in 1893, before an august assembly, at the World's Congress of Religions in Chicago, Swami Vivekananda, then an obscure and unknown messenger from the East, electrified his audience by boldly proclaiming the true "Brotherhood of Man," not by right of adoption through this or that faith, but because of the inherent Divinity forever existing within the hearts of men, making them indeed *one*, in and with God, then and there was set in motion a wave of spirituality such as the West has never known. Nothing can stop it; as well attempt to stop the tides of the ocean. Moving in a "mysterious way," the still small voice of the individual soul reaching from within outward, is the watchword of that cry from the far East, out of the silence of past centuries, "Peace to all;" "all that exists is One;" and its interpretation in no way conflicts with the message given by Jesus the Christ, nineteen hundred years ago. On the contrary it lends emphasis to it, enlarges upon it and in a manner more in accordance with the evolutionary processes of modern thought and civilization, fulfills the needs of hungry souls, teaching them to look within, where the Kingdom of heaven alone exists, and from whence all real saving knowledge must come. This then is the real mission of Vedanta: not to violently uproot man's faith in the saving qualities of the Lord, Jesus Christ, but to show him that he is himself the potential Christ, the difference being one of degree only. To show him that the only way to break down the barriers that keep him from being "perfect even as the Father in Heaven is perfect" is to realize the "I am" within, and identify it with "the Way, the Truth and the Life." To show him that it is the spirit and not the flesh, the inward manifestation, not the outward, that quickens into newness of life and of living. Positive words and statements build up and strengthen the soul, leading it to the heights of spiritual sight and being where the horizon widens and that which exists as "many" becomes "one," and where the free soul realizes as did Jesus the Christ, that "I and My Father are One!"

J. K. LIVINGSTON

WHEN a highly developed soul, as was Bhagavan Sri Ramakrishna, visits this earth—realizing the highest spirituality on this plane—such souls give and leave a message to their day and to the future, that is far reaching in its influence. To some of us His life may seem supernatural—to others it proves that the greater the spirituality the greater the strength and influence to humanity.

I recognize but one Teacher—God the Absolute

WHO IS MY GURU?

My Spiritual Guide or Guru is the eternal spirit which pervades the whole universe. The source of all true happiness, needing no support, standing alone. Infinite wisdom is its form. Above all doubts, immeasurably big. The embodiment of the thought "I am He" eternally existent, indisputable under all conditions, purity itself, motionless, witnesseth all that passeth in the Universe. Inconceivable to the human mind, above the three qualities of Sattrā Raja, Tamas. This sexless being in whom I take my refuge is my Guru.

BANDO MATARAM.

NEWS AND NOTES

Yoga classes are now being held at 135 West 80th Street on Tuesday afternoons and Thursday evenings, with a special students' class on Friday afternoon, and reception Wednesday.

A special course of lectures on "Comparative Religions" will be delivered by Swami Abhedananda on Sunday afternoons at the Society Headquarters at three o'clock. Subjects for 1909: Nov. 7th—"The Universal Religion;" Nov. 14th—"The Great Saviours of the World;" Nov. 21st—"Krishna and His Teachings;" Nov. 28th—"Buddha and His Teachings;" Dec. 5th—"Zoroaster and His Teachings;" Dec. 12th—"Laotze and His Teachings;" Dec. 19th—"Mahomet and His Teachings;" Dec. 26th "Christ and His Teachings."

A second course of lectures will be given by Swami Abhedananda at Duryea's Hall, 200 West 72d Street, Sundays at 3 P. M., beginning January 16th.

RAJA YOGA

EVERYTHING that we see, or imagine, or dream, we have to perceive in space. This is the ordinary space, called the *Mahakasa* or great space. When the *Kundalini* is aroused, and enters the cause of the *Susumna* all the perceptions are in the mental space. When perception has become objectless and the soul shines in its own nature it is called the *chidakasa* or knowledge space. There are the external instruments, then the internal organs, acting in the body through the brain centers, and there is the mind. When these come together and attach themselves to some external thing, then we perceive that thing. It is knowledge to know when to attach and when to detach the mind from the centers. By daily practice in concentration we will get hold of the bubbling, wavering thoughts passing through the mind and be able to direct them. One must keep the arrow of the mind pointed toward the goal, then our reasoning will become firm and convincing. The organs of the senses are always acting outwards and coming in contact with external objects. Bringing them under the control of the will is what is called *Pratyahora*.

I recognize but one Teacher—God the Absolute

PRAYER

PRAYER is the culture of the soul that turns to wheat our tares.

* * *

A small hand feeling in the night,
A natural gasp for air—
A half articulate aim at speech—
To want to pray is prayer.

—J. B. M.

THE CENTER

I AM the vital part of All,
Of things both great and small;
I come, I go, I take my part
Yet move I not at all.

My body moves, but moveless I,
I am the All, the One,
I am the low, I am the high,
Who *knows*, his work is done.

—E. A. M.

QUESTIONS AND ANSWERS

Q. What is the "sum-total" of Vedanta?

A. To reach God Consciousness.

Q. What will be our state after death? Shall it be one of consciousness or otherwise?

A. Each soul is awakened on that plane of consciousness to which it has evolved after it has passed from the body. Death is but a reawakening. Nature never skips a step in our evolution. We mount gradually to the Goal—God Consciousness. Read the pamphlet by Swami Abhedananda, *Does the Soul Exist after Death?*

Q. What is Brahman?

A. All is Brahman; the One without a second. "He who is learned, sinless and unpolluted by lust is the greatest knower of the Brahman."

California Real Estate Ranches...



IN THE **Santa Clara Valley**

FOR SALE OR EXCHANGE. EASY TERMS
FREDERIC HEBARD & CO. :: MAYFIELD, CALIFORNIA

MME. PAUL,

French Instruction

RAPID EASY METHOD
SUCCESS ASSURED
TERMS MODERATE

135 W. 80th St.

Care Vedanta Society

MILLER'S BATHS



BATHS, TURKISH, ELECTRIC LIGHT, ELECTRO-
THERMAL, ROMAN MASSAGE

11 1-2 East Twenty-ninth Street, :: :: New York
(Formerly 41 West 26th Street)

Hours—Gentlemen: Week Days, 7 a. m. to 11 p. m.

Ladies: Week Days, 8 a. m. to 8 p. m.

Sundays and Holidays Baths Close at 6 p. m.

ESTABLISHED 1865

TELEPHONE, 1495 MADISON SQUARE

**NOTHING
EQUALS** *“Onyx”* **Hosiery** **FOR
COMFORT**

☐ Try No. 409 K Women's Black Lisle, Gauze Weight,
Dub-L Top. Will defy the ravages of the garter
clasp. Best hose ever made. 50c. pair.



☐ The “Onyx” brand of hosiery includes every
known want, fabric or price. Sold everywhere. If
your dealer cannot supply, write us and we direct
you to nearest dealer, or mail, post paid, a pair on receipt of price.

Lord & Taylor

Readers are requested to patronize advertisers

Digitized by Google

And the Angel came in unto her and said:
"Mary, thou art highly favored. The
Lord is with thee; blessed art thou among
women."—*St. Luke, 1-28.*





JESUS THE CHRIST

VEDANTA MAGAZINE

The Lord declares: "Whenever true religion declines and irreligion prevails, I manifest myself and in every age I incarnate to establish spiritual law and destroy evil."—*Bhagavad Gita.*

VOL. V

DECEMBER, 1909

No. 12

CHRIST AND CHRISTMAS

BY SWAMI ABHEDANANDA

JESUS the Christ has been worshipped in Christendom as the Incarnation of the Father in Heaven and as the greatest Saviour of mankind. It is believed that twenty centuries ago, on the twenty-fifth of December, this wonderful Redeemer was born of a virgin at Bethlehem as the fulfilment of the prophecies of the old Jewish prophets, as well as of the promise of Yahveh, the Lord of the house of Israel.

It is said that after man's first disobedience and fall from paradise, the wrath of the Lord fell upon Satan in the form of a Curse that the woman's seed would bruise the serpent's head and crush the devil's power. That curse which contained the indirect promise of the Lord, and became in the end a great blessing to the world, was fulfilled at the advent of the glorious Son of Man. When Abraham went forth from Ur of the Chaldees, obeying the command of God, he received the promise from the Lord that in his seed all nations would be blessed. The same pledge was renewed to Isaac and to Jacob, who prophesied at the time of his death that the Messiah should come. Moses, after delivering the Law to his people, declared that a prophet like unto himself would arise from among his brethren. Balaam came to curse Israel, but he changed his curse into a blessing when he saw the bright Morning Star, i. e., the Christ rising out of Jacob. It is said that King David foretold the miraculous advent, humiliation, cruel death and resurrection of Jesus the Christ. Again in the Songs of Songs, Solomon is supposed to have spoken of the intimate union between the Christ and his church. Hosea is said to have predicted the return of the Son of God from Egypt, and his resurrection on the third day. Amos foretold the raising of the fallen tabernacle of David, and the prophet Obadiah predicted the coming of a Saviour upon Mount Zion. The unnatural experience of Jonah has been interpreted to symbolize the resurrection of the Son of Man. Micah predicted the birth of Jesus in Bethlehem, so did Isaiah. Jeremiah and Ezekiel spoke of the Son of Man coming upon the clouds of heaven. Zechariah foretold the coronation of the Branch; the son of David Malachi, also predicted the advent of the forerunner and the appearance of the Lord.

According to the orthodox Christian belief, the Divine Manifestation in the form of Jesus the Christ came as a perfect fulfilment of all these promises, prophecies and predictions. In the fulness of time the miraculous conception of the virgin Mary took place, and early on the twenty-

By our thoughts we draw the Christ near at Christmastide

fifth of December in the city of Bethlehem was born the only begotten son of the Heavenly Father, to deliver the world from sin and to establish the Kingdom of Heaven. A special star heralding the advent of the Lord, appeared above the horizon in the East, seeing which wise men came to adore the new-born babe and worshipped him, addressing him as King of the Jews, and offering him gifts, gold, frankincense, etc.

King Herod, hearing these things, was troubled and the whole Jerusalem with him. When the King Herod discovered that he was mocked by the wise men whom he had ordered to bring the news of the divine babe, he was extremely angry, and he sent forth wicked men to destroy all the children in Bethlehem, and in all the coasts thereof, from two years old and under. But in the meantime Joseph, the husband of Mary, was aroused one night from his sleep by an angel, through whose advice he took the young child and his mother and departed to Egypt, thus saving the life of the future Redeemer of the world. Then after the death of the wicked King Herod, they returned from Egypt to Galilee and dwelt in a city called Nazareth. Such is the version according to Matthew. But Luke mentions the decree of taxation from Cæsar Augustus, the swaddling clothes, manger, the announcement of the birth of the Saviour by the angels to the shepherds in the field, the blessings from Simcon and from the prophetess Anna, and so on.

WHEN CHRIST WAS TWELVE (See frontispiece)

The Apocryphal gospels describe many miracles performed by the Young Child Jesus in Egypt. When he was twelve years old, Jesus displayed his wisdom by asking and answering questions of the learned doctors in Jerusalem. Then Jesus was baptized by one who was the incarnation of Elijah. It is said that at that time the heaven was opened and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven saying: "Thou art my beloved Son; in thee I am well pleased." Jesus was about thirty years old at that time. Returning from Jordan he went into Wilderness, fasted for forty days and was tempted by the Devil. Having conquered the Devil, Jesus returned into Galilee where he proclaimed his message in synagogues. From there he came to Nazareth, where he preached the gospel among the poor, healed the sick, cast out devils, restored the sight and hearing of the blind and the deaf, resuscitated the dead and performed many miraculous deeds among his followers and disciples. Thus Jesus proved himself to be the son of the living God. He entered Jerusalem seated on an ass's colt, was betrayed by one of his disciples, instituted the Memorial Supper, and was afterwards crucified, having made a good confession of his Messiahship before Pontius Pilate. On the third day he resurrected and appeared himself alive to his disciples. Jesus promised to return upon the clouds of heaven, to raise the dead, to establish his kingdom and to give to his devoted followers the crown of everlasting life.

Such was the life of the most wonderful Saviour, who is worshipped to-day by millions and millions of sincere and earnest souls all over the world. The superhuman character of the sin-atoner Son of Man has not only been the object of veneration, reverence, love and devotion among the vast majority of mankind for the last 2000 years, but has become the source of comfort, consolation and happiness at the time of their distress and sorrow, misery and unhappiness. In the name of the Saviour Christ, princes have renounced their treasures, husbands have forsaken their wives, wives their beloved husbands, parents their dutiful children and

By our thoughts we draw the Christ near at Christmastide

children have deserted their loving parents. For the sake of that glorious, divine and self-abnegating Son of Man, thousands of martyrs have gladly given up their lives. The fire of inquisition was kindled by zealous priests to protect his religious banner. Thoughtful people who held their opinions against the popular beliefs of the churches, or dared to criticize the veracity of the scriptures, have been most brutally persecuted by the followers of this great Saviour. For many centuries the scientific researches and investigations were suppressed by the power of sword and fire in order to preserve the superstition and ignorance of the faithful believers and devout worshippers of the Lord Jesus Christ.

But notwithstanding all these good and evil deeds that have been perpetrated in the name of Christ and his religion, the light of scientific investigation has dispelled the darkness of ignorance and has helped the intellectual sight of many to examine the truths concerning the prophecies and predictions of the Jewish prophets of the pre-Christian era, and to question whether Jesus the Christ was truly the fulfilment of those prophecies, whether the statements of the writers of the synoptic Gospels were historical or merely based upon the local traditions believed, accepted and handed down by the credulous people of that age.

We all know that the geological researches of this century have shown that the first appearance of man on earth was not 6000 years ago, but in the Tertiary period which goes 'way back beyond 10,000 years according to geological calculation. So the story of Adam, his temptation and fall, is nothing but a myth. Similarly the Biblical story of the Deluge and of Noah's ark has been proved to be absurd and meaningless by Huxley and other scientists of the present age. A parallel for the story of Noah is to be found in the mythological story of Deukalion among the ancient Greeks, and the same mythical story of the deluge existed among the Zoroastrians, Hindus and the Chinese of pre-historic times. Professor Bacon of Yale University says: "The earliest narratives of Genesis are already prophetic in character because they turn to the mass of folktales and legend current in the eighth or ninth century B. C."

Regarding Abraham, for instance, the learned professor says: "The figure of Abraham appears purely and simply as the type of prehistoric Israel brought from the far off East by Yahveh to inhabit the land of Canaan." He also says: "The Abraham of the New Testament would not be the historic figure if there were one. It would be but the ideal heir of Yahveh. The true Abraham is the Ideal, and this Abraham lived only in the mind of prophet and seer."

DAVID DID NOT WRITE THE PSALTER

The higher critics of the Bible have shown that Moses did not give the Law nor did he write any of the books of the Pentateuch, ascribed to him; that the prophecies of Balaam concerned the Judean Kingdom in the Assyrian period. It is proved now that David did not write the psalter and that there is no reference in any psalm to the expected Messiah. The Song of Songs has been proved not to be an allegory concerning the love of Christ for the church, but it is an erotic poem describing the love of man and woman.

In fact, none of the Jewish prophets who lived before the Babylonian Exile, ever referred to the Messiah. Hosea did not speak of the resurrection of Christ, but he rebuked some of his contemporaries who thought that the evils of the nation could be cured in two or three days.

Jonah probably never had such an unnatural experience. Nor did Isaiah speak of a virgin bearing a child. It can be shown that the conception of a Messiah as a spiritual Saviour of the world owes its origin to the Persian conception of Soshiyanta, who, according to the promise of Ahura Mazda, would appear on the day of judgment to destroy the evil influences of Ahriman the same as the Satan of Christianity, and would renovate the world. This idea was accepted by the Pharisees during the Babylonian Captivity between 533 and 333 B. C., while the orthodox Jews repudiated it.

As regards the time and place of the birth of the Saviour Christ, the accepted belief of the churches is that he was born on the twenty-fifth of December, at Bethlehem, during the reign of King Herod, when Cyrenius was the Governor of Syria and when (according to Luke) Cæsar Augustus decreed that all the world should be taxed. But history tells us that Cyrenius was not appointed to this office until long after the death of Herod, during whose reign the Matthew narrator informs us that Jesus was born. The taxing spoken of by Luke did not take place until ten years after the time mentioned.

Eusibius, the first ecclesiastical historian, therefore places his birth in the year 10 A. D. The institution of the festival of the Nativity of Jesus as being held on the twenty-fifth of December is attributed to Telesphorus, who lived during the reign of Antonious Pius (138-161 A. D.), but the first certain traces of it are found during the time of the Emperor Commodus (A. D. 180-192).

For a long time various attempts had been made to discover the exact time, but they resulted for some on the 20th of May, with some on the 19th or 20th of April and with others on the 5th of January. At last the opinion of the Community of Rome decided for the 25th of December, and it was not until the 5th Century A. D. that this day was generally accepted.

For this reason the Latin churches celebrate Christmas Festival on the 25th of December, the Greek churches twelve days after that, and the Armenian churches twelve days later still. If we go to Bethlehem, the home of Christmas, we shall see that this festival practically lasts for one month, being celebrated by the different Christian sects at different times. It would be very interesting to know that Turkish soldiers who are devoted followers of Mohammed, should keep peace and prevent riots among the Sectarian Christians while they are engaged in the celebration of this holy festival.

It would also be interesting for many to know how Christmas is celebrated at Bethlehem: "At two o'clock on the 24th of December a cavalcade passes out of Jerusalem through the Jaffa gate headed by the Latin Patriarch of Jerusalem, royal representative of Rome. With him ride the French Consul to Jerusalem and a throng of bishops and priests. A smaller cavalcade comes out of Bethlehem to meet the former on the hill-tops and then, at four o'clock, the combined cavalcades enter through the narrow streets of Bethlehem to the open Market Square in front of the church. The Turkish soldiers clear the space into which the Patriarch and his attendants are received by the priests. There on a rich carpet the Patriarch stands, changes his travelling garments, puts on rich ceremonial robes and purple and ermine vestments, a purple cap. The bishops likewise put on rich garments and colored robes. Fifty boys begin the Christmas chant, the cross of the Patriarch is lifted and the procession enters the church under the protection of the Turkish soldiers. The priests cele-

brate the high mass in the afternoon and in the evening. At midnight the Patriarch approaches the altar and partaking of the communion wine, begins the chant of the nativity. The Patriarch draws aside the little curtain over the high altar and reveals the image of the Child Christ, and the grand anthem of the glory to God is sung in a chorus by all. Then a third high mass follows which lasts until three o'clock in the morning. The second image of a child in the rough manger is produced by the richly robed priests who place it before the altar. The throng prostrates and another chorus of praise breaks forth. The procession led by the Patriarch goes to the grotto of the nativity, where a short service is held by the priests and the bells announce that the child is found."

WAS CHRIST BORN AT BETHLEHEM

In the same manner the Greek and the Armenian churches celebrate the Christmas festival at Bethlehem.

In spite of all these are we sure that Jesus was born at Bethlehem. The Bible says so, but the first three Gospels were written nearly a century after the birth of Jesus, and the higher critics of the Bible, scholars and historians like Ernest Renan and others, maintain that Jesus was born at Nazareth, and not at Bethlehem.

Now let us see why the 25th of December has been fixed for the birthday of Jesus. Because it was the day when all pagan and heathen nations of the earth celebrated the accouchement of the Queen of Heaven the Celestial Virgin of the sphere and the birth of Sol, the Sun God. It was a time of great rejoicing in Persia, Egypt, Greece and other countries. Hercules, Osiris, Bacchus, Adonis, Horus, Mithras, every one of them was born on the 25th of December. The Roman festival of Saturnalia was held at this time. Public business was suspended, declarations of war and criminal executions were postponed, friends made presents to one another, little images were distributed among children, and the slaves were indulged with great liberties. Well has it been said by Saint Chrysostom, who flourished about 390 A. D., that the birthday of Christ was lately fixed at Rome on the 25th of December in order that whilst the heathen were busy with their profane ceremonies, the Christians might perform their holy rites undisturbed."

The church has always been anxious to meet the heathen half-way, by allowing them to retain the feasts they were accustomed to, only giving them a Christian dress or attaching a Christian signification to them. In the same manner the Yule feast of the ancient Germans held at the time of the winter solstice was connected with the Christmas festival.

Although there is no historical record of the exact time, year, month, day and place regarding the birth of the Saviour Christ, although the events connected with the early life of Jesus are not based upon historical facts, still the ideal life and the exemplary character as depicted by the writers of the four Gospels show that the Son of Man was no other than the Son of God, nay, the incarnation of the Supreme Deity who is the God of the Universe and the Lord of all nations.

That meek and gentle and self-sacrificing Son of Man who preached in Galilee nearly two thousand years ago, and who led his disciples along the path of righteousness toward the abode of infinite goodness and perfection was the incarnation of the same Almighty Divinity who manifested Himself in Persia as Zoroaster, in India as Krisna, Buddha, Ramakrisna and other Divine Incarnations, who flourished both before and after the

By our thoughts we draw the Christ near at Christmastide

Christian era. From his childhood Jesus the Christ lived in God-consciousness and realized the most intimate relation which the individual soul bears to the Father of the Universe.

And through every action of his earthly career the Saviour Christ manifested Divine powers and exemplified the Truth that He was the embodiment of purity, unselfishness and righteousness, and the personification of Divinity on earth.

The students of Vedanta do not care whether the personality of Jesus was historical or not, whether he was born of a virgin at Bethlehem or not, whether he was the fulfilment of the old prophecy, or of the promise of Yahveh, the tribal God of the house of Israel, or of the Messianic hope of the Jewish people, but the students of Vedanta recognize in the Sublime Character of the Saviour Christ the manifestation of the universal Logos or the Word of God as they do in other incarnations of the same Almighty Being.

Jesus lived the same simple life, always trusting in the Divine Will without thinking of the morrow, as was done by Buddha and the other Vedantic Seers of Truth of ancient India.

That wonderful Redeemer whose life and teachings have transformed the character of thousands, and have brought spiritual light among millions and millions of people, preached the same law of righteousness and Divine love as were inculcated in India by Buddha and other Avatars.

By his unique self-renunciation and self-sacrifice and disinterested love for humanity, Jesus the Christ has conquered the hearts of the spiritually minded people among all nations, has taught them how to live the life of blessedness, how to reach perfection and God-consciousness, how to work for others, how to live and die for the good of humanity, and for that reason Vedanta accepts the Spiritual Christ Ideal, presents Him before the seekers of spirituality and tells them to follow his path and to worship Him as the Son of God, the Saviour of mankind and the Redeemer of the world.

In whichever heart the Christ Ideal is accepted there is sown the seed of charity, self-denial, control of passions, renunciation, universal love, faith in God, which were the cardinal virtues of the religions of Christ, and there in fullness of time will surely grow the tree of spirituality, bearing the fruit of the realization of the true meaning of "I and my Father are one," the oneness of the individual soul with the universal Spirit. It is in that temple of the human soul that the birth of the spiritual Christ should be celebrated in peace and silence. When the cave of the human heart will be illumined with the divine light and the glory of the new-born spiritual Christ, then will the spiritual self of the devotee enjoy the blessings of the spiritual Christmas, and commune with the Son of God and realize the Essence of the Trinity by entering into the state of Superconsciousness.

Vedanta alone can help us to understand the spiritual Ideal of Christ and the true meaning of the Spiritual Christmas.

(Copyrighted, 1909, by The Vedanta Society)

And though we travel the world over to find the beautiful, we must carry it with us or we find it not.—*Emerson*

God does not create man in His own image but man creates God in his image.—*Swami Abhedananda*

By our thoughts we draw the Christ near at Christmastide



SWAMI VIVEKANANDA
The Founder of the Vedanta Movement in America

VIVEKANANDA

*A clear soul bathed in an inward light
Of strength and glory and beauty and might,
A soul full strong for its earthly span
To work and dream in the ways of man—
Loved Master, this is thee!*

—C. L. L.



HERTHA

I AM that which began;
 Out of me the years roll;
 Out of me God and man;
 I am equal and whole;
 God changes, and man, and the form of them bodily;
 I am the soul.

Before ever land was,
 Before ever the sea,
 Or soft hair of the grass,
 Or fair limbs of the tree,
 Or the flesh-colored fruit of my branches, I was,
 and thy soul was in me.

First life on my sources
 First drifted and swam;
 Out of me are the forces
 That save it or damn;
 Out of me man and woman, and wild-beast and bird;
 before God was, I am.

Beside or above me,
 Nought is there to go;
 Love or unlove me,
 Unknow me or know,
 I am that which unloves me and loves; I am stricken,
 and I am the blow.

But what thing dost thou now,
 Looking Godward, to cry
 "I am I, thou art thou,
 I am low, thou art high?"
 I am thou, whom thou seekest to find him; find
 thou but thyself, thou art I.

I that saw where ye trod
 The dim paths of the night
 Set the shadows called God
 In your skies to give light;
 But the morning of Manhood is risen, and the
 shadowless Soul is in sight.

The tree many-rooted
 That swells to the sky
 With frondage red-fruited,
 The life-tree am I;
 In the buds of your lives is the sap of my leaves; ye
 shall live and not die.

By our thoughts we draw the Christ near at Christmastide

But the Gods of your fashion
 That take and that give,
 In their pity and passion
 That scourge and forgive,
 They are worms that are bred in the bark that falls
 off; they shall die and not live.

I the grain and the furrow,
 The plough-cloven clod
 And the ploughshare drawn thorough,
 The germ and the sod,
 The deed and the doer, the seed and the sower, the
 dust which is God.

Hast thou known how I fashioned thee,
 Child, underground?
 Fire that impassioned thee,
 Iron that bound,
 Dim changes of water, what thing of all these hast
 thou known of or found?

Canst thou say in thine heart
 Thou hast seen with thine eyes
 With what cunning of art
 Thou was wrought in what wise,
 By what force of what stuff thou was shapen, and
 shown on my breast to the skies?

Have I set such a star
 To show light on thy brow
 That thou sawest from afar
 What I show to thee now?
 Have ye spoken as brethren together, the sun and the
 mountains and thou?

What is here, dost thou know it?
 What was, hast thou known?
 Prophet nor poet
 Nor tripod nor throne
 Nor spirit nor flesh can make answer, but only thy
 mother alone.

Mother, not maker,
 Born, and not made;
 Though her children forsake her,
 Allured or afraid,
 Praying prayers to the God of their fashion, she stirs
 not for all that have prayed.

A creed is a rod,
 And a crown is of night;
 But this thing is God,
 To be man with thy might,
 To grow straight in the strength of thy spirit, and
 live out thy life as the light.

I am in thee to save thee,
 As my soul in thee saith;
 Give thou as I gave thee,
 Thy life-blood and breath,
 Green leaves of thy labor, white flowers of thy thought,
 and red fruit of thy death.

O my sons, O too dutiful
 Toward Gods not of me,
 Was I not enough beautiful?
 Was it hard to be free?
 For behold, I am with you, am in you and of you;
 look forth now and see.

For truth only is living,
 Truth only is whole,
 And the love of his giving
 Man's polestar and pole;
 Man, pulse of my centre, and fruit of my body,
 and seed of my soul.

One birth of my bosom;
 One beam of mine eye;
 One topmost blossom
 That scales the sky;
 Man, equal and one with me, man that is made of me,
 man that is I.

—ALGERNON CHARLES SWINBURNE.

Some strand of our own misdoing is involved in every
 quarrel.—*Robert Louis Stevenson*

As this Temple waxes (the body) the inward service of the
 Soul grows wise withal.—*Shakespeare ("Hamlet")*

Perchance in other spheres—
 Dead planets—I once tasted mortal tears
 And walked as now amid a throng of men,
 Pondering things that lay beyond my ken.
 Questioning death, and solacing my fears.

—*T. B. Aldrich*

By our thoughts we draw the Christ near at Christmastide

THE PERSONALITY OF CHRIST

FROM THE CHRISTIAN BIBLE—ST. MARK'S, VIII: 27-38.

JESUS loved to walk along the country roads, chatting with His disciples, who were *so few*. In this whole world of people, there were only twelve, to spread the truth of his sayings, *only twelve* who were advanced enough, mentally, to gather the meaning of His words.

Why did He teach in parables? Because He only repeated the old Scriptures which were handed down by word of mouth long before writing began. These parables had been told in households by Sages or Wise Men who had studied them out, so they took the form of stories. Jesus explained these stories and His *Initiates*—those whom He wished to have teach the Truth of His words after He left the earth—so to them He made their meaning plain. Jesus was curious to know what the people thought of Him for He had been a boy among them, working at a simple trade, and the mind that had brought such beautiful thoughts into the world, loved lonely study. His development into a Teacher of Truth was going on quietly, and after His twelfth year He went away among the great Adepts of India, or Thibet probably, and studied the Vedas, which are the oldest Scriptures in the world. These He put into His own words and taught the people. Naturally He wanted to know what answer His Disciples made, when asked who He was, for He had changed much. In verse 28 we learn of reincarnation. For people in those days believed in dreams and visions; some had dreamed that Elias or David would come again to live, among them:

"I come, I go. I come again,
When wickedness is strong:
I rise, from age to age, take on bodily shape,
And move a man with men."

Sri Krishna, in "Song Celestial."

Christ was a wonderfully sweet expounder of Philosophy. His modesty was such that He did not wish those who loved Him to boast of His acts, but to teach His words. He preferred to work in silence. He knew His allotted time for teaching was so short and He wished to accomplish as much as possible. His bearing was "mild and gentle and grave, with manhood nobly fixed." He had an unrevengeful spirit, "never given to rate itself too high." He had "tenderness toward all that suffered" and the "charity which spieth no man's faults."

Jesus told His friends during those solitary walks—where He found a lesson in every tree and flower—that He knew through trying to help the people to understand the deep laws which govern their lives that many would reject and hate Him. But His love for His Father was so great that even suffering was sweet for His sake.

Peter was not cowardly, but in his devotion he advised the Christ to keep His identity unknown lest He should be slain; but Jesus rebuked him, saying "Why try to tempt me? I fear nothing." What was the body? It was only the garment He had gathered about His soul to use while among His "sheep." The spirit cannot die: "Birthless and deathless and changeless remaineth the spirit forever. Death cannot touch *It* at all, dead though the *house* of it seems." By "house" is meant body.

Let those who follow my teachings (He said) renounce the vanities and luxuries of the flesh and in simple raiment go forth fearless and

By our thoughts we draw the Christ near at Christmastide

alone. And all that is needed will be added. But those who through fear of men do not as I say and do, they will be lost because they stray from the light, but lost only until they awaken to a realization of the Truth. This light is an inner Illumination which gives an insight into things that ignorance cannot grasp.

For what are the things of this world but strivings to attain that which we are better off without? What time do those who spend their lives in seeking earthly pleasures have for spiritual unfoldment? It is in quiet and silence that God speaks to the Soul, or while the conscious, active mind sleeps. We are here for our Soul's growth, and time wasted is just that much time lost, for we must be born again and again, until we realize that we are as The Christ was, One with the Father.—M. R. C.

BRAHMAN

RAPT, blameless, settled, with his duties alone,
Without depravities, the highest goal attained,
Him do I call a Brahman.

For whom by body, speech and mind
No misdemeanor is,
In these three points restrained,
Him do I call a Brahman.

Whoso, when every fetter is cut off,
Doth tremble not,
From ties escaped, unfettered,—
Him do I call a Brahman.

Whoso, though innocent, endures abuse,
Yea, stripes and bonds—
Patience his power, and power his army—
Him do I call a Brahman.

Among the intolerant tolerant,
Among the violent extinct,
Ungrasping among those who grasp,—
Him do I call a Brahman.

The human yoke renounced,
The yoke divine transcended is,
Yokeless of every yoke,
Him do I call a Brahman.

Delight renounced, and undelight,
Cold, with substrata gone,
The Hero, who hath mastered every world;
Him do I Brahman call.

THE LIGHT OF THE WORLD

(The following lines are arranged from Sir Edwin Arnold's poem, and represent in part a conversation carried on between the Indian Sage and Mary Magdalene three years after the death of the Christ.)

INDIAN SAGE: I have will to tell thee of the great Tathâgata, who spake many things, in one mind with thy Lord. Methought I heard our holy books unroll, line after line, as thou didst recite those sayings on the Mount.

He, too, bade us not hate but *love*, and conquer hate with love, and he is rich who lays up riches in the Realms beyond of deeds well done and gentle service wrought and days without injuriousness. Mark, too, our Buddha would not hear of enemies more than thy Master. He commanded us: If one upon the right shall bathe thy hand with Sandal oil and kiss it, and one upon the left shall wound thy hand, bear to each the same mild heart. So shall the smiter love, or, if not, vainly hate thee.

But Buddha held life was one long sorrow ignorantly prized, grievously reassumed from change to change, whirling sad souls upon the wheel, until they stay it, ceasing to drink the false salt wave which breeds worse thirst, and gliding passionless and purged and sane, back to the *Infinite* where silence dwells,

Om Mani Padme Ham.

yet truly, nowise have we known before wisdom so packed and perfect as thy Lord's.

MARY: But we who learned of Him the happy way, whom never once again earth's wind can drive, what is it if we die, whose eyes have *seen* there is no death? That soul is done with sorrow who knows Christ aright. The seed which *dies* that it may *live*, laughing with lightsome blade deaths dread away, the darkness that would daunt save that it shows what day concealed, the stars, the sleep which gives us back the body's strength but leaves the dreaming soul sleepless and aware, comforting nightly with death's counterfeit. Yet most loved to teach of love, plucking His themes as Syrian girls pull flowers from common wayside things in Galilee.

INDIAN: Oh, thou wise One! who didst sojourn here and feed the swine from fairest hands and ache with hunger for thine own high food of *Truth*, whence are words and thank these words which teach me where thy Jesus filled the leaf of wisdom in, and wrote for men the name Lord Buddha would not say or spell. Sweet stories netheless might thy servant cite, from Buddha's lips, teaching, as these do teach, by speech of Ganges, not of Galilee.

How death is not being *new life masqued*, lest we long over much to die and lose purpose of earth, but change from change, from seed by darkness, to the blade again, from life by rest and recompense to life from forms by *Karma* to some other form which wheel shall whirl till the *Awakened Soul* like a caged callow eagle, passion caught, *knows itself* and spreads its wings for that unbounded quiet where is Home. Thus did Buddha teach. To do no wrong, but bear wrongs patiently, to conquer ignorance, to break from *sense* and find that farther, truer world, which shines beyond the scene, and the vast voice of endless ecstasy is *Silence*, and its day eternal dream who reigneth at the centre of the Cirque.



THIS BOOK IS DUE ON THE LAST DATE
STAMPED BELOW

AN INITIAL FINE OF 25 CENTS
WILL BE ASSESSED FOR FAILURE TO RETURN
THIS BOOK ON THE DATE DUE. THE PENALTY
WILL INCREASE TO 50 CENTS ON THE FOURTH
DAY AND TO \$1.00 ON THE SEVENTH DAY
OVERDUE.

APR

ICLF (N)

23 JUL 1972

UCLA

SANTA BARBARA
INTERLIBRARY LOAN

ONE MONTH AFTER RECEIPT

INTER LIBRARY
LOAN

MAR 16 1971
0628

ONE MONTH AFTER RECEIPT

4-22-71

NON RENEWABLE MAY 16, 77

NOV 31 1960

MAR 12 1968 94

REC'D

MAR 12 '68 - 8 PM

LOAN DEPT.

APR 16 1977

REG. CIR. MAY 12 '77

LD 21-100m-7,'40 (6986s)

P132

V3A2
V15

204545

