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Vol. I JANUARY, 1902 No. I

THE PACIFIC VEDANTIST



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The Object of Vedanta.

The object of Vedanta is not to form a new sect or creed, nor to make proselytes, but to explain through logic and reason the spiritual laws that govern our lives: to show that the True Religion of the Soul is not antagonistic to, but in harmony with philosophy and science: to establish that Universal Religion which underlies all the various sects and creeds or special religions; to propagate the principles taught by the great seers of Truth and religious leaders of different countries and illustrated by their lives; and to help mankind in the practical application of these principles in their spiritual, moral, intellectual and physical needs.

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The Pacific Vedantist

"That which exists is one, sages call it variously."

Rigveda, 1. 164. 46

VOL. 1 JANUARY, 1902 No. 1



SWAMI VIVEKANANDA

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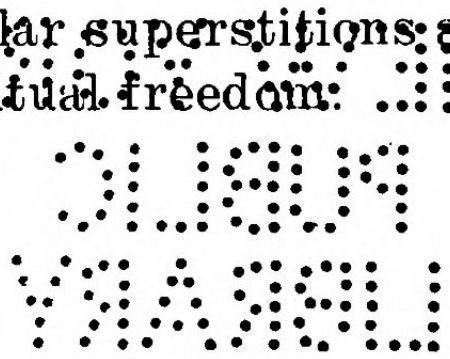
Vedanta Philosophy.

Vedanta is the name of the most ancient system of philosophy in India. It has survived throughout the ages and has given an unshakable foundation to the religion of the Hindus. Vedanta is regarded by the pioneers of advanced thought of modern times as the greatest philosophy of the world. It inspired Ralph Waldo Emerson, the most eminent prophet and philosopher that America has produced. Since the Parliament of Religions, at the World's Fair in Chicago, this Philosophy has been explained in this country by the Swamis, that is, the spiritual teachers or masters from India. The word Vedanta literally means "End of all wisdom," and this Philosophy explains what the end of wisdom is and how it can be attained.

Vedanta teaches the truths which were taught by Christ and other Incarnations of God, brings light to dispel the darkness of ages and makes clear the real spirit of Christ's religion. It teaches that revelation is the disclosure of the Divine Spirit in the individual soul, being ever from within, and not from without. Vedanta does not recognize caste, creed or sex in the soul. Going beyond toleration and brotherhood, it teaches that each soul is potentially Divine, and that we are all children of Immortal Bliss. It shows the way to the realization of the truth "I and my Father are one." It is not built around any personality, nor does it depend on any particular book, but it embraces all the Scriptures of the world. Vedanta accepts every phase of religious thought, and teaches active co-operation with all the various sects and creeds of special religions, which are but the partial expressions of one underlying Universal religion. Vedanta harmonizes with the ultimate conclusions of modern science, and gives a scientific and philosophic basis to Religion. It points out the evil effects of popular superstitions and describes the way to mental and spiritual freedom.



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Salutatory.

Midst other new beginnings of the year, this little periodical discovers the world. It was conceived upon an evening late in the month of January and was a full fledged entity before another night was upon it. It proposes to express to the best of its ability, the sublime principles of VEDANTA PHILOSOPHY, including scientific data from all sources. Psychology and Metaphysics will claim a part of its space. Noble thoughts from all thinkers will find here a home. This New Thought (yet the oldest known to mankind) is making itself a part of the lives of men. The wave has already spread itself all over Occidental Europe, and is now making rapid headway in our Western World. On reaching the shores of the Pacific, it reached its physical limits and now its echo begins to rebound and is heard to the North, East and South. The central figure of the World's Congress of Religions—auxiliary to the World's Columbian Exposition held at Chicago in 1893—was Swami Vivekananda, a Sannyasin monk from Calcutta, India, who introduced the thought to a waiting Western World. Old creeds were then crumbling, science and religion were pulling each other's hair, psychology and ethics satisfied but few of those who could comprehend them. Quisi Religio-Medical societies caught many of the mentally hungry. Churches were well nigh deserted by their congregations, and the minister poorly paid. The Godless anarchist multiplied and spread his murderous message over our fair land. Strikes and lockouts were in vogue and a restless sense of uncertainty had taken possession of

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men's minds. Then the Master came with a message of peace in his heart and a benediction in his countenance. He came not to destroy, nor to bring a new religion, but to unify, to soothe and satisfy all opposing creeds. To teach that all religions are but the differing expressions of the soul's desire to reach the One Devine Soul. That different religious methods are parts of one grand scheme of the soul's evolution, from the animal man to the spiritual God. After a brief season of teaching in the west, the Swamijee returned to his home at the Sannyasin Monastery in India, of which he is the official head. That the good work might not be neglected he left with us his representatives, in the persons of Swami Abhedananda for New York and the Atlantic Coast, and Swami Turiyananda for the California Shanti Ashrama and the Pacific Slope, under whose ample supervision and gentle care the good work goes smoothly on.

We hope to appear before you monthly with messages from the Masters.

THE PACIFIC VEDANTIST,
770 Oak Street, S. F.

Knowest Thou Not?

Thou art a Spirit, infinite, eternal and sublime; but thou hast come too near to earth and thou hast licked up the dust thereof, and hast formed for thyself a shell, and put a pillow within, upon which thou hast laid thy soul to sleep. But thou shalt not always thus sleep, but shall come forth from out thine earthly house of clay, and shine again, as of yore, in thine eternal inheritance, whence thou hast come forth. N. B.

"Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work, worship, psychic control, or philosophy; by one or more, or all of these, and be free. This is the whole of religion. Doctrines or dogmas or rituals or books or temples or forms all are but secondary details."

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Infinite Existence.

There are two ideas that appeal to me as more noble and sublime than all others; and these are the life of a world and that of a human being.

During the past few weeks we have been treated to an unusual phenomena. Away out in the distant heavens we have seen a world born or die or explode. In that far away universe where the sun is 70,000 times larger than our own, a giant world appeared suddenly from out of invisible space, and shone with all the brilliancy of a sun for a few short weeks, then as suddenly subsided and became a dull red body and very much shrunken; then it was entirely lost to sight. All this took place trillions of miles away in infinite space, and we have just seen it. That part of the heavens is still under strict scrutiny night and day for other possible phenomena.

Now it is well known that light travels at the enormously rapid rate of nearly 12,000,000 miles per minute. With this infinitely rapid flight it has taken thirty years for that light to reach us. In other words we are just seeing a magnificent panorama, which is appearing today before our very eyes; but it happened thirty years ago. Those atoms of light that started from the planet when the accident actually occurred are just now arriving.

In the vast and limitless depths of space about us this world formation and destruction is constantly going on. In one part of eternity we see vast nebulae of glowing infinitely attenuated gases; we see in them embryos of heavenly bodies, of planets like our own, billions of miles away in fathomless space; these are the first stages of world development. The heat of many is so intense that the temperature is calculated to run into millions of degrees, this being due to the extremely rapid collisions of the large quantity of loose material of which they are composed.

In other parts of space we see stars that have cooled down from the fire mist to glowing masses, and others that

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are at a stage of prolific life like our own. And still others that are dead dry forms just ready to take that final plunge into the lap of their mother sun that gave them birth, there to be purified by fire and again sent out upon their eternal mission of planetary evolution, like our own solar world-stuff, that goes 12,500,000,000,000 miles into space, or half way to Centuri, the next nearest sun to us, before it begins its labor of world making over again. "When the world stuff is sent forth, it is carried upon the wings of light (which is also heat and electricity). From this furthermost outpost of our solar control it is slowly gathered in by that universal curator gravitation. On its well nigh eternal way back to the sun, calculated to occupy 360,000,000 years, it passes through all planetary stages, from Neptune to Mars, from birth, life, growth, death and decay, as our little world is doing today, returning to its mother sun."—*F. H. Heald.* This whole sublime panorama is in eternal process of repetition. So goes the constant round of all things, human kind included.

The distant stars are suns, the light of many of which have taken thousands of years to reach us, and which are girt about as our sun is, with systems of worlds. Our sun with its chicks eight in number, is one of the smallest of solar systems. Many of those universes have planets at the same age as our mother earth, and in the same stage of physical development, and it is more than likely that they are inhabitated by intelligent beings. Possibly the plants may talk up there, while animal life far transcends earthly human kind. Some philosophical wag has located our orthodox hell on some of these; others with equal authority have located heaven there.

A few years ago a meteorite or shooting star was picked up in Canyon Diablo. N. M., in which was found imbeded pure diamonds. Now diamond is pure crystallized carbon, crystallized by its rapid flight through space to the earth. Where carbon is life is there, for carbon is the basis of organic life. This little rocky messenger came to us from out the distant realms of space, to tell us

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that life was there before the catastrophe, collision or explosion that wrecked its parent world. (This planet was probably Asteroid.) This also tells us that life is omnipresent and the universe is one grand brotherhood. And that life is eternal, and manifests through all beings and things, high or low, according to the capacity of the individual being to manifest. "When in partial manifestation it is the human soul. When unmanifesting it is matter. When in perfect conscious manifestation it is the Infinite Spirit." Some call it God; hence the soul was never born, neither will it ever die.

Physically we have come from the clod, and shall not stop until we have become spiritually the God. We have developed through all stages of evolution, from microbe to man, and are yet on our eternal way. Many places in the good old book it is written "Lest ye be born again, ye shall not see God," "Ye must be born again of the Spirit," etc. In many places such sayings are said; and what means all this so persistently said; it means just what it says, that we must come again, and again, and again, until we have had the complete fullness of experience and can manifest the perfect whole. There is within us all, that silent monitor the conscience, which is ever calling us up higher. With this well nigh perfect spiritual compass, aided by intelligence and reason, why should we not come up higher. Here is a question of more import than you or I supect, and it says, "What come you here to do?" And answers "To improve myself in morality and learn to subdue my passions, as all good and true men have done who have gone this way before."

When we go hence all that we shall take with us is that mental balance sheet of thoughts, good, bad or indifferent; and that will be our only stock in trade to begin a future life. *And what shall it be*, our destiny is within our grasp. When we think good thoughts we help the world, and thereby help ourselves again.

So think and live and act that "when thy summons comes to join that innumerable caravan that treads the si-

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lent underworld," see to it that thou "go not like the galley slave at night, scourged to his dungeon. but like one who wraps the mantle of his couch about him and lays down to pleasant dreams." For thou shalt surely wake and live again and again and again, until thou canst realize thine own self in every one. Then thou hast reached the *goal*, and art one with the Great Architect of the Universe, the all-pervading Supreme Grand Master.

M. H. LOGAN, S. F., Jan. 11, 1902.

"It (Vedanta) has room for almost every religion; nay, it embraces them all."

We wish to congratulate Mr. Franklin H. Heald of Los Angeles for his remarkably clear and reasonable astronomical conception "The Procession of the Planets." We have taken pleasure to quote him occasionally:

In the February number of the Metropolitan is a very interesting article by Frederique Seegar, entitled "Eastern Religions in America." It is a sketch of Vedanta and well worth reading.

When Brahman is qualified with limited self-consciousness and partial knowledge, it becomes the soul, or appears at the individual soul of man. And when the same Brahman is qualified by the absence of self-consciousness it appears as matter.—Swami Abhedananda.

The federated local clubs of the National Council of Women will convene in this city from February 4th to 7th, Tuesday to Friday. The meeting promises to be one of unusual interest, as questions of vital import to the society will come up for discussion and final verdict. Among others of importance is the Race-color line question; possibly this is the most important. Education, Forestry, Civil Service and Reorganization will be discussed. The business part will be interspersed with some very fine music. Vedanta Philosophy is ably represented by a special committee consisting of Mrs. C. F. Petersen and Mrs. A. S. Wollberg.

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Rigveda, 1. 164. 46

VOL. 1 FEBRUARY, 1902 NO. 2



SWAMI TURIYANANDA

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California Federation of Women's Clubs.

On the 5th inst. there occurred in this city one of those brilliant gatherings that promises to produce a new era in the social and editorial arena. Golden Gate Hall was well filled with refined and cultured women, from the farthermost confines of our ample State. They were very handsomely welcomed to our city by our brand new Mayor. The response given by Mrs. Burdett was in neat and well chosen language.

The color-line question could not have "got left" better by a convention of political standard bearers. After an election the following were installed: President. Mrs. K. A. Bulkley of Oakland; vice president, Mrs. Stillson of Los Angeles; rec. sec'y, Mrs. L. Babcock of Fresno; cor. sec'y, Mrs. T. J. Orr of San Francisco; treas., Mrs. N. Weinstock of Sacramento.

One hundred or more clubs were represented. All business was transacted with neatness and dispatch, proving that women can be polished parliamentarians in the fullest sense of the dictionary.

Katha Upanishad — the wise one who by means of meditation on himself, recognizes the Ancient One, who is difficult to be seen, who has entered into darkness, who is hidden in the case, who dwells in the abyss as God, he indeed leaves joy and sorrow behind. A mortal who has heard this and embraced it, who has removed from it all qualities and has thus reached that subtle Being, rejoices, because he has obtained what is a cause for rejoicing. The house of Brahman is open, I believe, O Nakiketas!

As there are myriads of living beings of innumerable races in the region between man and the single-celled amoeba, so there must be categories of intelligence between man and Infinite Essence. It is equally reasonable to suppose that the individuals that possess the intellect to conceive all this, have direct affiliation with the intelligence which is beyond it, and are therefore sharers of the same eternity.—The Metahysical Magazine.

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Ocean of Thought.

Did you ever stop and think what a difficult matter it is to think real original thoughts. Few of us ever go to so much trouble. The average thoughts of the majority of all mankind today are very simple and very common. For the rich man it is finances and the care of fine estates; for the poor, how to get enough food and shelter; for the society lady, it is the newest excitement and the latest fashion. So it goes throughout all human kind. These thoughts have all been used for centuries by the common herd and will be used for ages to come, over and over again for an infinitely number of times. For quantity and quality of thought we are largely under the tyranny of the dead past. It is only now and then that some independent thinker, tireing of this wearisome round of plodding, strikes out a new path in the thought world and surprises everyone with a new discovery or great invention, for thoughts are things and things are thoughts objectified. Whatever is or was or will be is the result of thought may be remote in time. This world and all material things, the Universe with all its infinite variety of heavenly bodies, is the result of a Supreme thought permanently objectified.

This world is surrounded by an ocean of atmospheric air, fifty miles or more in depth, down at the bottom of which the affairs of men are transacted. This atmospheric ocean is permeated by an atmosphere of thought, thicker in some places, but equally as extensive. Within this universal thought world are all conceivable thoughts. None are old, none are new; all are perennial. Within this

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domain time counts for naught. When we are done with a thought we let it go, and it flies back to the thought world, thence to be drawn down and reused time and again by ourselves or other thinkers. When we wish a new thought we can have it, for they are all there and they are all free. All we have to do is to call for them aright. and therein lies the trouble, for few of us know how few have been taught to concentrate their thought energy. When we want a particular thought a thousand of its companions crowd in with it, and sometimes crowd it entirely out. When we think of one bee, a whole swarm enters our mind, but if you will insist and keep to it you can soon shut off the common heard of vagrant thoughts clamoring for admission. Newton said that his only superiority to other men laid in the fact of his ability to concentrate and direct his thoughts.

To make the same thoughts return easy when desired is to have a good memory. To illustrate how this is acquired, imagine the abstract mental energy to be a stylus, and the gray surface of the brain a blank photographic record tube. The stylus impresses a groove in the brain surface in the same way that it does on the wax cylinder, more or less deep according to the energy used upon it, as well as the impression ability and extent of the available brain tissue. Perhaps the Morse telegraphic apparatus, where the paper tape receives the impression from the electrified stylus, will better illustrate our meaning.

When trained the mind can master all things. If one have evil or pessimestic thoughts, mistake not that they are your own, and will injure no one else, for thooght cannot thus be monopolized like hay and grain and cattle and coin, but they go back to the thought world, to be called forth again to the detriment of some one. We have all "mourned with those that mourn" and smiled with the joyful. A cheerful atmosphere is a realty. Good nature is contagious; so is the reverse emotion. The funniest man of all London vaudeville was "Funny Mack." So morose

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was he naturally, that he went to a prominent neuraligist for treatment. The physician not knowing who he was, recommended him to go and see "Funny Mack," as he himself had just been and laughed off his hipochondria. When Mack said I am that individual whom so many call funny. The doctor asked how can this be? Mack explained that when he must be funny he had to prepare in advance for the occasion. Such was the thought power and will of Bell Chapman. She would convulse the great audiences of the Grand Opera House with her coon songs, all the while suffering from severe rheumatic fever with joints exquisitely tender and swolen. Many times I myself have carried her from the wings of the stage and prepared her for the next act.

How heavy hangs the atmosphere of thought in company of those of low degree. How quickly will large bodies of people separate themselves into small groups, each seeking his similar, like "birds of a feather." How quickly one can feel an unwelcome, although it may be hid under smiles and welcome words.

Many times the world has lapsed nearly into barbarism as a result of previous foul and superstitious thought. So be careful how you think, lest you pollute the great reservoir of thought. This great thought world is like an universal library, open to all who desire, that "he who runs may read." So accept the best and take no other, for we are the free choosers of our own destiny. A great thought once started goes on down through the broad expanse of time aud permeates all people.

"When it comes to thee to meditate on thoughts of the narrow house and hall, and the last great judgment day thy soul shall chill and thy blood run cold, then know thou too must join that endless throng that treads the underworld, where rough unhewn ends of gravestones stand upright downward in the soil, and the musty smell of damp earth and crawling worms regale thee. Know then thou too must select thy place in those silent halls of death. See to it 'Thou go not like the galley slave at night

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scourged to his dungeon, but like one who wraps the mantle of his couch about him and lies down to pleasant dreams.' "

Each one of us must live and grow and think and die and decay; that comprises the total round of all human life. Twenty years or one hundred, what matters it? This life is but an incident on the eternal way. Should we then spend it for selfish ends alone? Time past is infinity, time to come is eternity, while our span of mortal life is but momentary. Did I say that each one of us must think? There was a time when to think independent thoughts was a crime. To think was sole prerogative of the church, to arrogate to oneself such privilege was sure and certain excommunication, if not a worse fate. When some brave minds broke the bondage of dogma and thoughts, thoughts that no mortal ever dared think before, when church and state parted company, then intelligence, freedom and reason dawned. May the world never sink so low again. "Better be a dog and bay at the moon" than return to such superstitious tyranny.

The world is fair today, it lies with us to make it better for tomorrow, and all future time to come. It may be we shall be able to return again some day, it may be we have been here before. Eastern sages have told us so. If so we are preparing our own future. What shall it be, fair or foul, worse or better? It lies with us to say.

When we go hence all that we take with us is the soul's balance sheet of good and evil thoughts; and that will be our total stock in trade for a future life, be it small or great we elect it now. Some tell us to lay up our treasures in heaven, better say lay them up in good thoughts while here on earth, for evil deeds have never yet followed good thoughts. And therein lies all there is of peace and happiness. Then the world will be one family and its master will be pure thought, supreme, sublime and everlasting.

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Christ, the Messenger.

[Notes from a lecture delivered by Swami Vivekananda at Los Angeles, California, in 1900]

The wave rises on the ocean; there is a hollow. Again another wave rises, perhaps bigger than the former, to fall down again; similarly, again to rise—driving onward. In the march of events, we notice the rise and the fall. And we generally look towards the rise, forgetting the fall. Both are necessary. Both are great.

This is the nature of the universe. Whether in the world of our thoughts, the world of our relations, in society, in our spiritual affairs, the same movement of succession, of rises and falls, is going on. Hence the liberal ideals, great predominances in the march of events, are marshalled ahead, to sink down; as it were, to digest, to ruminate, over the past; to adjust, to conserve, to gather strength for a rise once more and a bigger rise.

The history of nations, also, has been like that. The great soul, the Messenger we are to study this afternoon, came at a period of the history of his race which we may well designate as a great fall. You catch only little bits of glimpses here and there of the stray records that have been kept of his sayings and doings; for, verily it has been said well that the doings and sayings of that soul would fill the world if they had been all written down. And these eighteen months of his ministry were like one compressed, concentrated age, which it has taken nineteen hundred years to unfold, and who knows how long yet it will take?

You and I, little men, we are simply the recipients of just a little energy. A few minutes, a few hours, a few years at best, are enough to spend it all out, to stretch it out, as it were, to its fullest strength, and we are gone for ever. But mark this giant that cam : centuries and ages pass; yet the energy that he left upon the world is not yet stretched, not yet expended to its full. It goes on, almost adding new vigor as ages roll on.

Now, what you see in the life of Christ is the life of all the past. The life of every man is, in a manner, the life of the past. It comes to him through heredity, through surroundings, through education, through his own reincarnation,—the past of the race. In a manner, the past of the earth, the past of the whole world, is there upon every soul. What are we, in the present, but a result, an effect in the hands of that infinite past? What are we but floating wavelets in the eternal current of events, irresistibly moved forward and onward and incapable of rest.

But you and I are only little things, bubbles. There are some giant waves, always, in the ocean of affairs; and in you and I, the life

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of the past race has been embodied only a little; but there are giants who embody, as it were, almost the whole of the past and who stretch out hands for the future. These are the sign posts of the march of humanity, here and there, gigantic, their shadow covering the earth, they stand undying, eternal! Here they are, verily, As it has been said by the same Messenger: "None hath seen God; but they have seen the Son." And that is true. And where to see God but in the son. It is true that you and I, the poorest of us, the meanest, even embody that God, even reflect that God. The vibration of light is everywhere omnipresent; but we have to strike out the light of the lamp there, and then we human beings see that he is omnipresent. The omnipresent God of the universe cannot be seen until he is reflected by these giant lamps of the earth: the prophets, the man-gods, the incarnations, the embodiments of God,

Just think of this. We all know that God exists, and yet we don't see him, we don't understand him. Take one of these great messengers of light; compare their character with the highest ideal of God you ever formed and you find that your God falls low, and that that character rises. You cannot even form of God a higher ideal than what the actually embodied have practically realized, laid before us as an example. Is it wrong, therefore, to worship these as God? Is it a sin to fall at the feet of these man-gods, and worship them as the only divine beings in the world? If they are really, actually, higher than all my conception of God, what harm that they should be worshipped? Not only is there no harm, but it is the only possible and positive way of worship. Try however you may; by struggle, by abstraction, by whatsoever method you may; but so long as you are a man in the world of man, your world is human, your religion human, and your God human. And that has got to be. And whosoever is not practical enough to take up an actually existing thing, and take up something which he cannot grasp, which is an abstraction, away distant and difficult of approach except through a concrete medium. Therefore, these incarnations of God have been worshipped in all ages and everywhere.

This afternoon we are to study a bit of the life of the incarnation of the Jews. The Jews are in that state which I call a state of fall, between two waves: a state of conservatism, a state where the human mind is, as it were, tired for the time being of moving forward, and is taking care only of what is there already; a state when the attention is more upon particulars, upon details, than upon great, general and bigger problems of life; a state of realization, rather than of towing ahead; a state of suffering more than of doing

Mark you, I do not blame this state of things. We have no right to criticise it. Because, had it not been for this fall, the next rise, which is embodied in Jesus of Nazareth, would have been impos-

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sible. The Pharisees and Sadducees might have been vulgar; the Pharisees and Sadducees,—why, they might have been doing things which they ought not to have done; they have been, even, hypocrites; but whatever they were, these parties, (Judaism) were the very cause of which the Messenger was the effect. The Pharisees and Sadducees were the very impetus which comes out, at the other end, as the gigantic brain of the Jesus of Nazareth.

The attention to formulas, to forms, to every day details of religion, to rituals, may sometimes be laughed at, but within them is strength. Many times in the rushing forward we lose much strength. As a fact, you know that the fanatic is stronger than the liberal man. Even the fanatic, therefore, has one great virtue: he conserves energy, a tremendous amount. As with the individual, so with the race, is energy gathered to be conserved. Hemmed in all around by external enemies; driven to focus in a center, by the Romans, by the Hellenic tendencies in the world of intellect, by waves from Persia and India and Alexandria; hemmed in physically, mentally, morally, there stood the race with an inherent, conservative, tremendous strength, which their descendants have not lost even to-day. And the race was forced to concentrate all its energies upon that one focus Jerusalem and Judaism; and, like all power when it is once gathered, it cannot remain collected; it must expend and expand itself. There is no power on earth which you can keep long confined within a narrow limit. You cannot compress it longer, to allow of expansion at a subsequent period.

And this concentration of energy amongst the race, the Jews, found its expression at the next period, in the rise of Christianity. The gathered streams collected into a head. Gradually, all these little streams, they came and joined together, became a surging wave, and on the top of that wave we find standing the character of Jesus of Nazareth. Every prophet, thus, is a creature of his own times; the creature of the past of his race, he himself is the creator of the future. The cause of to-day is the effect of the past and the cause for the future. Thus stands the Messenger. In him was embodied all that was the best and greatest in his own race; the meaning, the life, for which that race had struggled for ages; and he himself is the impetus for the future, not only to his own race but to unnumbered other races of the world.

We must bear another fact in mind: that my standpoint of view of the great prophet of Nazareth would be one of the Orient. Many times you forget, also, that the Nazarene himself was an Oriental of Orientals. With all your attempts to paint him with blue eyes and yellow hair, still the Nazarene was an Oriental. The similes, the imageries, in which the Bible is written; the scenes, the locations, the attitudes, the groups; all that poetry and symbol, talks to you of the

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Orient: of the bright sky, of the heat, of the sun, of the desert, of the thirsty men and animals; of wells and men and women coming with pitchers on the head, to fill at the wells; of the flocks, of the ploughmen, of the cultivation that is going on; of the mill and wheel, of the mill pond, of the mill stones: —all these are to-day in Asia.

The voice of Asia has been the voice of religion. The voice of Europe is the voice of politics. Each is great in its own sphere. The voice of Europe is the voice of ancient Greece. To the Greek mind, his immediate society was all in all. Beyond that, it is Barbarian:—none but the Greek has the right to live;—none else. Whatever the Greeks do is right and correct; whatever else there exists in the world is neither right nor correct nor should be allowed to live. It is intensely human in its sympathies; intensely natural; intensely artistic. therefore. The Greek man lives entirely in this world. He does not care to dream. Even his poetry is practical. His Gods and goddesses are human beings, intensely human, with all human passions and feelings almost as it is with one of us. He loves what is beautiful; what is beautiful in nature; but, mind you, it is always the external nature; the beauty of the hills, of the snows, of the flowers; the beauty of forms and of figures; the beauty in the human face, and more, in the human form. That is what the Greeks liked; and the Greeks, being the teachers of all subsequent Europeanism, this is the voice of Europe.

There is another type in Asia. Think of that vast, huge continent, whose mountain tops go beyond the clouds, almost touching the canopy of heaven's blue; a rolling desert, thousands upon thousands of miles, where we cannot get a drop of water nor a blade of grass will grow; forests interminable; rivers rolling down like fresh ocean into the sea. In the midst of all these surroundings, the oriental love of the beautiful and of the sublime took another turn. It meant inside, and not outside. There is also the thirst for nature; and there is also the same thirst for power; there is also the same thirst for excellence, the same idea of Greek and Barbarian: but it has become a huger circle. In Asia, even to-day, birth or color or language never makes a race. That which makes a race is its religion. We are all Christians; we are all Mohammedans; we are all Hindus, or all Buddhists. No matter if a man is a Chinaman, or the other Buddhist is a man from Persia, they think that they are brothers, because of their religion. Religion is the tie, the unity of humanity. And then, the Oriental, for the same reason, is a visionary, is a dreamer born. The ripples of the waterfalls, the songs of the birds, the beauties of the sun and moon and the stars and the whole earth, are pleasant enough; but they are not sufficient for the oriental mind. He wants to dream a dream beyond. He wants to go beyond the present. The present, as it were, is nothing to him. And it (the

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Orient) has been the cradle of the human race for ages. And all the vicissitudes of fortune are there. Kingdoms succeeding kingdoms; empires succeeding empires; human power, glory and wealth, all rolling down there: a Golgotha of power and learning. That is the Orient: a Golgotha of power, of kingdoms, of learning. No wonder the oriental mind looks with contempt upon the things of this world and naturally wants to see something that changeth not, something that dieth not, something which in the midst of this world of misery and death is eternal, joyful, undying. An oriental prophet never tires of insisting upon these ideals; and, as for prophets, you may also remember that without one exception all the Messengers were Orientals.

We see, therefore, in the life of this great Messenger of life, the first watchword: "Not this life, but something higher"; and, like the true son of the Orient, he is practical in that. You people of the West are practical in your own departments: in military affairs, in managing political circles,—you are very practical. There, perhaps, the Oriental is not; but he is practical in his own field: he is practical in religion. If he preaches a philosophy, tomorrow there are hundreds who will struggle their best to make it practical in their lives. If a man preaches that standing on one foot would lead to salvation he will immediately get five hundred to stand on one foot, just for salvation. You may call it ludicrous; but mark you beneath that is their philosophy,—that intense practicality. In the West, plans of salvation mean intellectual gymnastics,—never to be worked up, never to be brought into practical life. The preacher who talks the best is the greatest preacher.

So, Jesus of Nazareth, we find him, in the first place, the true son of the Orient:—intensely practical. He has no faith in this world and all its belongings: it is evanescent: it goes. No need of text-torturing, as is the fashion in the West in modern times; no need of stretching out texts until they will not stretch more. Texts are not India rubber, and even that has its limits. Now no making of religion pander to the same sense vanity of the present day.

Mark you, let us be all honest. If we cannot follow, let us confess our weakness, but do not degrade the ideal; say, I do not try to pull the ideal down. One gets sick at heart when the different accounts of his life that the Western people give are true. I do not know what he has not! One would make him a great politician, stumping the country for a Presidential election; another, perhaps, would make of him a great military general; another, a great patriotic Jew, and so on.

Well, but the best commentary on the life of a great teacher is his own life. Is there any warrant in the book for all such assump-

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tions. "The birds have their nests, and the beasts have their lairs, but the son of Man hath nowhere to lay down his head."

But you cannot do that. Confess and be quiet; but don't try to torture texts.

That is what he says is the only way to salvation; he lays down no other.

Let us confess in sackcloth and ashes that we cannot do that. We still have fondness for "me" and "mine." We want property, money, wealth. Woe unto us! Let us confess! and do not put to shame that great Teacher of Humanity! He had no family ties. But do you think that that man had any physical ideas in him? Do you think that this mass of light, this God and Not-man, came down that low, to be the brother of animals? And yet, they make him preach all sorts, even of low sexual things. He has none! He was a soul! Nothing but a soul, just working, as it were, a body, for the good of humanity; and that was all his relation to the body. Oh, not that! In the soul there is neither man nor woman. No, no! The disembodied soul has no relation to the animal, no relationship to the body. The ideal may be high; away beyond us. Never mind: it is the ideal. Let us confess it is so;—but we cannot approach it yet.

There he was. No other occupation in life; no other thought except that one, that he was a Spirit. He was a disembodied, unfettered unbound spirit. And not only so, but he, with his marvellous vision, had found that every man and woman whether of Jew or of Gentile, whether he was a rich man or poor man, whether a saint or a sinner, was the embodiment of such an undying Spirit as was his own. And, therefore, the one work his whole life showed was calling upon them to realize their own spiritual nature. "Come up," he says; "and give up these low and vile dreams that you are low and that you are poor. Think not, as slaves; that you are tyrannized over and trampled for within you is something that can never be tyrannized over, never be trampled, never be troubled, never be killed. Thou art the Son of God; man, immortal; a spirit." "Know," he declared, "the Kingdom of Heaven is within thee." "I and My Father are one." Dare you stand and say that? Not only, "I am the Son of God"; but if I am pure enough, I will, also find in the heart of my heart, "I and My Father are one." That was what Jesus of Nazareth said. He never talks of this world and of this life. Nothing to do with it; except that he wants to get hold of the world as it is, give it a push and drive it forward and onward, till the whole world has reached unto the effulgent Light of God; till everyone has realized his spiritual nature, death is vanquished and misery is banished.

We know the different stories that have been written about Him. We know the scholars and their writings, we know the higher

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criticism; we know all that has been done by study, and all that; we are not here to discuss how much of the New Testament is true: we are not here to discuss how much of that life is historical. It does not matter at all whether the New Testament was ever written within five hundred years of this event; no· it doesn't matter, even, how much of that life is true. But there is something behind. Even to imitate, we want something to imitate. To tell a lie, you have to imitate a truth and that truth is a fact. You cannot imitate that which never existed. You cannot imitate that which you never perceived, can you?

But there must have been a nucleus; a tremendous power that came down; a marvellous manifestation of power;—and of that we are speaking. So, therefore, we are not afraid of all the criticisms of all the scholars. It stands there. I, as an Oriental, if I am to worship Jesus of Nazareth, there is only one way left to me: to worship him as God and nothing else. Think of that.

No right to worship, do you mean to say? Bring him down to all political ideas, and simply to pay him a little respect, as one of the Presidents of the United States, or something else? Why should we worship at all. Our writers say,—

"These great children of light, who manifest the light themselves, who are light themselves, they being worshipped become, as it were, one with us and we become one with them."

For, you see, in three ways man perceives God: at first the low intellect, the little uneducated man, undeveloped; with him, God is far away, up in the heavens somewhere, sitting there on a throne. He is a great judge; he is a fire; he is a terror. Now, that is good, for there is nothing bad. You must remember that humanity travels not from error to truth, but from truth to truth. It may be, if you like it better, from lower truth to higher truth; but never from error to truth. Suppose you start from here and travel towards the sun in a straight line. From here the sun looks only small in size. Suppose you go forward a million miles; the sun will be much bigger; and so on and on. At every stage the sun is becoming bigger and huger. Suppose twenty thousand photographs have been taken of this very sun, from the different standpoints: these twenty thousand when looked upon will certainly differ each from the other. But can you deny that each is a photograph of the same sun? So all forms of religion, low or high, are just different stages toward that eternal state of light which is God himself. Some embody a lower view, some a higher, and that is all the difference. Therefore, the religions of the unthinking masses must be, and have always been, all over the world, of a God who is outside of the universe; who lives in Heaven; who governs from that place; who is a punisher of the bad and rewarder of the good, and so on.

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As man advanced, he began to feel that that God must be everywhere He is not a distant God. He is clearly the Soul of our souls. As my soul is moving my body, so that which you call God is the mover, even, of my soul. Soul within soul.

And a few individuals who had developed enough and were pure enough, went farther. At last, they found God, Says the New Testament: "Blessed are the pure in spirit, for they shall see God." And, at last, they found God: they, themselves, and the Father were one.

You find all these three stages taught by the Great Teacher in the New Testament. You see the common prayer:—mark you, it is the "common prayer" because it is for the masses, for the uneducated, for the illiterate—"Our Father which art in Heaven, hallowed be Thy Name" and so on; a simple, material, ignorant child's simple prayer.

To a higher circle, to those who had grown a little higher, here you have another teaching: "For, as I am in thee, and ye in me, so we are all one in the Father." Do you remember that?

And then, when the Jews asked him what he was, he declared tnat he and his father were one; and the Jews thought that that was blasphemy. "What do you mean by that?" "That has been also told by your old prophets: know ye not that ye are gods?"

Mark the same three stages; it is easier for you to begin with the first and end with the last.

All these are there. But the Messenger had come to show the path. It is not in forms that the spirit is; it is not in all sorts of vexations and knotty problems of philosophy that you know the spirit. Better you had no learning; better you never read a book in your life. These are not at all necessary for salvation. Nor wealth nor position nor power; no, not even learning; but what is necessary is that one thing: "Blessed are the pure in spirit," for the spirit in its own nature is pure. How else can it be? It is of God; it has come from God. In the language of the Bible, "It is the breath of God": in the language of the Koran, "It is the soul of God." Do you mean to say that the Spirit of God can be impure, ever? But, alas, it has been, as it were, covered over with the dust and dirt of ages,—our own work of good and evil; various works which were not correct, which were not true, have covered the same spirit with the dust and dirt and ignorance of ages. It is only required to clean away this dust and dirt, and there it is; it shines immediately. "Blessed are the pure in spirit for they shall see God" "for the Kingdom of Heaven is within." It is there. "Where goest thou to seek for the Kingdom of God?" says Jesus of Nazareth. "It is there, inside you." Cleanse the spirit, and it is there. It is already yours.

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What is not yours, how can you get it? It is yours by right; yours. You are the heirs of immortality, sons of your Eternal Father.

This is the great lesson of the Messenger. And the other great lesson, which is the basis of all religion, is renunciation. Now make the spirit pure? Renunciation. "Give up all that thou hast and follow me," he said to Nicodemus. Nicodemus fled. He dare not give up. We are all more or less like that. The Voice is going on day and night. In the midst of our pleasures and joys, in the midst of worldly things, we think that we have forgotten everything else. There is the pause of a moment and the Voice rings in the ear: "Give up all that thou hast and follow me;" "For him that giveth up this life, he findeth the life immortal." There it is. In the midst of all our weakness there is a moment of pause and the Voice rings: "Give up all that thou hast; give it to the poor and follow me." This is the one ideal he preaches, and this has been the ideal preached by all the great prophets of the world: renounce. What is meant by this renunciation? There is only one ideal in morality: unselfishness. Be selfless. The ideal is perfect unselfishness. When a man is struck on the right cheek, he turns to him the left also. When a man carries off another's coat, he gives away his coat also.

But we work as best we can, without dragging the ideal down. Let us confess that here is the ideal: when a man has no more self, no possessions, nothing to call me or mine, given up entirely himself, destroyed himself, he is nothing, and he is not himself, in that man is God Himself; for the self-will is gone, crushed out, annihilated. That is the ideal man. We cannot reach that yet: yet, let us worship the ideal; and slowly, with faltering steps it may be, struggle to reach the ideal. May be to morrow, may be a thousand years hence, but that ideal has to be reached. For it is not only the means, but it is the end. It is salvation itself to the unselfish, perfectly selfless, for the man dies, and God alone remains.

One more point. All the teachers of humanity are unselfish. Suppose here were Jesus of Nazareth teaching; and a man came and told him: "What you teach is beautiful; I believe that it is the way to perfection, and I am ready to practice it; but, mind you, I will have nothing to do with you or your name," what would be the answer of Jesus of Nazareth? "Certainly; go on, bróther, be good; advance onward. I do not care whether you give me the credit or not. I never have been a shop-keeper. I don't trade in religion. These are truths, and truth is nobody's property. Nobody can patent truth. Truth is God Himself. Go on." But what the disciple says now is:—"No matter whether you practice the teachings or not. Do you give credit to the Man or not? If you credit the Master you will be saved; if not, that is very hard for you." And thus the whole thing was developed, and all the struggle and fight is just that,

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They do not know that in imposing that difference they are, in a manner, bringing shame to the very man they want to honour,—the very man that would have shrunk with shame at such an idea. What did he care if there was one man in the world that remembered him or not? He had to deliver his message. He did it, and went away. And twenty thousand times, if he had twenty thousand lives he would give them up, for the poorest man in the world if he had to be tortured millions of times, for a million Samaritan women, and if for each one of them the sacrifice of his own life would be the only condition of salvation, he would have done it, and without having his name known to a single man afterwards. Quiet, unknown, silent, would He work, just as the Lord works. Just think of the disciples! —whether good or bad—I may be a perfect man: perfectly unselfish; —it does not matter:—"You must give credit to our Teacher, to our Saint; else, you are nobody." Why? What is the origin of this superstition, this misery, they think that the Lord can manifest himself only once; once alone. There is the whole mistake. God manifests himself in man to you. But throughout nature what happens once must have been happening, and must happen always. There is nothing in nature which is not bound by law; and that means, whatever happens once must go on and must have been going on.

In India they have the same idea of incarnations of God, but here is one of their great incarnations, Krishna. whose sermon, the Bhagavad Gita, some of you have read, and you would mark the passage: "Whenever virtue subsides and immortality prevails, whenever the world is going down, I come to help it forward; and thus I am doing from time to time and place to place. Therefore, whenever thou findest a great soul of immense power and purity struggling to raise humanity, know that I am there, and fall down and worship."

Let us, therefore, find God not only in Jesus of Nazareth but in all the great ones that have preceded him, in all that came after him, and all that are yet to come. Our worship is unbounded and free. They are all manifestations of the same Infinite God. They were all pure, unselfish: struggled and gave up their lives for us poor human beings. They all, and each of them bore vicarious atonement for every one of us, and also for all that are to come hereafter.

In a sense, you are all, every one of you, one of these prophets, bearing the burden of the world on your own shoulders. Have you ever seen a man, have you ever seen a woman, who is not quietly, patiently bearing his or her little burden of life? The great prophets were giants—they bore a gigantic world on their shoulders. We are punies and pigmies, and yet, we are doing the same task; our little circle, in our little homes, our little crosses we are bearing. There is none so evil, none so bad, who has not some cross somewhere. There is no soul in the world but has a skeleton hanging behind; and with

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all mistakes, with all our evil deeds and evil thoughts, there is still the golden thread somewhere, there is one bright spot somewhere, in which we are always in touch with the divine. For, know for certain, the moment that the touch of the divine is lost there would be annihilation. And because none is going to be annihilated, there is always in the heart of our hearts, however low and degraded we may be there is somewhere one little circle of light which is in constant touch with the divine.

Thus, our salutations go to all the past prophets, whose teachings and lives we have inherited, whatever might have been their race or clime; our salutations go to all those men and women, godlike, who are working to help humanity, whatever be the race, the color or the birth. Our salutation to those who are coming in the future, living Gods, working unselfishly for our descedants.

Mr. and Mrs. Aspinall have just returned from the Ashrama, and report everything prosperous and health of all excellent. Barring slight frosts, a little rain and cool mornings and evenings, the weather has been beautiful. Mrs. C. F. Peterson and her son have just gone over there to remain for a few weeks.

Vedanta Philosophy in America.

The articles to follow on the above subject will be as brief as possible to be correct. On account of having been mostly made from memory, newspaper notices, lecture notes and private letters, little discrepencies may occasionally be found. It is desirable to keep a correct history of the movement on file for future reference. Any one having data otherwise than what is here presented are earnestly requested to communicate to the officers of the class.

Section 1. The present article: The movement in New York, including the Parliament of Religions in Chicago.

Section 2. Swami Vivekananda on the Pacific Coast.

Section 3. Swami Turiyananda on the Pacific Coast and the Ashrama.

Section 4. Swami Abhedananda on the Pacific Coast.

Section 5. Recent occurrences and the monthly reports.

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Vedanta Work in New York.

Lectures on the Vedanta Philosophy were first delivered in New York in 1894 by Swami Vivekananda, delegate to the Parliament of Religions in 1893 as the representative of this philosophy. The lectures were continued during 1894 and 1895. At this time a number of students formed themselves into a Vedanta Society, for the management of the business connected with the iectures and classes.

After a visit to England in the autumn of 1895, Swami Vivekananda returned to New York, where he lectured during the winter to large audiences in Madison Square Concert Hall, besides delivering many class lectures. These latter have mostly been published in book and pamphlet form. In 1896, after the return of Swami Vivekananda to England and later to India, a brother monk, Swami Saradananda, came from Calcutta to carry on the work. He lectured in New York, Montclair, Cambridge and many other places, until his return to India in 1898. Meanwhile the Vedanta work had grown so fast that Swami Abhedananda of the same order, who had been lecturing in London, England, for ten months, was invited to New York by the Vedanta Society, arriving in August, 1897. He lectured in Mott Memorial Hall from the end of September, 1897, to May, 1898. During the following summer he gave addresses in many States, being everywhere well received by appreciative audiences. In October, 1898, the Vedanta Society was regularly incorporated under the laws of the State of New York. During the season of 1898-99 Swami Abhedananda lectured for five months, beginning in November, in Assembly Hall on Twenty-second street, New York, again traveling and lecturing in New England and in other parts of the country during the summer.

Through the generous subscriptions and co-operation of students and friends, a Headquarters for the Office and Library of the Vedanta Society was established in October, 1899, at 146 East Fifty-fifth street. This gave new impetus to the work, the rooms being open daily for the

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sale of literature, for class instruction and other business of the Society. For five months Sunday lectures were given in Tuxedo Hall by Swami Abhedananda, many of which have since been printed in pamphlet form. In the spring of 1900 the incorporators decided to invite the students and others interested in the work to become members of the Vedanta Society. Thus augmented and strengthened, the Society was able to remove to new and desirable Headquarters at 102 East Fifty-eighth street, where it has the whole house. Without materially increasing the expenses, this provides a home for the Swami in charge, as he receives no remuneration for his services.

During the spring and summer months of 1900 Swami Abhedananda lectured through the Middle and New England States, meeting many people who are hungry for spiritual truths.

Swami Turiyananda of India lectured in the Society rooms during the months of April, May and part of June.

In the month of June, 1900, Swami Vivekananda, the founder of the Vedanta Society, gave a course of lectures and held classes in the new headquarters.

TRUSTEES.—There are six trustees of the Vedanta Society, who form the Executive Committee to manage all business matters. These trustees are elected from the members of the Society,

The President is Dr Herschell C. Parker of Columbia University, New York; Secretary, Miss J. Faure; Treasurer, Mr. Walter Goodyear.

The Society counts among its honorary members Dr. R. Heber Newton, pastor of All Souls' Episcopal Church, New York, and Prof. Charles R. Lanman, Professor of Sanskit at Harvard University.

MEMBERSHIP.—Although the Vedanta Society was established in 1894 and incorporated in 1898, it originally had no members outside of incorporators who formed themselves into committees to manage the necessary business connected with the work. As this continued to make steady growth, the trustees opened a membership roll in March, 1900.

YOGA CLASS.—During the course of the season 1899–

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1900 Swami Abhedananda formed a Yoga Class and gave practical lessons in breathing exercises, concentration, meditation and self-control to such earnest students as applied for instructions.

LIBRARY.—For the benefit of the students of the Vedanta Philosophy, a library was founded in the year 1899. A special feature is the rare and best books on the metaphysics, philosophy and religion of India, as well as of the West.

CHILDREN'S CLASS.—This was established for instructing children in higher thoughts through parables and stories, of which India has been the storehouse for ages. Swami Abhedananda was assisted in this undertaking by his co worker and spiritual brother, Swami Turiyananda of India.

During the Christmas festival of 1899 a Christmas tree was nicely decorated in the Vedanta Society rooms, and presents were distributed to all the young members of the Children's Class. The class was closed in April for the summer months.

THE WORK of the season 1900-1901 has been most successful and encouraging; it embraced twenty-six public lectures by the Swami Abhedananda at Carnegie Lyceum, which brought the sublime truths of Vedanta before the thoughtful and cultured audiences, reaching many to whom this grand philosophy of the Orient was unknown. This season's work has shown conclusively that the religion and philosophy of Vedanta are able to answer the questions and solve the problems of life, and to fulfill the spiritual aspirations of human souls; these lectures have attracted the attention of the public and have added to the Society many new members who are earnest and sincere seekers after Truth.

In addition to the public lectures, many classes for instruction of advanced students, of those who have recently begun studying Vedanta, and of children were held at the rooms of the Society. The Christmas festival of children's class of 1900 was a very gratifying success; the simple exercises were most impressive.

During the summer months Swami Abhedananda traveled extensively in the West; he gave lectures and held classes under the auspices of the Vedanta Society of San Francisco, He also gave a lecture on Vedanta Philosophy before the Philosophical Union of the University of California at Berkeley.

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OF SAN FRANCISCO, CALIFORNIA

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The Object of Vedanta.

The object of Vedanta is not to form a new sect or creed, nor to make proselytes, but to explain through logic and reason the spiritual laws that govern our lives: to show that the True Religion of the Soul is not antagonistic to, but in harmony with philosophy and science: to establish that Universal Religion which underlies all the various sects and creeds of special religions; to propagate the principles taught by the great seers of Truth and religious leaders of different countries and illustrated by their lives; and to help mankind in the practical application of these principles in their spiritual, moral, intellectual and physical needs.

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The Pacific Vedantin

"That which exists is one, sages call it variously."
Rigveda, 1. 164. 46

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SWAMI ABHEDANANDA

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Ere Time Began.

Ere time began, we two in some great space
Between the worlds smiled in each other's face;
  In the first sunshine when the world was new,
  Lithe limed we paced the mighty forests through,
Strong man and woman of the primal race.

Not ours the little love of day or place;
  Through all earth's centuries have we been true,
  The ancient mystic lore of love we knew
    Ere time began.

As one remembers music, I can trace
Your dear remembered ways—the haunting grace
  Of that swift smile of yours, your very tears;
  Have I not known and loved them through the years
Since first you laughed above my close embrace
    Ere time began?

ANONYMOUS.

The knowing self is not born, it dies not, it sprang from nothing, nothing sprang from it. The Ancient One is unborn, everlasting, he is not killed, though the body is killed. If the killer thinks that he kills, if the killed thinks that he is killed, they do not understand, for the one does not kill, nor is the other one killed.

The Self smaller than small, greater than great, is hidden in the heart of the creature. A man who is free from desire and free from grief, sees the majesty of the Self by the grace of the Creator, or through the serenity of the elements.

Though sitting still, he walks far, though lying down he goes everywhere. Who, save myself is able to know God, who rejoices and rejoices not.

Part of Second Valle, translated by Max Muller.

"There was one religion only; or one religious philosophy, that of the Vedanta, which. resting on the firm conviction that the human soul could never have been separate from the divine soul, . . . placed the highest happiness of the soul in the discovery and recovery of its true nature as from eternity to eternity one with God."—Prof. Max Muller.

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The Vedanta Society of San Francisco

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Musings Midst Emotions

That self-conscious principle, the Ego, stated in terms of its verb "To Be" is a sufficient foundation for all mental and physical emotions.

Down at the bottom of organic life, where nature herself can scarcely say if she has made a plant or an animal, there exists that self-conscious state which we sometimes confound with vitality; we recognize it as the first principle of life. We see in the minute cytod, even in his primordial ancestor, certain capabilities, such as assimilation, self-preservation and perpetuation of self in offspring. These may be viewed as primary egotistic emotions. Evolution is a result of change of environment and conditions. This is sufficient for the development of habits or characteristics; through long periods of sameness these become fixed and hereditary, different characteristics forming different groups, families and tribes of animals. These early habits become natural attributes and pertain throughout all future life. The more favorable the surroundings the better are these inherent and acquired life processes carried out. On the vegetable plane these are called characteristics, on the animal plane instincts. There is nothing simpler than this, and nothing more profound; it is the "foundation, frame-work and roof" of that grand constellation called the emotions, to which humanity is heir. Add to this Love—which is a Divine attribute. and which lies at the foundation,—and all that live and move and have a being come from this, and to this return. We came from love, and the while we remain in this life

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we Muse Midst Emotions, and returning hence we go back to Love.

This short span of life included between the cradle and the grave, is crowded to over-flow with incidents and passions which are most of them emotions, in all of which this immortal ego is bathed. What this ego wills, desires and does, is but a faint echo of the infinite past, and what it sees, feels and appreciates, is but a mighty mirage, the misty shadow of a vapor. The real is the invisible, it is but the various vibrations of the spiritual ether ringing in the changes from time to eternity, from everlasting to everlasting.

All things which I see are but the various undulations of the luminiferous ether. There is no sound outside of the ear, all is eternal silence there. What flavors I appreciate are but an impact against the gustatory nerve. The sweet perfume we love so much exists only in the nostrils, 'tis but a soothing wave against schneiderian nerves. What we feel but inhibits the vibrations of the eternal ether.

All cognitions, all emotions are but a variety of that unity, the invisable, imponderable, universal and infinite force—Spiritual Vibrations.

The emotions are but symptoms of the motives. High motives are Love, low motives are the same inverted.

Nov. 4, 1900. M. H. L.

Why the moral standard is calling us all up higher—The Vedanta Philosophy gives the only satisfactory answer, and that on the basis of the absolute oneness of the Spirit. All living things being but the varying expressions of the one and only reality. It appears that all living things are doing their best possible for themselves; even the selfish ones who are doing wicked things, erroneously think they are doing the best for themselves and their own. The fanatic who deprives his own and himself in the present, is looking for personal gain in the future. The Spirit being the universal self, all living things are part of this self. The raising of one means the raising of all.

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The Practical Uses of Vedanta

We hear from many that have delved into the researches of the Vedanta Philosophy "This theory is all right, but in what manner will the practical pursuits of man be benefited by its espousal?"

Let us say right here that there is nothing more practical for the layman, the business man, the laboring man, than the earnest application of the tenets of this Philosophy.

The average man goes through his vocation daily with a feeling of uncertainty as to the outcome—fearsome of the future. A feeling that he has to cope with the world, with persons inimical to him, an unstable feeling, a feeling of dependency upon others.

Like the wild beast caged behind slight bars of iron—he does not know the power that is within him—were he cognizant of it, were he to know the Infinite power that flows through him, he would cast aside all fear, and crush those bars in an inkling, for is he not the Self, the Inmutable, the Omniscient?

It is not alone necessary for Man to Know this—it must be Realized. And in order to Realize his Oneness with the Infinite, Meditation and Concentration are absolutely necessary.

Meditation either at home or in the midst of others equally desirous of Self cognition. Concentration of mind upon the fact that the Body is merely the Instrument—the Medium which gives expression to the Divine within us.

As soon as this Realization is actually experienced, not only Known but Experienced, all fetters of bondage fall and the grand Truth is manifested of the Potential Divinity of one and all.

The five senses, which apparently are all we have, to discern the vagaries and changes of the phenomenal world, serve, as it were, to delude us as to our Actuality. These bind us, and as long as we take them to be the only

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medium through which we can operate, we are bound by them.

Let us awake out of this dream state and Know what we are!

We are not sinners—we are "Children of Immortal Bliss"—did we but realize this how different would be our lives—all One.

Does not this fact *Realized* explain the ethics of all the Gospels in the world?

"Love one another"—"Hurt not thy neighbor"—"Covet nothing which is thy neighbor's"—All these and many other injunctions of the Great Masters were the results of this Realization of the Oneness of all.

They were no different, apparently, than either you or I—outwardly they were but men—they had to live in the midst of sorrow, pain and fear, but to such a height of Realization had they come, that they exerted great influence on their disciples and though their bodies became dust and ashes and disintegrated, their words lived in futurity with the same or even greater force than when they were actually uttered. It was the Real that spoke through them—for It there is no time nor space and being Truth it lives forever.

A. S. W.

The Ashrama

Reports from the Ashrama telling us that all is well and every one comfortable. The Swami is in retirement. Rains are plentiful, and everything is prosperous.

Please observe that we have put on our new robe to-day, the official Sannyasin red (terra-cotta ochre). The Ashrama has a large banner of the same color, on a white background, the sentiment of which is the omnific AUM, in Sanskrit symbol. Also please observe that the first page is as usual illuminated with the countenance of one of the Masters; this one is of our recent illustrious visitor, the Swami of the New York Society.

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Practical Vedanta

BY SWAMI VIVEKANANDA

I have been asked to say something about the practical position of the Vedanta Philosophy. As I have told you, theory is very good indeed, but how are we going to carry it into practice? If it is absolutely impracticable no theory is of any value whatever, except as intellectual gymnastics. The Vedanta, therefore, to become a religion, must be intensely practical. We must be able to carry it out in every part of our lives. And not only this, the fictitious differentiation between religion and the life of the world must vanish, for the Vedanta teaches Oneness—one life throughout. The ideals of religion must cover the whole field of life, it must enter into every part of our thoughts, and more and more into our practice. I will enter gradually into the practical side as we go on. But this series of lectures is intended to be a basis, and so we must first apply ourselves to theories, and understand how they are worked out, proceeding from forest caves, to busy streets, and cities; and one peculiar feature we find is that many of these thoughts have been the outcome, not of retirement into forests, but have emanated from thrones—persons whom we expect to be the busiest in this life of ours, kings on thrones.

S'vetaketu was the son of Aruni, a sage, most probably a recluse, He was brought up in the forest, but he went into the city of the Pancalas and there went into the court of the king, Pravahana Taivali, and the king asked him: "Do you know how beings depart hence at death?" "No, Sir." "Do you know how they return hither?" "No, Sir." "Do you know the way of the fathers and the way of the gods?" Then the king asked other questions. S'vetaketu could not answer them. So the king told him that he knew nothing. The boy went back to his father and the father told him that he did not know. It was not that he had not taught him, but he did not know what these things were. So S'vetaketu returned to the king with his father and they both asked to be taught this secret. The king said this secret, this philosophy, was only known among kings hitherto; the priests never knew it. He, however, proceeded to teach them what he knew about these things. Thus we find in various Upanisads the same idea, that this Vedanta Philosophy is not the outcome of meditation in the forests only, but the very best parts of it were thought out and expressed by brains which were busiest in the affairs of this life of ours. We cannot conceive any man busier than an absolute monarch, one man who is ruling absolutely over millions of people, and yet these rulers were deep thinkers.

So everything goes to show that this philosophy must be very practical, and later on, when we come to the Bhagavad Gita—most of you, perhaps, have read it; it is the best commentary we have on the

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Vedanta Philosophy—curiously enough the scene is laid on the battle field, where Krisna teaches this philosophy to Arjuna, and the doctrine which stands out luminously in every page of the Gita is intense activity, but, in the midst of that, eternal calmness. And this idea is called the secret of work, to attain which is the goal of the Vedanta. Inactivity as we understand it, in the sense of passivity, certainly cannot be the goal. Were it so then the walls around us would be the most intelligent; they are inactive. Clods of earth, stumps of trees, would be the greatest sages in the world; they are inactive. Nor does inactivity become activity when it is combined with passion. Real activity, which is the goal of Vedanta, is that which is combined with eternal calmness, the calmness which cannot be ruffled, the balance of mind which is never disturbed, whatever happens around it. And we all know from our experience in life that that is the best attitude for work.

I have been asked many times how we can work if we do not feel the passions which we generally feel, for work. I also thought that way years ago, but as I am growing older, getting more experience, I find it is not true. The less passion there is, the better we work. The calmer we are, the better for us, and the more the amount of work we do. When we let loose our feelings we spoil so much of energy, shatter our nerves, disturb our minds, and accomplish very little work. The energy which ought to have gone out as work is spent as mere feeling, which counts for nothing. It is only when the mind is very calm and collected that the whole of that energy is spent in doing good work. And if you read the lives of the great workers which the world has produced, you will find they were wonderfully calm men. Nothing, as it were, could throw them off their feet. That is why the man who becomes angry never does a great amount of work, and the man whom nothing can make angry does much more. The man who gives way to anger, or hatred, or any other passion, cannot work in this life of ours, he only breaks himself to pieces, and does nothing practical. It is the calm, forgiving, equipoised, well-balanced mind that does the greatest amount of work.

The Vedanta preaches the ideal, and the ideal, as we know, is always far ahead of the real, of the practical, as we may call it. There are two tendencies in this life of ours, one to harmonize the ideal with the life, and the other, the life with the ideal. It is a great thing to understand this, for this is the temptation of our lives. I think that I can only do a certain class of work. Most of it, perhaps, is bad; most of it, perhaps, has a motive power of passion behind it, anger, or hatred, or selfishness. Now if any man comes to preach to me a certain ideal, his first step is to give up selfishness, to give up self-enjoyment. I think that is impractical. But when a

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man comes to bring an ideal which reconciles my selfishness, which reconciles all my vileness to itself, I am glad at once, and jump at the ideal. That is the ideal for me. As the word "orthodox" has been manipulated into various forms, so has been the word "practical." "My doxy is orthodoxy; your doxy is heterodoxy." So with practicality. What I think is practical is the only practicality in the world. If I am a shopkeeper I think shopkeeping the only practical religion in the world. If I am a thief I think the best means of stealing is the only religion; the others are not practical. You see how we all use this word practical for things *we* can do, as we are at present situated, and circumstanced. Therefore I will ask you to understand that Vedanta, though it is intensely practical, is always so in the sense of the ideal. It does not preach an impossible ideal, however high it is, and it is high enough for an ideal. In one word it is that "Thou art That," you are God. That is the result of all this teaching; after all its ramifications and intellectual gymnastics you arrive at the human soul as pure and omniscient; that such superstitions as birth and death would be entire nonsense when spoken of the soul. The soul was never born and will never die, and all these ideas that I am going to die and am afraid to die are mere superstitions. And all such ideas, as I can do or cannot do, are also superstition. I can do everything. The Vedanta preaches to men to have faith in themselves first. As certain religions of the world say a man who does not believe in a personal god outside of himself is an atheist, so, says the Vedanta, a man who does not believe in himself is an atheist. Not believing in the glory of your own soul is what the Vedanta calls atheism. To many this is, no doubt, a terrible idea, and most of us think this ideal can never be reached, but the Vedanta insists that it can be realized by every one. There is neither man nor woman nor child, nor difference of race or sex, nor anything that stands as a bar to the realization of the ideal, because it shows that it is realized already, it is already there.

All the powers in the Universe are already ours. It is we who have put our hands before our eyes, and cry that it is dark. Know that there is no darkness round us. Take the hands off and there is light from the beginning. Darkness never existed, weakness never existed. We who are fools cry that we are weak; we who are fools cry that we are impure. Thus not only Vedanta insists that the ideal is practical, but it has been so all the time, and this apparent Ideal, this Reality, is our own nature. Everything else that you see is false, untrue. As soon as you say "I am a mortal little being," you are saying something which is not true, you are giving the lie to yourselves, you are hypnotizing yourselves into something vile and weak and wretched.

It recognizes no sin, it recognizes error: and the greatest error,

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says the Vedanta, is as soon as you say you are weak, and a sinner, and a miserable creature, and you have no power, and you cannot do this and that, because every time you think of that you, as it were, rivet one more link in the chain that holds you down, you add but one more layer of hypnotism to your own soul. Therefore, whosoever thinks he is weak is wrong, whoever thinks he is impure, is wrong, and is throwing a bad thought to the world. This we must bear in mind always: that in the Vedanta there is no attempt at reconciling the present life, the hypnotized life, this false life which we have assumed, with the ideal, but this false life must go, and behind, the real life, which is always existing, must manifest itself, must shine out. No man becomes purer and purer: it is more or less of manifestation. The veil goes away, and the native purity of the soul begins to manifest itself. It is ours already, infinite purity, freedom, love and power.

Also, the Vedanta says, not only can this be realized in the depths of forests, or hidden in caves, but just as we have seen the first people who discovered these truths for us were neither living in caves nor forests, nor were they ordinary persons in life, but persons whom we have every reason to believe had the busiest lives to lead, persons who had to command armies, to sit on thrones, and look to the welfare of their subjects—and in those days of absolute monarchs, not in these days when a king is to a great extent a mere figure head. Yet they could find time to think out all these thoughts, to realize them, and to teach them to humanity. How much more then should it be practical for us whose lives, compared with theirs, are lives of leisure? That we cannot realize them is a shame to us, seeing that we are comparatively free all the time, have very little to do. My wants are nothing to the wants of one of those ancient absolute monarchs. My wants are nothing to the wants of Arjuna on the battle-field at Kurukshetra commanding a huge army, and yet finding time in the midst of the din of battle to talk the highest philosophy, and carry it into his life also: and we ought also, in this life of ours, comparatively free, mostly of ease and comfort. Most of us here have more time than we think of, or know of, if we really want to use it for good. We can attain two hundred ideals in this life of ours, if we want them, with the amount of freedom we have, but we must not degrade the ideal to the actual. This is one of the most insinuating things that comes to us in the shape of persons who apologize for us here, and teach us how to have special excuses for all our foolish wants, foolish desires, and we think that is the only ideal we can have, but it is not so. The Vedanta teaches no such thing. The actual is to be reconciled to the ideal, the present life is to be made to coincide with the eternal life.

For you must always remember that the one central ideal of Vedanta is this Oneness. There are not two in anything, no two

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lives, or two kinds of life for two worlds even. You will find the Vedas speaking of heavens and all these things at first, but later on, when they come to the highest ideals of their philosophy, they brush off all these things. There is but One Life, and One World, and One Existence. Everything is that Oneness, and the difference is in degree and not of kind. The difference between our lives is not of kind. The Vedanta entirely denies such ideals as that the animals are separate from men, and that they were made and created by God to be used for our food.

Some people have been kind enough to start an anti-vivisection society. I asked a member, "Why, my friend, do you think it is quite lawful to kill animals for food, and not to kill one or two for scientific experiments?" He replied, "That vivisection is most horrible, but animals have been given to us for food." The Oneness includes all animals. If man's life is immortal so is the animal's. The difference is only in degree and not in kind. The amœba is the same as I am; the difference is only in degree, and from the standpoint of the highest life all these little differences vanish. A man may see a great deal of difference between grass and a little tree, but if you mount very high, grass and the biggest tree have become the same. So, from the standpoint of the highest, all these ideals are the same, and if you believe there is a God, the animals and the highest creatures must be the same, else he is no good. A God who is partial to his children called men, and so cruel to his children called brute-beasts, is worse than a demon. I would rather die a hundred times than worship such a god. My whole life would be a fight with such a god. But it is not so. Those who say so do not know, they are irresponsible, heartless people, who do not know. Here is again a case of the practical used in the wrong sense. We want to eat. I myself may not be a very strict vegetarian, but I understand the ideal. When I eat meat I know it is wrong. Even if I were bound to eat it under certain circumstances I know it is wrong. I would not drag the ideal down to the actual and try to apologize for my weak conduct by dragging the ideal down. The ideal is not eating flesh, not injuring any being, for the animal is my brother; so is the cat and the dog. If you can think of them as that, you have arrived a little towards the brotherhood of all souls, not to speak of the brotherhood of man! That is child's play. You generally find this is not very tasteful to many, because they are taught to give up the actual, and go higher up to the ideal; but if you bring out a theory which reconciles their present conduct they say that is practical.

There is this awful conservative tendency in human nature: we do not like to move one step forward. I think of mankind just as I read of persons who become frozen in snow; all such, they say, want to go to sleep, and if you try to drag them up they say, "Let me

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sleep. It is so beautiful to sleep in the snow," and they die there in that sleep. So is all our nature. That is what we are doing all our life, getting frozen from the feet upwards, and yet wanting to sleep. Therefore you must struggle towards the ideal, and if there comes anyone to bring the ideal down to your level, if a man comes to teach you that religion is not the highest ideal, do not listen to him. That is impracticable religion for me. But if a man comes and says religion is the highest work in life, I am ready for him. This is one thing to be guarded against, one thing to be taken care of. Beware when anyone is trying to apologize for sense vanities and sense weaknesses. If anyone wants to preach that way, sense-bound clods of earth as we have made ourselves, if you follow in that teaching, you will never progress. I have seen a number of these things, I have had some experience of the world, and my country is the land where religious sects grow like mushrooms. Every year new sects arise. But one thing I have marked, that it is only those that never want to reconcile the man of flesh with the man of truth that make progress. Wherever there is this false idea of reconciling fleshly vanities with the highest ideals, of dragging down God to the level of man, there comes disease. Man should not be degraded to man where he is; he should be raised up to God.

At the same time, there is another side to the question. We must not look down with contempt on others. All of us are going towards the goal. The difference between weakness and strength is one of degree; the difference between light and darkness is one of degree; the difference between virtue and vice is one of degree; the difference between heaven and hell is one of degree; the difference between life and death is one of degree; the difference between anything in this world is one of degree, and not of kind, because Oneness is the secret of everything. It is all One, either as thought, or as life, or as soul, or as body, and the difference is only of degree. As such we have no right to look down with contempt upon those who are not exactly in the same degree that we are. Condemn none; if you can stretch out a helping hand do so. If you cannot, fold your hands, and bless them, let them go their own way. Dragging down and condemning is not the way to work. Never is work accomplished in that way. We spend our energies in condemning others. Criticism and condemnation is the way of spending our energies in vain, and in the long run we come to learn that we are seeing the same thing, more or less approaching the same ideal, and most of our differences are merely differences of language.

Take even the idea of sin, what I was telling you just now, the Vedanta idea and the other idea, that man is a sinner and so on; they are practically the same, only the one is a mistaken direction. One takes the negative side and the Vedanta the positive. One shows to

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man his weakness, the other says weakness there may be, but never mind, we want to grow. Disease was found out as soon as one man was born. Everyone knows his disease; it requires no one to tell us what our diseases are. We may forget anything outside, we may try to become hypocrites to the external world, but in the heart of our hearts we all know our weakness. But, says the Vedanta, being reminded of weakness will not help much; give medicine, medicine is not making man think that he is diseased all the time. The medicine for weakness is not by making men think of their weakness all the time, but letting them think of their strength. Teach them of the strength that is already within them. Instead of telling men they are sinners, the Vedanta takes the opposite stand, and says, "You are pure and perfect, and all you call sin does not belong to you." They are very low degrees of manifestation; manifest yourself in a higher degree if you can. That is one thing to remember; all of us can. Never say no; never say, "I cannot." It must not be. for you are infinite Time and space even are nothing compared to your nature. You can do everything and anything, you are almighty.

These of course are the principles of ethics. We shall have to come down still lower and work into the details. We shall have to see how this Vedanta can be carried into this everyday life of ours, the city life, the country life, life in every nation, the home life of every nation. For, if a religion cannot help man wherever he be, wherever he stands, it is not much use; it still will be only a theory for a chosen few. Religion, to help mankind, must be ready and able to help him wherever he is; in servitude or in the full freedom of life, in the depths of degradation or in the heights of purity, everywhere equally it should be able to help mankind, and then alone the principles of Vedanta, or the ideal of Religion, or however you may call it, will be fulfilled.

The one ideal of faith in ourselves is the greatest help that can come to mankind. Had faith in ourselves been more extensively taught and practiced I am sure a very large portion of the evils and miseries that we have would vanish. Throughout the history of mankind, if any motive power in the lives of all great men and women from their very birth has been more potent than another it is that of faith in themselves, born in the consciousness that they were to be great, and they became great. Let a man go down as low as he likes, but there must come a time when out of sheer desperation an upward curve will be taken and he will learn to have faith in himself. But for us it is better that we know it from the very first. Why should we be compelled to have all this bitter experience to have faith in ourselves. We can see that all the difference between man and man is owing to the existence or non-existence of faith in oneself. Faith in ourselves will do everything. I have experienced it in my own life,

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and am doing so always, and as I grow older that faith becomes stronger and stronger. He is an atheist who does not believe in himself. The old religions said he was the atheist who did not believe in God. The new religion says he is the atheist who does not believe in himself. But it is not selfish faith, because the Vedanta, again, is the doctrine of Oneness. It means faith in all, because you are pure. Love for yourselves means love for all, for you are one; faith in animals, faith in everything. This is the great faith which will make the world better. I am sure of that. He is the highest man who dares to say "I know all about myself." Do you know how many powers, how many forces, how many energies are still lurking behind that frame of yours? What scientist has known already all that is in man. Millions of years have passed since man was here, and yet but one infinitesimal part of his power has been manifested. Therefore, how dare you say you are weak? How do you know what is behind that degradation on the surface? How do you know anything that is within you? Behind you is the ocean of infinite power and blessedness.

"This Atman is first to be listened to, to be heard." Hear day and night that you are that Soul. Repeat it to yourselves day and night till it enters into your very blood, till it tingles in every drop of blood, till it is in your flesh and bone. Let the whole body be full of that one ideal, "I am the birthless, the deathless, the blissful, the omniscient, the omnipotent, ever-glorious Soul." Think on it day and night; think on it till it becomes part and parcel of your life. Meditate upon it, and out of that will come work. Out of the fulness of heart the mouth speaketh, and out of fulness of heart the hand worketh also. Practice will come. Fill yourselves with the ideal; whatever you do, think well on it. All your actions will be transformed, deified, magnified, raised, by the very power of the thought. If matter is powerful, thought is omnipotent. Bring that thought, fill yourselves with the thought of your almightiness, your majesty and your glory. Would to God all the other superstitious things had not been put into your head. Would to God we had not been born surrounded by all these superstitious influences and paralyzing ideas of our weakness and vileness. Would to God that mankind had an easier path through which to attain to the noblest and highest truths. But he has to pass through all this; do not make the path more difficult for those who are coming after you.

These are sometimes terrible doctrines to teach. I know people who get frightened, but for those who want to be practical this is the first practice. Tell not yourselves or others you are weak. Do good if you can, but do not injure the world. You know in your inmost heart that many of your limited ideas, humbling yourself, and weeping to imaginary beings, are superstitions. Tell me one case where

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these prayers have been answered. All the answers that come were from our own hearts. You all know there are no ghosts, but no sooner are you in the dark then there is a little creepy sensation. It is so because in our childhood we have all these fearful ideas put into our heads. But here is the practice. Do not do the same to others, through fear of society, through fear of public opinion, through fear of the hatred of our friends, for fear of loss of superstition. Be masters of it all. What is there more to be taught in religion? Oneness in this Universe, and to have faith in yourselves.

That is all there is to teach. All the works of mankind for millions of years have been for this one goal, and mankind is working it out yet. It is yours now. We know it. It has been taught from all sides. Not only philosophy and psychology, but materialistic sciences have everyday declared it. Where is the scientific man to-day who dares not acknowledge the truth of this oneness of the universe? Who is there who dares talk of many worlds, and so on? All these were superstitions. There is only one life and one world, and this one life and one world is appearing to us as manifold, just as when you dream, one dream passes away and another comes. You do not live in your dreams. The dreams come one after the other, scene after scene unfolds before you. So it is in this world of ours, of ninety per cent. misery and ten per cent. happiness. Perhaps after a while it will appear as ninety per cent. happiness, and we will call it heaven, but a time will come to the sage when the whole thing vanishes, and it appears as God Himself, and our own soul as God. It is not therefore that there are many worlds, it is not that there are many lives. All this manifoldness is the manifestation of that one. That one is manifesting himself as many, either in matter, or in spirit, or in mind, or in thought; or in any other thing. It is that one, manifesting Himself as many. Therefore the first practice for us is to teach it to ourselves and to others.

Let the world resound with this ideal and let superstitions vanish. Tell it to men who are weak; persist in telling it to them. You are the pure one; arise and awake, oh mighty one, this sleep does not represent you. Arise and go; it does not befit you. Think you that you are weak and miserable? Almighty, arise and awake, and manifest your own nature. It is not fit that you think yourself a sinner. It is not fit that you think yourself weak. Say that to the world, say it to yourselves, and see what a practical result comes, see how with an electric flash everything is manifested, how everything is changed. Tell that to mankind and show them their power. Then we shall learn how to practice it in our daily lives.

What we call Viveka we shall come to later on, we shall learn how in every moment of our lives, in every one of our actions, to discriminate between what is right and wrong, true or false, and we

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shall have, therefore, to know the test of truth, which is purity, oneness. Everything that makes for oneness is truth. Love is truth, and hatred is false, because hatred makes for multiplicity. It is hatred that separates you from me; it is wrong and false therefore. It is a disintegrating power; it separates and destroys.

Love binds, love makes for that oneness. You are become one, the mother with the child, families become one with the city. The whole world becomes one with the animals. For love is existence, God Himself, and all this is the manifestation of that one love, more or less expressed. The difference is only in degree, but it is the manifestation of that one love throughout. Therefore in all our actions we have to judge whether it is making for diversity or for oneness. If for diversity we have to give it up, but if it makes for oneness we are sure it is a good action. So with our thoughts we have to understand whether they make for disintegration, the many, or for oneness, for binding soul unto soul, and bringing one influence to bear. If they do we will take them up, and if not we will throw them off as criminals.

The whole idea of ethics is that it does not depend on anything unknowable, it does not teach anything unknown, but in the language of the Upanisad, "The God whom we worship as an unknown God, the same I preach unto thee." It is through that Self that you know anything else. I know the chair, but to know the chair I have first to know myself and then the chair. It is in and through the Self that the chair is known. It is in and through the Self that you are known to me, that the whole world is known to me, and therefore to say this Self is unknown is sheer nonsense. Take off the Self and the whole Universe vanishes. In and through Self all knowledge comes. Therefore it is the most known of all. It is yourself, that which you call I. You may wonder how this I of me can be the I of you. You may wonder how this limited I can be that unlimited infinite, and yet it is so. That limited is a mere fiction. It has been covered up, and a little of it is manifesting as the I, but as yet it is only a part of the infinite. The limitation never comes upon the unlimited; the limited is a fiction. It is known, therefore, to every one of us, man, woman or child, even to the animals. Without knowing Him we can neither live nor move, nor have our being. Without knowing this Lord of all we cannot breathe a second, or live a second, for He must be there to make us move, and think, and live. The most known of all, the God of the Vedanta, is not the outcome of imagination.

If this is not preaching a practical God, how would you teach a practical God? A God omnipresent, in every being, more real than these senses of ours. Where is there a more practical God than Him I see before me? For you are He, the Omnipresent God Almighty, the Soul of your souls, and if I say you are not I tell an untruth. I

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know it, whether at all times I realize it or not. He is the oneness, the unity of all, the reality of all life and all existence.

These ideas of the ethics of Vedanta have to be worked out in great detail, and therefore you must have a little patience. As I have told you, we want to take the subject in detail and work through it thoroughly, to see how the ideas are growing from very low ideals, how the one great ideal of oneness has started out from all the surrounding ideas, and become shaped into that universal love, and we ought to study all these, in order to avoid dangers. But the world cannot wait for time to work up from the lowest steps. What is the use of our standing on higher steps if we cannot give the same truth to others coming afterwards. Therefore it is better to study it in all its workings; and first, it is absolutely necessary to clear the intellectual portion, although we know that intellectuality is almost nothing, it is the heart that is of most importance. It is through the heart that the Lord is seen, not the intellect. The intellect is only the street cleaner, cleansing the path for us, a secondary worker, that is what it is, the watchman, the policeman, but the policeman is not a positive necessity for the workings of society. He is only to stop disturbances, to check wrong-doing, and that is all the work required of the intellect. When you read intellectual books, you think when you have mastered them "Bless the Lord that I am out of them once more," because the intellect is blind and has no motion of itself, it has neither hands nor feet. It is feeling that is the worker, that moves with speed infinitely superior to that of electricity or anything else. Do you feel, is the question. If you do, through that you will see the Lord. It is this feeling that you have to-day that will be intensified, deified, raised to the highest platform, till it feels everything, the oneness in everything, till it feels God in itself and in others. The intellect can never do that. "Different methods of speaking words, different methods of explaining the texts of books, these are for the enjoyment of the learned, not for the salvation of the soul."

Those of you who have read Thomas a Kempis will have found how in every page he insists on this: and almost every great man in the world has insisted on it. Intellect is necessary, without it we fall into crude error, make all sorts of crude mistakes. Intellect checks this, but beyond that, do not try to build anything upon it. It is an inactive, secondary help; the real help is feeling, love. Do you feel for others? If you do you are growing in oneness. If you do not feel for others you may be the most intellectual giant ever born, but you will be nothing; you are but dry intellect, and you will remain so. And if you feel, even if you cannot read any book, and do not know any language, you are in the right way. The Lord is yours.

Do you not know in the history of the world the power the

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prophets had, and where was it? In the intellect? Did any of them write a fine book on philosophy, on the most intricate ratiocinations of logic? Not one. They spoke only a handful of words. Feel like Christ and you will be a Christ; feel like Buddha and you will be a Buddha. It is feeling that is the life, the strength, the vitality. without which no amount of intellectual activity can reach God. Intellect is like limbs without power of locomotion. It is only when feeling enters and gives them motion that they move and strike others. That has been the way all over the world, and you must remember it. This is one of the most practical things in Vedantic morality, for it is the teaching of the Vedanta that you are all prophets, and all must be prophets. The book is not the proof of your conduct, but you are the proof of the book. How do you know that a book preaches truth? Because you do it and feel it. That is what Vedanta says. What is the proof of the Christs and Buddhas of the world? That you or I feel like them. That is how I and you understand that they were true. Our prophet soul is the proof of the prophet soul of theirs. Your godhead is the proof of the God Himself. If you are not a prophet there never has been anything true of God. If you are not God there never was any God, and never will be. This, says the Vedanta, is the ideal to follow. Every one of us has to become a prophet. and you are that already. Only, know it, Never think there is anything impossible for the soul. It is the greatest heresy to say that. If there is sin this is the only sin, to say that I am weak, or others are weak.

In that "patch work quilt," their creed, underneath which they have slept for the past 250 years, the Presbyterians have at length awakened to find some thread bare spots, particularly the so called "infant damnation" department. It has now got a new patch, so that infants can be saved in the future. It is such a pity that the amendment could not be made retroactive, on account of the great number of unbaptized dead infants since Calvin's time, to say nothing of the number that died before the Presbyterian creed was built.

The committee on revision in convention assembled, sitting in the municipality of Philadelphia, commonwealth of Pennsylvania, on the 9th day of February, in the year of our Lord nineteen hundred and two, did smother this illegitimate child of the creed, How good in them! Amen! No doubt Calvin would have done it when he got time, if

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he had lived a little longer. The writer was born, baptized and raised a Presbyterian and a predestinarian, so was all his family, in fact it was an hereditary trait in the family; but in early manhood, having outgrown the swaddling clothes, he had to get a new cover or go spiritually naked, and that hardly goes in this climate; so he joined the great unregenerate majority. And if we cannot get into the old original heaven we are going to make one for ourselves here on earth, and every one that wants can come in. And I am going to give the password away now, but don't tell everybody yet. It is that new commandment given out by Jesus the Christ nearly 1900 years ago, and it goes like this. "These things I command you, that ye *love* one another."

Ramakrishna anniversary occurs Tuesday, March 11. The class is invited to meet in meditation at the rooms on Oak street at 8 P. M.

The Pacific Vedantin may be had at the following places: Metaphysical Library, 1813 Polk St., The Creightons, 110c Turk St., C. F. Petersen, Emporium, A. S. Wollberg, 306 Montgomery St., Dr. M. H. Logan, 6 Geary St,, C. H. French, 145 Phelan Bldg., L. M. Juhl, 533 Broadway St., the Class Rooms, 770 Oak St.

At a meeting of the National Council of Women, convened at Washington, D. C., on the 19th ult., the California Council was honored by the election of Mrs. Jno. F. Swift to the vice presidency. The organization at large numbered last year 7,000,000 members. The officers of the local Council are as follows; Mrs. Jno. F. Swift, president; Mrs. Alice Bunnell, vice president at large; Mrs. E. J. Foster, corresponding secretary; Mrs. F. A. Kendall, treasurer.

The Vedanta Society is ably represented by Mrs. A. S. Wollberg and Mrs. C. F. Petersen.

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Vedanta Philosophy in America

Section II. Vivekananda on the Pacific Coast.

After the close of a very satisfactory lecture season in New York and the East generally, Swami Vivekananda came to the Pacific Coast via Sunset Route, S. P. R. R. He arrived in Los Angeles, in November, 1899, and lectured there for several weeks, the first of which was on Friday evening, December 8, 1899, in Blanchard Hall, on "The Vedanta Philosophy," and next under the auspices of the Academy of Sciences of Southern California, at Amity Church, subject, "The Cosmos." He delivered several other lectures in Los Angeles and also in Pasadena, one of which was exceedingly popular, namely, "Christ the Messenger." He left Los Angeles on the 24th of February, and came to Oakland, Cal., a few days later. He was there entertained by the Rev. Dr. B. Fay Mills, at whose church he gave several popular lectures, eight in all, it being the occasion of the local Congress of Religions. On February 23d he lectured in San Francisco at Golden Gate Hall, subject, "The Ideal of a Universal Religion." This was a Sunday free lecture. About this time he took a furnished house on Turk Street, in San Francisco, where he gave lessons in Yoga, the Gita, Breathing and Medita tion. He afterwards went to live with friends in Alameda, where he gave many talks and lessons.

Every Sunday afternoon he gave popular free lectures in San Francisco, at Union Square, Red Men's and Golden Gate Halls, during the season of 1900. Three evenings per week lectures were held in Washington Hall, Red Men's Building; on alternate evenings he lectured in Alameda and Oakland.

Late in the spring of 1900, in company of friends, he went to Camp Taylor for a short vacation; on his return he stopped at the home of Dr. Logan on Oak Street. His health just then not being of the best, it was looked after by Drs. Wm. Forster and Logan.

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Following is a partial list of lectures delivered in San Francisco:

At Golden Gate Hall, Sundays at 3 P. M.:
Feb. 23d. "Ideal of a Universal Religion."
Mar. 18th. "Buddha's Message to the World."
At Red Men's Hall, at 8 P. M.:
Mar. 13th. "The Mind, Its Powers and Possibilities."
Mar. 15th. "Mind Culture."
Mar. 18th. "Concentration of the Mind."
Mar. 20th. "Nature and Man."
Mar. 23rd. "Soul and God."
Mar. 27th. "The Goal."
April 3d. "Meditation."
April 5th. "The Practice of Religion, Breathing and Meditation."
April 9th. "The Worshiped and Worshiper."
April 10th. "Formal Worship."
At Union Square Hall, Sunday 3 P. M.:
April 8th. "Is the Vedanta Philosophy the Future Religion?"
"Christ's Message to the World."
"Mohamet's Message to the World."
"Krishna's Message to the World."
At Tucker Hall, Park street, Alameda:
April 13th. "Raja Yoga."
April 15th. "Concentration and Breathing."
April 18th. "The Practice of Religion."

On the 24th of May the Swamijee lectured on the Gita in the parlors, No. 6 Geary Street. In the early part of June he gave a series of three lectures on the Gita at the private hall, 770 Oak Street. In the early part of June he went to New York, after a short stay there he went to the Expositon Universal at Paris, where he attended the Congress of the History of Religions. While there he lectured and taught some. During his sojourn in Paris he was entertained by many of the leading people, some of whom accompanied him to the Orient.

After his final public lecture in San Francisco, April 14, 1900, which took place in Social Hall, Red Men's Building, on Bhakti Yoga, a class of twenty-five was formed, with Dr. Mary Plumb of Oakland as President, Miss Meizner Secretary and Mrs. Helen Moore as Reader. The

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classes were held at the parlors, No. 6 Geary Street, for the winter. June 21st Secretary Miss Meizner resigned and A. S. Wollberg was elected to fill the place. In May, the President, Dr. Plumb, resigned and Mrs. Mary Wilmot was elected to preside, Dr. Plumb accepting the Vice-President's place, from which she resigned August 18th, when Dr. M. H. Logan was elected. The classes were very large at first but got quite small during the winter. On May 3d Mr. Chas. P. Neilson was made an honorary member of the class for his valuable instruction.

On July 19, 1900, Swami Turiyananda arrived in Los Angeles. After a rest and some lectures he came to San Francisco on the 26th of the same month. On the evening of the 26th he lectured to the class at 6 Geary Street. On the 29th inst. he gave an address at the California Street Home on the Gita. During this his first visit to this city he made his home with Mr. and Mrs. Petersen, where he held daily meditations at 10 A. M. August 3, 1900, in company with twelve students, the Swami went for the first time to the Shanti Ashrama (peace retreat), a large farm, the munificent gift of Miss Minnie C. Boock, where a permanent camp was formed. This place is located in the uplands of the valley of the San Antone, in the county of Santa Clara, twenty miles east of the Lick Astronomical Observatory on Mount Hamilton. The account of this retreat will occupy the next paper.

At the annual meeting held on April 11, 1901, Dr. M. H. Logan was elected President, Mr. C. F. Petersen, Vice President, and Mr. A. S. Wollberg, Secretary. Two weeks later the retiring President Mrs. Mary Wilmot was presented with a beautiful medallion miniature of her deceased son; speeches were then in order, congratulating her on her successful efforts for the class and faithful teaching. From time to time the class sent money to the Ashrama and to the Famine Relief Fund in India.

On July 30th, a committee consisting of Mrs. Jackson, Mrs. A. Stanley and Dr. Logan, returned from the Ash-

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rama with reports of its success and needs. On January 24th Swami Turiyananda came to the city, giving some lessons at 6 Geary Street, meditations at Mrs. Petersen's, and for about two months, during February and March, he gave daily meditations at 10 A. M. at 770 Oak Street, and lectured in the hall Tuesday and Friday nights. During the same period he gave some lectures and meditations in Oakland and Alameda. From April to July, 1901, the regular class meetings were held at the hall, 770 Oak Street.

On July 29, 1901, Swami Abhedananda arrived from New York on a short visit, an account of which will occur in the fourth paper on this subject. Swami Vivekananda (Swamijee) is at present at the home in India, the Math, Belur, Hawran District, Bengal, India.

Chronology.

The Union Seminary Magazine for January has an interesting article by W. W. Moore, D. D., entitled "The Passing of Ussher's Chronology." Unfortunately Ussher's dates were printed with the modern Bible, thereby giving an appearance of authenticity, for his dates of the Creation of 4004 B. C. and 2348 B. C. for the flood. Habit of constantly seeing it in the Bible margins has made it appear authentic. Profs. Hilbrecht and Haynes have proved beyond the shadow of a doubt that the Temple of Bel was founded 7000 B. C. Prof. W. M. F. Petre dates civilization of the Nile Valley about 7000 B. C. All expert Assyriologists agree with these figures.

The Babylonian astronomical documents 3000 B. C. have named the signs of the Zodiac and most of the brighter stars correctly.

Descriptions of the heavens and precise dates of the equinoxes are found in Chinese literature 2500 B. C.

Pursuant to an invitation from Mr. and Mrs. Petersen, the class met at their parlors on Buchanan St., on the evening of the 11th inst., and enjoyed an unusually pleasant entertainment. Music, vocal and instrumental, interspersed with pretty games, cheerful conversation and elegant refreshments, sped the evening. On account of an unfortunate misunderstanding of the date of Sri Ramakrishna's birthday (which was to be the occasion of the party) some of the class were not properly notified, hence, missed a very pleasant evening's entertainment.

An important business session will be held prior to the lesson on Thursday evening, March 6. A large attendance is desired.

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WOMEN IN HINDU RELIGION.
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The Object of Vedanta.

The object of Vedanta is not to form a new sect or creed, nor to make proselytes, but to explain through logic and reason the spiritual laws that govern our lives: to show that the True Religion of the Soul is not antagonistic to, but in harmony with philosophy and science: to establish that Universal Religion which underlies all the various sects and creeds of special religions; to propagate the principles taught by the great seers of Truth and religious leaders of different countries and illustrated by their lives; and to help mankind in the practical application of these principles in their spiritual, moral, intellectual and physical needs.

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The Pacific Vedantin

"That which exists is one, sages call it variously."
Rigveda, 1. 164. 46

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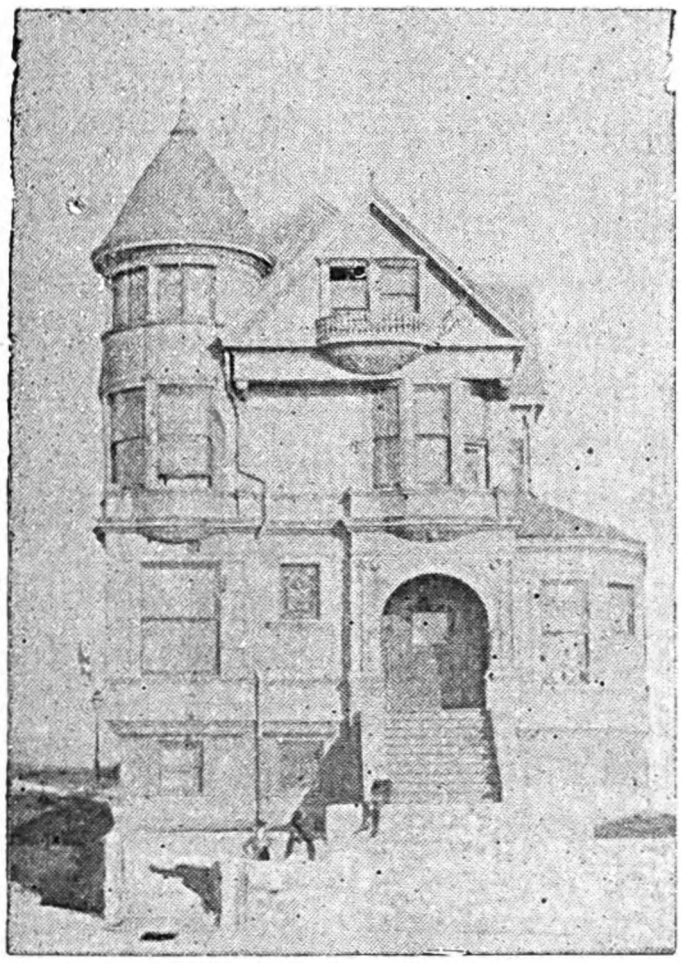

The Home of the Vedanta Society of San Francisco

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The Blessed Silence.

It is in the blessed silence that all seed springs forth. Religion is a seed that must be planted in the soul before it can take root, and there is no religion higher than the recognition of truth.

Truth is that which never changes. But how to know truth at all times is a question not fully solved.

I believe meditation is a good way to solve it, and I find that by going in the silence an hour or more each evening, I become better acquainted with truth. There is much to be learned in the silence if we allow only the voice of truth to speak.

For in the silence with Holy Spirit,
I can feel, and hear, and see
All the universe around me,
Shining with its love for me,
In the stillness, O sweet and so gentle,
Like the stillness of a dove,
Comes to me the key to heaven,
In the silence, God is Love.

W. A. P., Alameda.

National Council of Women.

A special train of Pullman sleepers will soon be on the way from New York with a delegation from the National Council to visit this Coast and take part in the coming meeting to be held in Los Angeles soon. J. P. McCann will be in charge of the excursion; Mr. Chas. P. Denison is chairman of the delegation; Mrs. Wm. Todd Helmuth is National President, and Mrs. C. W. Allen, National Secretary.

The local Clubs called an election on Tuesday, March 18th, at which twenty-one directors were elected and the following officers: President, Mrs. George Law Smith; first vice-president, Mrs. Aylett R. Cotton; second vice-president, Dr. Dorothea Moore.

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A Vibration Theory.

We will start out with vibration in its simplest form, that of a slowly revolving cylinder or disc in a dark room; with slow revolutions in the darkness one can only know it by the sense of touch, and approximately estimate its rate of motion. This represents the sense of touch, the first and simplest of the senses. Revolve the object sufficiently fast and we hear it; this is the third sense, the sense of taste being the second. Revolve it still faster and we may appreciate an odor (ozone), and faster yet and we can see it; this is the fifth and last, and most perfect of the senses. A still higher rate makes it invisible, that it has reverted back to thought, whence it came.

To better understand this process imagine before you a perfect circular disc, and let this stand for basic matter, carbon or any other element; many things have been reduced to carbon. Now hold this disc by its points called its poles, pointing due north and south and perfectly level; also imagine it to be vibrating with all of particles at the slowest possible rate, and call it one or absolute stillness; as long as it keeps this condition perfectly it represents one kind of homogenious matter. Suppose now these vibrations to increase in one direction from one to infinity, each different rate will represent a different substance. The poles of this disc can be shifted through 360 degrees on the horizontal plane, and each degree can be divided into an infinite number of fractions, and not alter the number of vibrations; these are all on the earth plane or horizontal This will represent all the various differences between mineral substances. Vary both the number and direction of these vibrations on the horizontal or earth plane, and we will have another almost infinite number of phases of matter. One set of vibrations may interfere with or antagonize another set, or coincide with them, either in speed or direction. Every possible vibration may be interfered with or altered by any other in an infinite number of ways. This may represent all possible kinds of compound matter on that plane. If now we tip this plane disc from the horizontal one degree, with all other conditions

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remaining the same, we will represent a different form of matter for every fraction of this degree with each change of rate direction or interference of any fraction of this degree, a different variety of simple and compound substance is represented. Now tilt the disc one more degree, and carry it through all changes of rate and direction and interferences possible, and with every one of the minutest variations of change, from the horizontal to the perpendicular, refines matter until half way up the arc of 45 degrees or 22½ degrees, where physical and mental organic life exist. Increasing in fineness of vibrations as it approaches the perpendicular, we can appreciate the terms upright, erect, straight, finished, pure. etc., and conversely, horizontal or low, flat, base, undeveloped, earthy, etc. All varieties of matter, all forms of substance may be looked upon as made from one basic substance, in different varieties of vibrations. Shortly after leaving the horizontal organized beings of the lowest order exist at half the arc; man physical and mental, is complete and prepared to become spiritual as he approaches the perpendicular.

Observe that a globe from sufficient cause may become a cube or any other shape, a cube may become a globe, a globe a flattened circular disc, a disc a circle, a circle an arc, an arc a line, line a point. A perfect circle is an infinite number of dots following each other in the same constant varying direction. A point is a latent or undeveloped globule; intuitively we conceive a point to be an exceedingly small dot, circle or globule, such is the whole of the infinite ether. All separate distinct material forms are known by particular names to distinguish them from each other. This name and form or shape is arbitrary and exists only in the mind of the observer as an abstract quality or property of basic matter: Example, a China pitcher is a certain amount of material formed into a particular shape and called pitcher; now smash the pitcher and the name and form have vanished, but the material is still there, and may be differently formed and named a hundred times and more.

Observe a circular disc rapidly revolving; it appears like a globe; you cannot tell it by any of the senses from a globe, to all intents and purposes it is a globe; all globes are so because they appear so to all of our appreciating senses; but this globe is a flat circular disc revolving, a circle is a continuous arc, an arc is a line, a line a point infinitely small.

The poles in this disc can be pointed toward every degree or fraction thereof on the whole circle within the horizontal plane; the same can take place on every plane made by tipping this disc through all of the 45 degrees, to the duplicated in all the other quadrants. Conceive all the vibrations in number and direction from zero to infinity taking place on every plane, then you can conceive why no two substances in the world are exactly alike at the same time, and time

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itself is measured by the same symbols, zero to infinity. These vibrations in time and space never began and will never cease; they always were and always will be. Time is not a thing that existed like objective things; it consists of the comparing of events in their consecutive order, and measuring the distance of space between them. Instead of naming it time, we should know it as external now, temporarily spaced off by the sequence of events, or it is the abstraction of sequence.

Now reduce this disc to a molecule, in your mind what is true of a molecule is also true of an atom; so by reduction or development we will reach the same conclusion; the infinitely small or infinitely great all act the same way.

You are all familiar with that form of vibration called revolution; the earth has three varieties of such, one on its own axis, one on the axis of the sun, another on the axis of the great vertex.

Now conceive a globe revolving or vibrating in every one of these infinite number of directions, rates and interferences at one and the same time, one can scarcely conceive it. Imagine this globe to fill all space, this inconceivable number and direction of vibrations going on at once, in the same body; this outstretches the power of the human mind, and brings us to the spirit of matter where the imagination only dwells, where perfect motion only exists in the highest degree, which to our imperfect senses would be absolute stillness. You may now appreciate why you cannot see spirit with human eyes, as well as many coarser things, our limited vision perceives vibrations of a comparatively low grade only. This perfect universal vibration is infinite, eternal and omnipresent, it fills all space and time, is invisible, incommensurate and all-pervading; it is the eternal inter-ether and composed of atomic globules whose center is everywhere and circumference nowhere.

From estimates founded on molecular attraction, it has been calculated that in a tiny drop of water taken up on the point of a pin, a drop invisible to the naked eye, measuring the one thousandth part of a cubic millimeter, there are more than 220,000,000 molecules.

"In the head of a pin there are not less than eight sextillions of atoms, or eight thousand millions of millions of millions; and these atoms are separated from each other by distances greater than their dimensions, these dimensions being invisible to the most powerful microscope. If one felt inclined to count the number of atoms contained in the head of a pin, by detaching in thought a thousand million of them per second, it would be necessary to continue the operation for 253,000 years in order to finish the enumeration."

"In a drop of water or in the head of a pin there are incomparably more atoms than there are stars in all the sky known to astronomers armed with their most powerful telescopes."—*Flammarion*.

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Lord Kelvin has estimated that were a drop of water magnified to the size of the earth, each of its molecules would appear the size of a pea: also that the quantity of such molecules contained in a cubic inch of the earths atmosphere under ordinary conditions of humidity would be expressed by the number 10 raised to the twenty-third power. So intensely active are these molecules while in the atmosphere, that Maxwell calculated that each one must experience about eight hundred billion collisions in a single second. The eminent French astronomer Flammarion has made similar calculations. Leaving the empyreme with Causation and its attributes of time and space. we descend to the objective side of nature with its attributes of matter, name and form, and find every thing precipitated from spirit by modification or inhibitation of vibrations. So all conceivable things, gross or fine, mind or matter, is this result. We can not think outside of this spirit-matter we are in it, we are it.

Man is a microcosm of the macrosm including a portion of every vibration in the universe, animate or inanimate. Each separate particle vibrating at its own specific rate and direction, and presided over by that inherent attraction of the unity in variety. Verily man is the universe on a small scale, *En Editio du finite.*

Within man are all of the powers of all minerals, all vegetables and all animals: as the mind dominates the body, so the spirit dominates the mind. "Spirit is the infinite ocean of reality," we bear the same relation to it that a wave bears to the ocean. It is in all of us, we are one with it; we may know it not, but we are the infinite in so far as we can realize it. No two minds vibrate alike, some men vibrate like a clod, or a worm or the man with the hoe, they are all good in their place, out must finally come up higher. Fineness of texture is increased by cultivation, the small brain of La Conte or of the masters vibrates with such fineness, that Nature speaks through them; and that is inspiration. The largest human brain was as large as a half dozen Sages, it was that of a drivilling idiot: uncultivated and more stupid than a worm. The same is true in all nature, the finer the cultivation of the soil the better the crop; all sciences, all art, all mechanics, every thing assumes to approach perfection, according to its power of appreciating perfection.

One short span of three score years and ten is not enough for the mind to comprehend very much; but this life is but an incident on the eternal way. By meditation and concentration upon pure, clean thoughts we increase our own power and add to the sum total of the worlds higher vibrations; and when we return here again we will have the benefit of them.

If we have come from the clod and developed man, and by that I mean a high state of intelligence, we can go on developing until we become the spiritual; then the crudities of the flesh will not be needed.

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A long time ago, before Franklin brought lightening down to work and play with, it was a supernatural power and approached with awe and reverence; but now its sacredness has departed, science has overcome the miracle. Recently, communication with friends at a distance without apparatus, was mental telepathy and spiritualism, Marconi has made it mechanical. So with all occult phenomena, as we come up higher the mystery falls away. The vision of the X-ray would have been a miracle in the recent past. We are all aware that no force or matter is lost. When we are through with the flesh its particles return to their own kind, there to rest until absorbed again. The mental and the spiritual vibrations each seeks its own level, there to rest until called into activity by its own force or moved by other powerful attractions when they will objectfy again. This attempt of nature to harmonize all things in man, makes man the microsm of the universe.

Let us again refer to ultimate science. Camilie Flammarion says: "That we are surrounded by unknown forces; that we are acquainted with only an infinitely minute fraction of the reality, is a fact which, it seems that no truly scientific intellect can doubt." Together with Sir Wm. Crookes, the following have been developed:

"Let us consider vibrations, evidences of which we trace not only in solid bodies, but in the air, and still more remarkable fashion in the ether. These vibrations differ in rapidity and in frequency. That they exist from one per second up to two thousand billion per second; of this we have ample proof. We can also fully assure ourselves that these vibrations serve to transmit to living organisms effects produced by external sources, of whatever kind they may be."

As a point of departure let us consider a pendulum beating seconds in the air. By doubling the beats continually we get the following series of degrees:

1	degree	equals	2	vibrations	per second.
2	"	"	4	"	" "
3	"	"	8	"	" "
4	"	"	16	"	" "
5	"	"	32	"	" "
6	"	"	64	"	" "
7	"	"	128	"	" "
8	"	"	256	"	" "
9	"	"	512	"	" "
10	"	"	1,024	"	" "
15	"	"	32,768	"	" "
20	"	"	1,048,576	"	" "
25	"	"	33,554,432	"	" "
30	"	"	1,073,741,824	"	" "
35	"	"	34,359,738,368	"	" "

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40	degrees	equals	1,099,511,627.776	vibrations	per	second.
45	"	"	35,184,372,088,832	"	"	"
50	"	"	1,125,899,906,842,624	"	"	"
55	"	"	36,028,797,018,963,968	"	"	"
56	"	"	72,057,594,037,927,936	"	"	"
57	"	"	144,115,188,075,855,872	"	"	"
58	"	"	288,230,376,151,711,744	"	"	"
59	"	"	576,460,752,303,423,488	"	"	"
60	"	"	1,152,921,504,606,846,976	"	"	"
61	"	"	2,305,843,009,213,693,952	"	"	"
62	"	"	4,611.686,018,427,387.904	"	"	"
63	"	"	9,223,372,036,854,775,808	"	"	"

At the 5th degree or 32 vibrations per second, is where the atmospheric vibrations produce sound. This is the lowest musical tone. The next ten degrees include all sound that ordinary human ear can appreciate. Here the vibrations have increased from 32 to 32,768 per second. Beyond this limit some animals appreciate sound. After this vibrations are in the ether; from the 16th to the 35th we have the electric rays. From the 35th to the 45th, we are in an unknown region. From 45 to about 50 and one-half are heat rays, up to 1,875,000,000,000,000 per second, the highest known rays of the spectrum of light are found. The sensations of visible light are from about 450,000,000,000,000 (red light) to 750,000,000,000,000 (violet light), less than one degree. Now we enter another unknown region. The X-ray is supposed to be between the 58th and 61st, where they reach more than 2,305,843,009,213,693,952 per second.

There are two gaps of which we are totally ignorant at present. The invisible rays (vibrations) are incomparably more numerous than the visible ones. Thus we see that on the sense plain we live within extremely narrow limits.

M. H. L.

Musings.

Seated within the solitude of my own apartments these thoughts came to me. Why do I love Sri Rama Krishna? I never saw him while in the body, I never knew anything about him until quite recently. No I did not; but it has been my blessed privilege to come in touch with his disciples, I refer to the Swami Vivekananda, Swami Abhedananda and Swami Turiyananda, and in a sojourn at the Ashrama and coming in closer relation with that beautiful soul Swami Turiyananda, as a teacher and guide in my investigation along the lines of truth, I found in him

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the embodiment of all that was good and pure and holy. This soul has been under the guidance of that Divine one, Sri Rama Krishna, for a number of years and is now showing forth that which was developed, while under the tuition of that master mind. Coming as I did under the instructions and receiving a still greater lesson by observing his work and the motive underlying every action of our beloved teacher and guide, Swami Turiyananda, I see in him a representation of that Divine Mother love so bountifully portrayed in the life and teachings of Sri Rama Krishna, and therefore taking the teachings with the representatives sent by that Divine power that is ever watchful for the uplifting of her children, I recognize in Sri Rama Krishna the incarnation of God, the Father, Mother, Beloved.

The Ashrama should not be considered a summer resort, such as we have in the outside world, but while enjoying all the benefits to be derived from a stay in the country, we should rather look upon it (as its name Shanta Ashrama implies) as a retreat of peace where we have the opportunity of coming into closer relations with our true selves, through concentration and meditation, assisted by the Swami, losing sight for the time being of that which goes to make up the lower self in this work-a-day world of ours.

I would not advise the selfishly ambitious person, one whose desires are for self aggrandizement, to go to the Ashrama; for in the holy place dedicated to the services of the Most High, the whip hand of justice is meted out to all according to their merits, not by human hand but by the law of Karma, that inexorable law that none can escape, and in some cases quick Karma, for let us remember when we go to the Ashrama we have taken a step forward, we have entered a new life, and entering into this new life let us look to it that our feet be well cleansed of the mud of our lower nature lest we soil the first round of the ladder that leads to the highest and thereby retard our further

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progress. With these thoughts firmly fixed in our minds a visit of a few weeks or months will be of lasting benefit to the student in assisting him in bringing this, the Vedanta Philosophy, into practical life.

VIVEKTA.

Katha Upanishad, Part of Second Valle.

The wise who knows the Self as bodies within the bodies, as unchanging among unchanging things, as great and omnipresent, he never grieves.

The Self cannot be gained by the Vedas nor by understanding, nor by much learning. He whom the Self chooses by him the Self can be gained. The Self chooses him (his body) as his own.

But he who has not first turned away from his wickedness, who is not tranquil and subdued, or whose mind is not at rest, he can never obtain the Self, (even) by knowledge.

The PACIFIC VEDANTIN sends greetings and desires to say that it is here to stay, and that it proposes to appear as usual during the first week of each month. It also proposes to treat its patrons to a new lecture by the Swamis in each issue. Also an original side article on some scientific or philosophical topic. Sayings of the Masters, archæology, notes and news of the movement throughout America, as well as foreign lands, and matters of special interest will find space here. All non-subscribers, finding herewith a blank subscription application, are cordially invited to become one with us financially, in the sum of one dollar.

Yours most sincerely,

THE PACIFIC VEDANTIN,

770 Oak Street, S. F.

THE San Francisco class observed the anniversary of Sri Rama Krisna with lesson and meditations on the 11th inst.

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What Is Vedanta?

[Lecture by Swami Abhedananda delivered under the auspices of the Vedanta Society of San Francisco and Los Angeles, at Union Square Hall, San Francisco, Sept. 1, 1901.]

Sisters and brothers of California: Since the year 1893, when our illustrious brother, Swami Vivekananda, delivered his address on the Vedanta Philosophy before the Parliament of Religions at the World's Fair in Chicago, a genuine interest has been aroused in the minds of the people of this country to make a careful study of the philosophy and religion of ancient India. Since that time many of the wrong impressions and erroneous notions have been removed from the minds of the Western people by the writings of the Swamis and of such able Oriental scholars as the late Professor Max Muller and others. But the majority of those who have not studied such writings often ask such questions as "What is Vedanta?" "Is it the same as Theosophy? Is it Spiritualism? Is it Buddhism? Or is it the same as this New Thought Movement which makes healing diseases the highest ideal and end of life?"

Before we discuss the difference between Vedanta and Theosophy or Spiritualism or Buddhism or the New Thought Movement, we should understand clearly the fundamental principles of this most ancient and sublime philosophy that has ever been given to the world. In the first place, we should remember the meaning of the word "Vedanta." It is a Sanskrit compound word which consists of two simple words: "veda" and "anta." "Veda" comes from the root "vid," to know. From this same root we have the English word "wisdom." "Anta" is the same as the English word "end." The English word "end" can be traced back to this Sanskrit root word. So when we put together these two words and make a compound of them, the meaning is "the end of wisdom." By this we do not dogmatize that there is such a thing as end of wisdom, but what we mean is this: that wisdom which includes all the different phases of knowledge which can be gathered by studying nature and the various branches of Philosophy, Psychology, etc.—that knowledge which includes all the partial knowledge of the phenomenal universe, is called the highest knowledge; and the knowledge of the eternal truth alone can include all other knowledges. In ancient times a disciple asked his spiritual master the question, "By knowing what, can one know everything of this universe?" The Seer of Truth, who was his master, answered, "By knowing Brahman, that Eternal Infinite Being which is the source of all powers that are manifested in this phenomenal universe, one can know everything." Knowing that alone, one ceases to reach after anything higher or greater. That

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infinite source of all powers, of all sciences, of all philosophies, of all beauty and love, is the goal of all religions and all philosophies; therefore the highest ideal of the Vedanta Philosophy is to lead the human mind to the realization of that Eternal One, which is the source of all powers, of all forces that are manifested in the phenomenal worlds, which is the source of all knowledge that has been taught by the various branches of science. By knowing that alone, one can know everything. By understanding that everything is understood. The highest conception of that Absolute One was expressed most beautifully in the Rig Veda, the most ancient Scripture in the world. "That which exists is one; men call it by various names." That Infinite Absolute, that Eternal One which is nameless, formless, is the foundation of this Vedanta Philosophy. That one has appeared as manifold through the manifestations of the various powers which exist potentially in this source of all things and all beings. Therefore unity in variety is the fundamental principle of this Vedanta Philosophy. We must strive to see Oneness which underlies the diversified phenomena of the universe. Our aim should be to unify all these different manifestations into that One Absolute Being and make so many phenomena into one solid mass of reality.

Vedanta Philosophy doesn't teach that this world has been created by some extra cosmic being, who sits outside of the universe and acts from his heavens and molds matter by living outside of matter; but on the contrary, Vedanta Philosophy teaches that this whole universe is nothing but the expression and manifestation of all the powers that are latent, and exist potentially in that Absolute Being. The God of Vedanta is not an extra-cosmic being, not a personal god with a certain form, as we find in the Christian conception of God,—as a human being with two hands, sitting on a throne, etc., —but the God of Vedanta is immanent and resident in nature. He dwells in nature; He dwells in us, in each individual soul; He dwells everywhere. He is personal, impersonal, and beyond both. He appears as personal to one who believes in a personal God. He appears as personal to the dualists. He appears impersonal to one who has risen above that state of dualism, who has unfolded that spiritual sight by which he can see the presence of Divinity in every living and inanimate thing of the universe. But there is a still higher conception of that Being; it is the absolute oneness of spirit, which is the reality of the universe. Jesus, the Christ, realized that oneness and said, "I and my Father are one." If we realize that oneness which was realized by Jesus, the Christ, we shall say that we and our Father are one. "I am He." "I am the same Being who dwells in the sun, moon and stars, who is the infinite source of intelligence and life in the organic and inorganic forms of this universe."

Vedanta Philosophy teaches that the individual soul is immortal

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and Divine. It is eternal, beyond birth and death. "Fire can not burn it; water can not moisten it; air can not dry it; swords can not pierce it." It is unchangeable, immortal, eternal, infinite and absolute. Ralph Waldo Emerson was inspired by this philosophy when he wrote his essay on the "Oversoul" and his poem on "Brahma." Those who have read his poems will remember that on "Brahma," which begins thus:

"If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again."

This is a literal translation of the Sanskrit verse which runs thus: "If the slayer think he slays, or if the slain think he is slain, both of them know not that soul of man can neither slay nor be slain." We are all living souls. We are beyond birth and beyond death. By death, we do not mean annihilation of the soul, but the change of form, the changing of body. "As we throw away our old garments and put on new ones, so the soul throws away one form when it has fulfilled its purpose, and puts on a new one after the dissolution of the old." This idea has been explained in Eastern countries by different sects, societies and people. It is generally known as the doctrine of reincarnation. The doctrine of reincarnation is based entirely upon the scientific doctrine of evolution. If we believe that a germ of life, whether we call it amœba, bioplasm, or monad, gradually passes through the different stages of evolution, and if we believe in the identity, in the continuity, of this existence through different manifestations,—then it becomes similar to the doctrine of reincarnation. We do not lose our identity after death. We do not lose our individuality, but our future becomes the resultant of our present, just as much as our present is the resultant of our past. We mould our own destiny. We create our own future by our thoughts, words and deeds. Bound by the inexorable law of Karma, or the law of causation,—as it is called by modern scientists,—each soul is passing through various stages of evolution and manifesting those powers that are potential within itself. By passing through these different stages,, we gradually rise higher and higher until the purpose of life is fulfilled, until the goal, the end of wisdom, is reached.

Vedanta Philosophy doesn't say that a soul is born a sinner; but on the contrary, it teaches that each soul is a child of Immortal Bliss. One of the ancient seers, after realizing that Eternal Being, said in a thundering voice before the world,—"Oh, ye children of Immortal Bliss, listen to me; I have discovered the Eternal Truth, and by knowing that alone one can cross the ocean of life." Vedanta Philosophy teaches that sin is nothing but selfishness and that selfish-

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ness is caused by the ignorance of our True Divine nature. The moment we realize that we are Divine, that we are one with the universal spirit, we rise above this sense plane, above all phenomenal appearances; all attachment to little things, all attraction to the objects of senses vanish. When we come to realize that we are one with our friends and foes, there is no one in the world who can be called enemy or foe, but all are friends. All are one in spirit and that realization of oneness is called love. When Jesus the Christ said, "Love thy neighbor as thyself," he did not say why. Why should we love our neighbor as ourselves? What for? If they are not already one with our True Selves, why should we love them? The explanation of this aphorism is to be found in the Vedas, as Paul Duessen has said in his Elements of Metaphysics. In the Vedas we find the explanation in that one short sentence, "Tat twam asi," "that thou art." Because thou art thy neighbor in spirit. We can not but love our neighbors,—we are forced by nature to love our neighbors as ourselves, because we cannot separate the Self of our neighbor from our Self. We must not love our neighbor on account of his good works, not on account of his meritorious deeds, not on account of some thing he has done for our benefit or for our good, but because of that internal oneness, that oneness in spirit that can never be broken by any thing in this phenomenal world.

Vedanta Philosophy is based entirely upon the doctrine of evolution. Standing on that firm rock of evolution, it tries to establish a religion which harmonizes with the ultimate conclusions of modern science and philosophy, and which applies the rules of logic in its search after truth. There is one peculiarity that you will find in Vedanta and that is that it never separates religion from philosophy, science and logic. It says that which is illogical, unscientific and unphilosophical can not be religious. It accepts the supremacy of reason and follows the rules of logic and therefore it is perfectly scientific. By making reason as the supreme guide in the search after truth it makes its foundation scientific. A study becomes scientific when you make reason your supreme guide and when you follow the rules of logic. Vedanta teaches that that which is illogical, unscientific, unphilosophical, can not be religious, because the object of philosophy, science, etc., is to discover truth, and religion teaches us how to live a life that will harmonize with that truth that has been discovered by science and philosophy. Philosophy is the practical side of religion, and religion is the spirit of philosophy. In India these two are one. The philosopher is a spiritual man in India. He is not sitting in a corner, but is practicing what he has learned. And the spiritual man in India necessarily becomes a philosopher, because philosophy and true spirituality are inseparable. If a religion can not teach us the true nature of ourselves, the true nature of the

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soul, its beginning, its destiny; if it doesn't enlighten us with the knowledge of that one Eternal Truth, it is not worthy its name. Therefore, religion, according to Vedanta, is not a belief in a particuiar set of dogmas, or in any creed, but it is the science of the soul. It teaches us who we are, what we are, what we were before this body came into existence and what we shall be after the dissolution of this body. It also teaches us what relation this soul bears to the Absolute Being. It tells us that the soul existed before the birth of the body, because it is immortal. By immortality, we do not mean that it has beginning on one side and endlessness on the other, as Christirn Theology teaches. We say that which has beginning must have an end. If the soul was created by any being, then that soul must have an end, consequently it can not be immortal. If you once admit the birth of the soul, then you will have to admit the death of the soul. Therefore Vedanta Philosophy tells us that the soul has neither beginning or end. It is eternal, just as eternal as the Divine Being Himself. Vedanta Philosophy tells us that this soul has passed through the lower stages of evolution. The lower animals have souls, but they are not so well developed at present. By the process of evolution they will go on to the higher stages, will become human beings, and go on evoluting until perfection is reached. What is meant by perfection? By perfection we mean the realization of our own True nature, the rising above all that is included in the word "selfishness," having knowledge of everything, having mastery over nature, having mastery over the senses—over body—over mind, attaining perfect freedom and God-consciousness; that is what we mean by perfection,—the attainment of perfect freedom and the attainment of God-consciousness. Each individual soul, as I have said before, is divine, but very few of us have realized it. The moment we realize it, then we become Divine. The difference between a great spiritual leader like Jesus Christ and the ordinary man is in degree and not in kind,—in degree of realization. The ordinary man who is living like an animal this moment would become Divine the moment he would realize divinity in himself. Then he would become Christ. Christ means the name of that state of realization. Then he will cease to be selfish,—his acts will proceed not from selfish motives, but for the good of the world. He will say the same as Jesus said, "Whatever is mine is thine and whatever is thine is mine." "I, me, mine," would become one with "thou, thee, thine," inseparable. And Vedanta Philosophy tells us the methods by which that can be attained.

Like modern science, Vedanta Philosophy is not built around any particular personality, nor does it depend on any authority of any person of ancient or modern times, nor does it depend upon any books. On the contrary, it includes all the teachings of all spiritual leaders

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who have lived in different parts of the earth at different times,—Jesus, Buddha, Zoroaster, Confucious, Mohammed, and those who came after them or will come in the future; as it includes all the ultimate truths that have been discovered by the greatest thinkers, scientists and philosophers, irrespective of cast, creed, or nationality. In short, "Vedanta Philosophy has room for almost every religion, nay, it includes them all," as Professor Max Muller has said.

This Vedanta Philosophy tells us how the attainmant of God-consciousness is to be accomplished. It gives us different methods; the method through love and devotion which is called Bhakti Yoga, the method through good works which is called Karma Yoga, the method through wisdom or discrimination which is called Jnana Yoga, and the method through concentration and meditation which is called Raga Yoga. The word "yoga" is a Sanskrit word which means the path or method by which God-consciousness can be attained, by which knowledge of Truth can be acquired. Each of these methods is good: one is just as good as the other. One may have a devotional nature, and for that person the path through devotion and love would be the best. One who is emotional need not destroy his or her emotion in order to become spiritual, but through emotion that highest end of life can be obtained. We must not destroy anything which we possess now, but we should direct our powers, our feelings, towards the highest ideal. This is the secret of devotion. If you do any work, you must know the secret of work. What is the secret of work? The secret of work lies in doing work and having no motive. It may seem to you absolutely impossible. How can a person work without any motive. I mean any selfish motive. "To work you have the right but not to the fruits thereof." Work constantly without seeking the result of work. Do your duty through love, and then leave results to take care of themselves. Don't worry about results, but work. Go on working constantly and in this way you will find that all the obstructions of your mind will be washed away, cleared off, and this kind of work will be the means of knowing the Supreme which is dwelling within. This path is called Karma Yoga, the path through work. The path through discrimination is the path through analysis of your own nature. Analyze your nature. Seek to know whether you are a spiritual or a material being; whether you are the result of some force merely, or whether you are something higher than matter, something better than blind force. Discriminate, have right knowledge, have right understanding of yourself and through that right knowledge and right understanding, you will reach the highest goal and fulfill the purpose of life. This was expressed by the Delphic Oracle to Socrates when he asked, "What is the highest wisdom?" He got the answer, "Know thyself." If you can know your True Self, you will know God; you

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will know the true nature of the universe; you will know whether there is such a thing as soul, whether there is such a thing as Divine Spirit or not. So this path of discrimination leads to the same goal. Then there is another path. through concentration and meditation. By concentrating your mind upon your Divine nature which is dwelling within you, which is not outside of you, which isinseparable from yourself,—you will gain the knowledge, you will get that light which will illumine the dark corners of your mind and fill it with Light Divine. That path is called the path of Raja Yoga, or concentration and meditation. All these paths lead to the same goal. There is nothing mysterious, nothing occult in these teachings. Some people call it mysticism, but it is not mysticism. It doesn't make anything mysterious On the contrary, it makes everything clear. And as it doesn't teach mysticism nor occultism, nor does it depend upon the sayings of some invisible Mahatma or imaginary being, it differs from the teachings of Theosophy. Theosophists have almost all the principles of their study from Vedanta Philosophy, but it is mixed up with occultism, psychicism and all kinds of psychic phenomena. It is no longer simple and pure, consequently it differs entirely from Vedanta Philosophy.

Vedanta Philosophy is not the same as Spiritualism, because although it believes in the existence of departed souls, it doesn't tell us to go to these departed spirits for enlightenment or true knowledge of our Divine nature. These souls, who are supposed to communicate with the living, are called "earth bound spirits." They are mostly ignorant. They do not know where they are. They do not know themselves; how can they teach? Modern Spiritualism is another name for ancient Ancestor Worship. It is just the same. Spiritualism doesn't go far enough. It has its place in the path of the investigations of truth, but it can not help us in any way to the knowledge of our true nature, or our Divine nature. It may satisfy the curiosity of those who seek to know whether there is such a thing as a living soul after death, and there it stops.

Vedanta Philosophy is not the same as Christian Science, because it does not make healing diseases as the highest standard of spirituality and it doesn't deny the existence of matter in the same way as the Christian Scientist. One can cure diseases and heal the sick without being spiritual at all, but the Christian Scientist believes that one can not cure disease or heal the sick without spirituality. I have seen cases in India where power would cure a disease, but not spiritual power. It is psychic power. Each one of us possesses that power. Some of us are born with highly developed psychic power. Those who are not born with it can develop it if they wish. But that has nothing to do with spiritual light. I saw a Mohammedan fakir who had wonderful power of curing disease, simply by a single word per-

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haps, or by blowing over a glass of water and telling the patient to drink that water, or by giving some mental treatment; but he was neither spiritual nor a believer in Christ. You know the Mohammedans do not believe in Christ as the saviour of humanity, and he was not even a good Mohammedan, he was a Mohammedan fakir. There are many such instances which I can quote, and these instances show that one can cure disease and heal the sick without being spiritual at all. So Vedanta Philosophy tells us that curing disease can not be a high standard of spirituality, but healing the scul of ignorance is the highest ideal. Heal the sick soul, that is, the soul that does not know its True nature. If one understands the principles of life and lives a life harmonizing these principles with the actions of life, then that person will not be sick. That person will go on with a pure body and a pure mind. Most of the sickness comes from the violation of the laws that govern our life, and we violate those laws because we do not understand them, consequently we live a life strong and healthy, with healthy mind, and at the same time we unfold the spiritual powers that are latent in our soul.

Vedanta Philosophy gives a logical foundation to ethics. As I have said already, the logical explanation of "Love thy neighbor as thyself" is to be found in the Vedanta Philosophy. And there must be a logical explanation, otherwise they will say "What is the use? Let us eat, drink and be merry, and let us help ourselves without helping others." What are you going to do with such a person? How can you convince such a person that there is a rational foundation of ethics and morality, if you do not go to the very bottom of your soul and try to establish ethics upon that basis.

Vedanta Philosophy gives a foundation for a universal religion which is nameless, which is formless, which is without any creed which is without any belief in heaven or hell, which believes that all religions are like so many paths which all lead to the same goal. When I was a boy, I learned a prayer: "Oh Lord, as rivers rising from different mountains run through different states towards one ocean, so all these various sects and religious creeds rising from different points of view run through different states towards Thee, the infinite source of existence, intelligence and bliss." The same idea was expressed by Krishna in the Bhagavad Gita when he said, "Whosoever comes to me, through whatsoever path, I reach him. All men are struggling in the path which ultimately leads to Me, the Eternal."

Friendship immediately banishes envy under all its disguises. A man who can once doubt whether he should rejoice in his friends being happier than himself, may depend upon it that he is an utter stranger to this virtue

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Analysis of the Words Pacific Vedantin by the Science of Letters.

Believing that nothing comes by chance, that everything works according to the Divine law of the Universe, I also feel that the name which has been chosen for this magazine is the proper one, and will prove it by the analysis of each of the several letters of which it is composed.

P–A–C–I–F–I–C

"P," which signifies the power of expression, power of imparting new tones to every word, the beginning of a new life.

"A." being the first vowel in the name, signifies the principle characteristic, "A" being the head and also asperation along the highest lines of truth.

"C" denotes creative principle, beautiful ideas, love for humanity; helpfulness will be the line for creative work.

"I" signifies the love principle, it is the action of the Divine love, operating through the human, giving worth to life; gives strength on the plane of its expression.

"F" denotes cheerfulness, harmony; hence its effort to overcome old doubts and fears.

"I" signifies the love principle, a force in nature.

"C" signifies creative force.

Thus we find the word "Pacific" has within itself all the principles for which our worthy magazine stands; the name means the bringing forth of a new life, teaching the power of thought and directing those thoughts toward the highest, thereby restoring peace and harmony.

V–E–D–A–N–T–I–N

"V" denotes unity, sacredness, hopefulness, and caution, working to attain.

"E" denotes love of truth, "Know the truth and truth shall make you free." This is the knowledge through which all things are revealed to us.

"D" denotes evolution, spiritual unfoldment, a reaching up to the higher.

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"A" asperation, head or highest.

"N" strong, human love, power to master details, desire to see things fully expressed.

"T" denotes investigation, where doubts and fears arise investigate.

"I" signifying the love principle makes it doubly strong.

"N" denotes strong human love.

The summing up of which shows investigation along the lines of higher truths, teaching the power of love, bringing that love up through the lower to the higher spiritual unfoldment, establishing peace through wisdom and finally bringing forth the realization of Unity or Oneness of all things.

Adhering closely to the principles contained in the analysis of this name, we will realize the fact that this is not mushroom growth, but a sturdy oak that can weather the storms of all opposing forces; a medium of light and truth to all who read wisely and profit by the teachings therein contained.

Third Valle.

Know the Self to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, and the mind the reins.

The senses they call the horses, the objects of the senses their roads. When He (the Highest Self) is in union with the body, the senses and the mind, then wise people call him the Enjoyer.

But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.

Beyond the senses there are the objects, beyond the objects there is the mind, beyond the mind there is the intellect, the Great Self is beyond the intellect.

Translated by Max Muller.

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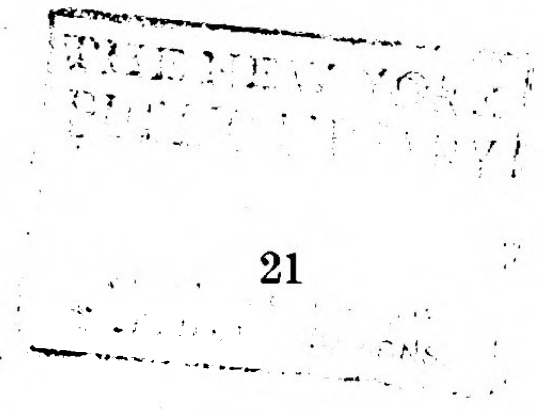

New York Notes.

Recent news from there assures us that the "Great Movement" was never more prosperous in New York than now. The best minds are taking profound interest in it. The following letter is self-explanatory.

NEW YORK, March 15, 1902.

To the Editor of the "Pacific Vedantin":—

At no time in the year can the followers of Vedanta feel so closely drawn together as at this season, when in every quarter of the globe they are celebrating the anniversary of their Master, Sri Ramakrishna, and this must be especialiy true of the two societies in America, which stand on either side of the continent as the guardians and representatives of his holy teachings. Although such far-distant disciples, we perhaps more even than those who live where he lived and taught, can appreciate the full force of that influence, which by its own inherent strength, has pushed its way across land and sea to bring peace and light into our lives. It must, therefore, be with a peculiar sense of gratitude and reverence that we join each spring in observing this festival.

With us the celebration this year began on Tuesday evening with a lecture by Swami Abhedananda on Ramakrishna's life. Although the principal events in it were already familiar through Swami Vivikananda's narrative, there were many facts which were new to us, and as the Swami reviewed them in the simple, direct, yet stirring manner known to all who have heard him speak, a large portion of his listeners could not keep back their tears, and all felt that never before had the Master seemed so real and so holy to them. With this preparation, the service on the following morning could not but be one of solemnity and of deep spiritual emotion. It was indeed a fact worthy of remark that during the hour and a half of meditation, absolute stillness prevailed, although there were at least forty or fifty people present.

Under the star on the platform where the Swami's chair usually stands, an altar had been arranged, bearing Ramakrishna's picture surrounded by flowers, while on the platform beneath lay in profusion baskets of fruit, intermingled with pots of blooming plants—the offerings of the students, many of whom also added generous contributions towards Ramakrishna's work in India. At eleven o'clock the incense was lighted, and the Swami took his place on a tiger skin to the left of the altar. Those who cared to do so, sat on the floor around him, while the others occupied chairs behind. In the intervals between the meditations, the Swami either chanted or spoke tender words of the Master or his devoted wife, Sarada-devi,

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but wrapt silence was the chief feature of tne service and it seemed to fall in truth like a benediction upon every worshipper.

At the close, the fruit was passed to all who did not prefer to follow the Master's example and prolong that fast until night, after which the Swami gave a flower to each one present and with this the celebration ended.

Song of the Sannyasin.

Wake up the note! The song that had its birth
Far off, where worldly taint could never reach,
In mountain caves and glades of forest deep,
Whose calm no sign for lust or wealth or fame
Could ever dare to break. Where rolled the stream
Of knowledge, truth and bliss that follows both,
Sing high that note Sannyasin bold! Say Om tat sat Om.

Strike off thy fetters! Bonds that bind thee down,
Of shining gold, or darker baser ore,
Love, hate, good, bad, and all the dual things,
Know slave is slave, caressed or whipped, not free,
For fetters, tho of gold, are not less strong to bind,
Then off with them, Sannyasin bold! Say Om tat sat Om.

Let darkness go, the will-o-the-wisp that leads
With blinking light to pile more gloom on gloom
This thirst for life forever quench; it drags
From birth to death and death to birth the soul;
He conquers all who conquers self—know this
And never yield Sannyasin bold! Say Om tat sat Om.

"Who sows must reap," they say; "and cause must bring
The sure effect; good, good; bad, bad; and none
Escape the law, for whoso wears a form
Must wear the chain." Too true, but far beyond
Both name and form are Atman, ever free;
Know thou art that Sannyasin bold! Say Om tat sat Om.

They know not truth, who dream such vacant dreams
As father, mother, children, wife and friend;
The sexless Self! Whose father he? Whose child?
The Self is all in all—none else exists;
And thou art that, Sannyasin bold! Say Om tat sat Om.

I am that, or, that existence.
Where seekest thou? That freedom, friend, this world
Nor other worlds can give. In books and temples
Vain thy search. Thine only is the hand that holds
The rope that drags thee on. Then cease lament,
Let go thy hold, Sannyasin bold! Say Om tat sat Om.

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Heed, then, no more how body lives or grows,
Its task is done. Let Karma float it down:
Let one put garlands on, another spurn
This form. Say naught. No praise nor blame can be
Where praiser praised, and blamer blamed are one.
Thus be thou calm, Sannyasin bold! Say Om tat sat Om.

Truth never comes where lust and fame and greed
Of gain reside. No man who thinks of woman
As wife can ever perfect be;
Nor he who owns however little; nor he
Whom anger chains, can pass through Maya's gates,
So give up these, Sannyasin bold! Say Om tat sat Om.

Say peace to all. From me no danger be
To aught that lives, in those who dwell on high,
In those that lonely weep. I am the self of all.
All life, both here and there, do I renounce;
All heavens, earths and hells, all hopes and fears:
Thus cut thy bonds, Sannyasin bold! Say Om tat sat Om.

Have thou no home? What home can hold thee, friend?
The sky thy roof, the grass thy bed, and food
What chance may bring—well cooked or ill, judge not:
No food nor drink can taint that noble Self,
Which knows that like the rolling river free
Shall ever be, Sannyasin bold! Say Om tat sat Om.

Few only know the truth. The rest will hate
And laugh at thee, great one, but pay no heed.
Go thou, the free, from place to place, and help
Them out of darkness, Maya's veil. Without
The fear of pain, or search for pleasure, go
Beyond them both, Sannyasin bold! Say Om tat sat Om.

Thus day by day, till Karma's power spent
Release the soul forever. No more is birth,
Nor I, nor thou, nor God, nor man. The I
Becomes the all; the all is I, and bliss,
Know thou art that, Sannyasin bold! Say Om tat sat Om.

SWAMI VIVEKANANDA,
Thousand Island Park, New York, July 22, 1895.

I acknowledge the living word of God in me. As the flower turns to the sun, I turn to it, for the true revelations of my life.

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Vedanta Philosophy in America

SECTION III. SWAMI TURIYANANDA ON THE PACIFIC COAST AND THE SHANTI ASHRAMA.

Swami Turiynanda arrived in Los Angeles on July 19, 1900, where after a short rest he gave some lessons and lectures. He arrived in San Francisco on the morning of the 26th inst., and on the evening of the same day he lectured to a large class at the parlors, number 6 Geary street. On the 29th inst. he gave an address at the California Street Home, on the Gita. From July 26th to August 2nd, he gave morning meditations at the residence of Mr. and Mrs. Petersen, where he was stopping at the time. August 2, 1900, at 3 P. M. in company with twelve disciples, he went to the "Shanti Ashrama" (Peace Retreat), a 160-acre ranch, the munificent donation of Miss Minnie C. Boock. Here a permanent retreat was established by direction of Swami Vivekananda. It is located on the uplands in the southern part of the valley of the San Antone on the eastern slope of Mount Hamilton in Santa Clara County, about twenty miles east of the famous Lick Astronomical Observatory, which is attached to the University of California. At 7 A. M. on the 3rd inst. the Vedanta party filled a large coach of the Mount Hamilton stage line, and climbed the beautiful mountain, over the finest grade in the country, —made for the Observatory by the state,—passing on the way great prune and peach orchards, olive and almond groves, and other fruits in prodigal profusion. On the high hills we meet extensive vineyards and great wine cellars. At noon we had the second relay of horses and a lunch at Smith's Creek, a summer resort. At about 2 P. M. we arrived at the famous Lick Observatory, where wagons and saddle horses awaited us. Then the long, steep, winding descent was begun. Over high divides, along narrow passes, through groves of mountain laurel and pine forests, and the hardy chimesel. Through the pretty Santa Ysabel Valley, and great cattle ranges, where no human habitation was visible for many miles. At about 7 P. M. we arrived at our destination, the Ashrama, where we enjoyed a good meal prepared by two of our number who had gone over before. On the morrow twelve tents were pitched, and every thing took on an aspect of comfort. The weather was warm, but not unpleasantly so. By the next following day every thing was regulated, and each one took up some duties to perform, some carried water, others gathered wood for cooking, and for the evening camp fire, that burned from 7 to 10 P. M., and in the early morning, around which the early and late meditations were held. Some prepared the meals, others occupied themselves in improving the premises. The exercises soon assumed a reg-

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ularity about as follows: From 6 to 7 A. M. meditation, at 7 breakfast, 10 A. M. lesson by the Swami, usually from the Gita, Raja Yoga, Sankaracharya, on discrimination and the Upanishads, 1 P. M. light lunch, 6 P. M. dinner, 7 to 9 P. M. meditation and general conversation around the camp fire. Little touring parties into the hills, botanical and zoological, walks and talks, camp duties and reading, filled up the odd hours. The Postoffice is about five miles north, and patronized twice per week. The regular visits of our supply agent, and occasional heardsman, miner or huntsman kept the otherwise solitude relieved. It should be understood that this once populous valley has long since been deserted, on account of frequent drouth, long steep and difficult roads to travel, making a profitable market impossible. Signs of a once busy life are everywhere visible. Dwelling houses, barns, schoolhouses, fences, etc., are all deserted and rapidly falling to decay. All this lonesomeness goes far toward making this an ideal place for such a retreat. Its altitude of 2200 feet relieves it of uncomfortable heat. Mount Hamilton's towering heights protects it from the chilly western wind and sea fog. The valley is filled with majestic oaks and towering pines, through which the gentle breeze vibrates at morn and evening, intoning itself with the musical chant of the mantrams of the Chelas. Other denizens of this valley are the great eagles soaring on high, the turtle dove cocing a love story to his mate, the jackdaw and magpie of somber mein, the lark, linnet, oreole, and the mountain quail, and many other kinds of feathered song, together with the rickety cricket rasping his racket all day long. The far away bark of the coyote lends zest to the already weird music.

The green hills are now becoming brown, the wily rabbit and the fleet deer are glimpsed occasionally, and the frisky grey squirrel is vieing with the busy woodpecker in laying in a winter's store. All nature is alive and pulsating in unison with the soul within. Verily, all life is but the ever varying expression of the *One*.

After a few days of such utopian life, each one received from the Swami his or her real spiritual name, the following is the list of the pioneers:

Name.	Translation.
Sarbamsha	All enduring.
Chetana	Consciousness of the real nature.
Sadhu-Charan	Follower in the footsteps of the Sage.
Srudha	Trust.
Dirha	Steady.
Vivikta	Discrimination.
Santosa	Contentment.
Ujulla	Upward flame.
Kalyani	One who wishes good to all.
Chintosati	The real thought.
Sthitadhi	Established understanding.

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All through the long summer and the following autumn, the pleasant scene had variations, for some were returning to civilization while others were as constantly arriving to taste the sweets of spiritual rest, and enjoy the sublime teachings of the Master. With the fore-taste of winter, the camp was put into good condition and supplies laid in, but the mildness and short duration of the California winters proved it unnecessary. Immediately after the first of December showers, the hills and valleys put on a garment of soft velvety green, and innumerable bright-eyed wild flowers filled the air with their sweet perfume. As the season alternated with sunshine and shower, occasional wind storm, and light mountain frost, the little band persisted and still persists.

One day late in August there came a visitor from one of San Francisco's great daily newspapers, to give us a write up, he said. He brought along his gun and dog, and was in charge of guide, for a stranger unaccustomed to this mountain fastness, would easily lose his way. After learning the objects and purposes of the camp, he understood why he had no luck killing any game on the way over, he now concluded to save his ammunition until he got out of the "sacred precincts of this charmed valley." Not long after the first stranger there came a second, in the person of little Blanche—, from another great daily; her heart was full of sympathy and kindness, for she had met the Swamijee. In the San Francisco Daily *Chronicle* for August 26th of that year, on page 32, appeared a pretty account of her visit, with several good pictures from her kodak.

About the 24th of January, 1901, the Swami came to San Francisco, and gave some lessons at the parlors, number 6 Geary St., and 10 o'clock meditations for a week at Mrs. Petersen's. From Jan. 31st to March 26th, he gave 10 A. M. meditations in the hall at 770 Oak St., where he was then stopping. Regular lectures were also delivered in the same hall on Tuesday and Thursday evenings on the Gita and Raja Yoga. On alternate evenings lectures and meditations were held in Oakland and Alameda. These lectures were all well attended by many of the leading citizens. Much interest was shown, and plenty of literature was kept constantly on hand.

On Sunday, March 26th, at 9 A. M., the class saw the Swami off for Los Angeles by ocean steamer. He was taken in charge by the class there and in Pasadena. He taught and lectured at these places for several weeks. In the early spring he returned to the Ashrama with several new disciples. During the first week in August, Swami Abhedananda of the New York society visited Swami Turiyananda at the Ashrama. In Sept., in company with a few students, the Swami made a pilgrimage to Lake Donner in the high Sierras, remaining five weeks. On his return he rested at Mrs. Petersen's.

On October 18th, while at the residence of Dr. Logan, he was

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taken ill with cholelithiasis, followed by nervous prostration. After his recovery, on November 5th, he rested at the home of Mr. and Mrs. Petersen until December 31st, when he made a trip to Los Angeles and went into retirement for awhile. In January, he returned to the Ashrama, where he is at the present time and in good health.

A few extra spiritual names are appended, as follows:

Sumati	Well meaning.
Sankeri	Well done.
Gurudasa	Servant of the Master.
Atmarama	Rest in the Atman.
Shanti	Peace.

Other names will be given when procured.

During the long season when the Swami was at the Ashrama Miss Lucie G. Becham lectured to the class at the headquarters, 770 Oak St., from March 28th until late in the summer.

Archaeological

Dr. Max Uhle, the eminent German archæologist, attached to the University of California, through the patronage of Mrs. Phoebe Hearst, has recently returned from a three years' excavating tour through the interior of Peru, where he has discovered magnificent ruins of a very ancient civilization, many years antedating the Incus, when Egpyt was all in her glory, and Greece was at her best, and Rome was in the ascendant, long before the man of Galalee began his ministrations and may be coeval with the sphinx and the pyramids. The Professor's photos and relics are superb, consisting in part of highly perfected pottery, lace work, gold and silver ornaments, bowls, cups and other vessels, mummies, fabrics, food, etc.; many photos of such immovable remains of temples, aquaducts, baths, walls of solid masonry, painting, sculpture and mystic symbols, etc. The University Museum will be enriched by this splendid collection. Notwithstanding the fact that the lectures were all in the German language, the lecture hall was crowded to overflowing.

PHŒNICIA:—Near Sidon, Makridi Bey has uncovered a large Phœnician temple, sacred to the god Eshmun, with many fragments of statues, architectural remains in marble, limestone, terra-cotta, etc., gems, glass vessels, Phœnician inscriptions, etc. These appear to be about the Hellenistic period.

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The Annual Election of the Society will be held on next Thursday evening. April 10th, at the class room, 770 Oak Street.

A New pamphlet, 'The Philosophy of Work" just arrived, full of good thoughts.

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The Object of Vedanta.

The object of Vedanta is not to form a new sect or creed, nor to make proselytes, but to explain through logic and reason the spiritual laws that govern our lives: to show that the True Religion of the Soul is not antagonistic to, but in harmony with philosophy and science: to establish that Universal Religion which underlies all the various sects and creeds of special religions; to propagate the principles taught by the great seers of Truth and religious leaders of different countries and illustrated by their lives; and to help mankind in the practical application of these principles in their spiritual, moral, intellectual and physical needs.

ABHEDANANDA

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The Pacific Vedantin

"That which exists is one, sages call it variously."
Rigveda, 1. 164. 46

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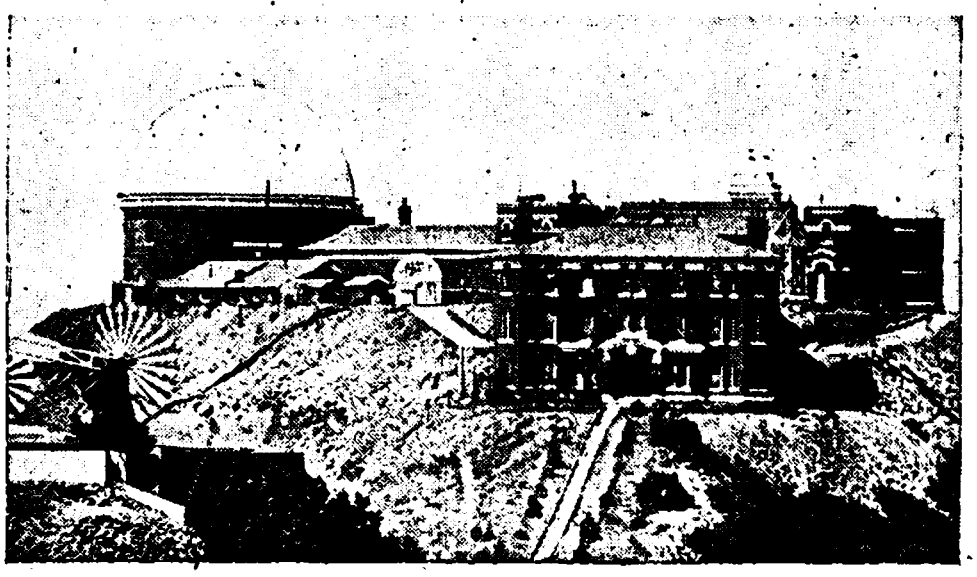

Lick Astronomical Observatory

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Our Illuminated Page.

Heretofore our frontispiece has required no description; their picture was sufficient introduction for the Swamis. But now, however, it becomes convenient to tell our friends something of the pictures, lest they fail to appreciate the grandeur of their meaning.

This picture is of the Lick Astronomical Observatory on Mount Hamilton, on the eastern slope of which and twenty miles away, stands the Shanti Ashrama. On this great mountain, silent monitor of the western earth and heavens, stands some of the most wonderful and efficient instruments for communicating with the heavens known to science.

Here is spread before the visitor more of the world's surface than can be seen from any other point known to man. * * * "The glory and the majesty of the panorama beneath him are indescribable. At his feet, the Santa Clara Valley, fair as a dream: just beyond, the glittering waters of San Francisco Bay; yet further, the wavering line where heaven clasps the earth and the old Pacific seems but newly born. To the northward, if the day be clear, four hundred miles away, like the ghost of a Titan, Mt. Shasta is seen enthroned among lesser giants of the Sierra Nevada Range."

Exchanges.

Amongst our friends laying about on the exchange table, we find some late comers in the persons of first, a cheery little Portland journal, "The World's Advance Thought and Universal Republic," edited and published by Lucy A. Mallory at Portland, Oregon. Full to overflow with optimism and all other good things.

Now comes "The New Century" from Loma Land. Beautifully illustrated and full to the brim with the best theosophical and advanced literature.

For the ultra-scientific no better literature can be found than our friend Heald's "Higher Science" of Los Angeles, Cal.

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The Cosmos

The study of the heavens is the oldest study of man, the youngest of the sciences. It is less than a century that man has known himself tolerably well, and only about half as long that he has been able to apply that knowledge. The ancient Hindus, Egyptians and Chinese knew more of the sciences than many so called enlightened people of to-day. At the earliest date of recorded history, astronomy was far advanced and the calendar almost perfect. In 1860 Bunsen and Kirchoff applied spectrum analysis to astronomy; by this means it was ascertained that the matter of the most distant stars do not differ from the dust of our own streets. This introduces us to the astrophysical fact that the entire Cosmos is one physical and chemical unity. The laws that rule this earth are the same that rule the infinite Universe. A vast all-embracing metamorphosis goes on continuously in all parts of the Universe. * * * In one part of space we perceive by the aid of our giant telescopes, vast nebulæ of glowin g,infinitely attenuated gas; we see in them the embryos of heavenly bodies, billions of miles away, in the first stages of development. In some of these stellar embryos organic life is not yet differentiated, but is still one with the elemental primitive matter, at a temperature calculated to run into millions of degrees. The temperature being the result of infinite rapidity of vibrations, the basic "substance" not yet divided into ponderable and imponderable matter, which must be the first step in the devel-

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opment of matter as such. In other parts of infinite space we find stars that have cooled down from fiery mist into glowing masses; and again others that are in a stage of prolific life; and still others that are cold and rigid, having passed from infinite heat, through life, growth, decay and death to infinite cold. We can see many worlds in the condition of Saturn. with a continuous moon. which is but a detached ring apparently, made by the tangental throwing off of loose outside particles.

The distant stars are suns, the light of which has taken many thousands of years to reach us, and which are girt about as our own sun, with systems of worlds. Our sun with its chicks, eight in number, is one of the smallest of solar systems. Many of those distant systems have planets at a similar temperature to our own, where water is in a liquid state, thereby making it not only possible but highly probable that organic life is there, as high or may be higher than here. Carbon is on many planets we know, for spectrum analysis shows it; and where carbon is, there protoplasm can be formed, hence organic life. In one of the University museums of the East, Harvard, I think, there is a large meteoric stone with diamonds in it, that was found in Canyon Diablo, Arizona, where it had plowed up the earth very much when it fell. Diamond is pure crystalline carbon, crystallized by intense heat and rapidity of flight. This meteoric messenger came from some far distant world that may have been wrecked in a collision. It came to tell us that organic life was there, and that life is omnipresent. that this infinite Universe is one grand Brotherhood.

On such planets water can exist only as steam, if life be there it must be in such a state that we cannot comprehend it, likewise if all the water be frozen to solid ice. It is probable that on Mars and Venus and on many planets of other systems, that simple Monera are formed by spontaneous generation. Then plants and animals follow. It is also probable that higher forms of plants and animals are there than our phenorgans and vertebrate. They may

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also far transcend Earth-man in intelligence. Many stars have been in a similar stage of development to our Earth for the last four hundred million years—that may seem a long period, but time counts for little in astronomy. Other stars have advanced far beyond us, and are hastening on to their inevitable end. The same that eventually awaits our own globe. The radiation of heat into space gradually reduces the water to ice; that is the end of all life such as we know. The planetary mass contracts and loses motion, the moons fall into the cold contracted bodies, the whole mass falls into the Sun that gave them birth. Two or more dead suns rush toward each other with an inconceivable speed, the collision produces an enormous quantity of heat—the latent heat that was latent in them The heat produces the fire mist and ether, and it is redistributed into infinite space. And the eternal drama of Sun birth and planetary evolution begins afresh.

This sublime panorama is eternally moving on in the vast and infinite depths of space. Side by side we see the embryoes of an infant world being formed, in another corner of space a fiery nebula has begun its gyrations, in still another portion of space rings are cast off from equators, rounding themselves by rotation into planets. In the fourth stage many planets are seen to approach perfection as we know it. Some planets are in the full bloom of life, others dead or dying, and between all this is that perpetual shower of off-fall, in the shape of star dust, shooting stars, ærolites and other meteoric vagrants that are constantly falling into planets. Yet in all this perpetual motion, this infinite and eternal dance of the worlds, there is always the same quantity of matter and energy. That profound law of conservation of force and matter, the eternal law of "Substance" is master. Indestructible, everlasting, eternal. Nothing is lost, nothing gained, but there is an infinite panorama of changes. Thus the whole Universe with its infinite variety of expressions is but a unity comprehended in the double term Matter–Force. The primordial matter is described by Hæckel to be an

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extremely attenuated elastic jelly, the weight of which --as calculated by the energy of light waves passing through it—measures fifteen trillion times less than the same quantity of our atmospheric air, a sphere of which, as large as the earth, would weigh 250 pounds, and from this "Ether" all things are made.

We can distinguish five stages in the evolution of matter from ether: ethereal, gaseous, viscous and solid. Some philosophers may consider the human soul or spirit to be an "Inter-Ether" or prothyl, and this to be the ultimate of all things material, mortal or immortal. Ether is bound less and immeasurable, like the space it occupies, and from which it cannot be separated, and it is in eternal motion. This in vibration, strain, condensation gravitation is the ultimate cause of all phenomena. When in that infinitely high state of vibration all things are one. As vibrations lessen temperature naturally drops; with this progressively dropping temperature the ether expresses itself in a great variety of matter. Living as we do upon this earth where day and night, summer and winter, dry and wet, cold and hot, storm and stillness are eternally alternating, the expressions of ether have become about seventy in number and these we call elements. All the multitude of objects upon the earth are but samples and compounds of this seventy. As our conditions change so do these. When our earth becomes colder than now we may have many more elements or many less Some nebulæ have but two or three discoverable elements, some have four or five, and some more. The spectroscope, by means of which these elements are discovered, is equally as perfect as the telescope, and the results are as perfect as when the analysis is made in a test tube in the laboratory. This ultimate "Inter-Ether" with its mechanical and chemical attributes is the God of the materialist. Names are arbitrary things, so are their attributes to a certain extent. Now change the name of "Inter-Ether" to its synonym Infinite Spirit and the attributes to Love and Justice, and we will realize the God of the Christian.

M. H. L.

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The Unity Club

The Unity Club was organized on the first day of April in this city. Benjamin Fay Mills, president; Capt. A. M. Burns, first vice president; Dr. Elizabeth Corbett, second vice president; Naph B. Greensfelder, recording secretary; Miss Emily Curtis, corresponding secretary; Hon. Theo. Reichert, treasurer. The objects are to support anp enlarge the usefulness of the Benjamin Fay Mills Lectureship, and to engage in such educational, philanthropic and social effort as may from time to time seem desirable. Permanent headquarters at Golden Gate Hall. Sunday evening lectures will occur regularly and other meetings to be announced. Fees are nominal. The public is invited to join in this philanthropic movement. Mr. Mills is a well known and able orator. We predict for him and the movement great success.

Notes and Exchanges.

In the month of April the San Francisco Society was treated to the "Philosophy of Work," a beautiful little booklet by Swami Abhedananda, composed of the three following lectures: No. 1, Philosophy of Work, No. 2, Secret of Work, No. 3, Duty or Motive in Work. This little book is written in the Swami's simple and beautiful, yet profound and impressive style, that makes him so popular with all people. These three in one pamphlet can be had at the Society headquarters.

Other treats in store for the class in the near future are the two triads, "Spiritual Unfoldment" and "Reincarnation," both from the pen of Swami Abhedananda.

The *Philosophical Journal*, our latest exchange, but an otherwise old friend, comes promptly before us, bright and cheery, and full of good things. T. G. Newman, general manager, at 1429 Market street, this city.

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Meeting of the National Council

Los Angeles, Cal., May 1, 1902. Last night was a gala night for Los Angeles. Broadway, Main and Spring streets, and many localities and headquarters blazed with innumerable electric lights. Mottoes of the Federation, the American flag and Columbia were conspicuous and magnificent. Electioneering seems to be prevalent. Most of the leading and prominent women of the land seem to be here. The feature of the day is the Elks' parade. It was exceedingly unique and hilarious.

The International gathering of Foresters and La Fiesta de Flores are adding their share to the general celebration.

The Federation charter includes educational, industrial, philanthropic, literary and artistic culture, etc.

May 2nd. At 2 P. M. This the 6th biennial session was opened with prayer by Rev. Mrs. C. P. Dorland. The great hall of Simpson's Auditorium was filled with some of the finest sample copies of the fair sex from all over this broad land. The Federation was welcomed by Governor Gage and Mayor Schneider. Responses were made by Mrs. K. A. Bulkeley, Mrs. Lowe and Mrs. Wm. Todd Helmuth.

Tne Grand Marshal of La Fiesta was Mrs. Geo. L. Cole, with two assistants.

During the afternoon the Los Angeles Civic League, to which men belong, was admitted to membership. The National Federation now has 763 clubs.

May 3rd. During the morning session Benjamin Ide Wheeler, President of the University of California, gave an address on coeducation, followed by others on the same subject. The feature of the day was the address by Miss Jane Adams, founder of Hull House, Chicago. Her subject was "Social Waste of Children," which was exceedingly well presented. Dr. Yamie Kim, an educated Chinese lady, read a fine paper on "Glass Mosaics." The seven sessions of the day wound up with numerous social functions.

May 4th. Sunday. To-day the churches held sway. Many pulpits were occupied by visiting lady delegates. Echoes of Jane Adams' address still rings through the atmosphere.

May 5th. Little was done to-day outside of the color question, which was settled by the Georgia amendment, and excludes the colored clubs at present. The matter of incorporation is under advisement.

The Federation has on hand cash to the amount of $10,000.

Miss Mable Craft's paper was the best at the Educational session.

The following officers were elected: President, Mrs. D. T. S. Denison, N. Y.; 1st Vice-President, Mrs. Robert J. Burdette, Pasadena; 2d Vice-President, Mrs. Emma Fox, Detroit; Recording Secretary, Mrs. W. F. Coad, South Dakota.

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Practical Vedanta

BY SWAMI VIVEKANANDA

PART II.

I will read to you a very ancient story from the Chandogya Upanishads how knowledge came to a boy. The form of the story is very crude, but we shall find that it contains a principle. A little boy said to his mother: "I am going to study the Vedas. Tell me the name of my father and my cast." The mother was not a married woman, and in India the child of a woman who has not been married is considered as nothing; he is not fit for anything, he is unable to be recognized, much less is he competent to study the Vedas. So the poor mother said: "My child, I do not know the name of your family. I was in service, I had to serve in many places; I do not know who your father is, but my name is Jabala." The little child went to the college of sages, and there he was asked the same question. He asked to be taken in as a student, and they in turn asked him, "Say child, what is the name of your father, and what is your cast?" The boy repeated what he had heard from his mother. "Sir, I asked my mother the question and this was her answer." Most of the sages were disappointed at the answer and did not know what to say, but one of them stood up and asked the boy to come to him, and said: "My boy, you have told the truth; you have not swerved from the path of righteousness, and this is what is called Brahman, you are a Brahman, and I will teach you." So he educated the boy and kept him there, and because he had told the truth gave him a new name —Satyakama, the truth desiring.

Now come some of the peculiar methods of ancient education. This teacher gave Satyakama so many hundred cows to take care of and sent him to the forest. There he went and lived for some time. The teacher had told him to come back when there were one thousand in the herd So after a few years Satyakama heard a big bull in the herd telling him, "We are a thousand now, take us back to your teacher. I will tell you a little of Brahman." Say on, sir," said Satyakama. Then the bull said, "The north is part of the Lord, so is the east, so is the south. The four candinal points are the four parts of Brahman. You will be taught by the fire." Fire was the great symbol in those days, and every student had to procure fire and make offerings. "The fire will teach you something." So Satyakama came back, and after performing his oblation and worshipping at the fire, he was sitting near it, when from the fire came a voice, "O Satyakama." "Speak, Lord," said Satyakama. Perhaps you may remember a very similar story in the Old Testament, how Samuel heard a mysterious voice. "O Satyakama, I am come to teach you a little of Brahman. This earth is a portion of that Brah-

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man. The earths are a portion of Him. This ocean is a part of that Brahman." Then he says that a certain bird will teach him something. Satyakama went home, and there came a swan who said, "I will teach you something about Brahman. This fire which you worship, O Satyakama, is a part of that Brahman. The sun is a part, the moon is a part, the lightning is a part of that Brahman. A bird called Madgu will tell you another part." One day that bird came, and a similar voice was heard by Satyakama, "I will tell you something about Brahman. Life is a part of Brahman, sight is a part, hearing is a part, the mind is a part." Then the boy returned to his teacher, and the teacher saw him from a distance, and this is what he said, "Boy, thy face shines like a knower of Brahman." Then the boy asked the teacher to teach him more, and he said, "You have known some part of the truth already."

Now, apart from these allegories, what the bull taught, what the fire taught, and what these others taught, we see the tendency and the direction in which thought is going. The great idea of which we see the germs, is, that all these voices are inside ourselves. As we read on we shall find how it comes at last that the voice is here in the heart, and the student understands that all this time he was hearing the truth, but his explanation was not correct. He was interpreting the voice as that of the external world, and from the external world, while all the time the voice was inside him. The second idea that comes is that of making the Brahman practical. It is always seeking the practical possibilities of religion, and that is a very good question, too, and we find in reading these stories how it is becoming more and more practical every day. The idea is shown through everything with which they were familiar. The fire with which they were worshipping—that was Brahman. This earth is a part of Brahman, and so on.

The next story begins to a disciple of this Satyakama, who went to be taught by him and dwelt near him for some time. Now, Satyakama went away somewhere, and the student became very downhearted, so that when the teacher's wife came and asked the boy why he was not eating, the boy said, "I am too unhappy to eat," and then a voice came from the fire he was worshipping saying, "This life is Brahman. Brahman is the ether, and Brahman is space. Know Brahman." "I know, sir, that life is Brahman, but that He is space and that He is ether, I do not know." What is meant by ether is infinite space. Then the fire taught him the duties of a householder. "This earth, this food, this sun, whom you worship, He who inhabits these is within you all. He who knows this and worships as that, all his sins vanish and he has long life and becomes happy. He who lives in the candinal points, I am He, and I am That. He who lives in this life, and this ether, the heavens and the lightning, I am He."

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Here, too, we see the same idea of practical religion. That which they were worshipping as the fire, the sun, the moon, and so forth, the voice with which they are familiar, takes up as subject, and explains it, and gives it a higher meaning, and that is the real practical side of Vedanta. It does not destroy the world, but it explains it; it does not destroy the person, but explains it; it does not destroy the individuality, but explains it, by showing the real individuality. It does not show that this world is vain, and does not exiit, but it says understand what this world is, so that it may not hurt you. The voice did not say to Satyakama that the fire which he was worshipping was all wrong, or the sun, or the moon, or the lightning, or anything else, but it showed him that the same spirit which is inside this sun and moon and lightning, and the fire, and the earth, is in him, so that everything became transformed, as it were, to the eyes of Satyakama. The fire which was merely a material fire before in which to make oblations, assumes a new aspect, and becomes the Lord really. The earth has become transformed, life has become transformed, the sun, the moon, the stars, the lightning. everything becomes transformed, deified. Their real nature is known. For we must know that the theme of the Vedanta is in everything to see the Lord, to see them in their real nature, not as they appear to be.

Then another lesson is taught which is very peculiar. "He who shines through the eyes is Brahman: He is the beautiful one, He is the shining one. He shines in all these worlds." A certain peculiar light, the Commentator says, which comes to the pure man is the light in the eyes meant here, and it is said that when a man is pure such a light will shine in his eyes, and that light belongs really to the within which is everywhere. It is the same light which is shining in the planets, in the stars and suns.

The other thing which I will read to you is about some peculiar doctrines of these ancient Upanishads, about birth and death, and so on. Perhaps it will interest you. Svetaketu went to the King of the Panchalas, and there the king asked him, "Do you know where people go when they die? Do you know whether they come back or not? Do you know why this earth does not become full, and why it does not become empty?" The boy replied that he did not know. Then he went to his father and asked him the same questions. The father said, "I do not know," and they both returned to the king. The king said this knowledge was never among the priests, it was only among the kings, and that is why the king rules the world. But this man served the king for some time, and at last the king said he would teach him. "Oh, Gautama, the fire that you worship outside is a very low state of things. The earth itself is that great symbol of fire. The air is its fuel. The night is its smoke. Its flame is the cardinal points. The lower part is inhabited by darkness. In this

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fire the gods pour the oblation, the rain out of which becomes food." So on he goes. So you need not make oblation to that little fire; the whole world is that fire, and this oblation, this worship, is continually going on. The gods and the angels, everybody is worshipping. Man, oh Gautama, is the greatest symbol of fire, the body of man We get the idea becoming practical once more, the Brahman coming down. And the one idea that runs through all these symbolical stories is that invented symbolism may be good and helpful, but better symbols exist already than any you can invent. If you want to invent an image to worship God, a better image still exists, the living man. If you want to build a temple to worship God, that may be good, but a better one, a much higher one exists, the human body.

We must remember that the Vedas have two parts, the ceremonial and the knowledge portions. By that time ceremonials had become so intricate and multiplied that it was almost hopeless to disentangle them and in the Upanishads the ceremonials are almost done away with, but gently and explained. We see that in old times they had these oblations and sacrifices, but here the philosophers come, and they, instead of snatching their symbols from their hands, instead of taking the negative position which we, unfortunately, find more general in modern reforms, gave them something to take their place. Here is the symbol of force, very good. But here is my symbol, the earth. What a grand, great symbol. Here is this little temple, but the whole universe is my temple; wherever I worship is all right. Take this. Here are your peculiar figures which you draw on the earth, and build altars, but here is the greatest of altars for me, the living conscious human body, and worship here is far greater than the worship of any dead symbols.

Here is a peculiar doctrine. I do not understand much of it myself. If you can make something out of it I will read it to you. When a man who has meditated and purified himself, and got knowledge dies, then he goes first to the months, from the months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning, and when he comes to the sphere of lightning he meets a person who is not a man, and that person helps him to meet Brahman, to meet God. This is the way of the gods. When sages and knowing persons die they go that way. What is meant by this month and year, and all these things, no one understands clearly. Each one makes his own meaning, and a good many say it is all nonsense. What is meant by going to the world of the moon, and of the sun, and this person who comes to help the Soul after it has reached the spheres of light? There has been a peculiar idea among the Hindus that the moon is a state of life, and we will see how life has come from the moon, it has rained from the moon upon this earth. Those who have not attained to knowledge, but have done good work

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in this life, when they die, first go through smoke, then to night, then to the dark fifteen days, then the month, then the year, and from that they go to the region of their forefathers, from that they go to ether, and from that to the reign of the moon, and there become the food of the gods, and are born as gods. There they live so long as their good works will permit. And when the effect of the good work has been finished they come back. They first become ether, and then air, and then smoke, and then cloud, and so on, and then get hold of raindrops and fall upon the earth, get into food, are eaten up by human beings, and then become their children. Those whose works have been very good take birth in very good families, and those whose works have been very bad take very bad births, even as low as pig bodies. These small animals are dying and continually coming in this earth. That is why this earth is not full, and not empty.

Several ideas we can get also from this, and later on, perhaps, we shall be able to understand it better, and we can speculate a little upon what they mean. The last part, how those who have been in heaven are returning, is clearer perhaps than the first part, but the whole idea seems to be this, that there is no heaven without realizing God. Now some people who have not realized God, but have done some good work in this world, and that work has been done with the view of enjoying the results thereof, when they die, go through this and that place, until they reach heaven, and there they are born in the same way as we are here, as children of the gods, and they live there as long as their good works will permit. Out of this comes one basic idea of the Vedanta, that everything which has name and form is transient. This earth is transient, because it has name and form, and so the heavens must be transient, because there also the name and form remain. A heaven which was eternal would be contradictory in terms, just as the earth cannot be eternal, because everything that has name and form must begin in time, rise in time, and finish in time. These are settled doctrines with the Vedanta, and as such the heavens are given up.

We have seen in the Samhitas how the other idea was that heaven was eternal, much the same as the idea which is prevalent in Europe among Mohammedans and Christians. The Mohammedans concretise it a little more. They say it is a place where there are gardens, beneath which rivers run. In the desert of Arabia water is something which is very desirable, so the Mohammedan always tries to make his heaven full of water. I was born in a country where there are six months of rain every year. I would think of heaven, I suppose, as a dry place, and so would the English people. These heavens in the Samhita portion are eternal, where the departed go; they have beautiful bodies and live with their forefathers, and are

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happy ever afterwards. There they meet with their fathers, and children, and relatives, and lead very much the same life as here, only much happier. All the difficulties and obstructions to happiness in this life will vanish, and all its good parts and enjoyments will be left. But, however, mankind will think this seems to be very comfortable, there is something which is truth, and something which is comfort. Although there are cases where truth is not comfortable until we reach the climax. Human nature is very conservative. It goes on doing something, and once having done that something it finds it hard to get out of it. The mind will not allow new thoughts to come because it is so painful.

So here, in the Upanishads, we see a tremendous departure made. It is declared that these heavens, where men used to go and live with the ancestors, cannot be permanent, seeing that everything which has name and form must die. If there are heavens with forms, these heavens must vanish in course of time; it may be millions of years, but there must come a time wheh they will have to go. Another idea by this time has appeared, that these souls come back to this earth, and these heavens are places where they enjoy the results of their good works, and after these effects are finished they come back into this earth life again. One idea is clear from this, that mankind had a perception of the philosophy of causation even in the early time. Later on we shall see how our philosophers bring that out in the language of philosophy and logic, but here it is almost in the language of children. One thing you may remark in reading these books, that it is all internal perception. If you ask me if this can be practical, my answer is it has been practicable first, and philosophy next. You can see that these things have been perceived and realized first, and then written. This world spoke to the early thinkers, birds spoke to them, animals spoke to them, the sun, the moon spoke to them, and bit by bit they realized things, got into the heart of nature, not by cogitation, not by the force of logic, not by picking the brains of others and making a big book, as is the fashion in modern times, not as I do, taking up one of their writings and making a long lecture; they had to discover it. Its essential was in practice, and so it will be always. Religion will be always a most practical science. There never was or will be any theological religion. It is practice first, and knowledge afterwards. The idea that these souls come back is already there. Those persons who do good work with the idea of the result, get it, but the result is not permanent. There we get the idea of causation very beautifully put forward, that the effect is only commensurate with the cause. What the cause is, so the effect will be. The cause being finite, the effect must be finite. If the cause is eternal, the effect can be eternal, but all these causes, doing good work, and all other things, are only finite causes, and as such, cannot produce infinite result..

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We come to the other side of the question, that as there cannot be an eternal heaven, there cannot be an eternal hell, on the same ground. Suppose I am a very wicked man. Suppose I do evil every minute of this life of mine. Still this whole life here, compared to my eternal life, is nothing. If there is an eternal punishment it will mean that there is an infinite produced by a finite cause. The infinite effect of my work will be produced by the finite cause of this life, and for this infinite result I shall have a finite cause which cannot be. If I do good all my life I cannot have an infinite heaven; it would be making the same mistake. But there is the third course, for those who have known the truth, those who have realized. That is the only way to get out, as it were, beyond this veil of Maya, to realize what truth is, and the Upanishads indicate what line these are taking, what is meant by realizing the truth.

Realizing neither good nor bad, but as all being and works coming from the Self; Self is in everything. Denying the universe; closing your eyes; seeing the Lord in heaven and in hell also. See the Lord in life and in death also. This is the line which thought is taking in the passage I have just read to you, how this earth itself is a symbol of the Lord, how the sky is said to be the Lord, how the place we fill is said to be the Lord. Everything is Brahman. And this is to be seen, realized, not simply talked or thought about. We can see as a logical consequence that suppose the soul has realized everything in this Universe, every place is full of the Lord, of Brahman, and as such it does not mean anything to me whether I go to heaven, or hell, or anywhere. It does not mean anything to me whether I be born again on this earth or in heaven. These have ceased to have any meaning for me, because for me every place is the same, every place is the temple of the Lord, every place has become holy, and the presence of the Lord is all that I see, in heaven, or hell, or anywhere. Neither good nor bad, neither life nor death.

When a man has arrived at that perception according to the Vedanta, he has become free, and, says the Vedanta, that is the man who is fit to live in this world. Others are not. The man who sees evil, how can he life in this world? His life is a misery; it is a mass of misery here. The man who sees dangers here, his life is a misery; the man who sees death, his life is a misery. That man alone can live in this world, he alone can say I enjoy this life, and I am happy in this life, who has seen the truth, and the truth is everything. By the bye, I may tell you that the idea of hell does not occur in the Vedas anywhere. It comes into India with the Puranas, much later. The worst punishment in the Vedas is coming back here, having another chance. From the very first we see the idea is taking the impersonal turn. The ideas of punishment and reward are very material, and they are only consonant with the idea of a human God,

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a man who loves one and not another, just as we do. Punishment and reward are only admissible with the existence of such a God. They had such a God in the Samhitas, and there we find the idea of fear entering, but as soon as we come to the Upanishads the idea of fear vanishes, and the impersonal idea takes its place, and it is naturally the hardest thing to understand, this impersonal idea, in every country. Man is always clinging on to the person.

Great thinking persons, people who at least are thought to be great thinkers by the world, get disgusted at the idea of impersonality. But to me it seems so ludicrous, so low, so vulgar, if I may say so, so blasphemous. It is very good for children to think of God as an embodied man; it is pardonable in a child, but not in a grown-up man, a thoughtful man or woman to think that God is a man, or a woman, and so forth. Which is the higher idea, a living God or a dead God? A God whom nobody sees, nobody knows, or God known? From time to time He sends a messenger into this world, sword in one hand, curse in another, and if we do not believe in this message, we must perish. Why does He not come Himself and tell us what we are to do? Why does He go on sending messengers, and punishing us, and cursing us? Yet this idea satisfies many people. Such is our meanness.

On the other hand the Impersonal God is a living God whom I see before me, a principle. The difference between personal and impersonal is this, that the personal is only a little man, and the impersonal idea is that he is the man, the animal, the angel, and yet something more which we cannot see, because Impersonality involves all personality, the sum-total of all personality in the Universe, and infinitely more besides. "As the one fire coming into the world is manifesting itself in so many forms, and yet is infinitely more besides." Such is the Impersonal.

We want to worship a living God. I have seen nothing but God all my life, nor have you. To see this chair you first see God, and then the chair, in and through Him. He is there day and night, saying, "I am." The moment you say "I am," you are knowing existence. Where shall you go to find God if you cannot see Him in your own hearts, as living beings, as the man working in the street. "Thou art the man, Thou art the woman, Thou art the girl, and Thou art the boy. Thou art the old man tottering on a stick. Thou art the young man walking in the pride of his strength." Thou art all that, such a wonderful living God who is the only fact in the Universe. This fact seems to many to be very terrible a contradiction to the traditional God, who lives behind a veil somewhere and whom nobody ever sees. The priests only give us an assurance that if we follow them, lick the dust off their feet, and worship them, we shall never see God, but, when we die, they will give us a passport, and we

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may happen to see the face of God. That is quite intelligent. What are all these heaven ideas but simply modifications of this nonsensical priestcraft.

Of course, the Impersonal idea is very destructive; it takes away all trade from the priests, all churches and temples will vanish. In India there is a famine now, but there are temples in each one of which there are jewels worth a king's ransom. If they taught this Impersonal idea to the people their occupation would be gone. Yet we have to teach it unselfishly, without priestcraft. You are God and so am I; who obeys whom? Who worships whom? You are the highest temple of God; I would rather worship you than any temple or any image or bible. Why are these people so contradictory in their thought? They are like fish slipping through our fingers. They say we are hard-headed, practical men. Very good. But what is more practical than worshipping here, worshipping you? I see you, feel you, and I know you are God. The Mohammedan says there is no God but Allah. The Vedanta says there is no God but man. It may frighten many of you, but you will understand it by and by. The living God is with you, and yet you are building churches and temples and believing all sorts of imaginary nonsense. The only God to worship is the human soul, or the human body. Of course, all animals are temples, but man is the highest, the Taj Mahal of temples. If I can not worship that, no other temple will be of any advantage. The moment I have realized God sitting in the temple of every human body, the moment I stand in reverence before every human being, and really see God, the moment that feeling comes to me, that moment I am free from bondage, everything vanishes and I am free.

This is practical, the most practical of all worship. I would not have anything to do with theorizing and speculation; yet, if you tell it to most men it frightens them. They say it is not right. They go on theorizing about ideas their grandfathers told them, and their grandfathers twenty thousand years ago, that a God somewhere in heaven told somebody that He was God. Since that time we have only theories. This is practicality, according to them, and our ideas are impractical. Each one must have his way, says the Vedanta, but this is the ideal. The worship of a God in heaven, and all these things are not bad, but they are only steps towards the truth, and not the truth itself. They are good and beautiful, and some wonderful ideas are there, but the Vedanta says at every point, "My friend, He whom you are worshipping as unknown, I worship as thee. Whom you are worshipping as unknown and trying to seek throughout the Universe, he has been there all the time. You are living through him. He is the eternal witness of the Universe." "Him whom all the Vedas worship, nay, more, he who is always present in

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the eternal I, he exists, then the whole Universe exists. He is the light of the Universe. If the I were not in you, you would not see the sun, everything would be a dark mass for you, non-existence. He shining, you see the world."

One question is generally asked and it is this, that this may lead to a tremendous amount of difficulty. Everyone of us will think I am God, whatever I do or think of is good; God can do no evil. In the first place, even taking this danger of misinterpretation for granted, can it be proved that on the other side the same danger does not exist? They have been worshipping a God in heaven separate from them, and of whom they are so much afraid. They have come in shaking with fear, and all their life they go down shaking. Has the world been made much better? The same question you ask on the other side. Those who have understood and worshipped an personal God, and those who have understood and worshipped an Impersonal God, on which side have been the great workers of the world? Gigantic workers, gigantic moral powers? Certainly the Impersonal. How can you expect moral persons to be developed from fear? It can never be. "Where one sees another, where one hurts another, that is Maya. When one does not see another, when one does not hurt another, when everything has become the Atman, who sees whom, who perceives whom?" It is all He, and all I at the same time. The soul has become pure. Then, and then alone we understand what is love, and can love come through fear? Its basis is in freedom; then comes love. We really begin to love the world, when we understand what is meant by brotherhood and mankind, and not before.

So it is not right to say this will lead to a tremendous amount of evil doing all over the world, as if the other doctrine never lends itself to the works of evil; as if it does not deluge this world in blood, as if it does not tear to pieces and lead to sectarianism. My God is the greatest God. Let us decide it by a free fight. That is the outcome of dualism all through the world. Come out into the broad open light of day, come out from the little narrow paths. How can the great infinite human soul rest content to live and die in small ruts? There is the Universe of light, everything in the Universe is ours. Try to stretch out your arms and embrace the whole Universe in love. If you have ever felt that you have wanted to do that, you have felt God.

You remember that passage in the sermon of Buddha, how he sent a thought of love towards the South, and the North, and the East, and the West, above and below, till the whole Universe was filled with this love, grand and great and infinite. When you have that feeling that means personality. The whole Universe is one person; let go these little things. Give up the small for this infinite enjoyment, give up small enjoyments for this infinite bliss. What

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use is it to have these small bits of bliss? And it is all yours, for you must remember that the Impersonal includes the personal. So God is the personal and the Impersonal at the same time. So is man, the infinite, Impersonal man, is manifesting himself as this person. We the infinite have limited ourselves, as it were into little bits. The Vedanta says this is the state of things. It will not vanish, it will remain, but now it is ourselves. We are limiting ourselves by our Karma, and that like a chain round our necks has dragged us into this limitation. Break that chain and be free. Trample law under your feet. There is no law in human nature, there is no destiny, no fate. How can there be law in infinity? Freedom is its watchword. Freedom is its nature, its birthright. Be free, and then have any amount of little personalities you like. Then we play as the actor, as a king comes upon the stage and takes up the role of a beggar, and the actual beggar is walking through the streets. The scene is the same in both cases, the words are perhaps the same, but yet what a difference. The one enjoys his beggary and the other is suffering misery from it. And what makes this difference? The one is free and the other is bound. The king knows this beggary is not true, but that he has assumed it, taken it up just for play, and the beggar thinks that it is his familiar state and he has to bear it whether he will or not. This is law, so he is miserable. You and I so long as we have no knowledge of our real nature, are these beggars, jostled about by every slave in nature, made slaves of by everything in nature, crying all over the world for help, and help never comes to us, trying to get help from every quarter, from imaginary fictitious beings, and yet never getting any help. Then thinking, this time will come, and weeping and wailing and hoping, one life is passed and the same play goes on.

Be free, hope for nothing from anyone else. I am sure if you all look back upon your lives you will find that you were always vainly trying to get help from others and it never came. All the help that has been given you was from within yourselves. You only had the fruits of what you yourself worked for, and yet strangely hoping al the time for help. Like the rich man's parlor, always full, but if you watch it you do not find the same batch of people there. Always hoping that they will get something out of these rich men, but they never do. So are our lives, hoping, hoping, hoping, never coming to an end. Give up this hope, says Vedanta. Why should you hope? You have everything. You are the king, the Self. What are you going to hope for? If the king goes mad, and goes about to find the king in his own country, he will never find him because he is the king himself. He may go through every village and city in his own country, seeking in every house, he may weep, and howl, and wail, and will never find any king because he was the king himself. It is better

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that we know we are the king and give up this fool's search after the king. Thus says the Vedanta, and knowing that we are the king, we become happy and contented. Give up all these fool's searches, and then play on in this Universe.

The whole vision is changed. Instead of an eternal prison this world has become a playground. Instead of a land of competition it is merely a land of Springtime, where the butterflies are flitting about in mirth. This very world is then heaven, in the first place it is hell. In the eyes of the bound it is a tremendous place of torment and in the eyes of the free it is the only world that exists. Heavens and all these places are here. This one life is the universal life. All rebirths are here. All the gods are here, the prototypes of man. The gods did not create man after their type, but man created gods. And here are the prototypes, here in Indra, the Karma, and all the Gods of the Universe sitting before him. You have been projecting your little doubles, and you are the originals, the real, the only gods to be worshipped. This is the view of the Vedanta, and this its practicability. Because we have become free, we shall not go mad and throw up society and fly off to die in the forest or the cave, you will be where you were, only you have understood the whole thing. The same phenomena will come, but with new meaning. You do not know the world yet; it is only through freedom that we see what it is, understand its nature. We shall see then that this so-called law, or fate, or destiny, occupied only an infinitesimal part of our nature. It was just one side, and on the other side there was freedom all the time, and we have been like the hunted hare putting our faces on the ground, and trying to save ourselves from evil.

So we have been through delusion trying to forget our nature, and yet we could not forget, it was always calling upon us, and all our search after god or gods, or external freedom, was our internal nature. We mistook the voice. We thought it was from the fire, or from a god, or the sun, or moon, or stars, but at last we have found out it was from ourselves. Here is this eternal voice speaking of eternal freedom. Its music is eternally going on. Part of this music of the soul has become the earth, the law, this universe, but it was ours always and always will be. In one word the ideal of Vedanta is man worship here, and this is the message, that if you cannot worship your brother man, the manifested God, it does not believe in your worship.

Do you not remember in the Christian Bible, if you cannot love your own brother whon you have seen, how can you love God whom you have not seen? If you cannot see God in the human face divine, how can you see Him in the clouds, or in anything dull, or dead, or in mere fictitious stories of your brain? You, I will call religious, from the day you begin to see God in men and women, and then you will

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understand what is meant by turning the left cheek to the man who strikes you on the right. When you see man as God, everything, even the tiger, will be welcome. Everything that comes is but the Lord in various forms, the Eternal, the Blessed One, our father, our mother and friend, our own soul playing with us.

There is still a higher ideal than calling God father; they call Him mother. There is still a holier than that; they have called him "my friend;" still higher, "my beloved." For the highest point of all is to see no difference between love and the beloved. You remember the old Persian story, how a lover came and knocked at the door and was asked, "Who is that?" He answered, "It is I," and there was no answer. A second time he came and answered, "I am here," but the door did not open. The third time the lover came, and the voice again asked, "Who is that?" He replied, "I am thyself, my love," and the door opened. So, between God and ourselves. Thou art in everything, thou art everything. Every man and woman Thou art the palpable, Blissful, living and only God. Who says Thou art unknown, who says Thou art to be searched after? We have found Thee eternally. We have been living in Thee eternally. Everywhere Thee eternally, eternally known, eternally worshipped.

Then comes another idea, that other forms of worship are not errors. That is one of the great points not to be forgotten, that those who worship God through ceremonials and forms, however crude we may think them, are not in error. It is the travel from truth to truth, from lower truth to higher truth. Darkness is less light, evil is less good, impurity is less purity. There is another view, therefore, that we have also to see others with eyes of love, with sympathy, knowing that they are but going through the same path that we have trod. If you are free you must know that they are all coming up to be free sooner or later, and if you are free how do you see the impermanent? If you are really pure how do you see the impure, for what is within is without. We cannot see impurity without having it first inside. This is one of the practical sides of Vedanta, and I hope that we shall all try to carry it into our lives. The whole life is here for this to be carried into practice; but one great point we gain, that we shall work with satisfaction and contentment, instead of discontent and dissatisfaction, for we know it is all within us, we have it, it is our birthright, and we have only to manifest it, make it tangible.

Annual Election

On the 10th of April the Society held its annual election. Following is the result: President, Dr. M. H. Logan; Vice-President, Carl F. Petersen; Secretary, A. S. Wollberg; Ladies Auxiliary, Mrs. C. F. Petersen, Mrs. A. S. Wollberg, Mrs. Dr. L. A. Chandler. This is the Executive Board. Later on the following Standing Committees were appointed: Literature and Printing—Mr. C. H. French, Mrs. C H. French, Miss Wheeler. Financial and Auditing—Mrs M. E. Hall, Mrs. N. A. Shaw, Mr. Louis Juhl. Ashrama—Miss Minnie C. Boock, Miss F. M. Gould, Mrs. Agnes Stanley. Social—Mrs. C. F. Nelson, Mr. F. Hood, Mrs. F. Hood. Reception—Mrs. McGee, Miss McConnicke. Stenographer—Miss Ida Ancell.

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The Unity Club

The Unity Club of this city announces that Rev. Benjamin Fay Mills lectures every Sunday evening at 7:45 P. M. under the auspices of the Club at Golden Gate Hall, 625 Sutter Street. These lectures are on advanced and liberal religious lines. All are invited. Mr. Mills has spent several months in preparing a series of lectures on "The Great Religions of the World," and endeavors to give concise and sympathetic statements of the real signification of the Great Religious movements of the world. The first one of which was given on Sunday, April 13th, 7:45 P. M.; subject, "Hinduism the Mother of Religions, or the Search for Reality." This was the first of a series of eight addresses on "The Great Religions of the World." On this particular occasion he said in part: "The ordinary traveler in India judges Hinduism as one would judge Christianity if he investigated it only in Mexico. It is true that the most ancient of religions is accompanied by formalism and some superstition, but it is also the fact that it possesses profoundest spiritual philosophy, that the people are for the most part, gentle, tolerent, patient, lovers of their fathers and families, and possessed of the virtues which some of us narrowly designated "Christian," but which the Christian nations conspicuously lack. Max Muller says of them: 'In many respects they are the most wonderful race that ever lived on earth.' It is only recently that their literature has been open to study. The religion, like Christianity and Judaism, is founded on one book formed of many books, known as the "Vedas," and supposed to be sacred to an extent even far beyond the most orthodox conceptions of the Christian Bible. Their dates range from 500 B. C. back to distant ages, some of them having been composed probably centuries before Adam was supposed to have lived in the Garden of Eden. They afford an opportunity to study the growth of the theology in the human mind from the earliest conceptions of God as a meterial substance, through the semi-tangible to the purely spiritual conception of God as a heavenly father and is exceedingly ancient. The Dyanspitar, or Heaven Father of the Hindoo, later became the Tens-pater of the Greeks, the Ju-piter of the Romans and the Father-in-heaven of the Christian. But with the Hindoos the idea of "Father" grew too small to accommodate their enlarging thought. To quote Prof. Max Muller again, 'Father is no doubt a better name than five, or storm-wind or heaven or the Lord, or any other name which man has tried to give to the infinite —that infinite of which he has felt the presence everywhere. But father, too, is but a weak human name; the best it may be, that the poets of the Vedas could find, but yet as far from him to whom they were feeling after, as the East from the West.' So the Hindoo passed clear through the conceptionsl of God where the Western

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world is now tarrying, and come to believe that 'there is but one, though the poets called it by many names.'

"This infinite exists in two external states as the unmanifested and the manifested. The unmanifested or absolute is called Brahman. Brahman is perpetually sending out and drawing in his breath. The out-breathing forms the material universe; the in-breathing process creates what we know as the process of evolution, by which all things progressively approach the spiritual consciousness which constitutes their realization of God. When man is produced in this process of development from the furtherest expression of matter, then a real soul entity is at last evoived, which can never rest until it finds rest in the universal consciousness or perfect union with God. The physical universe is not the absolute reality but only the method bv which man learns its illusions and what the reality truly is. The human soul seeks deliverance by successive incarnations in this or other worlds, until at last itself, or in other words its identity with God. This is "annihilation" only in the sense that a large consciousness "annihilates" the lesser. It will be seen by all people of modern culture that 'the latest discoveries of science seem like the echoes of Vedanta Philosophy.' To the Hindoo, the perfect man is in the cell of the protoplasm, and his spiritual thoughts might well be expressed in the words of Augustin, 'O God, thou hast made us for Thy-Self, and our souls are restless till they rest in Thee.' "

We are indebted to the *Alameda Daily Argus* for a large part of this report.

Sunday, April 20th, 7:45 P. M., Dr. Mills addressed a large and interested audience on "The Hindoo Way of Salvation." In a few preliminary remarks he gave the comparative ages of some of the chief religions, their extent, their leaders, etc. He spoke in terms of highest praise of Swami Vivekananda, whom he personally knew, and of the other Swamis for whom he had the greatest respect. In speaking of the Swamijee, he described him as a man of gigantic intellect, and one to whom the greatest universitv professors were as mere children. He spoke of the Shanti Ashrama and its purposes. The lecture proper was a consideration of the four Yogis, defining, describing and dwelling upon them to a considerable extent. The lecture was interspersed throughout with Hindoo anecdotes, all drawn to fit the particular subject in hand, and told in Mr. Mills' inimitable style. The applause following showed the esteem and appreciation in which the speaker and subject were received.

Sunday, April 27th, at 7:45 P. M., the subject of the evening's discourse was "The Biography of Buddha." Mr. Mills gave the authentic history of Buddha in a few words, but dwelt upon his legendary history to a considerable extent, describing his numerous incarnations. He described the nearly exact parallelism between Buddhism and Christianity in all their chief forms and ceremonies.

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After the lecture proper Mr. N. O. Nelson, of St. Louis, gave a short address, describing the model town of LeClaire, near St. Louis, and although a factory town, it is a model in every particular, where everyone, factory hand or superintendent live on perfect equality. Under their system of co-operation and profit-sharing everyone has become the owner of his home. He described at some length the many advantages accruing to the working man, morally, socially, industrially as well as financially. The speaker was witty and kept up a lively interest in his subject. He was highly appreciated.

Sunday evening, May 4th, Mr. Mills continued his series of eight lectures on "The Great Religions," with dates and subjects as follows:

May 4. "The Gospel According to Buddha."
May 11. "Mohammed and Islam."
May 18. "The Religion of Israel."
May 25. "The Transient and Permanent in Christianity."
June 1. "Can We Have a Universal Religion?"

The lectures on Wednesday evenings at 8 o'clock will be continued.

April 30th, Dr. Frederick Burk, President of the San Francisco Normal School, spoke on "The Problem of Character and Citizenship in the Schools."

On May 7th Mr. Wm. E. Smythe of San Diego, President of the Constructive League, spoke on "The Building of California."

Archaeoligical.

BABYLON:—Under the direction of Dr. Koldewey of the German Oriental Society important discoveries are being made at Babylon. The royal banqueting hall and throne room of Nebuchadnezzar, B.C. 604, has just been uncovered. This vast hall measures 120 by 60 feet with remains of richly painted stucco decorations still visible. Here is where Alexander died in 323 B. C. This is where the famous feast of Belshazzer was held on the night of its fall into the hands of Cyrus 538 B. C. From here eastward runs the Via-Sacra, the processional or triumphal street, along which royal pageants, sacred and military, passed.

ASIA MINOR:—M. Collignon of the French Academy of Inscriptions has published an account of the excavations of the Greek city of Priene, the work having been done by the Royal Museum of Berlin. History says it was sacked by the Persians 544 B. C. The streets were all perfectly straight and crossed at right angles; more perfectly laid out than most modern cities. The regularity and neatness is very striking, and is the type from which the Pompeiian architecture was derived.

CRETE:—Interesting excavations of an early theatre are going on, showing evidences of having been covered, which was exceedingly rare, B. C.

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POMPEII:—In a grand Roman villa were found numerous objects of Greek and Roman art, superb bronzes, beautiful Etruscan vases, models, food, cereals, etc. A mummified body was found shortly before, and supposed to be that of the elder Pliny.

EGYPT:—Robert Sewell has found near Cairo evidences that leads him to believe that a Buddhist Mission was established in Egypt 250 B. C.

ALEXANDRIA:—The most important excavations of modern times are being secretly conducted by the Khedive. Underneath the city is a magnificent temple, the most imposing structure of the Pagan world, the tombs of emperors and kings, priceless treasures, kept in tact since the days of barbaric splendor that produced them.

Merenptah:—The Pharaoh of the Exudus has again been discovered; this particular Pharaoh seems to have been a very numerous individual, as the discovery of his mummy has been quite frequent during the last few years, or perhaps he had several mummies, as the original Merenptah was drowned, in a tidal wave, while chasing the Children of Israel across the Red Sea.

Crete:—Late discoveries in Crete, prove that Mycenaen culture was at its highest 1500 B. C., and came to an end about 1000 B. C. This civilization was coeval with Greece proper.

Baalbek:—The site of this ancient city has recently been put under the influence of the pick and shovel by the German Oriental Society. A most magnificient temple has recently been uncovered, the ground plan of which covers an area of 100 feet by 200 feet, with many colossal columns still standing, some of which are 45 feet in height, and have the appearance of Greek influence. This temple to the "Sun" bears evidence of great age, but was reconstructed and embellished by the Romans. Many beautiful, large, airy chambers have been opened up, with walls in sculptured frescoes of Genii, festooned with flowers and other poetic designs.

Egypt:—The *Examiner* says that the Egyptian Excavating Expedition of the University of California, has discovered to-day—March 15th—an important cemetery of the prehistoric period, near Girga. Many beautiful and useful ornaments were found. The most important of which is an ivory cylinder seal, the earliest ever found, and which promises to aid in revealing the origin of the hieroglyphs. Lime stone and syenite vases, highly ornamented, artificial birds and animals, inlaid with various metals, and beautifully wrought. From Dr. Reisner's work in the ruins of the 3rd. and 5th. dynastic periods many steele, alabaster vases, perfect scarabs, finely carved coffins and other valuable finds are coming to light. Work is also being pushed at Thinis, one of the most ancient of Egypt's capitals.

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Vedanta Philosophy in America.

SECTION IV. SWAMI ABHEDANANDA ON THE PACIFIC COAST

On July 29, 1901, Swami Abhedananda of India, who lectures in New York under the auspices of the Vedanta Society, arrived from that city at 9 A. M., via the Northern and Southern Pacific Railroads, after visiting the Yellowstone National Park, Seattle, Tacoma and Portland. While in San Francisco he made headquarters at the home of Dr. Logan, 770 Oak street, it being the regular headquarters of the Vedanta Society. On Wednesday evening, July 31st, a reception was tendered the Swami in the banquet hall of the residence. A large and interested audience of members and their friends crowded the hall. Many and fine were the toasts called and responded to. The evening passed rapidly into the small hours of the morning, sparkling with wit, wisdom and good cheer. On the following day the newspapers commented kindly and favorably, giving the Swami's picture.

The Swami entertained the class at the regular Thursday evening meetings during his stay in this city. On Sunday, September 1st, at 3 P. M. he gave a public lecture at Union Square Hall upon the subject "What is Vedanta." The audience was large, intelligent and exceedingly interested; after which an hour was devoted to questions and answers; this was highly appreciated by the people. Friday, September 6th, at 8 P. M. the Swami lectured (by invitation) before Philosophical Union of the University of California at the hall of Philosophy, Berkeley, Prof. Howison presiding. The hall was filled to its utmost by members and friends. The Swami and his lecture were received with enthusiastic applause. On September 7th the Swami left for Los Angeles where he remained ten days, visiting all points of interest in that semi-tropical climate. The Los Angeles class tendered him a reception at the home of Dr. Schmitz. The Swami made his headquarters at Lincoln Park as guest of Mrs. Mead.

While on the Pacific Coast the Swami visited all points of interest including Shanti Ashrama, Lick Astronomical Observatory on Mt. Hamilton, San Jose, Yosemite Valley, Big Trees, San Diego, Point Loma, Golden Gate Park, Cliff House, Seal Rocks, the suburbs and Bay Counties. Mt. Tamalpais trip "above the clouds" was a memorable family excursion and picnic. From about the 6th to the 10th of August he visited his brother Swami, Turiyananda, at the Ashrama. At San Jose he was entertained at the Vendome by Mr. and Mrs. Wollberg; while at that fashionable hostelry he was prevailed upon to address several large assemblages, the daily press commenting favorably thereafter. This was August 11th to 16th, after which he made a ten-day tour of beautiful Yosemite and its environments,

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where he communed with nature in her sublimest mood, and meditated beneath those giant Sequoias, ancient sentinel of the high Sierras.

The two public lectures that were delivered under the auspices of the San Francisco Society were stenographed and will be published. (The first appeared in the April VEDANTIN.) During his short stay amongst us the Swami made a host of friends and a permanent place within the hearts of us all. The occasion was one that will always keep us entwined in sweet memories.

On September 19th the Swami passed through San Francisco, en route from Los Angeles to his New York home to take up the new season's work. On his way he visited Salt Lake, Denver, Colorado Springs, Manitu, Pikes Peak, Chicago, Detroit, Toronto, Montreal, Quebec, Pan American Exposition at Buffalo and many other places of interest. The Swami made many acquaintances during his extensive travels and was kindly received and entertained by a multitude of friends and students of Vedanta Philosophy, both en route and at destinations. Thus sowing the seed of the Sublime truths of Vedanta Religion in the hearts of truth-seeking people, Swami Abhedananda returned to New York and resumed his classes and public lectures on the 3d of November for the season of 1901–1902.

The following are the subjects of his public lectures at Carnegie Lyceum, New York::

March 2d, Secret of Work; 9th, Duty or Motive in Work; 16th, Heredity and Reincarnation; 23d, Buddhism and Vedanta; 30th, Worship of Divine Mother, (repeated by request).

April 6th, Efficacy of Prayer; 13th, Was Christ a Yogi? (repeated by request); 20th, Salvation Through Love; 27th, What Is an Incarnation of God?

The Swami has in press a beautiful new work, "How to be a Yogi."

Chronological.

In a recent number of the proceedings of the Society of Biblical Archæology, appeared a very interesting article on the "Chinese Calender with reference to that of the Chaldeans." Miss Plunckett says, "There are two traditions concerning the initial point of the Chinese and of the Hindu ecliptic series of constellations," which leads the writer to suspect some underlying cause to both traditions. That the ancestors of these nations were evidently acquainted with a calender of great antiquity, at least 6000 B. C. appears evident.

Gustav Schlagel contends that the origin of the Chinese calender at its lowest date is 16, 916 B. C. and he is good authority.

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The Object of Vedanta.

The object of Vedanta is not to form a new sect or creed, nor to make proselytes, but to explain through logic and reason the spiritual laws that govern our lives: to show that the True Religion of the Soul is not antagonistic to, but in harmony with philosophy and science: to establish that Universal Religion which underlies all the various sects and creeds of special religions; to propagate the principles taught by the great seers of Truth and religious leaders of different countries and illustrated by their lives; and to help mankind in the practical application of these principles in their spiritual, moral, intellectual and physical needs.

ABHEDANANDA

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The Pacific Vedantin

"That which exists is one, sages call it variously."
Rigveda, 1. 164. 46

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Max Muller

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In a recent letter from the Math in India we are informed that although he has been very sick with Bright's disease, the Swami Vivekananda is in every way improving and will soon be back at his work.

All members of the class and friends are urgently requested to be present at the next regular meeting of the class on Thursday evening, May 29th, at 8 P. M. to discnss the Swami's departure and to arrange to bid him farewell.

Thoughts from the Masters

Verily man is formed of will according as man's will is in this world, according to that is his being. On going forth hence. let him perform his will.—Chandogya Upanishad, 111, 12, 16.

The following commentary on the above will explain itself: This fragment, which tradition ascribes to the teacher Shandilya, anticipates in a remarkable way the thought that is the heart and soul of Schopenhauer's philosophy; the thought that the most real, indeed the only real, power in us is the will.

Tat twomasi: Man is man phenomenally, the world is world phenomenally, the gods of the world are gods phenomenally, but in full reality all are the Godhead, call it Atman or Brahman, metamorphised and hidden for a tims by Avidya or Nescience, but always recoverable by Vidya or by the Vedanta Philosophy.—Max Muller.

Gnana (knowledge) sees with a telescopic, Bhakti (devotion) with a microscopic eye. Gnana perceives the issue, Bhakti feels the sweetness. Gnana discovers the Supreme Intelligence, Bhakti reciprocates the Supreme soaring will.—Kishori Sol Sarkar.

Brahman does not possess any qualities, not even those of being and thinking, but it is both being and thought.—Translated by Max Muller.

Reincarnation is the evolution of nature and the manifestation of the God within.—Swami Vivekananda.

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Swami Abhedananda's "Spiritual Unfoldment."

During the month of April the San Francisco Class was treated, amongst other good things, to Swami Abhedananda's "Spiritual Unfoldment," a little booklet composed of the three following lectures: I, Self Control, II, Concentration and Meditation, III, God-Consciousness. No. 1 speaks first of the non-essentials and the essentials of religion. Self knowledge and self-control being the essentials. Self-control means the control of the lower self, or the animal nature of man, by developing the higher powers that are latent in every individual soul. The Swami shows how the mind becomes attached to sense pleasures, sometimes becoming a slave to the senses. How from simple desire ruling passions are developed. Desire, passion and anger being progressive states of one and the same thing; the after results of which are jealousy and hatred.

The source of desires "are the outcome of the dormant passions in our minds, or the awakened state of these impressions." He compares the mind substance to the sea, "the surface of which is the conscious plane, the dormant passions lie buried deeply beneath." When conditions are favorable these deep impressions are stirred up, "they may be said to arise from the bottom of the sea of the mind in the form of minute bubbles." "We may call these bubbles the subtle states of desire, other awakened impressions." After playing near the surface of the mental sea for a time and accumulating more force and

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many new bubbles, they eventually "burst into a wave and agitate the whole sea of the mind," driving the individual headlong toward the object of his now passionate desire. * * * After the mental tempest has spent all of its force, a period of calm repose follows, at which time self-control is again regained.

The Swami shows how by removing these bubbles of desire by attacking them while small and weak, any one can gain "self-control."

II. "Concentration and Meditation." In this lecture the Swami shows how the Divine powers latent in every individual may be made manifest through Raja Yoga, or the royal road to the realization of Truth by the path of concentration and meditation. "There is no power in the universe higher than that which comes through concentration. The power acquired by its practice can control all the physical forces of nature." He shows how Christian Scientists, Mental Healers, Faith Healers and all others of a similar kind use this force.

The simplest form of concentration is known as attention. He shows how all animals practice attention. The diverging rays of mental energy are focused into one channel," without which there could be no great scholar or any great achievement or invention. The majority of all suffering and sickness is the result of inattention to the laws of life and health. "As a gardener by severe pruning forces the sap of a tree into one or two vigorous buds——," so can one, by voluntary effort bring all the mental powers to bear on one point, and this is called Dahrana.

The chief mystery of this world is one's self; the Yogi therefore concentrates upon that mystery.

The five mental stages of the mind are dwelt upon in rapid review. The fourth stage, or one-pointed condition gradually leads to the fifth, which is perfect control; this leads from concentration to meditation proper, "which is a continuous unbroken flow of one current of thought toward a fixed ideal." The Swami shows how to attain to

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this ideal condition. "No sage, whether a Buddha or a Christ, no saint, whether of the past or present, has ever found peace without practicing meditation."

III. "God-consciousness." The soul in each individual is a center of that circle whose circumference is nowhere, but whose center is everywhere." In India from the Vedic period down to the present time this attainment of spiritual perfection or God-consciousness has been regarded as the highest aspiration and the loftiest aim of humanity." Moral man makes the mistake that he is religious. This state of moral responsibility is but the linking step between the animal man and the moral man. When moral man can no longer be tempted by sense attractions he becomes a spiritual being.

The human ego must go through three states and many subdivisions before the goal is reached. In the first the animal nature must be passed and overcome by the moral nature; next, the moral nature must develop into the spiritual nature; lastly, realization of God-consciousness comes.

This last lecture of the series directs the seeker after this divine ideal into the correct path and gives warning of all pit-falls.

There are as many ways to truth as there are those who seek it. No method is condemned, this being characteristic of Vedanta.

This last lecture of the trinity is an inspired one, to give an adequate review of which would be impossible by any other than a Yoga. It must be read and read in conjunction with the others of the series to be appreciated. When re read many times, it will still be full of new and profound thoughts. M. H. L.

In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death.—Schopenhauer.

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Sri Rama Krishna's, to the Modern World

"Do not care for doctrines, do not care for dogmas, or sects, or churches, or temples; they count for little compared with the essence of existence in each man which is spirituality, and the more that this is developed in a man, the more powerful is he for good. Earn that first, acquire that and criticise no one. for all doctrines and creeds have some good in them. Show by your lives that religion does not mean words, nor names. nor sects, but that it means spiritual realization. Only those can understand who have felt. Only those that have attained to spirituality can communicate it to others, can be great teachers of mankind. They alone are the powers of light. Be spiritual and realize truth for yourself."—"My Master."

SWAMI VIVEKANANDA.

"Dress and Come Quickly"

A physician's experience in a far Western city.

I had just returned from a protracted professional visit to the sick far into the country, lasting nearly sixty hours, without sleep and almost without food. So I laid down on arriving home nearly exhausted and slept very heavy; just how long I don't know, when suddenly a loud knocking at my door aroused me; ccnfused and still more than half asleep, I managed with difficulty, to get the door open. "Hello! What is it?" I said. No answer came. I asked again, still no answer Somewhat confused I went to the window, all was serene and beautiful without. The moon was shining brightly, the air was crisp and clear for it was a beautiful evening early in October. I now began to think that I was troubled with nightmare from too heavy sleep. Feeling little disgusted I was about to retire again, when a voice called out clear and strong, "Dress and come quickly."

Before I could ask what and where, the same order was repeated louder than before, and with an imperative tone, like one that would not brook delay. I did as directed, neglecting those non-essentials of dress that could be easily dispensed with. I now ran down the long hall and out into the cool night air. Not seeing or hearing anyone I became a little confused and felt little chilly sensations chasing each other up and down my spine and over my head. Noticing that I had to open the front door myself still more confused me. The same voice now called out again, "Come quickly." This reassured me, and taking for granted that some one of the household had thought-

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lessly closed the door after the messenger, I followed rapidly in the direction of the voice. Partly from habit and partly from severe experience of the day before, I grabbed an instrument and medicine case from the hall table as I passed out. I ran rapidly down the road and soon came to a sharp turn which seemed unfamiliar, when a sudden breeze sprang up taking my hat and one glove that I had not had time to put on. A dense black cloud suddenly obscured the face of the moon. Great drops of rain began to fall, the air quivered with a heavy peal of thunder, rain now began falling fast. Thunder claps were now repeated like heavy artillery bombardment. I now became bewildered and felt almost lost. Soon I could hear horses' hoofs rapidly approaching. A sudden brilliant flash of lightning revealed a fine open buggy drawn by two handsome horses. In the buggy was a timid looking little woman, all muffled in robes and furs; a large, fine looking man sat by her side. At the same instant a large powerful figure of a man sprang from the shade near by where I stood. He grabbed the horses' bridles and raised a weapon toward the driver. The sudden stopping of the vehicle threw the occupants to the ground. A straight shaft of lightning now struck in the midst of the scene. The next moment all was dark and still, rain began falling in torrents, I was momentarily paralyzed, but quickly recovered, and found the horses, buggy and powerful man gone. A bright glow of lightning now revealed the prostrate forms of the couple. I examined rapidly and found that the lightning had made a deep blue furrow over the man's left eye, he was dead; but the woman was breathing spasmodically, and going through convulsive movements stimulants and a little time restored her. Then I seemed to be sinking away and soon became unconscious. * * * I knew no more until I awoke about noon next day in my own room and in bed. Every joint and muscle ached. My head was splitting with neuralgic pains; eyes bloodshot and staring, face pale and haggard, features shrunken, hair dishevelled, hands and face soiled, clothes and instruments likewise soiled and scattered about the room. Then I groaned and said, "Oh! what a nightmare I have had, I must have gotten up in my sleep and fallen down." I felt very ill and ordered my breakfast in bed. In answer to a question from the servant I said, "I have had a bad night, I will rest a little longer in bed." Soon my driver came in and reported the details of a horrible murder that had taken place in the night on the outskirts of the city, a man killed and a woman left for dead.

I thought it better not to relate my dream. I had to buy a new hat and a pair of gloves.

M. H. L.

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The Right Honorable Prof. Max Muller, K.M., L.L.D., D.C.L.

(Frederick Maxmillian Muller)

Our illuminated page in the present number is the face of the illustrious and renowned Max Muller, whose name is sufficient introduction to any one at all familiar with Sanskrit literature, and more particularly with the Vedanta Philosophy.

My Autobiography

Written to show young men how it has been possible for one of themselves, without fortune, and a stranger in a strange land, to arrive at his position without sacrificing his independence, or abandoning what he had determined to devote his life to. His learning was philosophical and religious rather than classical. The first of his numerous writings was "Lectures on the Science of Language" 1861; the last was "Contributions to the Science of Mythology" 1897—"the thread that connects the origin of thought and language with the origin of mythology and religion."

"My very struggles," he writes, "were certainly helps to me." In his autobiography he says, "I flattered myself that I had found the true way out of all these difficulties in the way by writing, not exactly of my own life, but recollections of my friends and acquaintances who had influenced me most, and guided me in my not always easy passage through life." And friends he had, most numerous and influential, the best of that scholarly period. A few amongst his numerous friends are Dr. Lotze, famous metaphysician, Lamertine, of French revolutionary fame, Guizot, French historian, Baron Bunsen, von Humboldt, Burnouf, Sir Robt. Peel, Duke of Wellington, Rawlinson, Leyard, Schilling, Schopenhauer, Renan, Dean Stanley, Lidell, John Stuart Mill, H Semon, Lewis Nepoleon, King and Duchesse d'Orleans, Lassen, Hahnamann, Mendelssohn, Lizst, David, Heller, dukes, princes, statesmen, representatives of all nations and an exceedingly long list of the leading people of the age.

People wished to know how a boy, born and educated in a small and almost unknown town (Dessau) in the center of Germany, should have been chosen to edit the oldest book in the world, the Veda of the Brahmans, never published before, either in India or Europe, and how he should have passed the best part of his life as a professor in the most famous and most exclusive university in England, and should actually have ended his days as a member of Her Majesty's most honorable Privy Council.

He made his subject popular; in it his faith was perfect and he was indifferent to worldly success. His father died when he was not yet four years old, leaving himself and a little sister to the care of a young mother, who was but twenty-eight years of age at that time.

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He believed that our inherited language exercised a most pewerful influence on our reason and will. "Language makes the man," he used to say. "For classifactory purposes language is far more useful than color of skin,, hair, cranial or gnathic peculiarities. Language prepares us for channels in which our thoughts have to run, unless they are so powerful as to break all dams and dykes, and dig for themselves a new bed." He was sensitive and tender-hearted, for he said, ',I suppose we all remember how the sight of a wound of a fellow creature, nay even a dog, gives us a sharp twitch in the same part of our body. That bodily sympathy has never left me. I suffer from it now as I did seventy years ago. And is there anybody who has not felt his eyes moisten at the sudden happiness of a friend; all this seems to account for that feeling of identity with others. The only true answer to which is this common self, it is only found in the Upanishads and Vedanta Philosophy."

The obove lines are a small fraction broken off from the introduction to his autobiography, which in itself is a beautiful sermon.

The home of his early childhood was a happy one; his father, Wilhelm Muller, was a rising young poet. Maxmillian was born at Dessau, in the interior of Germany, December 6, 1823. Dessau was an old walled town, the gates of which were closed every night. He was born in respectable poverty, but well connected and honorable. Although melancholy, his genteel mother was musical and gave him a training in that art, which was a pleasure to him and his friends all his life. At the age of twelve years he was sent to school at Leipzig. His master8, his seniors and teachers were his usual companions. He matriculated at the University of Leipzig in 1841, while still quite young. He went to Paris in 1845 to study Sanskrit MSS; here he began his work on the Kathka Upanishad. His plan of work and study was "to sit up the whole of one night, to take three hours sleep the next, but without undressing, and then to take a good night's rest the third night, then start over again." The Veda was the work of his life, older than the Egyptian book of the dead. He went to London in 1846 and was lost for some hours in that great metropolis, but as usnal he picked up some friend. At Oxford he was frequently very hard up for the necessaries of life. When most in need he would go on with the printing of the Rig-Veda, for which he received four pounds per sheet.

He tells many anecdotes of his exceedingly interesting life at the University of Oxford. He was always quite diffident and frequently declined many honors, pleasures, dinners, entertainments and the company of royalty. The following quotation will serve to show his sentiments and character largely: "From a very early time I became conscious of the narrow horizon of this life on earth, and the purely phenomenal character of the world, in which for a few years we have

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to live, and move and have our being." At the suggestion of Baron Bunsen, the then Prussian Minister to England, the East India Company had printed the six large volumes of the Rig-Veda, composed of 1000 pages each. One hundred books more or less have fallen from his prolific pen. M. H. L.

Local Council of Women

President Mrs. Jno. F. Swift, (Vice President of the National Council of Women); Vice President at Large, Mrs. Alice Bunnell; Recording Secretary, Mrs. M. E. Hall; Corresponding Secretary, Mrs. E. J. Foster; Treasurer, Mrs. Florence Kendall.

On May 27th, at Century hall, Mrs. Florence Kelley, President of the National Consumers' League addressed a meeting of the Local Council of Women. The hall was taxed to its full capacity. Mrs. Kelley said in part "We adopt no measure to compel merchants or manufacturers to do better by the people they employ. We simply hold up to them what the 'white' employers do and ask them to emulate them. The members of the League do the real work. They refuse to patronize any merchant who is not on the 'white' list. It does not advocate boycott of any firms, but it prints a list of merchants who have accceded to the four demands of the League."

Mrs. Frederick Nathan, President of the New York Consumers' League and Vice President of the national organization, will speak at Century hall on Thursday, May 29th. at 8 P. M., before a meeting of the Local Council of Women. The Labor Council at its session May 23d officially endorsed the formation of a Consumers' League. Mrs. Jno. F. Swift and Mrs. Florence Kelley, representing the League of the United States were present at the meeting.

Prof. Walter Thomas Mills of the School of Social Economics will lecture every Sunday in June at the Metropolitan Temple at 2 P. M. Prof. Mills heartily endorses the work of Mrs. Florence Kelley and Mrs. Frederick Nathan and her address of last Monday evening was listened to by many of his pupils.

We are pained to say the Swami Turiyananda, on account of his long continued nervous and physical prostration, will in the near future take a trip to the home of his youth, and an indefinite rest at the Math with the Swamijee. This comes to the many friends and particularly to the members of the class as sudden and sad. He has planted within our hearts the sweetest sentiments of peace and charity. We have been pleased to call him that little man with an infinite amount of pure spirituality. We shall miss him exceedingly much. He has taught us that if we do not meet again in the flesh to realize that we are all one in "Mother." The class, the magazine and his many friends bid him bon voyage, rapid renewal of health and speedy return to his home and friends at the California Shanti Ashrama.

He will sail on June 6th for India.

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Vedanta Philosophy

[Lecture by Swami Abhedananda, delivered before the Philosophical Union of the University of California, September 6, 1901.]

Professor Howison, Ladies and Gentlemen:

Before discussing the subject of this evening, allow me to thank Professor Howison, through whose kindness I have been honored with this privilege of addressing the talented audience that has assembled here to-night.

I have been requested to give an outline of Vedanta Philosophy, which is the most ancient of all the philosophical systems of India. I suppose there are very few amongst those present who are familiar with this ancient philosophy, that has helped mankind in solving the most difficult problems of life and death, and has led the truth-seeking minds of all ages and of all climes to the threshold of that abode of Eternal Truth, which is the end and aim of our life.

The student of Vedanta Philosophy, after studying the ancient philosophical systems of Greece and the modern philosophies of Germany, finds that the ultimate conclusions of the modern philosophers are like faint echoes of the thundering expressions of what the ancient Vedic Seers of Truth realized, at least two thousand years before the Christian Era. The monistic system of Professor Le Conte, of John Fisk, of Hegel, and other philosophers of Western countries and modern times, found their prototype in the utterances of those ancient philosophers. The first expression of this idea of monism that was ever expressed before the world we find in the Rig Veda, the most ancient of all the scriptures of the world. "That which exists is one, men call it by different names." That one is not far from us. It is in us and outside of us. Truth-seeking minds of the ancient philosophers did not stop in their researches until they could unify the diverse phenomena of this universe into that absolute Oneness, and when they discovered the one source and goal of the phenomenal universe, they tried to explain the process by which this One appears to be manifold. In their attempts they developed different systems of philosophy, of which the Sankhya System of Kapila and this Vedanta Philosophy stand most prominent in the history of philosophy in India. The later philosophers took up these conclusions arrived at by these great thinkers of ancient times and developed systems of philosophy, and through logic and science, explained the phenomena and mystery of the universe. They discovered the doctrine, the law of evolution, that involved the phenomena of the world. It was Kapila who was recognized as the father of the theory of evolution in ancient India. He lived about fourteen thousand years before the birth of Christ. It was he who expounded the doctrine of evolution most scientifically and most logically. This fact

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was admitted by Professor Huxley when he said that this doctrine was known to the Hindu sages long before Paul of Tarsus was born. Well has it been said by Sir Monier Williams, that "the Hindus were Spinozites more than two thousand years before the existence of Spinoza, Darwinians many centuries before Darwin, and Spencerites many centuries before the doctrine of evolution had been accepted by the scientists of our time and before any word like evolution existed in any language of the world."

Standing on that firm rock of evolution, the ancient thinkers of India explained the cosmic process by which the phenomenal appears to our senses, by which we come to perceive the objects of senses. The Hindu philosophers, especially the philosophers of this school, do not believe in the theory of a special creation of the universe by some extra-cosmic being. In one of the writings of the ancient philosophers we read of a great Vedantic sage teaching his own son, and he asked this question, "My son, some tell us that this world was created out of nothing by some being who dwells outside of the universe, but my dear child, how can something come out of nothing?"

This idea of the impossibility of something coming out of nothing, we find in Herbert Spencer's philosophy, and almost all the scientists of modern times accept it as a fact, but this was first taught in India about two thousand years before the Christian Era.

So the fundamental principle of this Vedanta Philosophy is oneness and that oneness is on the highest spiritual plane. There is one Life which exists, one Spirit, one Truth, one Reality. Some people think that the Vedanta Philosophy teaches that this world is an illusion, but Vedanta Philosophy does not teach that this phenomenal world is such, but what is regarded as an illusion in Vedanta Philosophy is the attribution of substantia and sentience to the phenomena without recognizing the underlying unity. And that unity of being or existence or light or spirit is called by various names. In Vedanta it is called Brahman, which means literally a vast expanse, infinite expanse. It was called by Plato, the "Good;" by Spinoza, the "Substantia;" by Spencer, the "Unknown and Unknowable;" by Kant, the "Transcendantal Thing in Itself;" Scopenhauer called it the "Sufficient Reason;" Emerson, the "Oversoul." But Vedanta Philosophy differs from these systems of Western Philosophy in unifying the subject and the object in Brahman or the absolute reality of the universe.

When we study the Kantian system, we find the mention of that "Thing in itself," but if we study a little more critically, we find that it was only an assumption on the part of Kant—that this "Thing in itself" was a pure assumption of Kant—a superfluity that cannot be supported by any data. In fact, Kant believed in the "transcendental thing in itself" which cannot be brought into the realm of experi-

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ence, and the great defect of Kant's system lies in that unnatural separation of the "Thing in itself" from the object of experience. But Vedanta Philosophy, accepting the "Transcendental thing in itself" as reality, brings it within the realm of reality and connects it with everything that can be perceived by the senses of human beings. The one Brahman is the pure existence of all things that exist in the universe. It is called "Sat," pure existence. The same Brahman appears as pure intelligence when it becomes the subject, or knower of the object. It is then "Chit." The same Brahman, or absolute Truth, when qualified by the cosmic self-consciousness, omniscience and omnipresence, appears as the reality of the universe, the unterjamin, the inner ruler of the universe. He is the God of the scriptures. He is called "Isvara," which means the ruler and preserver of the universe. There is no such title as "Creator of the Universe" in Vedanta, because creator is impossible when we admit the doctrine of evolution. When we see that all the various manifestations of the universe are nothing but the expressions, or the result of the evolution of one Eternal Energy, called in Sanskrit "Prakriti," same as Latin "Procreatrix," then we do not need any being whom we can call the Creator of the universe. But there is room for a personal God. There is room also for an impersonal God, and there is room also for the absolute Truth, the absolute Reality, the absolute One; which is the highest ideal of all the philosophers of the world. When the same Brahman is qualified with limited self-consciousness and partial knowledge, it becomes the soul, or appears as the individual soul of man, and when the same Brahman is qualified by the absence of self-consciousness, He appears as matter. So the nature of these three things is discussed in the Vedanta Philosophy, the nature of God, of the soul, and of the material universe. But all these three are different expressions of one. The dualistic thinkers believe in a personal God, who is outside of this universe, who is outside of us, but they are afraid to discuss the nature of that personal God. What kind of personality that personal God has, if you ask that question to the dualistic believers, they shrink from answer. They say, "we do not know." But Vedanta Philosophy is not afraid of discussing the nature of God.

Most of the conceptions of God which we find as common amongst the masses, as taught in the different schools and temples, are anthropomorphic conceptions. We project our own thoughts and ideas, magnify them, and create our own ideals according to our thought, and then we worship them, as in ancient times, the Jews believed in a Jehovah who was cruel, and who had some qualities which perhaps we would not like to give him. But all this can be explained clearly by this anthropomorphic conception of God. So all the ideas of personal God are more or less anthropomorphic. We

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are human beings. We like to think of the Creator of the Universe as a human being. He is sitting somewhere as we sit. He has two hands as we have. But He may not have two hands in reality. We find a beautiful description of that impersonal Being appearing as personal to the devotee in one of the ancient writings of the Vedas. "He has infinite heads, infinite number of eyes, infinite number of hands; He works through all hands of all living creatures; He thinks through all brains of all living creatures; and at the same time He is beyond all thought." He is beyond all work, yet the whole universe is his body. The sum total of our minds is His mind. The sum total of the intelligence that is manifested in this universe is the intelligence of God. We live and move and have our being in God. He is immanent and resident in nature.

Last Friday evening, when I was listening to Professor Howison's remarks on John Fisk's "Through Nature to God," I was surprised when he said that God cannot be immanent and resident in nature, that the indwelling God would make Him responsible for all the evil deeds of human beings. Of course, he used different language, I cannot recall his words. That difficulty does not arise in Vedanta Philosophy, although it believes that God is dwelling in each of our souls. On one side Vedanta Philosophy gives expression to the highest ideal of all philosophy, and on the other, it gives a foundation to a system of religion which is the most rationalistic of all systems and which harmonizes with the ultimate conclusions of modern science and philosophy. Vedanta Philosophy says that this Absolute cannot be worshipped, but Isvara, that Being when qualified by the Eternal Energy, when He appears as the Omniscient and Omnipotent Being and ruler of the universe, that Being can be worshipped, can be loved, and He loves human beings. But we do not understand the meaning of the word "love." It is used very frequently but it has a very deep meaning. We must not forget the expression that "God is love." and when we think of love, we should remember that it is divine. It is not like the love that we see manifested in our ordinary every-day life. It is something deeper, something higher, and in that sense the term can be applied, the word love can be used for God. Vedanta says love means expression of oneness and wherever there is love there is unity. Love means the attraction between soul and soul. The same attraction which is manifested in the physical world in the form of gravitation or chemical affinity or molecular attraction; when this same force manifests on the soul plane, or when two souls are attracted, then it is called love and it is Divine.

In describing the nature of the individual soul, Vedanta Philosophy teaches that the soul is immortal and Divine. It is birthless, deathless; it has no beginning, it has no end, it is Eternal. Ordinarily we think that the souls of human beings were created at a certain

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period by some Being and that those souls will continue to exist until Eternity. But there is a fallacy in that statement which we do not consider ordinarily. We must remember that that which has birth must die. If these souls were created, these souls cannot be eternal, cannot be immortal. Birth is followed by death and death by birth. There is do such thing as absolute destruction or annihilation of anything. By studying modern science we have learned that even matter is indestructible, force is indestructible, and if there be such a thing as the source of consciousness, how can that be destructible? If matter has no beginning, if force has no beginning, how can the soul have beginning? This soul existed before these bodies were born and will exist after the dissolution of these bodies. Death means only change of form. "As we throw away old garments and put on new ones, so the soul, after throwing away the old garment of body when it has fulfilled its purpose, puts on a new one and fulfills other purposes, other desires that are still unfulfilled."

The doctrine of evolution, when pushed a little farther, gives foundation to the doctrine of reincarnation. Of course, Western philosophers do not admit the continuity and identity of that germ of life which is going through the different stages of evolution. The moment they admit it, they would accept the doctrine of reincarnation. The doctrine of reincarnation is supported by the Vedanta Philosophy. As the soul is indestructible and as all the desires cannot be fulfilled during three score of years, what would become of those desires still unfulfilled. They cannot be crushed out and destroyed. They need future manifestation for their fulfillment, so the souls will reappear and take another form. These forms are in harmony with our thoughts. We mould our own future, we create our own destiny. We are responsible for all we have to-day and all we shall have in the future. No one else is responsible. Vedanta doesn't say that the soul is born a sinner, but on the contrary, it teaches that the soul is a child of Immortal Bliss. One of the most ancient Seers of Truth in India proclaimed in a trumpet voice before the world, "Oh ye children of Immortal Bliss, listen to me, I have discovered the Eternal Truth and by knowing that alone, one may cross the Ocean of Life." What a sweet name! What a heart-consoling expression! "Children of Immortal Bliss!" We are all children of God. There is no such thing as devil or Satan who is tempting us all the time, but what we ordinarily call sin, according to Vedanta, is nothing but selfishness, and that is the result of the ignorance of our true Divine nature. The moment we realize we are Divine, Divinity is full within us, that very moment we are free from all sins. Vedanta does not require any mediator for the absolution of sins. Vedanta Philosophy teaches that the highest ideal of our life is to fulfill the purpose of life. There is a purpose in the process of

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evolution. We have come into existence, not as a mere freak of nature, not accidentally, but we are bound by certain laws, we are governed by the law of causation, we are the resultant of our past and our future will be the result of our present. Parents are not responsible for our faults. We should not blame our ancestors. Parents are nothing but the principal channels through which the soul finds proper environments for manifestation of the powers latent within it. So Vedanta Philosophy doesn't blame the parents, it doesn't blame God, it doesn't blame Satan, it believes that each one of us is responsible. You can undo what you have done to-day, if you know that you are the doer. You can make your future better by living the right kind of life. There comes the necessity of religion.

Religion doesn't mean, according to Vedanta, the belief in a certain dogma or a creed, or following the doctrines of a certain denomination or church, but it is the science of the soul. That which teaches us what we are, who we are, what we were before and what we shall be in the future; and what our relation is to the universe and to that Supreme Being which is Absolute and Eternal, is called religion. Morality and ethics have their foundation upon this oneness. We find in Western philosophy a great discussion about the true basis of morality, but in Vedanta we find the answer very clear and simple. For instance, we often hear that Jesus, the Christ, taught the highest ethical law, "Thou shalt love thy neighbor as thyself." The question is generally asked, "Why should we love our neighbor as ourselves?" What for? Why should we not kill him? From a utilitarian standpoint we ought to kill him for our benefit if we can get any good out of it. Morality which is based upon utilitarian principles cannot explain this difficulty. The answer to the question we do not find in the teachings of Jesus, not in the Bible. But we find it in the Vedas, as Professor Paul Duessen, of Keil University, has said in his "Elements of Metaphysics." Why should we love our neighbor as ourselves? The answer is, "Tat twam asi." "That thou art." Because we are our neighbor in spirit. By hurting our neighbors, we hurt ourselves. By injuring them we injure ourselves. That is the law, we hurt ourselves. Therefore we should not hurt our neighbors. By loving them we better ourselves. We unfold our higher nature and live on a higher plane. We should love our neighbors not for their good deeds, not for their meritorious acts, not for their beauty, but for their souls, for that oneness in spirit which cannot be separated by anything in this phenomenal universe. There we find the foundation of ethics which cannot be shaken by agnostic or materialistic thinkers of the East or of the West.

Vedanta Philosophy teaches the highest ideal of life is the attainment of freedom and emancipation from the bondages that have kept

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us down on this animal plane, the plane of sense; and that freedom, that emancipation comes when we realize Divinity within us; when we feel that we are one with God, that God is the prime mover in our life, that we are nothing but instruments in the hands of that Almighty Power, that Almighty Will which is working in nature. The moment we feel that, we cannot do anything wrong. How can you do anything wrong when you know that your will is not separate from the universal Will? It is impossible, but the moment you forget that oneness, the moment you think of yourself as separate from the universal, as not connected with the universe, you are ready to do any wicked thing for your own selfish purpose. But when that selfishness disappears, we reach perfection; and that perfection is the goal of evolution. Evolution ceases when perfection is reached. I mean the evolution of that particular individual ceases when that individual reaches perfection, but it will continue to operate in relation to others who have not reached that state of perfection. What do we mean by perfection? The attainment of God-consciousness, freedom. When we are not bound by anything that is within the realm of time, space and causation, then we are free. In reality we are always free, but we do not know it. If we were not free in reality, if that freedom did not exist in each soul potentially, we could not reach freedom by any means. Apparently we are bound. We are bound by our own desires, just as the silk worm makes the cocoon out of its own thread and later on thinks itself bound and may try to explain the cause of that cocoon that exists outside of itself. Of course, it will be a mistake. But when the silk worm gets the power of cutting that cocoon, it comes out as a beautiful butterfly and it is free to go anywhere. So the human soul is bound at present by desires, by the tendencies, by the different ideas, imperfections and selfishness, but when that soul realizes Divinity within itself, it becomes free. It attains to God-consciousness and afterwards becomes perfect in itself. That emancipated soul is called by different names, such as "Christ," "Buddha," and others with similar meanings. The word "Christ" means a state. It doesn't mean any particular individual. The name of the person was Jesus. He attained to that state which is called "Christ," the state of realization of Truth. So the title "Buddha" means enlightenment. Sakyamuni Gautama attained to that Oneness and became Buddha. So each one of us will become Christ, will become Buddha when we reach that attainment of God-consciousness. Then we shall be able to say boldly before the world, as Jesus Christ said, "I and my father are one." How many of you have the courage to say that boldly? "I and my father are one." Who can say it? He alone can say it who has realized that oneness. The Hindu philosopher will say, "I am He." "I am that Absolute Being who is in the sun, the moon

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and the stars; who is the infinite source of knowledga, existence, bliss, and the ultimate goal of the universe.'' Vedanta Philosophy teaches that that state is the ideal. We must have it. We must struggle to attain it in this life, and therefore we should live the life which is in harmony with the ideal and purpose of evolution, and thus we shall be able to attain it very quickly.

Vedanta Philosophy is not separate from science, philosophy or logic or religion. There is one peculiarity of Vedanta Philosophy. that it takes in all that has been, all the truths that have been discovered by the different philosophers or thinkers of the world, and by the different scientists of different countries; and it tells us that that which is illogical, unscientific or unphilosophical cannot be religious. Religion must not be separated from philosophy, science or logic. The goal of science is to find out truth; the goal of philosophy is also to discover truth, and by logic we try to express what we realize so that we may not make mistakes in our expressions; Religion also deals with Truth and we must not forget that Truth is one. By knowing that Truth, one attains to freedom, as Jesus the Christ said, "Ye shall know the Truth and the Truth shall make you free." That is the only way of attaining freedom.

Vedanta Philosophy can be developed into a Dualistic system, a Qualified Non-Dualistic and an absolutely Monotheistic system. So those who believe in a personal God are not discouraged by Vedanta philosophers. They say it is one of the stages in the process of Spiritual Evolution. There is growth in spirituality and that growth is admitted in Vedanta philosophy. A child in the spiritual life cannot understand the highest ideal of Monotheism. He will have to go through different stages. First he will think of God as extra-cosmic. Then he will gradually come into a conception of God who is immanent and resident in nature, intro-cosmic. And when he can rise a little higher, he will realize that God is Absolute Being, the reality of all, the soul of all souls. There has never been religious persecution on account of the belief in any certain doctrine in India. They would not molest anyone on account of his belief or persecute him because he doesn't believe as they do. They accept all these different systems and creeds as different paths that lead to the same goal. As one coat cannot fit all bodies, each one will have a coat which fits his or her body. If I go to the market and say, "Now my friend, I have a coat and you will have to put it on, if it doesn't fit, you will have to go without," I must be a fool. So Vedanta Philosophy recognizes that each individual must have his own ideals and beliefs, but all these ideals and beliefs have one goal, and that goal is the attainment of God-consciousness, of perfection, freedom, emancipation of the soul. Therefore, the Vedanta philosopher never persecutes. Thousands of Mohammedans came to India and persecuted the

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Hindus by holding the sword in one hand and the Koran in the other, just as the early Christians did by holding a gun in one hand and Bible in the other, but still the Hindus did not take revenge upon them. They say they are working out their own salvation in that way. Of course, they resist, but non-resistence is the ideal. "Resist not evil." Who can do it? Not the man who is struggling for bread and butter, or for name or fame, who is the slave of ambition, but he who has risen above all these things can do it. Vedanta Philosophy teaches that all these different religions are like so many roads which lead to the same goal, as there are many roads by which you can come to San Francisco. One can come from the north, another from the south, etc. So we may attain to that state, that highest ideal of life, by different paths and all the different paths are but methods to the attainment of God-consciousness. Each method is called "Yoga." There is one, Raja Yoga, the method of concentration and meditation; one Bhakti Yoga, the method of work and worship; one Jnana Yoga, of discrimination and knowledge; and there is Karma Yoga, the method of work. By doing work in a right way, by understanding the secret of work, we can attain to that goal very easily. The secret of work lies in working for work's sake, without thinking of results. Those who have read the Bhagavad Gita, which has been translated by many of the oriental scholars under different names (as Sir Edward Arnold's "Song Celestial") will understand what I mean by the secret of work. "To work you have the right, but not to the fruits thereof " It is a very deep problem, I cannot dwell long on it tonight, as our time will not permit. By making all our works acts of worship we can make our life much better than what it is at present. And that way one can attain to the goal by the method for which he is best fitted. One who is of meditative nature should practice concentration and meditation. Concentration and meditation upon what? Upon that Spirit, that Divine nature which is dwelling within us. We must try to make our minds introspective think of what is going on within. We are constantly trying to know things outside of us and we neglect that which is nearest and dearest to us, and that which is within us.

Therefore, Vedanta Philosophy says if you wish to know the Truth, do not seek it outside. Search within, there alone you will find Truth. It has been expressed beautifully in the Sanskrit by one of the Vedic sages who is known as a Seer of Truth. "That Eternal Being, that Absolute Truth is smaller than the smallest, is larger than the largest; It dwells in each atom as well as in the largest solar systems; It dwells in the cave of our hearts; whosoever realizes It in the cave of his heart, obtains unbounded peace and Eternal happiness in this life."

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Unity Club Lectures

Sunday, April 27th, 7:45 P. M., during the continuation of the Messages of the Great Religions Mr. Mills said in part, "In the Biography of Buddha, like Christian mythology, it is hard to separate the true from the legendary. Gautama was born 550 B. C., in an interior principality of India. He was the son of a king. He called his gospel the 'Four Great Truths.' It became the state religion and remained so until 600 A. D., when it passed over to China and Japan, entirely leaving India. The story of the legendary Buddha is strikingly like that of Christ. Both were the result of an immaculate conception, both taught the doctors in the temple, both were tempted in the wilderness, both performed miracles of healing, etc., both walked upon the water, both had an experience with the penitent thief, and a woman taken in adultery, both sent out as disciples one of whom denied his master; many precepts are similar and some the same. Both or neither may have lived, but the significant fact is that 500,000,000 Buddhists and 400,000,000 Christians worship a deified man or human God, who is said to have lived and died for humanity. Buddha did not enter upon his ministry until after forty-five years of meditation and study. He gave up the Yogaship after a trial of six years."

Sunday, May 4th, subject, "The Four Noble Truths," which Gautama, the Buddha, discovered under the Bo tree. "I. Truth of sorrow. II. Truth of the cause of sorrow. III. Truth of the cessation of sorrow. IV. Truth of the path that leads to the cessation of sorrow. The causes are Universatility of human suffering: As birth is suffering, sickness is suffering, old age is suffering, death is suffering, to be separated from the lovable is suffering, not to accomplish one's aim is suffering, and the cause of suffering is the will to live as an individual, that leads from re-birth to re-birth, to satisfy the passions and strive for individual happiness. What seems the self is caused by the will to live, and the cause and effect (Karma). Cessation from suffering comes only through realization of non-existence, and the consciousness of the reality that lies back of all phenomena. To attain this ideal condition the following eightfold path must be followed, namely: Right views, right aspirations, right speech, right conduct, right living, right effort, right thinking, right meditation. Buddhism has no caste, no strife, no persecution of those who differ, no doctrine of substantial atonement or endless hell, and no unethical salvation. Buddhism failed to see the value and beauty of life's existence. Neither it nor Christianity are fitted to be a universal religion, both are broken lights of God."

Sunday, May 11th, 1902, 8:00 P. M. In continuation of his subjects, Mr. Mills said in part upon the particular subject, "Mohammed

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and Islam:" "Mohammedism has remained unaltered for twelve hundred years. Mohammed was born 569 A. D. At this period Arabia was inhabited by independent wandering tribes, each with its own religion, but with a sort of a clearing-house at Mecca, where in its 'Rabba' were found 3000 idols. Tradition tells us that as soon as Mohammed was born he stood up and said, 'God is Great; there is but one God and Mohammed is his Prophet.' Many wonderful things are said to have occurred during Mohammed's childhood and early youth. Many miracles are attributed to him, but he said he had not produced any miracles but the Koran. When a young man he accompanied caravans as their agent, all over that part of the world, and in this way got acquainted with many people and their religions. At the age of twenty-five he was married to the widow Khadijah for whom he was employed as travelling agent. The lady was forty years of age. Mohammed spent a month of his time meditating in a cave, where he was visited by the angel Gabriel, who told him that God had chosen him to be the last of six prophets, Adam, Noah, Abraham, Moses and Jesus. His wife was his first convert. After three years he had but fourteen followers. As the opposition was very great he had to flee from Mecca and take refuge at Medina; here many recruits came to him, soon he found himself at the head of a great army, with which he marched against the people of Mecca, and conquered them, first by the sword, afterwards by his powerful preaching. At his death the religion of Mohammed was very great, and spread over Syria, Persia, Turkey, Egypt, Spain and India. His religion was largely fantastic, but he contended manly for these three great ideas: First, 'There is one, and that one is God.' These idols do not represent God, but misrepresent Him. Second, 'Mohammed is his prophet.' By that he emphasized the fact that God communed with man. Third, 'It is man's duty to submit to God without question.' The Christian puts it in these words: 'Thy Will be Done,' The world needed men who had known God personally, and still needs God-intoxicated men. The success of such as Joseph Smith, Brigham Young, Mrs. Eddy and others who pretend to reveal God, is that they claim to know God personally, and are commissioned to reveal him. We may not have other Messiahs sent us, but we should strive to overcome selfishness. The same great lessons are as good to-day as when first announced, and it is good: 'God is Great! There is no other God but God.' 'There is naught but God.' "

May 18th, 8:00 P. M., "The Religion of Israel." Mr. Mills said in part: "During these latter lectures we have visited many and various religions, their seats and leaders, and now we are returning home to our own ancestry, to Judaism, a progressive religion, a growth from superstition and idolatry to One God. The first prophet of Israel was Abraham, who announced that 'God is Great.' God promised Abra-

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ham that his seed should be great and cover the earth, and he should be father of many nations, telling Abraham, 'I am the Almighty God, do thou walk before Me.' In his old age a son was born to Abraham, Isaac by name, according as God promised. Abraham believed that he had orders to sacrifice Isaac, but this seems to have been a symbolic relic of an old barbaric custom that had haunted Abraham until he seemed to feel that it was an order from the Almighty. His grandson, Jacob, was a typical Jew who could drive a keen bargain, and had a large business capacity: he was also a visionary and a dreamer. Then came Joseph, not only a dreamer but an interpreter of dreams. Then comes Moses, and his early history from the bullrushes to the throne of Egypt. But he slew an Egyptian to save a countryman of his own; but for this he would not have seen the land of Midian. Like others of his time he had visions and believed God spoke to him from a burning bush. Then Moses, to whom God gave a token, 'I Am, I Am,' also say to My people, 'The eternal hath sent thee, the one that is, was, and ever shall be.' And the Lord spoke unto Moses and said these things. His career was similar to that of Mohammed in many ways. He was law giver, judge, friend, protector and prophet. His people did not want to leave the wilderness, Mount Sini and their God, so Moses arranged to take God along in the holy of holies of the tabernacle: this satisfied the people. Moses deserted a throne for his people. He came down from the Mount and found his people worshipping idols, then he let the table of the commandments fall and break to pieces; then Moses prayed, 'If they cannot be saved then blot me out of existence.' Strange prophets were prophesying, but Moses said, 'Forbid them not.' He taught that men must not bow down before stone or any graven imags, as there was one God, a righteous God. Then came Samuel the Seer, and David, shepherd, poet, warrior. Then Solomon, his temple and his glory. Then came the captivity. The book of Leviticus, telling of hell, heaven, lake of fire, eternal damnation, etc., was written long after Moses' time. There was also the yoke of ecclesiasticism put upon the people long after Moses. Then came Jesus of Nazareth, last but not least of this line of great prophets, but was not recognized by the Jews, which became cause of an uncharitable feeling between Jew and Gentile. Summary: 1. Moses emphasized the One God behind all illusions and seeming reality. 2. This God is infinite, man is in his image. 3. Path of knowledge and peace is through righteousness. Ten commandments is a union between God and man. The essentials of the commandments were dwelt upon. To sum up I believe in them all, Krishna, Buddha, Mohammed, Jesus, Whitman, Emerson. They all believed they knew God, which they did in their own way. But their time and people knew not these prophets.

Sunday, May 25th, "Transcient and Permanent in Christianity."

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Mr. Mills said in part: "The most famous man in the history of Christian religion in America was Theodore Parker, of Boston, whose sermons echoed all around the world. He was a great light in modern Christianity. Of the origin of Christianity we know very little in fact, except what we find in the New Testament. The name of Jesus appears only twice in secular history, once in Josephus, and once in Tacitus, neither of which are credited as being authentic history. There are three synoptic gospels, Matthew, Mark and Luke. John's gospel was written one hundred and twenty-five years after the death of Christ. Paul of Tarsus, a Roman citizen and a persecutor of Christianity, wrote some of the earliest Christian scripture. Little was written because Christ was expected to return soon, hence much writing would not be necessary. There was no Christian literature until Christianity was half a century old. We forget many things in a short time, courts of law and everyone recognizes that anything unwritten cannot be kept accurate very long; sacred books are no exception, and are authority only in so far as we are pleased to adopt them. The birth of Jesus was prophesied, his mother was informed, and angels floated down and told the shepherds. About this time wise men arrived from the East, astrologers from the desert, they were seeking a great man that was to be born. Of his childhood and youth we know very little. At the age of twelve years he disputed with the doctors in the temple, when chided by his mother for being absent, he said, 'Wist ye not that I must be about my father's business?' Tradition says that he traveled in India, and met the Llamas in Thibet and was a student of them. We know next to nothing of him, however, until he was thirty years of age. John was his forerunner and cried aloud in the wilderness, announcing the coming of the Lord, he created a great religious revival, and said, 'Here comes the Lamb of God who taketh away the sins of the world.' When he was being baptized by John a dove floated down, and a voice was heard to say, 'This my beloved son in whom I am well pleased.' His real ministry lasted, all told, only about six months. During which time stories are told of his many miracles, such as the Loaves and Fishes,' of healing the sick and casting cut of devils, etc. He quarreled with the religion of the day, and excited much opposition which in the end caused his crucifixion, at which time the veil of the temple was said to be rent in twain and darkness covered the land. After this he reappeared to many of his own. Like other beliefs it is impossible to separate the mystery and superstition from the facts.

"The destruction of Jerusalem and dispersion of the Jews spread the religion of Christ, as converts were made wherever it went. It entirely left the land of its birth. It was first Jewish, and for the Jews. The Jews did not crucify Christ, it was the rabble. Christianity began the conquest of Greece and Rome, which also partly

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conquered it, by putting its pagan forms into Christianity. In some great cathedral a statue of Isis with the infant Horus is honored for Christ and Mary. In the hands of the Romans this religion became a very fine thread of technicalities and legalities. It split from the Romanic form into many splinters of Protestantism or sects and forms of belief, all of which would fight each other's creeds. Orthodoxy and Hetrodoxy were the war cries of the day. Constantine made it the state religion, for political purposes largely. This was in the fourth century A. D. On one side he had Apollo, on the other Christ. It was three hundred years after the crucifixion that Christ was to any extent recognized. In the early history the leaders were excommunicating each other for heresy. The sermons of the great Presbyterian, Jonathan Edwards, were a delight to the people at the time but would not be accepted as gospel now. He delighted in portraying heaven and hell, the sufferings of the eternally damned, etc.; but this creed is now in process of repair, non-elect infants are all to be saved. These old creeds are occasionally changed, Christianity is in a prooess of evolution, and it should be so. The life of the Protestant church is based mostly on the doctrine of Paul and not of Jesus. Jesus said nothing about the trinity, fall of man, hell, eternal damnation, etc. These were Paul's conceptions. Paul was suddenly converted by a flash of light, while on a tour of persecution of the Christians. He got his gospel mainly after three years of sojourn in Arabia and mixed it with Greek and Roman ideas. The salvation of Christ was that of atonement, he was 'the Lamb of God that was sacrificed for humanity.' The idea of a permanent revelation is gone, evolution has lifted it off its hinges. There can be no such thing as a book of permanent revelations. Stripped of all extra beliefs, what remains is, first, the conception that God so loved the world that he gave his only begotten son to save it. He sacrificed Jesus to keep all men from hell. Second, God is a righteous God and a God of love. This is implied also in Buddhism and Hinduism, who contend that God is not a person. It seems that he must be personified for the occidental mind. Christ said, 'God is Love.' Voltaire and Thomas Payne were noble Protestants, but the people could not understand them. It may be better to have a ladder up to a personal God or to a personality than to have none at all, or than not to appreciate the eternal. Christ said, 'Lest ye be born again ye shall not see God.' This was in the spiritual sense. He never taught that man was depraved, but said, 'Find God within,' that God was immanent, the soul of the soul. He explains the height of intuition like the Hindus. Jesus went farther into human unity than any others of his time. He said, 'Love your enemies, and bless those that despitefully use you.' He called the future state the kingdom of God, this the spiritual God. He was in a true sense an evolutionist. Call it what you may, this great religious impulse has laid hold of man and will hunt him until he can see that all men are One. The essence of the Christianity of to-day is that Christ was sacrificed for the world. If he could see what has been done in his name and that of his religion and his God, he would be disheartened."

This abstract is not guaranteed as infallible, as our official stenographer was away, and the new one is not altogether reliable.

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Archaeology

Under the guidance of M. Le Grange, the noted French archæologist, who has charge of the archæological survey of Karnack and Luxor, the great temple of Ammon at Karnack, has been cleared of dust and rubbish of the ages. These vast ruins contain remains of many ancient shrines. The greatest interest, however, attaches itself to the magnificent little Temple of Ptah (the chief god and creator of the Egyptians). This temple was begun about 1800 B. C. and was embellished by numerous kings and rulers until about 200 B. C. Thothmes III., greatest of early Egyptian kings and warriors, dedicated this shrine to the chief god, Ptah of Memphis. A portion of a colossal figure of Thothmes still stands by the gateway, on which his cartouches are as clearly cut as when first chiselled. Here also still stands an image of the god, just as it was placed by the great monarch 3500 years ago, and almost as perfect as when it was first made.

"The great god, Ptah, was an impersonation of the Creator. He modelled man with his own hands. At Dendrah and Philæ he is represented as piling on his potter's table the plastic clay from which he is about to make a human body." Ptah was worshipped in Egypt from the first Dynasty. He was father of the Egyptian Pantheism, hence the chief god. "Right down through the centuries till the days of the last sovereigns of the last independent Egyptian Dynasty this temple was added to and embellished, and until the third century of this, the Christian era, the priests of Ptah cherished this shrine of the oldest of the gods of Egypt."—(Abstract from "The Temple of Ptah," May *Biblia*).

A society has recently been organized entitled "The International Association for the Archæological Exploration of India." The office of the general committee is at 22 Albemarle Street, London. There are local committees in America, Austria, France, Germany, Italy and Russia. The objects as drawn up by the committee are to study the antiquities of India, paying particular attention to about the seventh century B. C., during the reign of Chandragupta and his renowned son, King Asoka. The society proposes a systematic study of the languages, religions and philosophies of ancient India. The Indian Government heartily co-operates in the work. The scheme was originally formulated at the International Congress of Orientalists which convened in Paris in 1897, and again at the meeting in Rome in 1899. The following sites have been selected to operate on in the near future:

Takshila, described by Arrian and Pliny as a great, wealthy and famous city, and was already in the seventh century B. C., one of the most important centers of national life and education in India.

Sagala, the Milinda of the famous Indian tradition.

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Patna–Pataliputta, an important city of the fifth century B. C.

Vesali, famous capital of the Lacchavi clan and exceedingly ancient.

Ujjen, ancient seat of Asoka's government.

Sakya, the numerous ruins in this district where many pre-Buddhistic inscriptions and other valuable finds have been made.

Biblia for May says: "It is little known that Christianity narrowly escaped being defeated in the great struggle for existence fought on the battle ground of dying Rome between the great religions of the Orient. Its most dangerous foe was Mithraism, the religion of the old Aryan and Persian god of battles and of light, Mithra. All Europe, as far north as Scotland and Belgium, is dotted with ruins of his shrines, and the Roman army in the second and third century of our era was thoroughly Mithraic in sentiment. The story of the spread of this religion, which is being told in the current number of *The Open Court* by Prof. Franz Cumont of Ghent, Belgium, the greatest authority in this line, reads like a romance.

The twelfth International Congress of Orientalists will convene in Hamburg this year, on the 4th of September. Indian, Iranian, Ancient Egyptian and Islamic Departments will occupy a large section of the program.

Signor Boni has recently been making excavations in the Roman Forum. Over six meters below the Via Sacra he came across a black urn twenty inches high, filled with human ashes; it appears to belong to the eighth century B. C. This shows that in all probability that the founders of Rome cremated their dead, and hence were Aryans. Signor Boni believes that he has come onto the Necropolis of the race which inhabited the Palatine Hill originally.

At Cuma, near Naples, two pre-historic tombs of the Pre-Hellenic period have been uncovered, somewhat different from those of the Forum. They were exceedingly rich in gold and silver ornaments.

Dr. M. A. Stein's report on an Archæological and Topographical Exploration in Chinese Turkestan, says: In Khotan he finds traces of rich Buddhistic culture, lasting down to the eighth century A. D. He has brought many relics and fragmentary documents and religious manuscripts in Brahmi back with him. Manuscripts in the Grandhara style, confirming the tradition that Khotan was colonized at a very early date from the Punjab. Sanskrit and non-Indian texts in Brahmi script are found side by side.—(Extract from *Biblia*.)

Ireland:—In County Mayo, a wooden boat has recently been dug up by workmen, which consists of a single carving from Irish oak, 46 feet in length. The wood is still perfectly preserved. The estimate age of the specimen is 2000 years. This relic of Celtic handicraft will find a resting place in the Dublin Museum.

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Nescience is neither real or unreal, but is something exactly like our own ignorance, when for instance we imagine we see a serpent, while what we really see is a rope, and yet we run away from it in all earnestness as if it was a seal cobra.—Translated by Max Muller.

Happy is he whom truth by itself doth teach, not by figures and words that pass away, but as it is in itself.—Thomas A. Kempis.

Census

On January 7th the Census Bureau issued a report saying that the population of the entire United States, including all outlying possessions, was 84,233,069 in the census year 1900, itemized as follows:

Continental United States, 75,994,575; Philippines, 6,961,339; Porto Rico, 953,243; Hawaii, 154,001; Alaska, 63,592; Guam, 9,000; American Samoa, 6,100; persons in the military and naval service of the United States outside of the territory of the United States proper, 91,219.

The total population of the United States at the close of the nineteenth century was about eighty-four and a quarter millions. As the population of the United States at the beginning of the century was about five and a third millions the nation has grown nearly sixteenfold in one hundred years.

There are but three countries which now have a greater population than the United States, viz.: China, the British empire and the Russian empire. China and the British empire have each of them probably between 350,000,000 and 400,000,000, or together nearly one-half of the total population of the earth. The Russian empire, with about 131,000,000 people, has more than half as many again as the United States, and has been increasing during the century just closed with greater rapidity than any other European power. Its growth, like that of the United States, has been partly through the natural increase of its population and partly through great accessions of territory. It had about 38,000,000 people in 1800 and has increased more than three and a half times during the nineteenth century.

France, including its dependencies, is the fifth country of the world in order of population, and has about eighty-three and two-third millions, or almost the same number as the United States. Of these over 25,000,000 are in African dependencies; nearly 17,000,000 in Asia and 2,000,000 in Madagascar. These five most populous countries include over two-thirds of the estimated population of the world, which is placed by the best authorities at between 1,500,000,000 and 1,600,000,000.

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A large quantity of Upanishad leaflets on sale at the Creightons, 110 Turk Street.

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The Object of Vedanta.

The object of Vedanta is not to form a new sect or creed, nor to make proselytes, but to explain through logic and reason the spiritual laws that govern our lives: to show that the True Religion of the Soul is not antagonistic to, but in harmony with philosophy and science: to establish that Universal Religion which underlies all the various sects and creeds of special religions; to propagate the principles taught by the great seers of Truth and religious leaders of different countries and illustrated by their lives; and to help mankind in the practical application of these principles in their spiritual, moral, intellectual and physical needs.

ABHEDANANDA

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The Pacific Vedantin

"That which exists is one, sages call it variously."
Rigveda, 1. 164: 46

VOL. 1 JULY, 1902 No. 7



Entrance to the Golden Gate
San Francisco

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Our Frontispiece

We take pleasure in presenting within this number the Golden Gate. This remarkable gateway was built by nature and consists of a deep narrow channel, connecting the finest harbor in the world, the Bay of San Francisco with the Pacific Ocean. The picture was taken from a wild and rocky promontory to the south and west of the entrance. The mountain seen at a distance is Angel Island, a government barracks within the Bay. The channel is the natural outlet to the Sacramento and San Joaquin rivers, which drain the center of the Pacific slope.

The channell is from 25 to 63 fathoms deep. The tide rises eight feet. The hills on the north in Marin county are bald and rugged; They are similar but much smaller and more picturesque on the south. The entrance or outer gate extends from Point Bonita and its light-house on the north to Point Lobos and its signal station on the south. It is just two and a half miles from point to point. The inner gate extends from Lime Point with its fog whistle on the north to Fort Winfield Scott with its heavy artillery on the south. just one mile across. The strait between the outer and inner gates is two and three quarters miles long. Indian tradition says the bay was once an inland sea with an outlet in Monterey bay, but an earthquake opened the Gate. It was christened by General Fremont in 1848.

Withln these gates there abides the finest harbor on the face of of the earth, capable of accommodating the navies of all the world. On the right of the entrance stands the famous Cliff House and wonderful Seal Rocks, with Sutro Heights above and the Baths below. A sandy beach extends along the south side past Fort Point and Presidio Military Reservation to Black Point, Fort Mason and the city of San Francisco. It is a beautiful city occupying a small peninsula between the ocean and the bay. Like the ancient city of Rome, "the eternal city on seven hills." Any one of San Francisco's hills are greater than all of Rome's taken together. On the north side we pass Point Bonita with its lighthouse, Point Diable, Lime Point with its fog station, then Sausalito in Richardsons bay. The island of Alcatraz with its fort stands directly facing the Gate withiu the bay. The bay shores are vast and dotted with many cities and settlements, of which more will be given with the next picture.

M. H. L.

Thou canst not know a whit of the mysteries of existence, if thou remainest distracted in this Circle of Unrealities (the phenomenal world). Diwan-i-hafez, a Persian poet.

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Swami Abhedananda's Reincarnation

During the month of June the San Francisco class was treated to the thoughts of that beautiful booklet, "Reincarnation," by Swami Abhedananda, some abstractions of which are as follows: The visible phenomena of universe are bound by universal law of cause and effect. The effect is visible or perceptible, while the cause is invisible.

The peculiar nature of the gross forms in the animal kingdom depend upon the subtle forms which manifest variously in each intermediate stage between the microscopic unit of living matter and the greatest man.

The subtle body contains the minute germs of living substance, those invisible particles of matter which are held together by vital force and remain for a time in a potential state, just as a seed contains the tree in potency. This subtle body consists of the mind substance with its faculties or powers, in which the five senses are contained in a latent condition.

Every new thought leaves an impression upon the Prana of the individual which is bound eventually to revive and manifest; like the waves in the ocean, if they go down they must rise again. Prana includes thought force in a potential condition, much as the seed contains the flower in potency. The outer nature is the expression of the inner, but the inner is that which reincarnates.

Parents are nothing but the principal parts of the environment of the reincarnating individual. At death

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the individual soul alone remains and is the germ of a future manifestation. Annihilation is unknown, to rest and manifest is the law. We are responsible for all our actions, even the child is responsible. One should not desire to look back on past lives, that long and tiresome journey through the different stages of evolution, but look forward to the highest spiritual development.

Part II. The latent powers have a tendency to manifest perfectly and become actual. In this attempt they vary according to the environment, selecting suitable conditions or remaining latent as long as circumstances are not favorable. This manifestation of latent powers is at the bottom of evolution. Many centuries before the Christian Era Pantanjali announced this theory. Evolution from one to another species is caused by the infilling of nature and proceeds from within. Evolution explains the process of life, while reincarnation explains the purpose of life.

Historically we can trace a thread of this doctrine through all great religions, although dimmed by an unreasonable creed of resurrection in some scriptures.

Each human soul is an independent center of thought-force; this is the subtle individual and makes us all free agents as nothing else can. It shows that each individual may become perfect like the Christ or Buddha. It is a poor argument that God has given us free will to choose right or wrong, and be punished for choosing wrong. For the advocates of this creed recognize that a Satan is let loose to corrupt men. The doctrine of Reincarnation says that each individual soul is potentially perfect; gradually unfolding its powers, it makes them actual through the process of evolution; at every step of the way it is gaining experience, the grossness of which lasts but for a time. Neither God nor Satan are responsible for our actions, we are alone accountable. Good and evil are the ups and downs of the sea of life, so in the infinite ocean of reality innumerable waves are oonstantly arising, the

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summit of each is called good and hollow bad. Each one of us will start in the new life where we left off in this, keeping the thread of progress unbroken.

Part III. From the greatest solar system down to the smallest blade of grass everything has taken its shape through the cosmic process of evolution. Each germ of life must pass through various stages of physical form before it can appear as a man, "man is the epitome of the whole creation."

Each self has two natures, the animal and the moral or spiritual. The animal nature includes sense enjoyment, fear, struggle for existence, self-love, etc. The higher nature includes love of truth, mastery over the passions, control over the senses, mercy, kindness to all creatures and supreme devotion.

Vedanta accepts evolution and goes a step farther by explaining the cause of variation. It says "there is nothing in the end that is not also in the beginning." Each germ of life according to Vedanta possesses infinite potentialities and possibilities. The powers that remain at death remanifest in a physical form again and again, until reincarnation completes the evolution of the soul.

A New Swami for the Pacific Coast

To all people interested in the Vedanta cause on the Pacific Coast greeting: It gives us the utmost pleasure to announce that a new Swami will shortly be on his way from India, to take the place of our dearly beloved Turiyananda. All students and friends are respectfully asked to assist in replenishing the nearly exhausted Swami fund, so that the financial details may not delay the arrival of this new light from the far East. Donations and subscriptions should be sent immediately to this office.

In the Cause Universal.

THE COMMITTEE.

Latest advices from Calcutta and the Math assures us that Swami Vivekananda is rapidly recovering from his recent severe illness.

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Unity Club Lectures

On Sunday, June 1st, Mr. Mills lectured on "Can there be a universal religion." This being the last of the series of 'Great Religions," it was the cap-stone and a finish to the series, as Mr. Mills knows so well how to do. He showed that the Universal Religion was without creeds or dogmas and it was with us.

Sunday, June 8th, 8 P. M. "The Original San Francisco." This lecture included a description of the life and times of St. Francis of Assasi in Italy, who lived 800 years ago when the Roman church was at its lowest ebb. St. Francis was his nickname; his true name was Martin. For many years he was a debauched renegade, afterward he was humbled and became a great religious enthusiast and very pious. He taught that poverty was the only way to heaven. The order of Franciscan friars was established and became very popular. The sisterhood of Clare was established on similar lines. Years afterwards the cities of Santa Clara and San Francisco were established in honor of these two Saints. Their problem was to see how good they could be in poverty, upon which they insisted as a prerequisite to religion. The problem of the modern San Francisco is to see how good we can be under the present existing circumstances. We don't need monks and monasteries today, but purity in association and holiness in every-day life.

Sunday, June 15th, 8 P. M, The last lecture of this most prosperous season has ended. Mr. Mills will now take a much needed vacation. During the past busy season he has carried on this beautiful work in two counties. This last lecture was a divine inspiration and one never to be forgotten by those fortunate enough to hear it.

M. H. L.

Brahman is true, the world is fleeting, man's soul is God and nothing else. There is nothing worth gaining, there is nothing worth knowing but Brahman alone, for he who knows Brahman is Brahman.—Translated by Max Muller.

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Farewell Swami Turiyananda

On the evening of June 3d the Swami arrived from the Ashrama. On the following Thursday evening a farewell reception was tendered him at the headquarters on Oak street. Many very choice talks were interspersed with music. The secretary made a presentation speech on the part of the class, presenting the Swami with a large flexible portfolio album, filled with photographs, portraying the Swami's visit to America, with its various scenes in city and country, Ashrama and class and many friends. Supper was served in the meeting hall, which was followed by a farewell meditation. During the whole evening the house was filled with his many friends and followers.

The program of the evening included the following: Prelude and overture, followed by remarks from the president; "Sunbeams and Shadows" followed by remarks from Dr. Chandler; "Medley," followed by presentation speech by Mr. Wollberg; "Future," followed by good cheer and sympathy by Mr. Allen; "Meditation," followed by Meditation led by the Swami. During the supper hour a feast of reason and a flow of souls sped the pleasant but somewhat sad evening.

This sublime teaching had its inception in the far East and with us it has reached its physical limits in the West, and it has begun to rebound and its echo can be heard far toward the East. So thoroughly has the Swami sown the seed of pure spirituality that it must and will ever grow and spread. And this shall be one of the great Vedanta centers of the world.

When we entered upon this present plane of life we began with a capital stock of knowledge greater than that accumulated by any king or potentate during the reign of one long lifetime. For we are heirs of the infinite past and ancestors of the eternal future. When the "Prelude and Overture" have been sung to us by those who have us in charge, when we have awakened from the dreams of infancy and childhood, and crossed the "Sunbeams and Shadows" of youth, then we should begin to realize the use and purposes of life. For we read in the present the story of the mighty past.

When we were born and grew, and played and cried,
Whether worked and worried, served and ruled, or thought,
Entertained, enjoyed, disagreed or fought,
Whether grovelled in poverty, or grew rich, we died.

Perhaps we have shaken the world with music, oratory or a great thought, like Wagner with his "Tannhauser," or the "Great Hindu Cyclone", Swami Vivekananda, with his profound philosophy. Then when it comes to us to "Meditate" on those things, Infinite and Sublime, we look to that perfect embodiment of pure Spirituality, our Swami Turiyananda, he who has not only taught us how to live but

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how to die. Now it comes to bid him farewell. Be it only for a season, while kind nature has repaired his physical being, and may the Infinite Mother grant him a safe and cheerful journey to the land of his birth, aud a joyful return to those who will bide the time of his absence with peace and resignation. We may not all of us meet him again in this Incarnation, then may I paraphrase one of our profoundest western poems:

When it comes to us to meditate on things infinite and sublime,
When we have passed into eternity from out of time,
When we have joined that innumerable throng that treads the dark and dismal underworld,
By the way of the narrow house, the pall and cemetery bells in monotonous chime, we shall go not like the galley slave at night, scourged to his dungeon, but like one who wraps the mantle of his couch about him and lies down to pleasant dreams. For we shall surely arise and come again, and again, and again, until we can see our self in every one and every one in us. Then we shall have reached the goal, and are one with the Infinite Mother, AUM TAT SAT AUM.

At one o'clock P. M. on Friday, June 8th, the steamer America Maru pulled out from the dock. carrying the Swami to his native home for a year's rest. A large number of the class were present to bid him farewell. Adieu Swami Turiyananda.

Exchanges

Amongst new things on our table is "The Nautilus"—although not new in fact, yet it is new to us—however it is a very bright and cheerful little monthly paper from Holyoke, Mass. Devoted to the art and science of self-expression. After "The foot path to peace," a very good blank verse poem by Van Dyke, comes the leader, entitled "The Spirit Moves," full of good hard sense and practicality. Amongst other good things is a very generous editorial entitled "Vedanta Philosophy." The Nautilus is edited by William E. Towne, at Holyoke, Mass.

"The Psychic and Occult Views and Reviews," true to the wide scope of its name. This modern magazine handles its various subjects in a thoroughly scientific and business-like manner. The contents of the June number are:

Demon Worship—Reflections on the Martinique Disaster. By M. T. C. Wing.

The Power and Practice of Auto-Suggestion. By H. Aylmer Harding.

Modern Occult Societies—The Vedanta Society. By Karl H. Von Wiegand.

The Aim and Method of Life. By N. M. Zimmerman.

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Concentration and the Acquirement of Personal Magnetism. By O. Hashnu Hara.

Psychical Research. By H. A. Reid, M. D.

Reviews of

Anna M. Pennock's—A Higher Type of Manhood.

W. T. Colville's—The Will to be Well.

Dr. Samuel Wallian's—Music as a Medicine.

Prof. Joseph Jastrow's—The Mind in Disease.

John Hazelrigg's—An Ancient Astrological Prophesy.

Suggestion on Surgery. By Geo C. Pitzer, M. D,

If all the subjects are handled as well as the subject "Modern Occult Societies," in that subdivision "The Vedanta Society," by Von Weigand, it is thoroughly reliable authority. It is edited by Mary Katharine Wing and M. T. C. Wing, at 239–241 Superior St., Toledo, Ohio.

Consumers' League No. 40 of San Francisco, Cal.

On May 29, 1902 the Consumers' League No. 40 of San Francisco was formally organized under the auspices of the Local Council of Women at Century hall, 1213 Sutter street. It was a gathering together of the leisure and working classes to form an organization for the amelioration of the condition of working women, Mayor Schmitz occupying the chair.

The meeting was addressed by Mrs. Frederick Nathan of New York City, who is the president of the Consumer's League of that city, and Mrs. Florence Kelly, the secretary of the National Consumers' League. A resolution was introduced by Mrs. Hall to organize a League and the officers chosen. Mrs. Kate Bulkley, president of the Federation of Women's Clubs of California, was elected president; Mrs. Sylvia Brown, first vice president; Mrs. Austin Sperry, second vice president; Mrs. Josephine de Greyer, recording secretary; Mrs. Albert Gerberding; corresponding secretary; Henry Fisk, treasurer. Acting with these officers will be the following general committee ready to take an assignment: Mrs. John F. Merrill, Fred Heard, Mrs. M. C. Sloss, Mrs. A. Morrison, Mrs. K. Pischel, Mrs. E. J. Foster, Mrs. Villa Reynolds, Mrs. F. A. Kendall, Mrs. D. W. Montgomery, Mrs. R. Lowenberg, Mrs. Albrecht, Mrs. George Olton, Mrs. F. B. Weston, Mrs. Andros, Dr. Dorothea Moore, Mrs. J. W. Tallent, Mrs. Leon Sloss, Mrs. M. R. Norris, Mrs. M. E. Hall, Dr. Mary Sperry, Mrs. P. Lilienthal, Mrs. C. E. Putnam, Mrs. M. W. Andrews, Mrs. M. A. Lissak, Mrs. K. A. Thompson, Mme Neergaard, Mrs. J. Fialla, Mrs. Williamson and Mrs. Shoonmaker. Mayor Schmitz, F. W. Dohrmann, L. D. Wallenstein, Leon Sloss, Dr. W. F. Southard and John F. Merrill agree to serve on the advisory board which will be completed later.

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Practical Vedanta

BY SWAMI VIVEKANANDA

PART III

From the same Upanishad we read that a sage called Narada came to another called Sanatkumara, and asked various questions, and among them inquired if religion is the cause of things as they are. And Sanatkumara takes him, as it were, step by step, tells him that there is something higher than this earth, and something higher than that, and so on, till he comes to akasa, ether. Ether is higher than light, because in the ether are the sun and the moon, lightning, the stars; it is in the ether we hear, in ether we live, and in ether we die. Then the question arises, is there anything higher than that, and he goes on—prana. This prana, according to the Vedanta, is the principle of life. It is like ether, an omnipresent principle, and all motion, either in the body or anywhere else, is the work of this prana. Prana is greater than this akasa. Through prana everything lives, prana is in the mother, in the father, in the sister, in the teacher, prana is the knower.

I will read another passage, where the boy asks his father about the truth, and the father teaches him different things, and then at last answers, "That which is the fine cause in all these things, of it are all these things made. That is the all, that is the truth, thou art that, O Svetaketu." And then he again gives various examples. "As a bee, O Svetaketu, gathers honey from different flowers, and as the different honeys do not know that they are from various trees, and from various flowers, so all of us, having come out of that existence, have forgotten that we have done so. Therefore, O Svetaketu, that thou art." He gives another example of the rivers running down to the ocean, and they do not know that they have risen as various rivers, so even we come out of that existence and do not know that we are that. "O Svetaketu, thou art that." So on he goes.

Now there are two principles of all knowledge. The one principle is that we can know by referring the particular to the general, and the general to the Universal; and the second principle is, that anything of which the explanation is to be sought, is to be explained so far as possible from its own nature. Taking up the first principle we see that all our knowledge really consists of that classification going higher and higher. When something happens singly we are, as it were, dissatisfied. When it can be shown that everything happens again and again we are satisfied and call it law. When we find that one stone falls, or apple falls, we are dissatisfied; when we find that all stones or apples fall we call it the law of gravitation and are satisfied. The fact is that from the particular we deduce the general. When we want to study religion this is the scientific process.

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To study religion, therefore, to make it scientific, we have to admit the same light. The same principle also holds good, and as a fact we find that that has been the course all through. In reading these books that I have been translating to you, the earliest idea that I can trace, the one principle is from the particular to the general. We see how these "bright ones" become merged together and become one principle, and how in the ideas of the cosmos they are going higher and higher, how from the fine elements they are going to finer and finer, and more embracing elements, how from particulars they come to one omnipresent ether, and how from even that they went to an all embracing force or prana, and in all this the principle that runs through all, is, that one is not separate from the others. It is the very ether that exists in the higher form, or, so to say, the higher form of prana concretes and becomes ether and that ether becomes still grosser, and so on.

The generalization of the Personal God is another case in point. We have seen how the generalization was reached, and how it was called the sum total of all consciousness. But a difficulty arises from that; it is not an all-sufficient generalization. We take up only one side of the facts of nature, the fact of consciousness, and out of that we generalize, and our generalization takes the form of the Personal God, when the whole of nature is left aside. So, in the first place, it is rather a defective generalization. There is another insufficiency, and that is the outcome of the second principle. Everything should be explained out of its own nature. There may have been people who thought that every stone that fell to the ground was dragged down by some ghost, but the explanation is the law of gravitation, and although we know it is not a perfect explanation, yet it is much better than the other, because one explanation is by some extraneous cause, and the other is by its own nature. So on, throughout the whole range of our knowledge, the explanation which is the outcome of the nature of the thing itself is a scientific explanation, and any explanation which is entirely outside of the thing in question is unscientific.

So the explanation of a Personal God as the creator of the Universe has to stand that test. If that God is outside of nature, having nothing to do with nature, and this nature is the outcome of the command of that God from nothing, it becomes naturally, we see, a very unscientific theory, and that has been the difficulty of every Theistic theory throughout the ages, that has been the weak point. These two defects we find, therefore, in what is generally called the theory of monotheism, the theory of a Personal God, with all the qualities of a human being multiplied very much, and who, by his will, created this Universe out of nothing, and yet is separate from it. This led us into two difficulties.

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As we have seen, it is not a sufficient generalization, and secondly it is not an explanation of nature from nature. It holds that the effect is not the cause, the cause is entirely separate from the effect. Yet all the tendency of human knowledge shows that the effect is but the cause in another form. To this idea the discoveries in modern science are pointing every day, and the latest theory that has been granted on all sides is what we call the theory of evolution, the principle of which is that the effect is but the cause in another form, readjustment of the old cause, and the old cause takes the form of effect. Creation out of nothing would be laughed at by modern scientific men.

Can religion stand these tests? If there be any religious theories which can stand these two tests they will be acceptable to the modern mind, to the thinking mind. Any other theory which we ask them to believe from the authorities of priests, or churches, or books, the modern man is unable to believe, and the result is a hideous mass of unbelief. Even in those in whom there is an external display of belief, in their hearts there is a tremendous amount of unbelief. The rest give up religion, shrink away from it, as it were, do not want to touch it, regard it as priestcraft.

Religion has been reduced to a sort of national form. It is one of our very best social remnants; let it remain. But the real necessity which the grandfather of the modern man felt for it is gone. He finds things not satisfactory to his reason. The idea of such a Personal God, and such a creation, the idea which is generally known as monetheism in every religion, cannot hold any longer. In India it could not hold because of the Buddhists, and that was the very point where the Buddhists gained their victory in ancient times. They showed that if nature is allowed its almost infinite power, and if nature can work out all its wants, it is simply unnecessary to insist that there is something beside nature. Even the soul is unnecessary. But there was an old discussion, and you will sometimes find that old superstition living at the present day, the idea of substance and qualities.

Most of you have read how, during the middle ages, and, I am sorry to say, even much later, this was one of the questions of discussion, whether qualities adhered to substance, or substance to qualities; whether length and breadth and thickness adhere to certafn substances which we call dead matter, and the substance remains whether the qualities remain or not. Now comes our Buddhist, and he says you have no grounds to maintain the existence of such a substance, these qualities are all that exist. You do not see beyond them; and that is just the position of most of our modern agnostics. For, taking this fight of the substance and qualities upon a still higher plane is the fight between noumenon and phenomenon. There is this

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phenomenal world, the Universe of continuous change, and there is something which does not change, and this duality of existence, noumenon and phenomenon, some hold is true, and others with better reason hold that you have no right to admit the two, for what we see, feel and think is only phenomenon. You have no right to admit there is anything beyond phenomenon; and there is no answer at all. The only answer we get is from the monistic theory of the Vedanta, that it is true that only one exists, and that one is either phenomenon or noumenon. It is not true that there are two, something changing, and in and through that, something which does not change' but it is the one and the same thing which appears as changing, and in and through that, something which does not change, but it is the one and the same thing which appears as changing, and which is in reality unchangeable.

(To be continued)

Nature in Her Wildest Mood

After a sleep of fifty years Mont Pelee, the volcano of the island of Martinique, W. I., in a very angry mood caused the most dreadful catastrophe that history has ever recorded since man has written any records. The whole upper half of that immense volcano suddenly blew off, and the remainder was split from top to base, 1,000 feet wide. Premonitions were, however, given some days before by earthquakes and small eruptions. All of this awful trouble was preceded by frequent earthquakes at Quezaltenengo, Guatemala, where 6,000 people were killed on April 18th. The explosion of Pelee was like the bursting of an enormous bomb or a mighty thunderbolt, immediately afterward fierce flames shot forth and ran high into the heavens. In another moment the splendid city of St. Pierre with its 40,000 inhabitants was totally destroyed, together with all the shipping in the harbor; but one man escaped from the harbor and that was the Captain of the British steamer Roddam. A brief moment after the explosion the whole city and shipping mmediately burst into flames. The air was full of fire, it fairly rained fire, and was followed with hot ashes, sand, cinders and white hot stones and gravel. The sea was terribly agitated. Fire fell from the heavens like a storm cloudburst. Dense darkness followed at once, although it was 8:00 A. M. the gloom was impenetrable. Every living thing in this region, whether animal or vegetable, perished in this cataclysm of fire. The suddenness of three minutes was sufficient to wipe out cities, counties and a whole race of people. An area of many miles square was covered with ruin and desolation in these few minutes.

On this beautiful Isle of Martinique was born, in 1763, Empress Josephine who soon went forth to the throne of France to play the most brilliant theater in the world's history. Here are the most

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lovely gardens and forests in the whole world, a tropical paradise, smiling under the frown of a veritable hades, as bad as the Orthodox Hell.

The eruption of Mont Pelee began slightly on May 3d, when lava flowed and ashes filled the air; on the 7th all telegraph cables were broken under the sea. A tidal wave swept the harbor, a whirlwind of fire, mud, boiling water and steam swept St. Pierre. An enormous waterspout came up from the sea, daytime was darker than night, numerous wooden houses were scarcely disturbed, but all were dead within, while massive buildings of stone and iron were totally destroyed, in fact reduced to powder. Suburbs were swept away. Sulphurous fumes and other noxious gases became most intolerable, many bodies were found with mouth and nose covered with the hands. The noxious fumes were as bad as the fire and ashes. At noon-day a grey twilight hung over the desolute scene. The terrific force of the earthquake added its terror to the general consternation. Trees, buildings, furniture, etc., were twisted out of all recognition. A rain of sand, ashes, mud, white hot pebbles and stones are falling everywhere, causing panic, insanity, death and destruction to 100,000 people, who are naked, hungry, starved, crazed from fright, intense heat and suffocation. Death and utter desolation everywhere reigns supreme. Great pyres of the dead are piled high, and are burning night and day. This must be done to prevent pestilence.

Great pressure of gas suddenly relieved by explosion of the mountain overwhelmed the city, followed by a storm of hot ashes, steam, stones and foul sulphurous fumes. Eye witnesses saw fire descend and destroy St. Pierre and all the shipping in the harbor; then spread a black pall over the scene to hide its awful work. When the inky cloud raised it revealed a desolation incredible. Out of 40,000 people only a lone prisoner in a dungeon was saved. What a parody on human imprisonment.

Before the eruption occurred the air was exceedingly still and the people suffered from intense heat, a great cloud gathered suddenly and rapidly approached the crater interring it and sending forth a series of stupendous roars, that distubed the sleeping ocean below, in another instant there sprang a great fire ball from the crater and grew to enormous proportions and round, it stood still poised in the air for a few moments then suddenly swept down like a cyclone destroying everything in all directions for many miles.

The mountain burst asunder and a huge ball of fire swept toward the city, traveling with wonderful speed, it struck the city and the sea with a terrific roar, demolishing the city completely and throwing up huge walls of water, which instantly destroyed the shipping. The Carib race, aborigines of the West Indies, were wiped out of existence. In places the sea bottom dropped 600 fathoms. So sudden was

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the destruction of St. Pierre that electricity is counted one of the potent causes. Struck dead with lightning, a process of instantaneous disintegration. Lightning played in the upper air constantly. A red haze is moving around the earth. The city of St. Pierre is covered under two feet of ashes, sand and lava, underneath which lay the dead in thousands, black and shiny, as if bathed in pitch Ancient cathedrals, modern forts, cyclopean masonary, became in an instant heaps of sand and molten metal.

St. Pierre is no longer of mement except to scientists. The volcano is still active, but all within its range is death and desolation, more than 40,000 are destitute. Millions of tons of volcanic dust cover vast regions. Fragments of human bodies are scattered on all sides. Three well marked zones of destruction are seen; first a center of total annihilation, where all vegetable and animal life is entirely destroyed; St. Pierre is in this fatal zone. The other two are of a milder degree.

Down deep under these islands lives a bed of smouldering fire, an earthquake has cracked the thin crust underneath the sea, hence hot steam, mud and lava are expelled at the valves, Pelee and Soufriere. The sea also suddenly boiled and killed fish and everything alive within it, and gave forth waterspouts, whirlpools, a tidal wave and a tempest. Dense clouds of smoke hang over the dead cities. Whirlwinds of hot ashes are constantly going on. All who jumped overboard from ships were instantly scalded to death. A great tidal wave followed the whirlpools. The whole Carib country was covered with hot ashes, lava, dead men and animals. No vestige of vegetation was left standing. The after bombarding was continuous, roaring, deafening and awful; large, white hot stones, six inches in diameter, pelted all remaining vestiges of St. Pierre out of sight. Many people fell suddenly paralyzed and never knew the cause, their faces show no fear, so sudden was the stroke. Children are found in the act of eating and other exercises. Incessant lightning occurs, terrifying all that are left living, into frenzy and insanity. Death and desolation follows the awful wrath of Pelee, far surpassing Herculaneum and Pompeii at Vesuvius 1900 years ago.

Mr. Darrell, an eye witness, says of La Soufriere as follows:

"We rowed to within eight miles of the crater, from which a majestic body of vapor ascended. The scene was sublime beyond imagination. Steam, smoke and lava formed an awful pillar, which appeared to us to be at least eight miles high. We rowed on, but an immense cloud of dark and dense volcanic material descended in our pathway, impending our progress and warning us to stop. The mighty bank of sulphurous vapor assumed the shape of a gigantic promontory; it then became a mass of revolving cloud which, turning with incredible velocity, assumed beautiful flower shapes, some dark,

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some effulgent, while others were pearly white, and all were brilliantly illuminated by electric flashes.

"Darkness then fell upon the waters and a black rain of dust descended upon us. The thundering noises from the mountain and the earthquake shocks all produced a scene of incredible majesty and horror.

"The plutonic energy of the mountain increased momentarily until our boat returned to Kingstown, the crew cowed and impressed with the weirdness of the scene and covered thickly with the falling gray dust."

A vast and extensive play of lightning accompanied by peel on peel of thunder, and showers of ashes, sand and mud were constantly occurring.

The volcano of La Soufriere on St. Vincent began active eruption almost immediately after Mont Pelee broke forth, leaving most of the island a barren waste of ashes and lava. The whirlwind of fire was visible fifty miles out at sea. The streets of Kingstown are covered two feet in ashes and debris, ashes are carried twenty miles away. At the first eruption 2,000 people went down to death; fish, cattle. birds, all vegetation and every living thing was destroyed. Day was darker than night. Lava ran in streams half a mile wide. This eruption was sublime and magnificent but horrible to behold. As the great streams of lava rolled down the mountain side and struck the sea an awful hissing arose which was heard fifteen miles away. A dozen of more craters were constantly opening and closing. At night a weird scene of burning sulphurous fumes play about the crater and vicinity, lending a ghastliness to the scene most frightful to behold. Thousands were so hypnotized by its awful majesty that they could not move, or even attempt to escape. A huge ebony column arose eight miles or more into the air, erect aad dense, then spread in all directions, and settled its deleterious gas, smoke and ashes over every thing. That extinguished all life. It is estimated that two million tons of volcanic dust and ashes fell on St. Vincent in one day, burying is out of sight. Every day finds St. Pierre deeper under the ashes than the day before. Seventy-two miles off the coast of Martinique geysers boiled and surged up from the surface of the calm sea, reaching heights of twelve feet and more, washing over and scalding everything on the shipboard. Numerous birds were seen flying eastward from the stricken islands, uttering strange, harsh, discordant cries. The whole world is feeling the disturbance. Egyptian darkness covers these cities. Many people were injured in their madness to escape, but escape was impossible.

Professor Verrill of Yale says in part: "The water that came in contact with the intensely heated lava within the valcano was disassociated into its elements, the hydrogen from the oxygen. Hydrogen

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being exceedingly inflammable and oxygen being the greatest supporter of combustion, these are the prime conditions for terrific explosions. The water also containing sodium chloride (common salt) this would also be disassociated, and be cause sufficient for another explosion, as well as the formation of exceedingly noxious fumes of hydro-chloric-acid-gas. This is sufficient to account for the fearful explosion. There would be also a withdrawal of the oxygen of the air toward the volcano, leaving the non-respirable nitrogen, which would cause a sudden and painless death."

As one human being destroys thousands of living things at every breath, so will nature destroy as many of the human kind; but nature does this only on rare occasions, once in a century or so, while human kind are so active in destroying life that they do it at every step of the way. Man destroys not less than 734,500,000 per capita daily. The Master hath said that "lessons are in everything, from the smallest to the greatest." Here then is one of the greatest, greater than the civilized world has ever before seen. How shall we take it? Shall we not believe that the spirit of nature will give these people another chance? Shall they not come again and again until their experience is finished?

Columbus discovered Martinique May 9, 1502. Pelee destroyed it May 9, 1902.

Etidorpha

During the last days of June his numerous friends on the Pacific Coast had the great privilege of entertaining Prof. John Uri Lloyd, the renowned physical scientist and occult writer. The most remarkable of his strange books is entitled "Etidorpha," a psychical romance, recounting the extraordinary adventures of "The man who did it." The story proceeds on the theory that the human mind has capabilities of which it is yet unconscious, and that the strange phenomena now made use of by occultists will sometime be shown to proceed from natural laws not yet understood.

The subject of the story is followed through the great and beautiful underworld, where he is introduced to the physical and psychological mysteries of life and nature, all of which are explained as results of natural laws.

It is a creation quite outside of ordinary fiction. If, as some hold, it contains more truth than fiction, its truths are of a kind not credited by the majority. Amongst other books of unusual interest are "Stringtown on the Pike," "Warwick of the Knobs," "Right Side of the Car," etc. He has also written numerous works on such scientific subjects as chemistry, botany and pharmacology. Physically Prof. Lloyd is built on the narrow gauge plan and short in weight, but intellectually he is a veritable giant. M. H. L.

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A. A. O. N. M. S.

During the week of June 10th San Francisco saw the most gorgeous pageant of its life. It was the occasion of the meeting of the Imperial Council of the Ancient Arabic Order Nobles Mystic Shrine in their 28th annual gathering since their establishment anywhere outside of their oriental birthplace. Representatives from all parts of this continent, together with friends, were present. Their aim was rest, refreshment, fraternity and pleasure. San Francisco was in her most gorgeous attire for the occasion.

This fraternity was established by Kaliff Alee, cousin and son-in-law of Mohammed, A. D. 664 at Mecca in Arabia. The central temple is in Cairo, Egypt. The order was primarily a "Vigilance Committee," composed of the best people of the land. The "Bectash" (Mystic Shrine) would arrest, judge and execute a criminal in one hour. This was the beginning of peace and justice in that country. Into its ranks were admitted distinguished men of all creeds and races. It stood for justice, truth, mercy and religious toleration. That it might be awe inspiring and potent in name and effect, an elaborate and dazzling ritual was adopted, which is still carri d out. At the head of the Asiatic branch is the Imperial Sheik of Turkey. It was introduced into this country in 1870 by Wm. J. Florence and Dr. Walter Fleming. The chief features of the order today are pleasure and charity. Large sums of money are annually donated to all charities irrespective of creed or nationality.

The Boer War

After just three years of constant fighting the Boer war has at length ended. On May 31st articles of peace were signed by the representatives of both belligerents. This ungodly struggle has at length ceased, and who has profited? Echo answers who. England is reported to have lost by death 14,430 men and has a relic of 64,330 invalids to take care of during the balance of their lives, The Boers had 59,000 able bodied men all told; their death list is not yet reported. Those who still live are strong and well.

The Advaitist would say that all this cosmology and everything else is only a Maya in the phenomenal world. In truth they do not exist. But as long as we are bound we have to see these visions, Within these visions things come in regular order. Beyond them there is no law and order, but freedom.—Swami Vivekananda.

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Archaeology.

[Extracts from the San Francisco *Examiner*, March, 1902.]

KLONDIKE:—S. F. X. Beaudet brought to Tacoma, Washington, some pre-historic relics found in the Klondike. Nine silver shoe nails were taken out of a claim on Hunker creek, at a depth of 110 feet. In the same claim the owners also found on the bedrock a piece of cast-iron hinge. The appearance of the metal indicated that it had been in use for a long time. In the same place bones of the mastodon are frequently discovered.

On Bonanza creek was made the important discovery that the district has been worked before, for a drift thirty feet long and four feet high was found in the solid rock. A broken tooth of a mastodon weighing fourteen pounds, and a curved tusk eight feet long were taken out of a claim on Gold Bottom.

Some months before a metallic disc was taken from bedrock, having all the appearance of a coin. It appeared to be composed of an alloy of copper, silver and some other metal.

DAWSON:—On a bleak and barron hillside of the Arctic coast, near the headwaters of the Porcupine river, more than 4,000 feet above the sea level, and a long way above timber line, where none save the Indian hunter has ever placed foot, there lie complete hulls of two large ships, petrified. This find is so remarkable that the discoveries of remains of mastodons, which have been made from time to time, sink into insignificance by comparison.

The manner of the discovery was this.

A party of Chandelar Indians was hunting near the headwaters of the Porcupine river, which they had reached by following the Chandelar creek. One day while on the side of a mountain, whose slope is toward the Arctic ocean, one of the party, toiled up the side of the mountain toward a strange object. He discovered two ships, the larger, probably 400 feet long, turned to stone, 100 miles from the sea.

That night when the party was in camp the hunter told his story. Next day several hunters went with him to see the wonderful ships. They went to the interior of the vessel and brought back with them some cups and plates made for table purposes, and of an ancient and ponderous description. Only a few of them could be brought out by the Indians.

The Indians also found a petrified forest of tropical growth even higher on the mountain, though in the immediate vicinity of the ships. They describe these trees of stone as having leaves as long as a man's body and very broad.

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A large quantity of Upanishad leaflets on sale at the Creightons, 110 Turk Street.

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The Object of Vedanta.

The object of Vedanta is not to form a new sect or creed, nor to make proselytes, but to explain through logic and reason the spiritual laws that govern our lives: to show that the True Religion of the Soul is not antagonistic to, but in harmony with philosophy and science: to establish that Universal Religion which underlies all the various sects and creeds of special religions; to propagate the principles taught by the great seers of Truth and religious leaders of different countries and illustrated by their lives; and to help mankind in the practical application of these principles in their spiritual, moral, intellectual and physical needs.

ABHEDANANDA

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The Pacific Vedantin

"That which exists is one, sages call it variously."
Rigveda, 1. 164. 46

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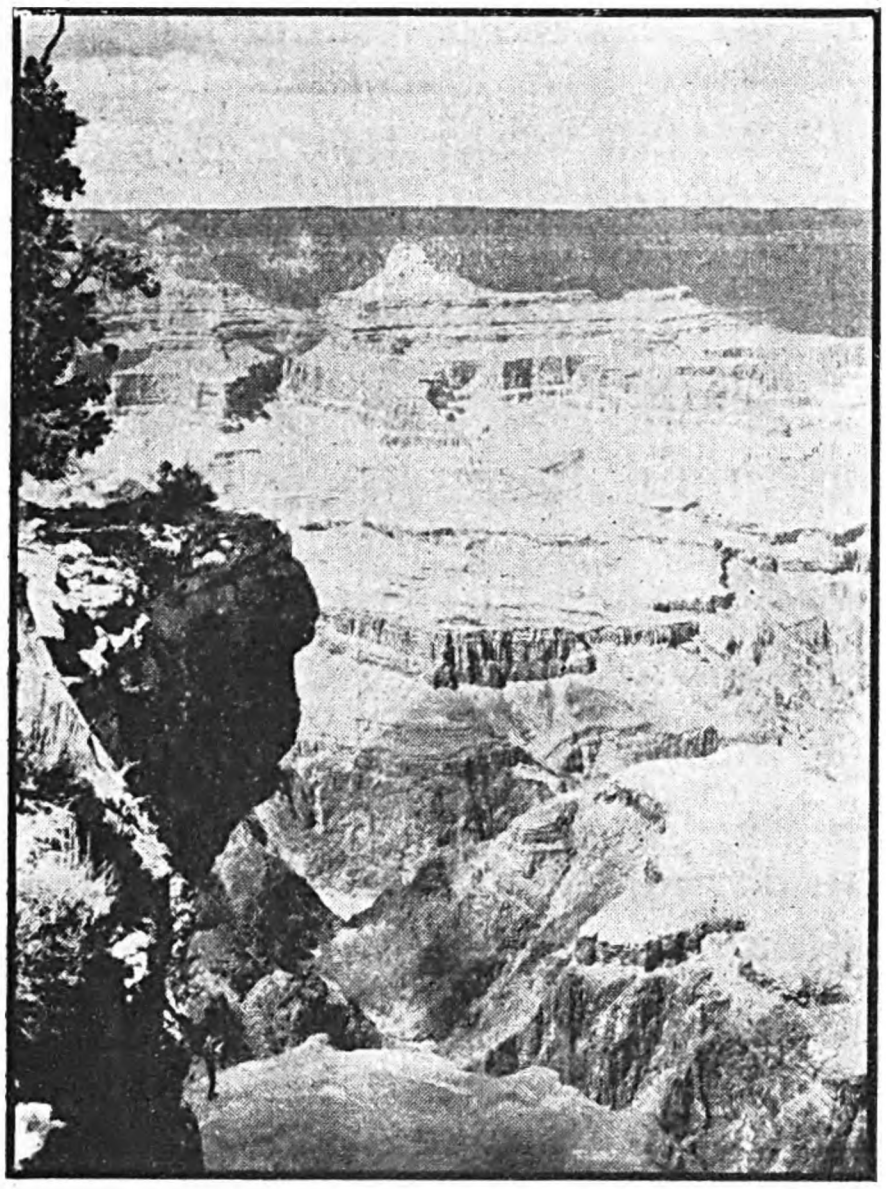

View of Grand Canyon, Arizona

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Exchanges

Amongst our later exchanges we are pleased to see "Biblia," wherein those Archæologically inclined may revel in the glories of antiquity.—Published at Meriden, Conn.

"The Purity Journal and Christian Life," organ of the National Purity Association. It is a physio-spiritual magazine. The July number is mainly occupied with the science of biology, from a Christian standpoint. Cover to cover it is full of good things.—Mertan Park, Ills.

"The Gleaner," although devoted chiefly to the scicnce and art of medicine and surgery, also has many desertations on pure philosophy. Cooper and Bloyer are two well known writers in literature and medicine.—22 West Seventh St., Cincinnati, Ohio.

The omniscience and omnipotence of the Atman are hidden by its union with the body, that is by the union with the body senses, Manas (mind) Buddhi (thought), the objects and their perception as such. As fire is endowed with burning and light, but both are hidden where fire has retired into the wood or is covered with ashes, in the same manner through the union of the Self with the Upadhis, such as body, senses, etc., that is with the Upadhis formed by Avidya from Namarupa, names and forms, then arises the error of the Atman not being different from them, and that is what causes the hiding of the omniscience and omnipotence of the Atman.—Translated by Max Muller.

If all souls were to enjoy freedom, then there would be an end of creation; on the contrary, if a single soul were to remain bound forever, then the defect of not extending his unconditional mercy to all alike will cling to Isvara. From one point of view or another unconditioned mercy of Isvara should always remain retarded somewhere or other. Visishtadvaita.

O, holy name of Divine love
Enkindle thyself within me,
Fill me with thy transforming light,
Purify me with the sweetness of thy holiness.

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Grand Canyon of Arizona

The northern part of Arizona lies on a high plateau through which the great Colorado river runs. At that section known as the Grand Canyon, it has cut a deep and mighty channel, aggregating a mile in depth. The storms of ages have swept the latter layers of earth away from a space of over 200,000 square miles in extent and for a depth of 30,000 feet in some places. When the river had exposed the whole series of earth strata down to the bed rock, then other elements took a hand in the work and a process of weathering back finished the task of broadening the mighty chasm to its present extent and leaving the abrupt rim in an exceedingly rugged outline, indented by innumerable bays and bayous, inlets and ravines, gorges and side canyons, bold bluffs, cliffs and promontories, headlands, capes, rivers, rapids, cataracts, creeks and springs. Many prominent headlands standing far out into the canyon have been separated from the mainland by weathering back on both sides, leaving one, two or three island like bluffs standing independent of the rim, with bases weathered to the bottom of the valley. These are gigantic temple or pyramid-like hills, standing separately within the dry airy ocean, their heads on the level of the mainland. Imagine walking on a plain level earth surface and suddenly coming upon the brink of a stupendous chasm without previous warning, and finding it filled with hills and valleys, mountains and rivers, creeks, canyons and forests, and all this gouged out of the level earth—in fact another world, or the underworld with the lid off.

The different layers of earth now exposed are like the annular rings of a tree showing its age. Each separate layer within the canyon forms a broader base for the next one above, each one representing a separte and distinct period of geological history. Every layer, except perhaps the top ones have a history of elevation and depression of sea bottom and land surface alternating. The lowest of all of these layers is what is known as the Black Granite, through which the river has sawed a narrow channel to the depth in places of 1320

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feet. This supposed foundation rock is variegated into a more or less perfect mosaic of variously colored crystalline quartz, shot up into dikes within the granite while yet in the molten state.

Next above this stands the Esplanade, composed of layers of green shale sandstone alternating; it has sometimes dominated the upper Cambrian. It stands upright 450 feet. The next is the perpendicular cliff called the Red Wall; it is composed of a bluish limestone, stained red from the iron coloring matter in the red sandstone above. This is the Lower Carboniferous layer and is 750 feet thick, containing many fossil fish, shells, coral and sponges. Following next is the Upper Carboniferous, made up of alternate layers of white ime and bright red sandstone terraces; this is known as the Lower Aubery and is 1000 feet thick. Next above this comes the pale buff-colored and cross-bedded sandstone for 400 feet; this is overlaid by the Yellow Upper Aubery lime for 280 feet. The top layer is formed of a yellowish white cherty lime for 320 feet. This is weathered into irregular, ragged and fantastic shapes, which fancy weaves into every conceivable form. This is the Rim and it is covered with a thick growth of white pine, fir, pinone and juniper, giving a green fringe-like finish to the whole.

Many of the extensive ledges and tallus drifts support such forests, whose colors blend in richest harmony with the nature painted rocks. Each layer has its own permanent and distinct color. Those broad and regular tracts and walls of mostly barren rock are profusely overgrown with evenescent crops of shifting cloud shadows; combined with these are the morn and evening shades and purple haze of distance, and those natural colored white and red rocks, with great brown and grayish green layers, and belts of pine, pinone, juniper and cactus trees, varying with shades of dark red and brown and almost black, streaked in tallus layers of white and yellow, fall from above.

All of this magnificent panorama in eternal silence is held as if paralyzed in a death-like grip of gigantic jaws. Yet the eternal scene shifter moves the clouds over the sublime panorama, momentarily modifying the parti-colored temples and palaces, until the slanting sun rays cast turret and tower into brilliant flashlight and dark shadow. Then comes the evening shades following an after-glow of the sun with soft and mellow light, then the day merges into the night by imperceptible gradations. Now darkness comes; a night of Egyptian tint pales in comparison. The darkness seems to well up from below and pervade the depths, until the rim is reached and the chasm is even full. Nothing now is visible save the distant border of the nether rim and that by dim starlight only, unless perhaps a new or older moon be abroad, when shadows mysterious abound and

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ghastly forms stalk forth, then bat and owl court in subdued delight.

Although the whole canyon has a more or less uniform appearance, the details are worked out into the most elaborate lace-like fringe, with frequent long, narrow finger-like bluffs extending away out into the gorge. Each bluff has innumerable side galleries, canyons. ravines and gullies, each representing its parent on a small scale; there hundreds of thousands of such systems all joined eventually to the Grand Canyon. Most of the important points and side canyons have been mapped and named.

This mile, more or less of various colored layers of perpendicular strata, correspond on all sides. The included temple, tower and pyramid-like hills each show the same layer in the same relative position. Each opposing section of wall corresponds to its opposite, be it a few thousand feet or many miles away. All the buttes standing isolated within the valley; like an island in a dry airy sea, show the same corresponding layer system as its parent wall, many of which are the same altitude. Although a similarity of architecture pertains throughout this eternal city of dead gods and glorious temples, yet each one assumes an imposing grandeur of its own, the foundations of all of which are in the metaphoric Tonta Esplanades.

The river enters by way of Marble Canyon, which is itself a magnificent display of marble halls and crystal walls, all done in purest snowy white. The river drains an extent of 2000 miles, including many strange and wild plateaux, deserts, forests and mountain ranges. On the brink of Marble Canyon stands the ancient Shinumu Altar, isolated, gigantic and beautiful. This is the first of the architectural-like bluffs to be dedicated to a deity. Now comes a grand sweep of the river, presenting us with a view comprehending almost the whole stupendous panorama, a gorgeous amphitheatre, extending away to the far west into the dim and distant blue haze. Here are beautifully colored hills and mountains topped with domes and spires of temples and palaces, all founded on broad plateaux and built in gigantic proportions many thousand feet in height, and surrounded by immense ledges between each story, upon which grow forests of pine and cedar. Away down in the black archean rock flows the swift and vicious Colorado river, almost continuously hid from view. It was on one of those great headlands, extending far out into the canyon and named for him that Thos. Moran got his inspiration for that great picture that made him famous. This remarkable painting now adorns the walls of the Capitol at Washington, D. C. Looking down the vast canyon from any one of the numberless bluffs gives a scene far surpassing the possibilities of the artist's brush or the sublime word painting of the poet.

From Point Sublime on the north side the panorama is stupen-

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dous and overflowing. Here nature has placed her most gigantic temples, cathedrals and palaces with tower, spire and altar, forming most beautiful pictures. All the colors of the solar spectrum are here in magnificent profusion; every shape and style of architecture imaginable is here presented; cities, towns and villages with temples, forts and palaces all built in herculean proportions.

Look in what direction you will and the great scene only becomes the greater, until the mind becoming confused breaks down or balks. Here are temples and towers yet to be dedicated, enough there are for all the gods of the future. Marvelous buildings these, made by the invisible hand of nature. Here rests the Pantheon of the ages. All dead and living gods are here; all glorified symbols of human greatness. Towers and temples yet unplanned by man are already here awaiting a christening for some feeble human ideal. Now look west from this point, here again the mind is stupified by an overwhelming grandeur, for giant tent-shaped hippodromes are there in numerous numbers, all decked in gorgeous attire. The Roman Colleseum and Circus Maximus are but toys beside these giants. As we approach the west we come into view of the magnificent Hindoo amphitheatre. It has been cut straight down through all the geologic layers and rests upon a foundation of the ages, a rock that will not shake while the world lasts.

Standing now upon Mount Trumbull one sees a hundred miles in all directions dotted with points of the noblest sort: here are the immense plateaux of the Kanab, Kaibab, Sheavwits, Uinkaret, Toroweap, Nankoweap, Hurricane Cliffs, Vulcan's Throne, Mounts Logan, Emma, and the great lava cones and beds. This is but a meager fraction of what is in store for the intelligent seer. Now stand on the northern rim and one counts the temples on Virgin river, which are extensive and beautiful, the largest of which is Western Temple with perfect outlines and majestic mein. Just across the little Zion valley is the Eastern Temple, a many pinnacled twin to its western brother. Along the Toroweap and Nankoweap divides a great black lava glasier has been caught between Vulcan Throne and the numerous temples and is held there in situo. Never was scenery more splendid. Now looking east one sees an endless series of bold precipitous bluffs. which fancy weaves into palaces and forts of herculean proportions.

(To be continued)

The Sultan of Turkey has presented the largest part of the famous Temple Library of ancient Nippur to Professor Hilprecht, who in turn has presented it to the Archæological Museum of the University of Pennsylvania. None of these stone tablets are later than 2000 B. C.

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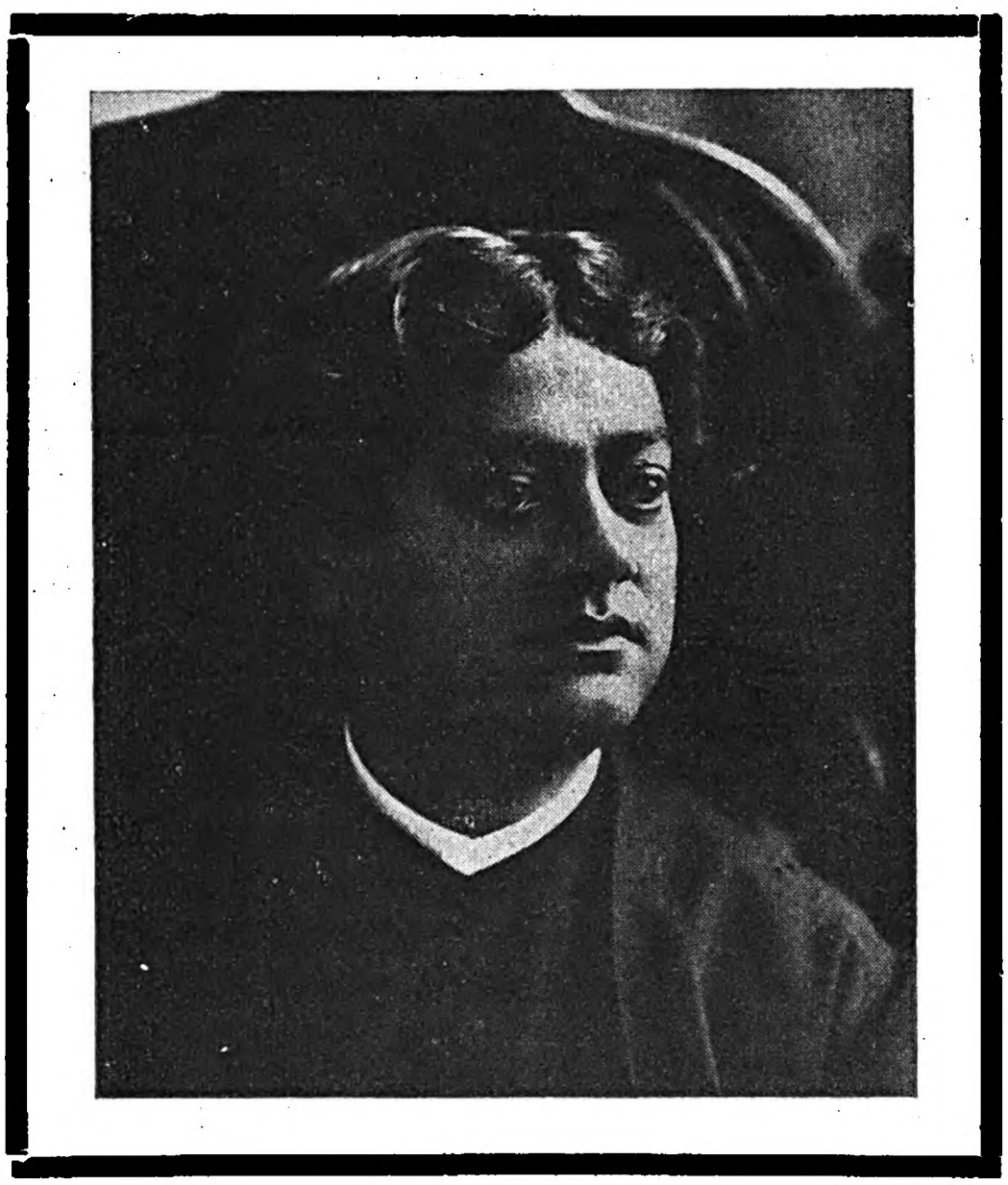
IN MEMORIAM

Tribute to the Memory of SWAMI VIVEKANANDA

From the San Francisco Class of Vedanta Philosophy to His Brother Sannyasins at the Math in India:



The sad news has just reached us by way of New York of the sudden taking off of most worshipful Master Swami Vivekananda, who after a long and painful illness of Bright's disease, peacefully passed into the arms of the Infinite Mother on July the fourth. Our beloved has followed Him for whom his favorite theme was "My Master." Never has man written sweeter things of one he loved. As he loved and revered his Master, so we will love and cherish his sacred memory. He was one of the greatest souls that has visited the earth for many centuries. An incarnation of his Master, of Krishna, Buddha, Christ and all other great souls. He came fitted to fill the needs of the times as they are now. His was a twin soul to that of his Master, who represented the whole philosophy of all religions, be they ancient or modern. Vivekananda has shaken the whole world with his sublime thoughts. and they will echo down through the halls of time until time shall be no more. To him all people and all creeds were one. He had the patience of Christ and

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the generosity of the sun that shines and the air of heaven. To him a child could talk, a beggar, a prince, a slave or harlot. He said: "They are all of one family, I can see myself in all of them and they in me. The world is one family, and its parent and Infinite Ocean of Reality, Brahman."

Nature had given him a physique beautiful to look upon, with features of an Apollo. But nature had not woven the warp and woof of his mortal frame so that it might withstand the wear and tear of a tremendous will within and the urgent calls from without. For he gave himself to a waiting world. Coming to this country as he did, a young man, a stranger in a foreign land, and meeting with the modern world's choicest divines, and holding those great and critical audiences of the World's Congress of Religions in reverential awe, with his high Spiritual Philosophy and sublime oratory, was an unusual strain for one so young. No other person stood out with such magnificent individuality; no creed or dogma could so stand. No other one had a message of such magnitude. Professors of our great universities listened with profound respect. "Compared to whose gigantic intellect these were as mere children," "This great Hindoo Cyclone has shaken the world;" this was said after he passed through Detroit, Mich. No tongue was foreign to him, no people and no clime were strange. The whole world was his field of labor. His reward is now a season of rest in the Infinite Mother's arms, then to return to a waiting world. When he comes again, then may we appreciate the fullness of his great spirit. And may we who knew him latest be in the flesh at that time.

While on a visit to this far Pacific Coast many of us had unusual opportunities of knowing him. The sad news of his untimely death comes to us with all the profound mystery of mortal death, intensified to a profound degree. He is to us what Jesus Christ is to many devout Christians. Although no more with us in the flesh, having been relieved of an insidious disease, the result of over strain, yet he is with us more than before. We consider that we were exceedingly fortunate to have known him in the flesh, to have communed with him in person and to have felt the sweet influence of his Divine presence.

May our Mantram ever be
Infinite, eternal Bliss to Thee
Our dearly beloved Swamijee,
All the days and nights of eternity.

In the death of the Swamijee our cause at large has suffered the loss of a great and beloved leader, whose genial smile, pleasant words and affable address made his presence ever welcome. His was a pronounced personality with the noblest of attributes, both human and

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divine, he gave himself to the world. He lived up to the highest standard of spirituality, so that his name, character and memory are an inspiration and benediction to his followers.

"There is no death." An Angel form
Walks o'er the earth in silent tread.
He bears our best loved things away—
And then we call them "dead."

"But ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead."

Brother, Companion, Master,—Peace and Farewell.

In view of the foregoing be it

RESOLVED, That while we may not perfectly understand why our Great Leader has been so suddenly called from our midst, we reverently bow to the will of the Supreme Mother, who is too wise to err and too good to be unkind.

RESOLVED, That although we cannot satisfactorily philosophize over the death of our honored Master, our confidence remains unshaken in the Infinite Spirit, and we firmly believe that his companion Sannyasins will be sweetly and adequately comforted and receive the consolations of the Divine Spirit according to the measure of their need.

RESOLVED, That this expression of our love and affection for our dear departed Master be spread upon the records of the Class, and that copies thereof be forwarded to his fellow Sannyasins at the Math in India and elsewhere.

Reverently submitted,
SAN FRANCISCO CLASS OF VEDANTA PHILOLOPHY.
M. H. LOGAN, President
C. F. PETERSEN, Vice President
A. S. WOLLBERG, Secretary

The Museum of the University of California is rapidly being enriched by antiquities sent from Egypt by Dr. Geo. A. Reisner, director of excavations for the University. The latest finds are from the cemeteries of ancient Girga, where rare archaic painted pots were recently found, together with a colony of little figures in the attitude of performing many household duties and various other duties. In subterranean chambers were found many coffins containing mummies in a good state of preservation; these chambers were story after story underground. Many cases of earthen and alabaster vases and pots and other articles intended for use and ornament will be shipped to the University in the near future.

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Practical Vedanta

By Swami Vivekananda

PART III

(Continued from Last Issue)

To bring it to a concrete and philosophical conclusion, we have come to think of the body, and mind, and soul as many, but really there is only one; that one is appearing in all these various forms Taking the well-known illustration of the Monists, the rope appears as the snake. Some people mistake the rope for the snake, in the dark or through some other cause, but when knowledge comes the snake vanishes and it is found to be a rope. By this illustration we see, that, when the snake exists in the mind, the rope has vanished, and when the rope exists, the snake has gone.

When we see phenomenon and phenomenon only around us, the noumenon has vanished, but when we see the noumenon, the unchangeable, it naturally follows that the phenomenon will vanish. We understand them better, the position of both the realist and the dualist. The realist looks at the phenomenon only, and the idealist tries to look at the noumenon. For the idealist, the really genuine idealist, who has truly arrived at the power of perception, where he can get away from changes, for him the changeful Universe has vanished, and he has the right to say it is all delusion, there was no change. The realist at the same time looks at the changeful. For him the unchangeable has vanished, and he has a right to say this is all real.

What is the outcome of this philosophy? It is that the personal idea of God is not sufficient. We have to get to something higher, to the impersonal idea. Not that the personal idea would be destroyed by that, not that we supply proof that the personal God does not exist, but it is the only logical step that we can take. Just as we say that man is a personal impersonal being. We are the Impersonal at the same time that we are the personal. So our old idea of God must go, for it is only a repetition of the same idea on a higher plane, the idea of man or the idea of God. To the Impersonal we must go at last, therefore, for the explanation of the personal, for the Impersonal is a much higher generalization than the personal. The infinite can only be Impersonal, the personal is only limited. Thereby we preserve the personal and do not destroy it. Many times this doubt comes that if we arrive at the idea of an Impersonal God the personal will be destroyed, if we arrive at the idea of the Impersonal man, the personal will be lost. But the idea is that it is not destruction of the individual, but the real preservation. We can not prove the individual by any other means than by referring to the universal, by proving that this individual is a part of the universal. If we think of the

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individual as separate from everything else in the universe it cannot stand a minute, such a thing never existed.

Secondly, by the application of the second principle, that the explanation of everything must come out of the nature of the thing, we confront a still bolder idea, and one more difficult to understand. But it comes to nothing short of this, that the Impersonal Being, our highest generalization, is in ourselves, and we are it. "Oh Svetaketu, thou art that, thou art that Impersonal Being, that God whom thou has been searching for all over the Universe is all the time yourself, yourself not in the personal but in the impersonal sense." The man we know now, the manifested, is personalized, but the reality of this is the Impersonal. To understand the personal we have to refer always to the Impersonal, the particular must be referred to the general, and that Impersonal is the Truth, the Self of man, but this personalized manifestation is not referred to as that truth.

There will be various questions in connection with this, and I will try to answer them as we go on. Many difficulties will arise, but first let us clearly understand the position of Monism. That this Universe which we see is all that exists; we need not seek elsewhere. Gross or fine, it is all here; the effect and the cause are both here; the explanation is here. What is known as the particular is simply repetition in a minute form of the Universal. We get our idea of the Universe from the study of our own souls, and what is true here also holds good in the outside Universe. The ideas of heaven and all these various places, even if they be true, are in the Universe; they altogether make this Unity. The first idea, therefore, is that of a whole, a unit, composed of various minute particles, and each one of us, as it were, is a part of this unit. As manifested beings we appear to be separate, but our reality is in that unit, and the less we think of ourselves as separate from that unit the better for us. The more we think of ourselves as separate from this whole the more miserable we become. From this principle we get the principle of Monistic ethics, and I dare to say that we cannot get ethics from anywhere else. We know that the oldest idea of ethics was the will of some particular being or beings, but few are ready to accept that now, because it would be only a partial generalization. The Hindus say we must not do this and that because the Vedas say so, but the Christian is not going to obey the authority of the Vedas. The Christian says you must not do this and not do that because it is in the Bible. That will not be binding on those who do not believe in the Bible. But we must have a theory which is large enough to take in all those various grounds. Just as there are millions of people who are ready to believe in a personal creator, there have also been thousands of the brightest minds in this world who felt that such ideas were not sufficient for them,

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and want something higher, and wherever religion was not broad enough to include all these minds, the result was that the brightest minds in the society were always on the outside of religion, and never was this so marked as at the present time, especially in Europe.

To include these, therefore, religion must become broad enough. Everything it claims must be judged from the standpoint of reason. Why religions claim that they are not going to abide by the standpoint of reason no one knows, because it is all through a false step. If you do not take this standard of reason there cannot be any judgment, even in the case of religions. One religion may order something very hideous to be attained. For instance, the Mohammedan religion allows all who are not Mohammedans to be killed. It is clearly stated in the Koran "kill the infidels if they do not become Mohammedans." They must be put to fire and sword. Now if you tell a Mohammedan it is not true, he will naturally ask, "How do you know that?" How do you know it is not good? Because your ideas of good and bad are from the books. My book says it is good. If you say your book is older there will come the Buddhist, who says, "My book is much older still." Then there will come the Hindu who says, "My books are the oldest of all." Therefore referring to books will not do. Where is the standard by which you can compare? You will say, look at the Sermon on the Mount, and the Mohammedan will reply, look at the ethics of the Koran. The Mohammedan will say who is the arbiter as to which is better of the two? Neither the New Testament nor the Koran can be the arbiter in a quarrel between them. There must be some independent person, and that can not be any book, but something which is universal; and what is more universal than reason? It has been said that reason is not strong enough; it does not always help us to get the truth; many times it makes mistakes, and therefore, the conclusion was that we must believe in the authority of a church. That was said by a Roman Catholic, but I could not see the logic of it. On the other hand, if I have to state a proposition, I should say because reason is so weak, therefore a body of priests would be weaker, and I am not going to hear them, but I will hear reason, because with all its weakness there is some chance of getting truth, while by the other means I should not get any truth.

We have to follow reason, therefore, and we have to sympathize with those who do not come to any sort of belief following reason. For it is better that mankind should become atheist by following reason than believe two hundred millions of gods by following anybody. What we want is progress, development, realization. No theories ever made men higher. No amount of books can help us to become purer. The only power that lies in ourselves is in realization, and

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that comes from thinking. Let men think. A clod of earth never thinks; you may take it for granted that a clod of earth believes in everything, but it is only a lump of earth. The cow can be made to believe anything. The dog is the most unthinking of animals. But they all remain dogs, cows and clods of earth. But the glory of man is that he is a thinking being. It is the nature of man that we differ therein from animals and therefore we must think. Therefore I believe in reason and follow reason, and I have seen enough of the evils of authority, for I was born in a country where they have gone to the extreme of authority.

The Hindus believe that creation has come out of their book. How do you know there is a cow? Because the word cow is in the Vedas. How do you know there is a man outside? Because the word man is there. If it had not been there would have been no man outside. That is what they say. Authority with a vengeance! And it is not studied as I have studied it now, but some of the most powerful minds have taken it up and spun out some most wonderful logical theories round it. They have argued it out and there it stands, a whole system of philosophy, and thousands of the brightest intellects have been dedicated through thousands of years to the working out of this theory. Such has been the power of authority and great the dangers thereof. It stunts the growth of humanity, and we must not forget that we want growth. Even in all relative truth, more than the truth itself, we want the exercise. That is our life.

The Monistic theory has this merit, that it is the nearest to a demonstrable truth in theology that we can get. The idea of the Impersonal, and that Impersonal Being in nature, and that nature is the evolution of that Impersonal, is the nearest we can get to any truth that is demonstrable, and every other idea, every conception of God which is partial and little and personal is not rational. And it has this glory, that this rational conception of God proves that these partial conceptions which we see are necessary yet for many. For that is the only argument in their favor. You see people who say this personal explanation is irrational, but it is comfortable; they want a comfortable religion and we understand that it is necessary for them. The clear light of truth very few in this life can bear, much less work upon. It is necessary, therefore, that this comfortable religion should be there; it helps many souls, in time, to better. The little mind whose circumference is very limited and requires little things to build it up never dares to soar in thought. Their conceptions are very good and helpful, even of little gods and symbols and ideals, but you have to understand the Impersonal, and it is in and through that alone that these others can be made helpful and good.

For instance, the man who understands and believes in the Im-

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personal—John Stuart Mill, for example—says the Personal God is impossible, cannot be proved. I admit with him that it cannot be demonstrated, but it is the highest reading of the Impersonal that can be reached by the human intellect, and what else is the Universe but various readings of the Absolute. It is like a book before us, and each one has brought his intellect to read the book, and each one has read it for himself. There is something which is similar in the intellect of man, and therefore certain things are common to the intellect of mankind. That you and I see the chair proves that there is something common to both our minds. Suppose a being comes with another sense; he will not see the chair at all, but all beings similarly constituted will see the same thing. Thus this Universe itself is the absolute, the unchangeable, the noumenon, and the phenomenon consists in the reading thereof. For you will first find that the phenomenon is always finite. Every phenomenon that we can see, feel, or think of, irresistibly we see that it is finite, limited by our knowledge and the idea of a personal God in fact is a phenomenon, as we conceive of him. The very idea of causation is in the phenomenal world, and he, as the cause of this Universe must be naturally thought of as limited, and yet it is the same Impersonal God. This very Universe, as we have seen, is the same Impersonal Being read by our intellect. Whatever is reality in the Universe is that Impersonal Being, and the forms and conceptions are given to it by our intellects. Whatever is real in this table is that Being, and the table form and all these things are given by the intellects of men, by similar intellects.

Now motion, for instance, which is a necessary adjunct of the phenomenon, cannot be spoken of the universal. Every little bit, every atom inside the Universe is in a constant state of change and motion, but the Universe as a whole is unchangeable, because motion or change is a relative thing; we can only think of something in motion in comparison to something not in motion. There must be two in order to understand motion. The whole mass of the Universe, the unit, cannot move. In regard to what will it move? It cannot be said to change. With regard to what will it change? So the whole is the Absolute, but within it every particle is in a constant state of flux and change, unchangeable and changeable at the same time, Impersonal and personal in one. This is our conception of the Universe, of motion and of God, and that is what is meant by "Thou art That." For we must know our own nature.

The personalized man forgets his origin, like the water that comes from the ocean forgetting its origin and thinking itself to be entirely separate. So we, as personalized beings, little differentiated beings, forget our reality, and what is meant by the teaching of Mon-

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ism is not that we shall give up these differentiations, but we must first understand what they are. We, that infinite Being, that very Soul, are like the water, and this water starts and has its being from and is really the ocean, not a part, but the whole of the ocean, for the infinite mass of energy that exists is yours and mine, because you or I, and every being, represent so many channels, so many paths, through which this infinite reality is manifesting itself, and the whole mass of changes which we call evolution is the soul manifesting all this infinite energy, and we cannot step anywhere this side of the Infinite. Infinite power and existence and blessedness are ours, not that we will acquire them, but they are our own, and we have to manifest them.

This is one great idea that comes from Monism, and one that is very hard to understand. I find in myself how from childhood every one around teaches weakness, how I have been told since I was born that I was a weak thing. It is very hard for me now to understand my own strength, but by analysis and reasoning I see I must simply gain knowledge of my own strength and it is done. All the knowledge that we have in this world, where did it come from? It is in us. What knowledge is outside? Show me one bit. Knowledge was not in matter; it is in man all the time. Nobody ever created knowledge; he discovers it, brings it from within. It is lying there. The whole of that big banyan tree which covers miles of ground perhaps was in the little seed, like one-eighth of a mustard seed, that mass of energy was there confined. The gigantic intellect we know can lie coiled up in the protoplasmic cell, and why not infinite energy? We know that it is so. It may seem like a paradox, but it is true. All of us have come out of one protoplasmic cell, and all the little powers we have were coiled up there. You cannot say it was acquired from food; for build up food mountains high and see what power comes out. The energy was there, potentially, but still there, and so is the infinite power in the soul of man, if man never knows it. It is only a question of becoming conscious of it. Slowly this infinite giant is, as it were, rousing himself up, waking up, and becoming conscious of his power, and the more he is becoming conscious the more bonds are breaking, chains are snapping all around, and there must come a day when infinite consciousness is regained; with power and wisdom this giant will stand erect. Let us all help to bring that about.

REDDING (Cal.):—Edgar Cox, a mining prospector, brings word that evidences of a buried village have been discovered in Lassen county. Peculiarly shaped dishes, weapons, clay models and skeletons have been found. A party of surveyors is said to have accidentally found indications of the buried town and, digging down, was rewarded by finding numerous skeletons, tools, instruments and utensils altogether unknown to modern civilization.

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Khaudas

The following abstracts were translated by the late Max Muller from the Khandogya Upanishad, which belongs to the Lama-Veda and is generally regarded as one of the earliest Uphanishads:

First Khauda

1. Svetaketu was the son of Aruni, the grandson of Aruna. To him his father (Addalaka, the son of Aruna) said, 'Svetaketu, go to school; for there is none belonging to our race, darling, who, not having studied (the Veda), is, as it were, a Brahmabandhu, i. e., a Brahmana by birth only.'

2. Having begun his apprenticeship (with a teacher) when he was twelve years of age, Svetaketu returned to his father when he was twenty-four, having then studied all the Vedas, conceitedly considering himself well read, and was stubborn.

3. His father said to him, "Svetaketu, as you are so conceited, considering yourself well read and so stubborn, my dear son, have you ever asked for that instruction by which we may hear what is not heard, by which we perceive what is not perceived, by which we know what is not known?

4. 'What is that instruction, sir?' he asked. The father replied, 'My dear son, as by one clod of clay all that is made of clay is known, the difference being only the name arising from speech, but the truth being that all is clay.'

5. 'And as, my dear son, by one nugget of goid all that is made of gold is known, the difference being only the name arising from speech, but the truth being that all is gold;'

6 'And as, my dear son, by one pair of nail scissors all that is made of steel (parshnayasam) is known, the difference being only the name, arising from speech, but the truth being that all is steel, thus, my dear son, is that instruction.'

7. The son said, 'Surely those venerable men (my teachers) did not know that. For if they had known it, why should they not have told it to me? Do you, sir, therefore tell me that.' 'Be it so,' said the father.

Second Khauda

1. 'In the beginning, my dear son, there was that only which is one only, without a second. Others say, in the beginning, there was that only which is not, one only, without a second; and from that which is not, that which is, was born.'

2. 'But how could it be so, my dear son? the father continued. 'How could that which is be born of that which is not? No, my dear son, only that which is was in the beginning, one only, without a second.

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3. 'It thought, may I be many, may I grow forth. It sent forth fire.

'That fire thought may I be many, may I grow forth. It sent forth water.

'And therefore when anybody anywhere is hot and perspires, water is produced on him from fire alone.

'Water thought may I be many, may I grow forth. It sent forth earth (food).

'Therefore, whenever it rains anywhere most food is then produced. From water alone is eatable food produced.

SEVENTH KHAUDA

1. 'Man (Puruska), my son, consists of sixteen parts. Abstain from food for fifteen days, but drink as much water as you like.'

2. Svetaketu abstained from food for fifteen days. Then he came to his father and said: 'What shall I say?'

The father said: 'Repeat the Rik, Vagus and Saman verses. He replied: 'They do not occur to me, sir.'

3. The father said to him: 'As for a great lighted fire one coal only of the size of a firefly may be left, which would not burn much more than this (i. e. very little), thus, my dear son, one part only of the sixteen parts (of you) is left, and therefore with that one part you do not remember the Vedas. Go and eat!

4. 'Then will thou understand me.' Then Svetaketu ate and afterwards approached his father. And whatever his father asked him he knew all by heart. Then his father said to him:

5. As of a great lighted fire one coal of the size of a firefly, if left, may be able to blaze up again by putting grass upon it and will thus burn more than this.

6. 'Thus, my dear son, there was one part of the sixteen parts left to you, and that, lighted up with food, burnt up and by it you remember the Vedas.' After that he understood what his father meant when he said: 'Mind, my son, comes from food, breath from water, speech from fire.' He understood what he said, yea, he understood it.

TENTH KHAUDA

1. 'These rivers, my son, run, the eastern (like the Ganga) toward the east, the western (like the Sindhu) toward the west. They go from sea to sea (i. e. the clouds lift up the water from the sea to the sky and send it back as rain to the sea). They become indeed sea, and as those rivers, when they are in the sea, do not know, I am this or that river,

2. 'In the same manner, my son, all these creatures, when they have come back from the true, know not that they have come back from the true. Whatever these creatures here, whether a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a mosquito, that

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they become again and again.

3. 'That which is that subtle essence, in it all that exists has its Self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

ELEVENTH KHAUDA

1. 'If one were to strike at the root of this large tree here, it would bleed, but it would live. If he were to strike at its stem, it would bleed, but it would live. If he would strike at its top, it would bleed but it would live. Pervaded by the living Self that tree stands firm, drinking in its nourishment and rejoicing;

2. 'But if the life (the living Self) leaves one of its branches, that branch withers; if it leaves a third, that branch withers. If it leaves the whole tree, the whole tree withers. In exactly the same manner, my son, know this.' Thus he spake:

3. 'This (body) indeed withers and dies when the living (Self) has left it; the living (Self) dies not.

'That which is that subtle essence, in it all that exists has its Self. It is the True. It is the Self, and thou, Svetaketu, art it.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

TWELFTH KHAUDA

1. 'Fetch me from thence a fruit of the Nyagrodha tree.'

'Here is one, Sir.'

'Break it.'

'It is broken, sir.'

'What do you see there?'

'These seeds, almost infinitesimal.'

'Break one of them.'

'It is broken, sir.'

'What do you see there?'

'Not anything, sir.'

2. The father said: 'My son, that subtle essence which you do not perceive there, of that very essence this great Nyagrodha tree exists.'

3. Believe it, my son, that which is the subtle essence, in it all that exists has its Self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

The love of God is our bounty; out of its store we are fed, abundance is now poured upon us, and we receive in gladness and aknowledge our blessedness as children of God.

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Archaeology

The German Oriental Society has unearthed a valuable Babylonian dictionary, made on inscribed and baked clay tablets, in cuneiform characters.

A remarkable discovery has recently been made on the shores of Prince William sound near Valdes. While a prospector named Leeds was out with a party of natives looking for mineral, they came to the entrance of a large cave, almost concealed from view by the talus of the cliff. Leeds entered the cavern and was astonished to find there fourteen wooden canoes, each canoe containing a body. Stone implements were found beside the bodies and stone slabs covered the canoes, everything indicating that the bodies had been placed there in the stone age.

Upon the living rock beside the remains of an old Phoenician road near Birut is inscribed the names and rank of some of the world's great men, including kings, emperors, and conquerors, the dates of some of which reach back for at least 14 centuries B. C. The latest is that of the Emperor of Germany, 1898. It seems to be a bit of the iron of fate to find near by the inscription of Marcus Antonius, who reigned at Rome in the year 161, in which he designates himself as "Conqueror of Germany." The earliest record found here refers to Remeses II,. Pharoah of the Exodus. Others are of Seneracherib, many Assyrian and Egyptian kings and others. There is no other such visitor's record book in all the world, and no such register of arrivals at any place that we have ever heard of. Adopted from the June Biblia.

In a subterranean crypt beneath the hot sands of Dahshur in Egypt, there has recently been discovered five remarkable boats. Through the generosity of Andrew Carnigie, one of them has found its way to the Carnigie Museum in Pittsburg. An article in June Biblia by Dr. H. J. Holland says in part: "With its fellows this boat remains as probably one of the most ancient examples of naval architecture in existence. It marks the beginning of the story of sea power. The boat is well built of timbers of cedar. Marks of the adze are still visible upon it. The joints are mortised together. The seams are filled with bitumen and the boat is well painted in several colors. It is 30 feet in length and 5 feet in depth and was partly decked. A short mast still stands and remains of oars were found within. The lines are graceful and calculated to develop speed, both ends tapering to narrow points. The latest date assigned to them is 2500 B. C., antedating Joseph, Moses and Abraham, Alexander the Great, Cæsar and Charlemagne, all of whom are modern compared to the boat."

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The Object of Vedanta.

The object of Vedanta is not to form a new sect or creed, nor to make proselytes, but to explain through logic and reason the spiritual laws that govern our lives: to show that the True Religion of the Soul is not antagonistic to, but in harmony with philosophy and science: to establish that Universal Religion which underlies all the various sects and creeds of special religions; to propagate the principles taught by the great seers of Truth and religious leaders of different countries and illustrated by their lives; and to help mankind in the practical application of these principles in their spiritual, moral, intellectual and physical needs.

ABHEDANANDA

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The Pacific Vedantin

"That which exists is one, sages call it variously."
Rigveda, 1. 164. 46

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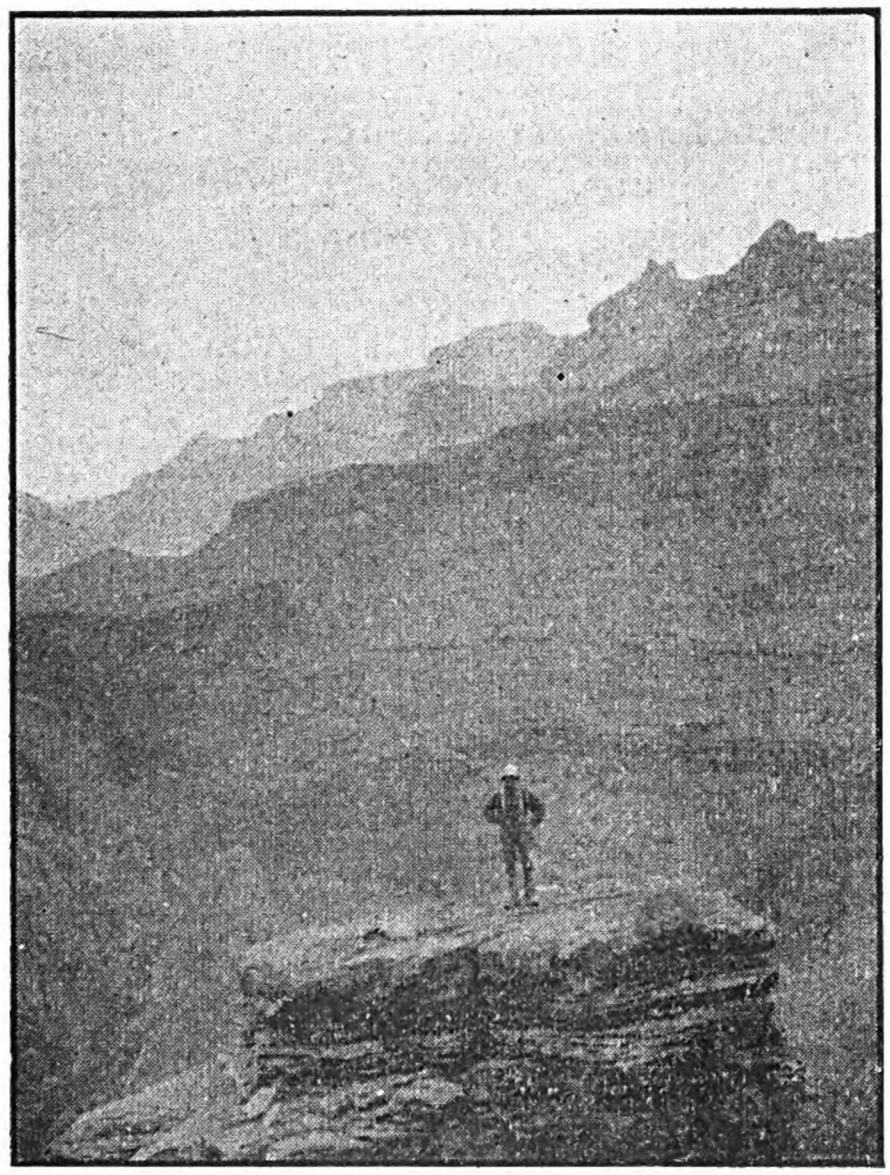

Grand Canyon, Arizona

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Our dear Swami Vivekananda is no more. He passed away without the slightest pain or struggle whatever while meditating and in Samadhi on July 4th last. His last words were, before beginning the meditation in which he passed away, "Wait and meditate till I call you." Saradananda.

All great spiritual teachers that have moved the world have left to humanity the essence of their wisdom, symbolized in a few short words or a sign. Christ, Mohammed, Krishna, the Hindu Parishes of old and all great souls have left a motto, mantram or a sweet sentiment, the crystallized essence of their best thought. The above short note explains itself. We shall henceforth adopt this jewel as our constant companion and mantram. It shall be set within our soul always telling us that the master is near.

"Wait and meditate till I call you."

The Aryans

The San Francisco *Examiner* of August 16th began a series of articles entitled "The Aryans," eminating from the pen of the eminent astronomer and writer Prof. Edgar L. Larkin, of Mt. Lowe Observatory, Los Angeles, Cal. The Professor has just completed a series of beautiful articles in popular style on astronomy for that paper.

We quote the following from the *Examiner*: "Prof. Edgar L. Larkin is not only an astronomer of high rank, but he is also an authority on archæology and the prehistoric literature of mankind. The *Examiner* published his interesting series of papers on the Aryans, their literature, religions and customs.

The Aryans were the forefathers of the races; today rule the fairest portions of the earth. Their descendants are found in the Greek, Latin, Celtic, Teutonic, Slavic, Persian and Hindu races. They rule the Americas, Europe except Turkey, a large portion of Asia, Australia and parts of Africa. The Mongolian, the Semitic, the Ultra-Altaic or Turkish, the Malay and the black races are the only important peoples who have held place in the earth against the Aryan. The white race today should feel an interest in those ancestors of long ago who gave the race qualities that have enabled it to conquer the earth. Without these qualities civilization would have been a very different matter. Another race would rule the world today, and we who are here today would never have existed.

No student of Vedanta Philosophy should miss this sublime literary and scientific treat. Each separate article is introduced by quotations from the Vedas or other ancient Aryan scriptures.—L.

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Grand Canyon of Arizona

Standing on Point Orient and looking west over this "roof garden of Arizona," the top floor as it were, one sees the outline of 217 miles of canyon, a linear measure of which, including all bays and headlands, side canyons and ravines, would be many hundreds more. Thirteen miles is its average width and it is over a mile in depth in many places. Looking down this vast long vista of time and things, one mentally measures the progressive civilization of the race from its cradle in the far east to the present time. Far out in unknown eastern regions come little rivulets, creeks and streams that unite here to form an irresistible flood that sweeps westward with tremendous force, like the civilization which it simulates, and which still feeds the hungry world. Varily this is the necropolis for the Pantheon of the ages, in which is buried the dead gods of all nations and all times. Dead, but still living in memory by virtue of those stupendous monuments, dedicated to memory in all their majestic mystery and magic lore. From the beginning of this gigantic chasm in its far eastern extremity, where little archean streams unite to form the great river that flows on in its restless might, we find in promiscuous profussion the supurb temples of all ages and all civilizations. Greek mythology has lent its assistance in naming such localities as Temple of Neptune, Point of Cyclops and of Thunder, Hercules Hill and the Pantheon.

The next point of interest is Castle Point, from whence are seen three castles in the act of falling, but held fast in situ. Next is Point Moran, mentioned above, then follow Bissell, Lincoln, Hollenbeck and Navajo Points. On the opposite rim stands Cape Final, the point around which the river and the valley turns: it is a bold and prominent headland standing far out into the valley. Just east of here across the river are the Promontories and Echo Cliffs, which, by the way, have nothing to echo save when the sullen rivers roar, answer to the scream of an eagle or an occasional thunder storm.

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Over to the north stands Cape Royal and next is Shintu's Temple dedicated to the god of the kingdom on the little isle. Now comes chiefest of them all, Vishnu's Temple and his altar, standing there all alone in the greatest width and depth of the valley. "This is the masterpiece of all architectural forms here so lavishly displayed." It is a fair sized butte, pagoda-like in structure, with graceful flowing outlines that perhaps dwarf its height, but in reality it is a mountain with an altitude of 7537 feet. As we mount the parapet which looks down upon the canyon the eye is at once caught by this object which seems to surpass in beauty anything we have yet seen. It is this gigantic butte, admirably arranged and exquisitely decorated, that the sight of it must call forth an expression of wonder and delight from the most apathetic beholder. At the eastern base of the temple is Vishnu's alter, a rectangular pile of ruddy strata with level top. Near by toward the river gorge are the temples of Solomon and the Queen of Sheba. Next behind stands Greenland Point and Cape Final, then northward sweeps the view out of sight. To the north-east stands the Temple of Osiris and of Sett, both small but uniform and majestic. Next is the Colleseum and Cleopatra's Needle, beautiful handiwork of nature.

Among many thousands of majestic headlands, bold bluffs and impregnable cliffs stand a few more whose profound majesty commands our attention, most magnificent of all of which is the Temple of Brahma. Before describing it we will speak of the approach that leads up to it. Our point of view is from the porch of the Bright Angel Hotel, which is situated in the center of the rim of Bright Angel Bay. This is a beautiful canyon three miles wide and fifteen miles long and as deep as the floor of the main valley; the peristyle of which is formed by the bold promontories of Points Grant and O'Neil, extending themselves far out into the valley and leaving a uniform bay, a noble canyon-valley, the walls of which are thousands of feet in perpendicular height. Looking directly across to the north rim there stands the Bright Angel amphitheatre and river.

Then comes great monuments, the largest of which is the Temple of Brahma. Others are the temples of Devi and Zoroaster. This river canyon is superb in aspect with a double row of beautiful temples and towers on each side with parti-colored walls and tallus drift between the sections, upon which and its ledges are numerous growth of the pine family. A large extent of this symmetrical river bed can be seen at once. It starts far to the north as a narrow high ravine; in its course it receives numerous side ravines at regular intervals and at right angles, each of which leaves standing on its brink bold precipices, which overlook the whole extent. Those near the main canyon are the largest and best known of any.

Standing at the junction of Bright Angel creek and the river and

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facing each is the Great Temple of Brahma. It is an extensive pile with splendid courts standing far out on the esplanade. This esplanade is upon the Tonta layer which overlays the archean black granite. The esplanade proper is made up of shales and sandstone layers, sometimes called the upper Cambrian. This slopes gradually upward to the red wall, which is 450 feet in perpendicular height. The next layer is the lower carboniferous blue limestone, stained red by the coloring matter in the layer above. It is 750 feet in height. This and the next layer stand out prominently, forming great buttresses at each of the four corners of the temple. The space between each pair of buttresses describes a segment of a large circle, forming in each case a gigantic amphitheatre. Each buttress in its final extremity where it merges into the rock below divides again in a semi-circular manner, making a claw-like grasp for its final hold. Each layer of the buttes sets back from its mate below until the red stained limestone wall is reached, which is 750 feet in perpendicular height. The next wall is made of red sandstone, terraced gradually back and holding tallus drift from above; this wall is 1000 feet high. Next comes a straight and prominent wall of pale buff cross bedded sandstone for 400 feet. This is followed by 280 feet of upper Aubery lime of light color. All of this is topped by a layer of light yellow cherty limestone for 320 feet. In all they aggregate a mile in perpendicular height, variously colored and in majestic proportions, with tints merging into each other and yet sufficiently well marked for each one to have an independence of its own. This in the main represents all of the walls. Unless it has been weathered away, the cap is a small layer of light yellow cherty lime. The upper stories of these pyramidal temples form a more or less perfect rectangle.

At the junction of Bright Angel and the main river stands the temples of Buddha, Isis, Manu, Shiva, etc. Of all these Buddha is the greatest; in splendor it approaches its mate across the river, Brahma. Yet Shiva is a splendid temple, most perfect in proportions and delicate in outline, while Isis is most symmetrical of all, but stands low and hence is devoid of that grandeur due to massive size. The others including Zoroaster are small and not so complete.

When the sunshine plays on these silent painted walls then a truly sublime effect is produced.

Between Bright Angel and Grand View hotels there are fifteen miles of beautiful white pine, cedar, etc.; this is the Coconino forest. The rim along this distance is varied by bold bluffs, deep bays, headlands and bayous, prominent among which is Red Canyon. It is deep little gorge of a bright red color, covered in the spring by numerous and varied wild flowers and evergreen shrubs.

For uncounted ages Red Butte has served as a land mark for the wandering tribes of Indians, who lived and loved, hunted and fought

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through the forests and plains of this great upland. The butte is a rare remnant of the Jurriasic age that still persists within the canyon.

Grand View Hotel overlooks a splendid panorama, together with what has already been described it includes that vast region to the north and east, wherein lies the Painted Desert that sparkles with many colors when the sun shines bright. Far beyond are the Narajo mountains, a reservation for the Indians by that name and the home of the famous Navajo blanket; this is about 150 miles away to the northeast in New Mexico. Nearby are the great walls of the Promontory Cliffs, the Great Bay, the Asbestos Region, Hance Trail, named for Capt. John Hance, a pioneer, and a feature of the valley; his Maunchesen philosophy amuses and interests thousands of tourists

Now to the northwest opens up the Angels' Gate-way, through which we see glorious scenery from either side, showing in shadowy outline cathedral spires and many dim and distant views of the most ravishing nature, well calculated to be a foretaste of the future happy estate to the orthodox Christian. From here a marvelous view may be had of a gorgeous city eternally in the heavens with streets paved with gold and gates of pearl and house not made by human hands, inlaid with precious stones, and a great white throne in the dim distance lighted by a pillar of fire; verily this is a new heaven on earth. Strange and weird is the vegetation on this red Esplanade, for the flowering yucca has shot up twenty feet or more into golden spikes of rare and ravishing beauty; the pines, pinones cacti, cottonwood and juniper all have taken on a new aspect. Oh, for a new language in which to adequately describe these glorious experiences. Oh, for more brain space in which to deal with this new phase of nature. From all points of view the mind is whirled into a maze of new delights until overcome and stupified by the awfulness of it all.

"Another veil is lifted and one beholds far away, through an enchanted golden mist, the wondrous walls and turrets of the eternal city itself, and see, through its streets winds, like shining gold, the River of Life, while myriad rainbows deck with added radiance the glory of the vision. Transported with the sight, the heavens seem to be opened and things unutterable to be unvailed before the eye, while as never before is borne in upon the soul the conviction that this mighty canyon is indeed one of God's great thoughts—one of the things not possible to be uttered—and is not and cannot be translatable into terms of human thought or speech."—Coconino Sun.

From Mr. P. D. Berry's Grand View Hotel near by on the rim one is in touch with much that is to be told. Down to the right winds Hance Trail for eleven miles to the most sublime scenery, ending at the swift and mighty Colorado. Here one can remain all night, returning the next day via Grand View Trail. An experience in the

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Canyon for a night or for many such is one never to be forgotten, for here one is in touch with nature's noblest works. With a low and constant roar of the dark flood on one side and rearing walls on the other and eternal silence in between, broken only by the roar of the waters, and perhaps the distant echo of an eagle or an owl, here in this sublime spot one can commune with the soul of nature and feel manifested in himself the oneness of the whole world.

A section of the horse trail is so constructed as to merit the name of Jacob's ladder. When partly down and looking back to the dizzy heights above, then one can appreciate how small is mortal man and how great is Mother Nature. When reaching the floor of the Canyon at Bright Angel valley one enters the Indian gardens; here some Havisupi Indians once dwelt and cultivated crops. From here the trail divides, one passes around the plateaux and overlooks the swift Colorado 1320 feet below, in its black archaic bed, still grinding its eternal way through adamantine granite; and all around stands a sublime spectacle of great temples, towering bluffs, mighty hills and mountains, all arranged in a divine harmony.

"The exploration of this wondrous valley with its beautiful system of highways and byways, its intricate labyrinth of lateral gorges and hidden cloisters is destined to be a fruitful and intensely absorbing pursuit for a generation of future discoverers."

Weather and water were the mighty agents by which this gigantic piece of masonry was carved out of the plain level earth. It has uncovered the earth surface for many hundreds of square miles in this region.

M. H. LOGAN

We gather the following from the San Francisco *Daily Evening Post* of August 2, 1902: At Coopertown, New York, at the foot of Otsego Lake, Mrs. Alfred Corning Clark has a very beautiful villa. Her extensive holdings have partly descended from the eminent writer James Fenimore Cooper. Within this magnificent domain are many splendid monuments, one of which is a large bronze Indian, mounted upon a huge boulder, which is covered with ivy. Upon the base of this is engraved the name Swami Vivekananda. It is said that Mrs. Clark will wed Bishop Potter early in October next; both were friends of the Swami.

The museum of the University of California has just been enriched by a pair of mammoth tusks, measuring eight feet in length and nine inches in diameter at the large end. The ivory of one is in a perfect condition, while the other is inclined to crumble. They were washed out of a Trinity county gravel gold mine near Redding, California. The whole skeleton is now being sought for.

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Reminiscences of Vivekananda

Prior to the convention of the Parliament of Religions, adjunct to the World's Columbian Exposition in 1893, which convened in Chicago, U. S. A., little was known of Vivekananda in this country. On that auspicious occasion, however, he appeared in all of his magnificent grandeur. It was on Monday, September 11th, at 10 o'clock A. M., when the opening address was delivered at the Art Institute, Chicago, by Barrows from whence the following few words- "Since faith in a Divine Power to whom men believe they owe service and worship has been like the sun, a life-giving and fructifying potency in man's intellectual and moral development; since religion lies back of Hindu literature with its marvelous and mystic developments of European art, it did not appear that religion any more than education, art or electricity should be excluded from the Columbian Exposition."

On that memorable Monday morning there sat upon the platform of the great Hall of Columbus representatives of the religious hopes and beliefs of twelve hundred millions of the human race. It was indeed impressive. In the center sat Cardinal Gibbons, highest prelate of the Roman Catholic Church on the western continent. He was seated upon a chair of state and opened the meeting with prayer. On the right and left of him were gathered the Oriental delegates, whose brilliant attire vied with his own scarlet robes in brilliancy. Conspicuous among the followers of Brahma, Buddha and Mohammed was an eloquent monk from Bombay, India, Vivekananda by name. He was clad in gorgeous red apparel and wore a large yellow turban, his remarkably fine features and bronze complexion standing out prominently in the great throng. Beside him sat Nagarkar of the Brahmo-Somaj, representative of the Hindu Theists; next was Dharmapala, Ceylon's Buddhist representative; next came Mozoomdar, leader of the Theists of India. Amongst the world's choicest divines these and many more, whose names would be more or less familiar, must be left out for want of space. This will suffice to show the setting with which our subject was surrounded. In "contact with the learned minds of India we have inspired a new reverence for the Orient." In numerical order Vivekananda's position was number thirty-one.

In his response to the address of welcome Swami Vivekananda addressed the audience as "brothers and sisters of America;" then there arose a peal of applause that lasted for several soconds. After which he went on to say: "It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world. I thank you in the name of the mother of religions, and I thank you in the name of the millions and millions of Hindu people of all classes and sects.

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My thanks also to some of the speakers on this platform, who have told you that those men from far-off nations may well claim the honor of bearing to the different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions to be true. I am proud to tell you that I belong to a religion into whose sacred language, the Sanskrit, the word exclusion is untranslatable. I am proud to belong to a nation which has sheltered the persecuted and refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, a remnant which came to southern India and took refuge with us in the very year in which their holy Temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrain nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: 'As the different streams having their sources in different places all mingle their waters in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to thee.'

"The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita: 'Whosoever comes to me, through whatever form I reach him, they are all struggling through paths that in the end always lead to me.' Sectarianism, bigotry and its horrible descendent, fanaticism, have long possessed this beautiful earth. It has filled the earth with violence, drenched it with blood, destroyed civilization and sent whole nations to despair. Had it not been for this horrible demon, human society would be far more advanced than it is now. But its time has come and I fervently hope that the bell that tolled this morning in honor of this convention may be the death knell of all fanaticism, to all persecutions with the sword or pen and to all uncharitable feelings between persons wending their way to the same goal."

It was during the last days of his Master at the Math in India that much of what in after life proved to be his character displayed itself. The following incidents are typical of many: It was during a visit of the Honorable M. L. Sircar, the Master's physician, at whose request Narendra (Swami Vivekananda) sang "Oh Mother, let the wine of Thy love make us mad; we do not want metaphysical discussion, etc." Before the song was finished all the company had joined in, including Sri Ramakrishna, notwithstanding the terrible condition of his throat, it being afflicted with a malignant cancer from

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which he soon afterward died. The Doctor remarked that such singing was like a realization of the sentiment sung.

In appreciation of Vivekananda's splendid work of relief with its remarkable results the people of Dahrmpuri, India, built and dedicated to him a large hall. Mr. Muniswami Naidu, who had been a large contributor to the building fund, formally opened the meeting, and after a very fine address, reviewing the Swami's many disinterested acts of love and charity, christened the building "The Vivekananda Town Hall," after which the Swami was the center of a veritable ovation. This occurred September 25, 1901, shortly after his very successful lecture season abroad.

The following article is copied verbatim from one of San Francisco's most popular dailies. "The Evening Post" has always been just and fair. I am sure that any inaccuracies in this article are due to the hand and not heart:

"Advices from Calcutta announce the death in a monastery near there of Swami Vivekananda, the Hindu monk and philosopher who preached himself into New York's exclusive society. Vivekananda's original mission here was as a delegate to the congress of religions at the Chicago World's Fair. He remained long after the fair was over in response to invitations by members of the "higher thought" movement in America who were greatly impressed by his teachings. Then society took him up as a "fad" and lionized him.

Vivekananda came to America without money, and refused to accept money from his numerous admirers here. He lived in the simplest manner and preached his severe Buddhist doctrines wherever he went. Swami is a Hindu word meaning free and is given by the religious order to which Vivekananda belongs, to those only who have reached spiritual perfection in the material body. There are only twenty such teachers in India, or in the world. They really live the life ascribed to Buddha in Arnold's "Light of Asia," wear the plainest garb of yellow, travel from village to village afoot, preaching and teaching, and accepting nothing save so much rice or pulse as would fill a little wooden bowl. Swami Vivekananda was an impressive orator and a deep thinker.

CONVERTED A DUCHESS

Swami Vivekananda who is said to have had such an influence on the young Duchess of Manchester that she became a convert to his Oriental religion, was in charge of the party that went to India which included Madame Calve and two American women who made his acquaintance in America and were enough interested in his theories to undertake the journey. There have been various explanations of the prima donna's strange desire to give up her career for a year and spend her time on the back of a camel. One of

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these was the promise of the Eastern disciple of Buddha to restore her health if she undertook the pilgrimage. She preferred this course to the drastic measures suggested by the Paris surgeons.

Swami Vivekananda before he came to America was a wandering priest, bareheaded, begging from door to door, and eating what was set before him. He was sent here by a Hindoo priest, who paid the expenses of his shipment, like an express package, for Vivekananda knew nothing of money or its use. He had, in fact, no pockets in his clothes. He lectured for money but this was sent to India for religious purposes. Swami Vivekananda, notwithstanding months of residence in high mountains, in order to discard the material swathings of nature, was yet a man of the world, and believed in a certain conformity. He accordingly, against his religion, tried to eat meat. He was accredited with saying that the most difficult thing he encountered in his earthly career was the effort to dispose of the pork and dressed beef at the Chicago tables.

AMERICAN WOMEN FLIGHTY

"I would like very much for our women to have your intellectuality, but not if it must be at the cost of foolishness," said Swami Vivedananda in New York. "I admire all that you know, but I dislike the way that you cover what is bad with roses and call it good. Intellectuality is not the highest good. Morality, spirituality are the things for which we strive. Our women are not so learned, but they are more pure. To all women every man save her husband should be as her son.

"To all men every women save his own wife should be as his mother. When I look about me and see what you call gallantry my soul is filled with disgust. Not until you learn to ignore the question of sex and to meet on a ground of common humanity will your women really develop. Until then they are playthings, nothing more. All this is the cause of divorce. Your men bow low and offer a chair, but in another breath they offer compliments. They say, 'Oh, madam, how beautiful are your eyes!' What right have they to do this? How dare a man venture so far, and how can you women permit it? Such things develop the less noble side of humanity. They do not tend to nobler ideals.

"We should not think that we are men and women, but only that we are human beings, born to cherish and to help one another. No sooner are a young man and young woman left alone than he pays compliments and perhaps before he has a wife he has courted 200. Bah! If I belonged to the marrying sect I could find a woman to love without that!

WESTERN CUSTOMS ARE WRONG

"When I was at home and saw these things from the outside I was told it is all right, it is mere pleasantry, and I believed. But I have

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traveled since then, and I know it is not right. It is wrong, only you of the West shut your eyes and call it good. The trouble with the nations of the West is that they are young, foolish, fickle and wealthy. What mischief can come of one of these qualities, but when all three, all four, are combined, beware!

But severe as the Swami was upon all, Boston received the hardest blow:

"Of all Boston is the worst. There the women are all faddists, all fickle, merely bent on following something new and strauge."

The following article is from the pen of the Rev. Benjamin Fay Mills of Oakland and San Francisco, Cal. Mr. Mills is the pastor of the First Unitarian Church of Oakland and president and lecturer of the San Francisco Unity Club. He was tne first to greet and entertain the Swamijee during his stay in the vicinity of San Francisco. Mr. Mills is one of America's most eminent and liberal divines. He bears a national reputation as a scholar and lecturer:

"The Swami Vivekananda, who died in India on July 4th, was one of the men of our time. He combined in himself an encyclopædic knowledge of western science with the mastery of the profoundest philosophy of ages. He was a graduate of two universities, conducted on the European system, and was familiar with the writings of all the great minds of the Occident. Science was not an end but an incidental contribution to the great search for Reality, and yet he could converse with specialists in every department of modern learning and many times surpass them in extent and accuracy of knowledge in their own departments. He was a pastmaster in philosophy, and the most recondite theories of Greeks and Germans were to him as the alphabet of his mother tongue. He came of a people who for uncounted ages have devoted themselves to thought and meditation and discussion on the great problems in which our younger western world is now beginning to take a more general interest. For years he sat at the feet of one of the greatest of the "holy men." or Yogin, of India, and one of his most interesting writings is entitled "My Master Ramakrisna."

"After Ramakrisna's death he founded an order of traveling preachers' called Sannyasin, which is still very prosperous and from which several representatives have visited this country. In 1893 Vivekanarda broke through the customs of his people and crossed the seas to represent the Vedanta religion at the World's Parliament at Chicago. He immediately attracted the attention of that distinguished body, where he was one of the most eminent figures. At the close of the parliament he remained in this country and England for some years, lecturing in New York, Boston and other large cities. As a result of his addresses a Vedanta Society was formed in New York and another in London, and since his visit to this coast one has

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been organized in San Francisco under the presidency of Dr. M. H. Logan.

In 1897 he returned to India and so excited were the people over the reports that had come to them concerning his Western conquests that they paid him almost Divine honors. Triumphal arches were erected and his carriage was drawn from city to city by hundreds of eager admirers surrounded by tens of thousands of others.

"In 1899 he returned to America and came to California seeking health, at which time he delivered eight noteworthy addresses in the First Unitarian church of this city. His death is a great apparent loss to the world, especially appreciated by those who desire a better understanding of the oldest religion on the part of the newest of natives. Of the three great natives of India who came to the World's Parliament, Vivekananda, Virchand Gandhi, who represented the Jains, and H. Dharmapala, who represented the Buddhists, only Dharmapala survives. This eloquent orator has just arrived in San Francisco from Japan and leaves today for Los Angeles. It is hoped that arrangements may be made by which the people of Oakland may hear him in the near future. Vivekananda's published works in English are Raja Yoga, Karma Yoga, From Colombo to Almora, My Master, and a number of separate lectures."—Oakland Enquirer, Monday Evening, July 28, 1902.

"The news that Swami Vivekananda breathed his last at Calcutta on Friday, the 4th instant, has come upon us with a shock. Although it was known for a year or two that the heavy and tireless work he did in America and the Western world as an expounder of the ancient Hindu thought had considerably shattered his constitution, still it was believed recently that his health was improving and that he would soon be able to resume his work with his usual energy and enthusiasm. But the will of Divine Providence seems to have ordained otherwise, and now that he is no more, the least we can do is to appraise justly the value of the work he did in his life and to learn for ourselves as well as to arrange to transmit to posterity all those lessons of nobility, self-sacrifice and enthusiastic patriotism which have so largely abounded in his career as a cosmopolitan Hindu Sannyasin. Born in the year 1863 of a respectable Kayastha family in Calcutta, he went by the name of Narendranath Dutt. He was a Bachelor of Arts of the Calcutta University and was preparing to become a lawyer, his own father having been an attorney at law of the Calcutta High Court. Before this could be carried out his father died, and the son who had already come under the influence of the now well known Ramakrisna Paramahamsa of the Dakshinesvar Kali Temple became more and more closely attached to his *Guru* and took upon himself the life of asceticism and renunciation. In the days when English educated young Bengal was being agitated by the

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new eclecticism of Brahmo thought, and when the late Keshub Chunder Sen was captivating all impressive hearts by his magnificent eloquence and broad sympathies, Ramakrishna Paramahamsa was silently operating in a corner of the great city of Calcutta so as to draw to himself a few select spirits from the young men, the restlessness of whose mind must have appeared to him to be a sure sign of their earnestness. It has now become a fact of history that Keshub Chunder Sen himself drew much inspiration from the great Ramakrishna Paramahamsa.

Of the young men who thus came under the inspiring influence of this great Brahmin Sannyasin and Vedantic teacher in modern Calcutta, the late Swami Vivekananda seems to have been possessed of the greatest and the most comprehensive capacity to understand the true meaning of the life and teachings of his venerable master. And it is no wonder that he was that master's dearest disciple. In time the master also died, leaving the little band of devoted and admiring disciples to take care of themselves and to so work on and live in the world so as to spread his ideas of religious truth and purity over as wide an area as possible. The influence which proceeded from Ramakrishna Paramahamsa is nothing new in the history of India, like Brahmoism or Christianity or Islam. What flowed from him was simply the old stream of Vedantic light and illumination; only the stream in its flow was more all-embracing than it ever seems to have been in the past in practice. And the great lesson that he wanted apparently to impress upon the mind of humanity was the lesson of the harmony of religions. How very largely the world stands today in need of learning that lesson can be well enough made out by all those who are able to perceive the clash and the turmoil that is even now noticeable in the conflict between creeds and religions. The absurdity of the conviction that all truth is contained in some one particular religion, or that any one religion is wholly true while others are partially so, or, again, that man by his ingenuity can pick up the wheat from the chaff in all religions and thus eclectically arrive at a religious composition which is altogether free from all kinds of defects and deficiencies does not require any detailed demonstration. And in India it was long ago recognized that religion is a necessary element in the institutions of civilization, that it grows and improves in character with the growth in the capacity of human communities to adopt higher modes of life and thought, and that in the naturalness of this growth is to be seen the fitness of all religions to enlighten and to sanctify those who follow them as a means of satisfying their deep-seated religious cravings. The Indian Vedanta is both a religion and a philosophy, and in its philosophic aspect it deals not merely with the problems which relate to the fundamental verities of existence but also in the way in which man is gradually enabled to

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adjust his life and conduct, so as to be more and more in accord and harmony with those philosophic verities. It is a religion which, after reaching the highest pinnacle of religious realization and philosophic thought. finds it impossible to discard the lower stages in the progress so as to say, "it is all here religion and truth and philosophy at the top of this pinnacle. Nowhere else is there anything that is worth having. Oh, ye men and women, come up here, all of you, or perdition is your doom." Looked at in this way, the Vedanta is a philosophy of religion also. Swami Vivekananda's great work in life has been to endeavor to make the world realize this threefold character of the teachings contained in the ancient Vedanta of India, to fight against the war of creeds and religions and to make all men and particularly his own countrymen realize that the soul of man is fundamentally divine in character, and that the divinity which is so formed within each man and woman requires that the life which is lived by him or her should be divine in character and divine in all its motives. Even before he began his public career as a teacher, commencing it by his ringing exposition of Hinduism in the Chicago Parliament of Religions, his earnestness and power were known to almost every one who had come in contact with him. But it is the Parliament of Religions in Chicago that revealed him even to his mother country. With that revelation came to him the great scope that he has had to work out the mission of his master and when, after his tireless toil in America and England, he returned to India, the reception that Madras gave him was so grand and enthusiastic that we still see the events connected with that reception pictured before our mind's eye. Indeed he deserved such a reception, and as he himself is known to have put it, it went to the glorification of his master and of the Indian Vedanta which made his master great. We feel that we are too near the sorrow that has been caused by the announcement of his death to judge adequately the worth and meaning of his career. There is no doubt that he has filled a wide area and sown therein seeds of an inestimable value to man. It is in human nature as exhibited in human history to judge the work of the sower in the light of the harvest that is reaped. Now that the sower has sowed the seed and finished his work, the harvest to a great extent depends upon those whose duty it is to water the fields and to tend the young plants; and we have no doubt that there is still force and vitality enough in the ancient civilization of India to produce the men from time to time who are needed to serve that civilization in all that constitutes its peculiar essence and claim to Divine glory. Swami Vivekananda was a Sannyasin, and the serenely calm death that has come to him, at the conclusion of a life of such usefulness and divinely human service, is an event in relation to which no body has any right to complain. He has done in a most admirable manner the

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work in life for which he prepared himself and paid his debt to nature. Today we feel proud that India produced him and that her title to honor in the pages of history has been considerably enhanced by him whose memory deserves to be cherished with reverence and love along with that of some of the greatest men known to the annals of humanity.—The Hindu, Tuesday, July 8, 1902.

July 24, 1902
Math, Behu, Howrali, India.

DEAR MR. LOGAN:

Your two kind letters dated the 23rd and 29th of May have reached me. I thank you for the same.

The Swami Turiyananda has wired from Ragoon and is expected in three days to be in Calcutta.

We sent a cable to the New York V. S. on July 6th last with directions to communicate to you and all friends in U. S. about the Nirvana of our beloved Swami Vivekananda. He entered into the life eternal on July 4, Friday evening at 9:10 p. m. It came upon us so suddenly that even the Swamis in the other rooms of the Math had not had the slightest intimation of it. The Swami was meditating in his own room at 7 p. m. requesting all not to come to him until called for. An hour after he called one of us and requested him to fan him on the head. He lay down in his bed quietly and the one tending him thought he was sleeping or meditating. An hour after his hands trembled a little and he breathed once very deeply. Then all was quiet for a minute or two. Then he breathed in the same manner once again, his eyes getting fixed in the center of his eyebrows and his face assuming a divine expression, and all was over.

All through the day he felt as free and easy as possible. nay, freer than he felt for the last six months. He meditated in the morning for three hours together, took his meals with perfect appetite, gave talks on Sanskrit grammar, Philosophy and on Vedas to the Swami's at the Math for more than two hours and discoursed in the Yoga philosophy. He walked in the afternoon for about two miles and enquired after everyone very tenderly. While taking his constitutional he conversed on the rise and fall of nations with his companions. On returning he rested for awhile and then went into his own room to meditate—you know the rest.

At five in the afternoon next day his body was cremated in the Math grounds and a temple and a rest house will be built shortly upon the site, by raising collections from our friends.

The Swami Brahmananda, who was elected as the President of the Belur Math, during the lifetime of Swamijee has taken charge of the work of Swamijee.

Yonr cheque of Rs 904 for passage of the Swami who is to come

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to you at California, reached us a few days ago. The bank refused to make the payment as the cheque was drawn up in Swami Vivekananda's fovor. Kindly direct the bank to pay the money to Swami Brahmananda as soon as possible.

The Swami Trignnatita who will come to you, will sail early in October. We will write to you again immediately before his sailing. As for me, I, too might visit the West as soon as everything gets settled here and that will not be before February next.

All the members of the Math send their kindest wishes to all the members of the Vedanta Society there.

With cordial greetings to you, and blessings, I remain,

Ever yours in the Lord.

SARADANANDA

Exchanges

Upon our exchange table we are more than pleased to find two of our old friends recently arrived. These chiefest of expositors of the profoundest thought of the Far East are the "Brahmavadin," replete with the higher criticisms of the world's best thought. Indeed so profound are most of the articles that a casual reader can scarcely comprehend their sublimity. The "Prabuddha Bharata" (Awakened India) none the less beautiful than its confrere, yet appealing more to every day states of mind, is replete with Hindu folklore, recent doings and Ramakrishna's sayings. The July number is truly a Vivekananda number. These twain truly make an invincible team in the sublime cause of Vedanta. (L)

The manager of this paper will be glad to hear of a trained Agriculturist who would like to give his services to teach poor Indian peasants better methods of agriculture. It is well known that India is an agricultural country. It is well known too that famine which has now become epidemic there carries off more agricultural population than any other. One of the chief causes of this frightful scourge is certainly the extreme ignorance and unprogressive ways of the Indian peasantry. The task is herculean, but shall not an effort be made to save them while there is hope? Will not those who can help come to the rescue of their unfortunate brethren? This is a rare and precious opportunity for some of our numerous unsatisfied farmer boys to study that profoundest of thoughts, Vedanta.

THIRTEENTH KHANDA

1. 'Place this salt in water and then wait on me in the morning.' The son did as he was commanded.

The father said to him, 'Bring me the salt which you placed in the water last night.' The son having looked for it found it not, for, of course, it was melted.

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2. The father said, 'Taste it from the surface of the water. How is it?' The son replied, 'It is salt.' 'Taste it from the middle. How is it?' The son replied, 'It is salt.' 'Taste it from the bottom. How is it?' The father said, 'Throw it away and then wait on me.' He did so, but the salt continued to exist. Then the father said, 'Here also in this body, indeed, you do not perceive the True (Sat), my son, but there indeed it is.

3. 'That which is the subtle essence, in it all that exists has its Self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied

FOURTEENTH KHANDA

1. 'As one might lead a person with his eyes covered away from the Gandharas, and leave him then in a place where there are no human beings; and as that person would turn towards the east, or the north, or the west and shout, "I have been brought here with my eyes covered, I have been left here with my eyes covered."

2. 'And as thereupon some one might loose his bandage and say to him, "Go in that direction, it is the Gandharas, go in that direction;" and as thereupon, having been informed and being able to judge for himself, he would by asking his way from village to village arrive at last at the Gandharas—in exactly the same manner does a man, who meets with a teacher to inform him, learn that there is delay so long as "I am not delivered (from this body), and then I shall be perfect."

3. 'That which is the subtle essence, in it all that exists has its Self. It is the true. It is the Self, and thou, O Svetaketu, art it.'

'Please, sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

FIFTEENTH KHANDA

1. 'If a man is ill his relatives assemble around him and ask: "Dost thou know me? Dost thou know me?" Then as long as his speech is not merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being (Devata), he knows them.

2. 'But when his speech is merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being, then he knows them not.'

3. 'That which is the subtle essence, in it all that exists has its Self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

Archaeology

Near Tubutama in Sonora, Mexico, an ancient silver mine of extraordinary size has recently been discovered by C. C. O'Keefe and party. The great dump was entirely overgrown with timber and within were many ingots of silver, tools and many skeletons of the

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miners. Millions of silver ore are in sight. It is supposed that the mine was worked by the ancient Toltecs or Aztecs, aad closed and sealed when the Indian invaders drove them out.—Ex.

In a Zapotean city, in the state of Oxaca, Mexico, L. Barres has found the ruins of an ancient city on Mount Alban, which shows unmistakable indications of having been submerged perhaps 3000 years ago, for traces of extinct marine life were uncovered. In the ruins is an obelisk similar to those of Egypt. which was found placed to the entrance of a tomb exactly as was the customs in Egypt. Mont Alban stands 1800 feet higher than the city of Oxaca, and its central square was surrounded by great temples.—Ex.

Mr. C. D. Longworth of Cairo, after careful inspection, announces that the Sphinx will soon be a thing of history only, on account of the alternating dry and moist climate so recently introduced in Egypt by irrigation.

In July "Biblia" Mr. Arthur J. Evans gives a brilliant account of the work now going on at the prehistoric palace of Knossos in the island of Crete. An eastern wing of the palace has just been uncovered which gives every evidence of having been reserved for state and religious purposes, also the royal residence quarter. A staircase has come to light leading down by a triple flight to a hall with a double tier of colonnades, beyond which is a large columnar hall or Megaron. The most extensive deposit of inscribed tablets yet known have come to light, dealing mainly with palace accounts. The decimal system of calculation is much in evidence. Impressions of what must have been a royal signet ring, exhibiting a goddess and her attendants, of which a counterfeit had been previously found, gives proof that fraud was not unknown in the household of Minos. Bordering a long corridor is a great hall, from which an opening gives entrance to a bath chamber, on the walls of which a fine painted frieze of spirals and rosettes still partly cling. A Mycenean cowboy is seen turning a somersault over the back of a charging bull, to the horns of the bull clings a girl in holiday attire, while another girl performing behind awaits to catch the first as she is tossed over the monster's back. The fallen body of a man underneath shows the grimmer aspect of those Minoan sports. (Verily the modern Castillian Torreadore and his train have an ancient if not an honorable ancestry.) An elaborate drainage system is present. The remains already brought to light cover an area of about five acres; that was ancient when Homer sang, yet in many respects strangely modern. Underneath the present foundations are older foundations, in which are found fragments of finely painted vases, gold jewelry and finely tinted porcelain of a most archaic period. The architecture and general character of the remains are surprisingly modern in appearance.

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The Object of Vedanta.

The object of Vedanta is not to form a new sect or creed, nor to make proselytes, but to explain through logic and reason the spiritual laws that govern our lives: to show that the True Religion of the Soul is not antagonistic to, but in harmony with philosophy and science: to establish that Universal Religion which underlies all the various sects and creeds of special religions; to propagate the principles taught by the great seers of Truth and religious leaders of different countries and illustrated by their lives; and to help mankind in the practical application of these principles in their spiritual, moral, intellectual and physical needs.

ABHEDANANDA

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The Pacific Vedantin

"That which exists is one, sages call it variously."
Rigveda, 1. 164. 46

"Wait and meditate till I call you."
Vivekananda's Last Message.

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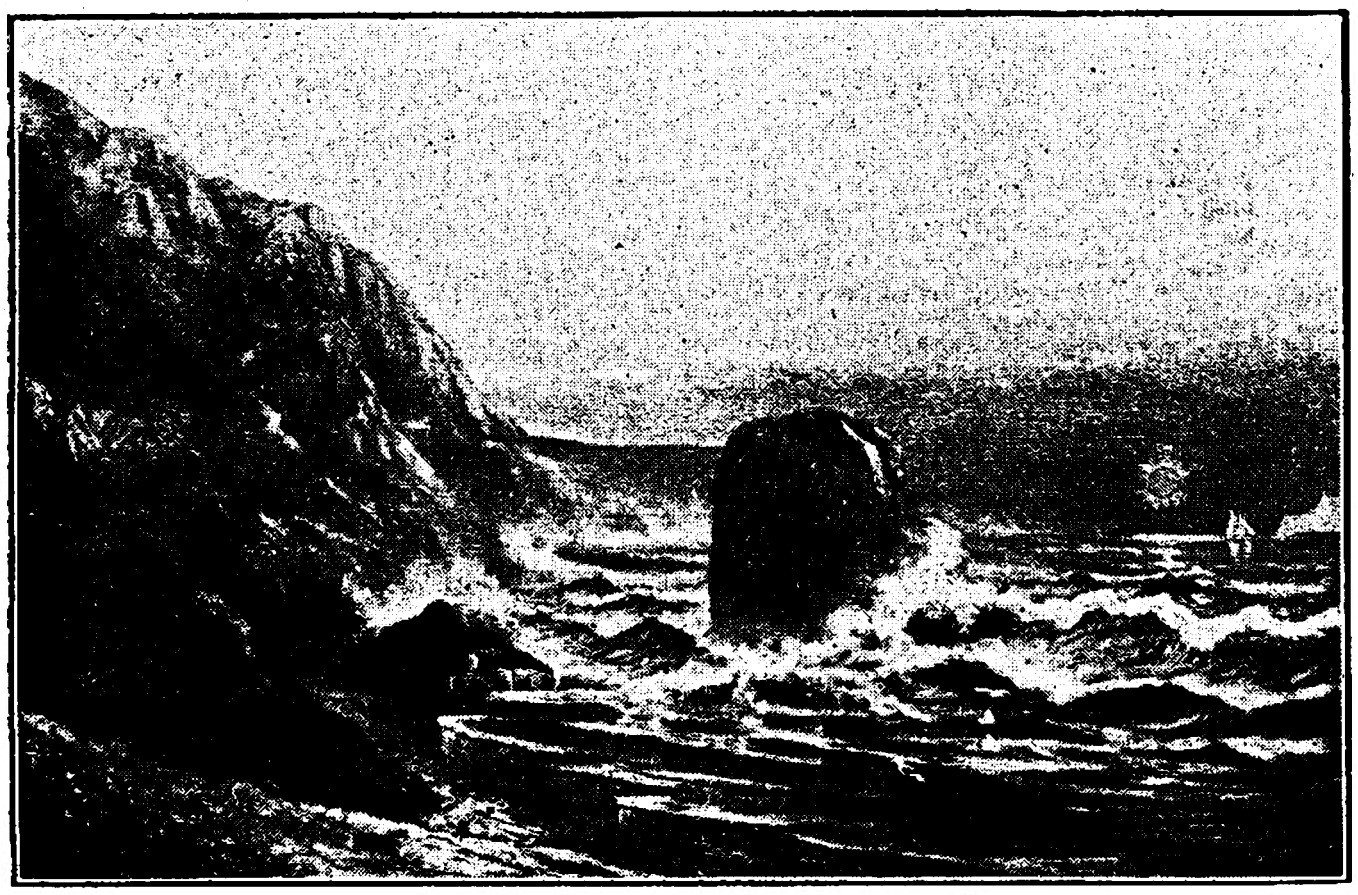

Exit to the Golden Gate, San Francisco

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The Desert of My Heart

There is a desert in my heart,
A place from all the world apart,
Where I alone in sorrow move,
Awaiting her whose name is love:
Here in my hour, of deepest night,
I turn to find her beacon light.

Sometimes I feel an inner gleam,
Of love's true light, a steadfast beam,
Then comes to me a low, sweet voice,
Which makes my longing soul rejoice:
A message brings of strength, of might,
That gives me courage for the fight.

When weary with the outer strife,
I seek this sacred inner life,
And find within its calm repose,
A brief surcease from earthly woes;
Thus, in the desert of my heart,
I rest, from all the world apart.

ALBERT J. ATKINS, M. D.,
San Francisco, Feb. 24, 1902.

Golden Gate Series

Our illuminated page, "Exit to the Golden Gate, San Francisco," is number two of the Golden Gate series. Number one of the same series was entitled "Entrance to the Golden Gate, San Francisco." It is to be found in the July VEDANTIN. By comparing the pictures it will be noticed that they were both taken from the same locality, namely Baker's Beach, on the south side of the channel, the large lone rock being seen on its opposite sides in each picture.

This Golden Gate divides the finest natural harbor in the world from the greatest ocean, the only ocean that is great enough to include all others.

To all students and friends prepare for the coming of our new Swami, Triguanatita, who is expected early next month. Attend all class meetings possible, and assist in receiving him in a manner becoming one of his rank.

THE COMMITTEE.

In its new quarters the Metaphysical Library makes a very fine appearance. Its present location, 1519 Polk street, near California, is central and very popular.

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From the World's Parliament of Religions

Just before the close of the afternoon session, the chairman invited some remarks from the Hindu monk, Swami Vivekananda, of Bombay, who responded with a little fable intended to illustrate the variance among men of different races and religions.

The frog lived in a well. It had lived there for a long time. It was born there and brought up there, and yet was a little, small frog. Of course the evolutionists were not there then to tell us whether the frog lost its eyes or not; but, for our story's sake, we may take it for granted that it had its eyes, and that it ever cleansed the water of all the worms and bacilli that lived in it with an energy that would give credit to our modern bacterologists. In this way it went on and became a little sleek and fat—perhaps as much as myself.

Well, one day another frog that lived in the sea came and fell into the well.

"Whence are you from?"

"I'm from the sea."

"The sea. How big is that? Is it as big as my well?" And he took a leap from one side of the well to the other.

"My friend," says the frog of the sea, "how do you compare the sea with your little well?"

Then the frog took another leap and asked, "Is your sea so big?"

"What nonsense you speak to compare the sea with your well!"

"Well, then," said the frog of the well, "nothing can be bigger than my well; there can be nothing bigger than this. This fellow is a liar, so turn him out."

That has been the difficulty all the while.

SPEECH BY SWAMI VIVEKANANDA

Christians must always be ready for good criticism, and I hardly think you will care if I make a little criticism.

You Christians who are so fond of sending out missionaries to save the souls of the heathen, why do you not try to save their bodies from starvation? In India during the terrible famine thousands died

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from hunger. Yet you Christians did nothing. You erect churches all through India, but the crying evil in the East is not religion—they have religion enough—but it is bread that these suffering millions of burning India cry out for with parched throats. They ask us for bread but we give them stones. It is an insult to a starving people to offer them religion. It is an insult to a starving man to teach him metaphysics. In India a priest that preached for money would lose caste and be spat upon by the people. I came here to seek aid for my impoverished people and I fully realized how difficult it was to get help for heathens from Christians in a Christian land.

VIVEKANANDA'S FINAL ADDRESS

The World's Parliament of Religions has become an accomplished fact and the merciful father has helped those who belabored to bring it into existence and crowned with success their most unselfish labor. My thanks to those noble souls whose large hearts and love of truth first dreamed this wonderful dream and then realized it. My thanks to the shower of liberal sentiments that has overflowed this platform. My thanks to this enlightened audience for their uniform kindness to me and for their appreciation of every thought that tends to smooth the friction of religions. A few jarring notes were heard from time to time in this harmony. My special thanks to them, for they have, by their striking contrast, made the general harmony the sweeter.

Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if any one here hopes that this unity would come by the triumph of any one of these religions and the destruction of the others, to him I say, "Brother, yours is an impossible hope." Do I wish that the Chritian would become Hiudu! God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid.

The seed is put in the ground, and earth and air and water placed around it. Does the seed become the earth, or the air or the water? No. It becomes a plant; it developes after the law of its own growth, assimilates the air, the earth and the water, converts them into plant substance and grows a plant.

Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist: nor a Hindu or a Buddhist to become a Christian. But each must assimilate the others and yet preserve its individuality and grow according to its own law of growth.

If the Parliament of Religions has shown anything to the world it is this: It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character.

In the face of this evidence if anybody dreams of the exclusive survival of his own and the destruction of the others, I pity him

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from the bottom of my heart, and point out to him that upon the banner of every religion would soon be written, in spite of their resistance: "Help, and Not Fight." "Assimilation and Not Destruction." "Harmony and Peace and Not Dissension."

Christians, Mausselmen and Hindus believe in an Almighty and All-good Creator; in the utility of worship and prayer; in the moral and virtuous life; and in a future state. They also agree that God Almighty sends Messiahs to this earth for the good of humanity. They further admit that Jesus Christ is such a Messiah. So it can be seen that they are in perfect accord in regard to the essentials of their religions. But the Christian, having gone so far with Hindu and the Mausselman, parts company with them. He says that Jesus Christ is the only Messiah from God—the first and the last. The Mausselman, however, keeps by his Hindu brother and goes a step farther with him, for he says, along with the Hindu, that there must be other Messiahs than Jesus Christ, as for instance Mohammed. Here, however, the Mausselman parts company with the Hindu, for though he admits Jdsus Christ as the first Messiah, and Mohammed as the second, yet he will not admit the advent of a third. The Hindu declares that God sends Messiahs to this world at different periods and at different ages.—Shishir Kumar Ghose, in Lord Guaranga.

JUST RECEIVED A LARGE ASSORTMENT OF THE FINEST PHOTOS OF SWAMI VIVEKANANDA, PANEL SIZE; FOR SALE AT THE CLASS ROOMS, 770 OAK ST., AT $1.00 EACH, POST PAID.

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Tribute to Vivekananda

Lo! India weeps with the sound of the death-knell tolling,
A star has faded in the Easteru sky.
The dreadful foe, fates of men controling,
Coldly refused to pass the hero by.
Weep, India, of thy noblest son bereft!
Ah, genius claimed him as her very own;
Upon his brow her glorious mark she left;
His soul was kindred to the gods alone,
And India gives him with a bitter groan.

And Genius sighs—while the tears of the nation are flowing
And sad the melancholy Muses pine.
But in our hearts an ardent fire is glowing
To pay our tribute at the hero's shrine.
Ah, you who turned the spirit's mystic tide
And gave new life-blood unto foreign lands,
Thy country's hero and thy nation's pride,
Oh, hear the prayers she weeping upward sends,
And take the offering from her trembling hands.

O, Power Divine, look down on thy children's deep sorrow,
Nor leave them in their hour of woe alone.
Open their eyes to love's more glorious morrow,
Give them the peace they seek at Indra's throne.
India. behold them weeping for thy son!
Honored by Thee, revered and loved abroad,
Who, ah! too soon from their midst has gone.
He tread the paths that patriots have trod,
And loved his country as he loved his God.

The breezes whisper, while the murmuring west winds are sighing;
The throbbing sea echoes the sad refrain,
The hoary mountains to the sound replying,
Send forth the message o'er the distant plain,
Send on the word o'er land and ocean wide,
And many a heart with bitter sorrow bent
Will still recall the hero's work with pride,
A daring messenger whom Gods had,
High raising India's name where'er he went.

But seasons roll by and years will be coming and going,
And mortals must go the path that for all men is the same,
Well have they lived who leave the world bestowing
Unto posterity a hallowed name.
Then mingle with the death knell somber chimes,
Hope for new strength, will to delay your fears.
His noble work will live throughout all time;
His monument, washed in a nation's tears,
Will be a holy shrine in future years.

—Lahore Tribune.

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Swami Vivekananda's "Ideal of a Universal Religion"

In reviewing this sublime sermon it will occcasionally be necessary to lift gems of thought from off their normal settings, in which case they are liable either to lose some of their beauty or to leave an altered impression. Hence it is with much trepidation that I undertake the task. After showing the quality of things human and material, the Swami says in part: "Religion is the highest plane of human thought, and herein we find the action of these two forces have been most marked. The intensest love that humanity has ever known has come from religion, and the most diabolical hatred that humanity has ever known has come from religion, The noblest words of peace the world has ever known has come from men on this plane, and the bitterest denunciation that the world has ever known has sprung from religious men "

No other human interest has so deluged the world in blood as religion; nothing has built so many hospitals and asylums for the poor; no other human influence has taken such care, not only of humanity, but of the lowest animals, as religion. Nothing makes men so cruel as religion, nothing makes one so tender as religion. This has been in the past and will be in the future. Yet from the midst of this din and strife and turmoil and struggling, the hatred and jealousy of religions and sects, from time to time, arise potent voices, crying above all this noise, making themselves heard from pole to pole, as it were, for peace, for harmony. Will it ever come? Is it possible for order to come forth from such chaos? Is it possible for harmony to soothe this tremendous struggle? From childhood we have had such words, as peace, love, brotherhood, equality, etc.; people once understood their meaning, now ignorant people play upon them, they have lost the soul of their meaning, and are well nigh as empty as the sound of a tinkling symbol.

In all great religions there are three essential parts. First, the philosophy, which contains the ideals; next is the mythology, containing the more concrete part of the philosophy, particularly with reference to supernatural beings; lastly the ritual; this is the most concrete part of all and appeals to the senses directly through attitudes, incense, flowers, pictures and various physical exercises.

Each religion brings out its own doctrines and insists that they are the only correct ones, relegating all others to the limbo of eternal condemnation or some other horrible place. "So sincere are some of the votaries to some of these creeds that they become fanatics. History's pages have for ages been stained with blood drained by these deluded mortals in the name of religion. They are not more responsible than other lunatics." The mythology of religion contains little or no harmony. Each one says my stories are not mythologies.

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Each religion claims their prophets were inspired and historical and delivers the others to the realms of mythology and superstition, whereas each one is a grain of truth and most probably as good as any other.

Each sect recognizes a particular sort of ritual, looking upon all others as ignorant barbarism. Practically universal brotherhood is a failure. We are not all equal, one is strong, another is weak in many degrees; one is sane, another insane; some have more brain power, others more physical strength; some are black, others white, and various shades between; some are male, others female; some are old, some young. Are we all equal? Certainly not, not in this life. But we are all human; and what is humanity? that abstraction of an uncertain reality; few of us can grasp it so as to define it correctly, yet we are all in it, we are all it, it is us. This collective humanity is God. "In Him and through Him we have our being. It is through this I see you as a man or woman, yet when I want to catch and formulate the abstract idea it is no where to be grasped, because it is beyond our senses. But we know that in it and through it every human being exists. "I am the thread that runs through all these pearls, says Krishna, and each pearl is one of these sects."

Unity in variety is the plan of the universe. Just as we are all men, yet we are all separate: as man we are all separate from woman. As human beings we are one with women. As men we are all separate from lower animals, but as living beings we are one with all living things; and as beings we are one with the whole universe. In manifestation we must always be different. We find also that if by the idea of a universal religion is meant that one set of doctrines should be believed in by all mankind, it is impossible: it can never be any more than there will be a time when all faces will be the same. Again there will never be a universal mythology or ritual. If that time of a perfect balance should ever come, then the universe would be destroyed. Lost balance is the cause of all kinds of motion, mechanical, mental, spiritual. If all were alike there would be no thought to think. It is this difference of thought, this differentiation, or losing of the balance, which is the very soul of progress. This must always be.

By a universal religion is not meant a universal philosophy or a universal mythology or ritual, but the recognition of variety. Just as we recognize unity by our nature, so we must also recognize variation. We must learn that the truth may be expressed in a hundred thousand ways and each one still be the truth. We must learn that the same thing can be viewed from a thousand different standpoints. and yet be the same thing. Through high philosophy or low, through the highest or lowest doctrines, through the most refined mythology or the grossest, through the most refined ritualism or the

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grossest, every sect, every soul, every nation, every religion consciously or unconsciously is struggling upward, Godward, and each vision is that of Him and of none else. "Suppose each of us go with a particular pot in our hands to fetch water from a lake. Suppose one has a cup, another a jar, another a bigger jar, and so forth, and we all fill them. When we take them up the water in each case is in the form of the vessel. He who brought the cup has water in the form of a cup; he who brought the jar, his water is in the form of a jar, and so forth: but in every case water, and nothing but water is in the the vessel. So in the case of religion our minds are like these little pots and each one of us is seeing God that way. God is like that water filling these different vessels, and in each vessel the vision of God comes in the form of the vessel. Yet He is One. He is God in every case. This is the recognition that we can get."

Thousands of attempts have been made to harmonize these differences; all have failed, every attempt has produced a new sect. That plan will prove successful which destroys not the individuality of any man's religion.

Here is my little plan and here is the maxim: "Do not destroy, break not anything down, but build up; say not a word against any man's convictions so far as they are sincere. Take man where he stands and give him a lift. Each one is pushing along his own lines toward the center." All will get there eventually.

If the theory be right that God is the center and each one of us individuals is moving along one of the lines of the radii, it will be evident that each one must come to the center, where all differences will cease. Each one of us is naturally developing according to his own nature. Out of the thousands of human minds there are four general classes. First, the active working mind, tremendous energy is in these nerves, he must work it off, he must organize, build, etc. Next comes the emotional mind, lover of the sublime and beautiful, he must see and think, meditate and love; he cares little for a historical Christ or Buddha, his ideal is to him sufficient. Then there is the mystic man who must analyze psychology; and then the philosopher whose intellect outstrips his soul.

Now a religion to satisfy that large portion of mankind must be able to supply food for all these various minds. If love and emotion rule a sect the active mind cannot be at home there; so with the other divisions. The professors and other highly intellectual scientific men must have reason. The mystic mind must have practical demonstration of its power. So with emotional people. If a worker comes he must be helped to work. The ideal religion must have philosophy, mysticism, emotionalism and work, all blended into one harmonious whole. "The attempt to help mankind to become wonderfully balanced in these four directions is my ideal of a religion." This Yoga

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or union between the lower and higher self is to the worker union between man and the whole of humanity; to the mystic, between his lower and higher self; to the lover, union between himself and the God of love; and to the philosopher is union of all existence. These are serially known as Karma Yoga, Bhakti Yoga, Raja Yoga and Janana Yoga. Each one of these Yoga ask you to cling to your reason.

Instinct, reason and inspiration are the three instruments of knowledge. They are already within, but must be evolved; each one is the development of the other. As reason fulfills instinct, so inspiration fulfills reason. A great many enthusiasts mistake instinct for inspiration; hence fanatics and religious maniacs. The first test of inspiration is that it does not contradict reason; instinct and reason bear the same relation to each other. All these four Yogas have the same method for attainment of Yogaship, and that is concentration. Think of a chemist, of an astronomer, a physicist or any other thinker, how they labor with concentrated attention. So with all thought even down to the shoeblack. This is the Raja Yoga. Next Karma Yoga teaches how to work for work's sake and unattached. The Karma Yogi works through his own nature, because it is good to work and have no object beyond that. His station in this world is that of a giver and he never receives. He knows that he is giving and does not ask anything back, and therefore he eludes the grasp of misery The Bhakti Yogi must have incense, music, rituals, etc.; he wants the sublime and beautiful. The spiritual giants of the ages have come forth from this Yoga. Abstract love is objectified as God. Lastly comes Janana Yogi, who soars away into the empyrean and sits with the Infinite God, becoming absorbed into oneness with Him.

'All these various Yogas have to be carried out in practice; theories will not do. First we have to hear, then we have to think, reason it out, impress it on the mind, and lastly, we have to meditate upon it, realize it until it becomes our whole life. No more it remains as ideas or as theories; it comes into our self. Religion is realization, not talk nor doctrine nor theories, however beautiful they may be. It is being and becoming, not hearing or acknowledging; it is not an intellectual assent, but the whole nature becoming changed into it. This is religion. By intellectual assent we come to a hundred sorts of foolish things and change next day, but this being and becoming is religion."

L.

Pamphlets Received

Perfect Health; How to Get It and How to Keep It.—By Wm. E. Towne, Holyoke, Mass.

Dialogue between Reason and Ignorance.—By A. C. Doan, Summerland, Cal.

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Swaml Vivekananda on the Problem of Evil

Swami Vivekananda, whose death was reported a few days ago from Calcutta, India, gave much consideration during the latter part of his life to the philosophic aspects of the Vedanta religion with which his name has come to be so prominently associated in English-speaking countries. In his last lectures, which have been published in book form by the Vedanta Sooiety of New York, the Swami addresses himself to natures of the philosophic turn of mind, which feel that they must have the sanction of logic and reason for every belief. Among the problems with which he deals is that of the existence of evil in the world, and this he treats in an exposition of the Hindu word "maya." He declares:

"When the Hindu says the world is *maya*, at once people get the idea that the world is an illusion. This interpretation has some basis as coming through the Buddhistic philosophers, because there was one section of them who did not believe in the external world at all. But the *maya* of the Vedanta, in its last developed form, is neither idealism nor realism, nor is it theory. It is a simple statement of facts—what we are and what we see around us."

Our whole life, observes the Swami, is a thing of apparent contradictions. There is the contradiction in knowledge. The problems which are nearest and dearest to man are calling on him day and night for a solution, but he can not solve them because he can not go beyond his intellect. There is the contradiction in human temperament. With every breath the impulse of man's heart bids him be selfish. At the same time there is some power beyond him which seems to summon him to a course of unselfish conduct. Then there is the contradiction in death:

"The whole world is going to death; everything is dying. All our progress, our vanities, our reforms, our luxuries, our knowledge have that one end—death. That is all that is certain. Cities come and go, empires rise and fall, planets break into piece; and crumble into dust, to be blown about by the atmosphere of other planets. Thus it is going on from time without beginning. What is the goal? Death is the goal of everything. Death is the goal of life, of beauty, of power, of wealth, of virtue, too. Saints die and sinners die, kings die and beggars die. They are all going to death, and yet this tremendous clinging on to life exists. Somehow, we do not know why, we have to cling on to life; we can not give it up. And this is *maya!*"

Christian philosophers would have us believe that the evil and the suffering in the world are transient things; that evil is being continually eliminated, and that at last there will remain only good. With such a view the Swami takes issue. He says:

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"The prosperity of the Christian nations depends on the misfortune of non-Christian nations. There must be some to prey upon. Suppose the whole world were to become Christian, then the Christian nations would become poor, because there would be no non-Christian nations for them to prey upon. . . . Animals are living upon the plants, men upon animals, and, worst of all, upon each other, the strong upon the weak, this is going on everywhere, and this is *maya*! What solution do you apply to this? We hear every day of such and such explanations, and are told that in the long run it will be all good. Suppose it be possible—which is very much to be doubted—but let us take it for granted, why should there be this diabolical way of doing good? Why can not good be done through good instead of through these diabolical methods? The descendants of the human beings of today will be happy; but why must there be all this suffering now?"

It is generally assumed that good is an increasing quantity and evil a decreasing quantity; but even this assumption the Swami challenges. He points out that the savage, if he was cruder than the civilized man, was also healthier and more normal. It can not be forgotten that with man's growing susceptibility to happiness has increased his sense of misery, until today there are more avenues opened to pain than ever before. Machines have made commodities cheaper, but they "are crushing down millions, that one may become rich, making one richer than others, and thousands at the same time poorer and poorer, making slaves of whole masses of human beings." "Nor can this state of things be remedied," declares the Swami. He continues:

"We may verily imagine that there will be a place where there will be only good and no evil, that there will be places where we shall only smile and never weep. Such a thing is impossible in the very nature of things, for the conditions will be the same. Wherever there is the power of producing a smile in us, there lurks the power of producing tears in our eyes. Wherever there is the power of producing happiness in us, there lurks somewhere the power of making us miserable."

In view of these statements, it may be added: What, then, is the use of religion? What is the object in doing good? The Swami replies:

"The answer is, in the first place, that we must work in the way of lessening misery, for that is the only way of making ourselves happy. Every one of us finds it out sooner or later in our lives. The bright ones find it out a little earlier, and the dull ones a little later. The dull ones pay very dearly for the discovery, and the bright ones less dearly. In the second place, apart from that, although we know there will never come a time when this universe will be full of happi-

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ness and without misery, still this is the work to be done; although misery increases, we must do our part at the same time. Both these forces will make the universe live until there will come a time when we shall awake from our dreams and give up this building of mud-pies. . . . In this life, with all its miseries and sorrows, its joys and smiles and tears, one thing is certain, that all things are rushing toward their goal; and it is only a question of time when you and I, and plants animals, and every article of life that exists must go into the Infinite Ocean of perfection, must attain unto freedom, unto God.''
—The Literary Digest, Aug. 23, 1902.

Reminiscences of Vivekananda

Many people ask why so good and great a man must die; why one with a powerful intellect and tremendous energy, one so spiritual must pass away so young. I would explain thus: Wrapped up in that one human body, magnificent as it was, there reigned the tremendous vitality that we knew; there was a gigantic intellect and an all-pervading love that beamed forth for all living things, human or animal. All this grand combination was too much for one human body to carry, in fact enough for a thousand strong men. Why should he live longer on this lowly plane? He had delivered his message to the whole civilized world, to more people and to a higher grade of people than any previous messenger. One human body was not enough to carry such super-human power any longer. He differed from all other Divine incarnations in that he delivered his message to the world's best thinkers first. He left no creed or dogma. To him pure Love and Truth were the highest ideals. Vedanta was a term covering all past and future wisdom. Verily it is the "end of wisdom." His last message to his followers is "Wait and meditate till I call you."

At the World's Parliament of Religions, Chicago, 1893, the Hindu monk, Swami Vivekananda of Bombay, said in response to welcome that: "It was a Hindu principle to recognize all faiths as expressions of truth, and that from earliest boyhood he had repeated a sacred text, used daily by millions in India, which says 'that as the different streams, having their sources in different places, all mingle their water in the sea, so the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to the one Lord.' "

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Archaeology

The Egyptian Scarab is an amulet made in the form of a beetle known as Scarabeus sacer. It is the sympol of the god Khepera, i. e. he who turns or rolls, for the conception was that Khepera caused the sun to move across the sky as the beetle causes its ball to roll. A scarab inscribed with the 30th (B) chapter of the Book of the Dead took the place of the heart of the body of the deceased. The prescribed form for such heart-scarebs was gold plated, with a silver ring for attachment. Scarabs have been found in great numbers and variety. They were made in amethyst, crystal, lapis lazuli, carnelian. granite and many other stones. The majority were composed of faience.—Biblia.

l'Ecole Francaise d'Extreme—Orient has published Lajonquiere's Atlas of French Indo-China in which is said: Two Hindu kingdoms have left on the soil of Indo-China lasting traces of their civilization, Champa on the eastern coast, Cambodia in the valleys of Mekhong and Menam. A rich series of temples, palaces, statues and inscriptions offer to history documents all the more precious in that narrative, as sources of information are rare and insufficient. Amongst several fine maps is one of French Indo-China.

During his visit to San Francisco in 1900 Swami Vivekananda described in some detail what might be found in the ruins upon the Island of Crete. He reviewed in tolerably accurate detail the great palaces, fine dwellings, outlines of cities and villages, sculpture, painting and general ornamentation, together with household utensils and jewelry. He insisted that down deep under the foundations would be found relics of a magnificent civilization. He expressed a great desire to be present at such discoveries. In the recent numbers of Biblia many exceedingly interesting articles are constantly appearing upon recent excavations upon this vory island. Particularly interesting is the description of the excavations at the palace of Knossos-

Neither in Egypt nor in Babylonia has any beginning of civilization been found. As far back as archæology can carry us man is already civilized, building large cities and temples, carving hard stone into artistic form and even employing a system of pictorial writing. And of Egypt it may be said that the older the culture the more perfect it is found to be. The fact is a very remarkable one in view of modern theories of development and of the evolution of civilization out of barbarism. Whatever may be the reason, such theories are not borne out by the discoveries of archæology. Instead of progress we should expect to find retrogression and decay; where we look for the rude beginnings of art, we find an advanced society and artistic perfection. Is it possible that the Biblical view is right after all,

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and that civilized man has been civilized from the outset? If so, we can no longer go to the savage to learn how our first ancestors lived and thought, for the savage will represent either degeneracy from a higher type or else a different race. In any case the culture and civization of Egypt and Babylonia appear to spring into existence fully developed, as Greek mythology averred that Athens had sprung from the head of Zeus. Archæology, at all events, has failed to discover the elements out of which, according to the doctrine of evolution, they ought to have grown.—Prof. Sayce in the Homoletic Beview.

(In reference to the evolution part referred to above, the renowned Prof. takes a very short sighted view of what is usually meant by evolution.—Ed.)

The Treasure Dome of the Jami el Kebir in Damascus has just been opened after many centuries of closure. Within were found several important manuscridts; amongst others are fragments of the old and new Testaments in the Syrian language, St. Paul's Epistles, fragments of the Pentateuch, translatioa of a psalm and many other manuscripts in the Syrian and Arabic languages.

Our museum in Golden Gate Park has just been enriched by the donation of a magnificent petrifaction of a mastadon skull. Mr. B. A. Griffith, the doner, found it near Half Moon Bay, where he has been finding teeth and other fragments for many years.

Considerable interest has reeently been awakened by an investigation of the fossil remains of a buffalo which now rests in the university at Lawrence, Kansas.It was discovered in western Kansas in 1895 by a Mr. Martin. It lay in a stratum of the glacial period (Pleistocene). Within its skull was found a perfect flint arrow head. This gives man at the least calculation an earth history of 35,000 years.

Prof. Petrie has just uncovered at Abydos, just outside of the temple of Osiris, a town which shows evidence of an age of three centuries before Mena and the first dynasty.

Dr. Reisner, operating in the interest of the University of California, has just opened a prehistoric cemetery on the banks of the Nile opposite Girga.

FRANCE: Two caves have recently been discovered in the southern part of the country. These were inhabited by paleolithic man, even before the polished stone and bone age. One cave is 750 feet long by 6 feet wide and 5 to 6 feet high. The other is 450 feet long by 18 feet high and 15 to 20 feet wide. There are 600 feet of mural paintings on these walls; they are of surprising interest, for no less than interglacial man painted them. Miocene man of the primeval world delineated these pictures of the animals of his time. So nearly perfectly sealed by the moraines from the ice flow, were they, that the paint-

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ings are perfectly preserved in all of their original freshness. Out of the 100 different animal figures 19 are now extinct. There are 19 horse-like creatures, some of which were the primitive three-toed species; there were 23 cowlike animals, 14 mammoths, antelopes, reindeer bisons and numerous horses' heads.

In those days vegetation was gigantic,and mighty animals walked the earth, winged monsters and colossal birds. These mammoths wooly hair and immense tusks are still found in the Arctic region, encased in solid ice or petrified. Antiquities of earliest civilization are modern in comparison to these drawings.—From the "English Mechanic" by Prof. E. L. Larkin in the "Examiner."

Moro ancient than all these things made by human hands, comes the description of a fragment of another world. Professor H. A. Ward has just returned to Chicago from a trip into the mountains of the State of Sinaloa, Mexico, where he discovered the largest meteor known to the world: it weighs fifty tons. Many minor fragments are found in various places on the earth's surface. There is a constant shower of such to the earth, most of which drop into the the sea for obvious reasons. Most large museums boast of one or more specimens. Many small ones have been picked up in the Garden of Gods near Manitu, Colorado. These shooting stars may be seen on any clear dark night skipping through our upper atmosphere like streaks of lightning. Several are to be seen at this office. The most remarkable one was picked up in Canyon Diable, N. M., a few years ago, containing several small diamonds. Diamond is pure carbon and where carbon is life is possible.

Exchanges

The Occult Truth Seeker is before us; it is a neat little magazine full of good things. It is devoted to the investigation of all occult phenomena and the demonstration of psychic healing. Edw. E. Gore, editor and publisher, Lawrence, Kansas. The September number contains amongst other good things an article on "Sufism," being one of a series of articles on ancient religions.

Now comes before us "The Vegetarian and Our Fellow Creatures', This is an illustrated magazine of better living, an authority on foods, their selection and preparation, discountenances the use of flesh, fish, and fowl for food, upholds the right to life for the whole sentient world, advocates justice, humanitarianism, purity, hygiene, temperance, stands for a stronger body, healthier mentality and a higher morality.—The Vegetarian Co., Chicago.

ANLBIS. There comes from a far away world's metropolis a beautiful magazine, under the above caption. The front page of the cover is illuminated by the full picture of Anubis, "the watcher be-

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fore the gods," he who introduces all journeying spirits into the presence of Supreme Osiris. Anubis, clothed with the emblems of authority, stands before the gates of eternity, surrounded by the wings of his celestial attendants; below and in front of which there rests upon a tessellated pavement two watch hounds. The whole illumination lends an air of enchantment and sublimity. I am pleased to remark that the headquarters of the San Francisco Vedanta Society is profusely ornamented with much of such symbolism. Within the covers of this magazine is to be found esoteric, occult, philosophical and religious papers from the best writers. There is also much Egyptology, such as would delight the heart of an antiquarian or a mason, particularly a mason of high and numerous degrees.

The October "Anubis" is now before us. It is truly a Vivekananda number. The supplement accompanying is a fine picture of the Swamiji. Some of the articles are particularly interesting to students of Vedanta, first of which is "A Loving Tribute to Swami Vivekananda;" a little poetic gem by Dr. John C. Wyman. Following this is an extensive sketch of the work of Swami Vivekananda by S. E. Waldo. Then follows the Song of the Sannyasin by the Swamijee himself. The magazine is otherwise filled with many philosophical, occult and esoteric papers. Edited and published by Florence L. J. Voisin, 14 Arcadian Gardens, Wood Green, London, N. England.

A Devotee Song Embodying Oriental Piety

The snowflake that glistens at morn on Kailasa,
Dissolved by the sunbeams, descends to the plain;
Then, mingling with Gunga, it flows to the ocean,
And lost in its waters returns not again.

On the rose leaf at sunrise bright glistens the dewdrop,
That in vapor exhaled falls in nourishing rain;
Then it rills back to Gunga through green fields meanders,
Till onward it flows to the ocean again.

A snowflake still whitens the peak of Kailasa,
But the snowflake of yesterday flows to the main;
At dawning a dewdrop still hangs on the rose leaf,
But the dewdrop of yesterday comes not again.

The soul that is free from the bondage of nature,
Escapes from illusions of joy and of pain;
And pure as the flame that is lost in the sunbeams,
Ascends into God, and returns not again.
It comes not and goes not; it comes not again.

Buyers Recollections of Northern India.

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Upanishads

11. Beyond the Great there is the Undeveloped, beyond the Undeveloped there is the Person (Purusha). Beyond the Person there is nothing—this is the goal, the furthest road.

12. That Self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.

13. A wise man should keep down speech and mind; he should keep them within the Self which is knowledge: he should keep knowledge within the Self which is the Great, and he should keep that (the Great) within the Self which is the Quiet.

14. Rise, awake, having obtained your boons understand them. The sharp edge of a razor is difficult to pass over; difficult is the path (to the Self); the wise tell it.

15. He who has perceived that which is without sound, without touch, without form, without decay without taste, eternal, without smell, without beginning, without end, beyond the Great and unchangeable, is freed from the jaws of death.

'Tat tvam asi' 'Thou art that.' That is thou, man art not different from that divine nature which pervades the whole world, as salt pervades the sea. You can not see it, you can not handle it, but you can taste it and know that though invisible it is there. That divine essence, that which is alone true and real in this unreal or phenomenal world, is present likewise, though invisible, as the germ of life in the smallest seed, and without it there would be no seed, no fruit, no tree, as without God there wonld be no world. 'God is All in All not All is God.'—Translated by Max Muller.

What is meant by "equilibrium of balance?" Equilibrium is that harmony which results from the analagy of contraries; it is the dead center where, the opposition of opposing forces being equal in strength, rest succeeds motion. It is the central point. It is the "point within the circle" of ancient symbolism. It is the living synthesis of counterbalanced power. Thus form may be described as the equilibrium of light and shade. We must not confuse these two terms balance and equilibrium. The balance consists of two scales (opposing forces): the equilibrium is the central point of the beam.

"Evolution is latent potentialities becoming active powers."

Annie Besant.

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Sayings of Sri Ramakrishna

Translated by Max Muller

Thou seest many stars at night in the sky, but findest them not when the sun rises. Canst thou say that there are no stars then in the heaven of day? So, O man, because thou beholdest not the Almighty in the days of thy ignorance, say not that there is no God.

As one and the same material, viz., water, is called by different names by different people—one calling it "water," another "vari," a third "aqua" and another "pani,"—so the one Sat-kit-ananda, the Everlasting, Intelligence, Bliss, is invoked by some as God, by some as Allah, by some as Hari, and by others as Brahman.

If the God of every religion is the same why is it then that God is painted differently by different religionists? God is one, but His aspects are different; as one master of the house is father to one, brother to another and husband to a third, and is called by these different names by those different persons, so one God is described and called in various ways according to the particular aspect in which he appears to His particular worshipper.

As the lamp does not burn without oil, so man can not live without God.

So long as the bee is outside the petals of the lotus, and has not tasted its honey. it hovers round the flower, emitting its buzzing sound, but when it is inside the flower it drinks nectar noiselessly. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith; when he has tasted it he becomes still.

Little children play with dolls in a room apart just as they like, but as soon as their mother comes in they throw aside the dolls and run to her crying, 'Mamma, Mamma?' You are now playing in this world deeply absorbed with dolls of wealth, honor and fame, and have no fear or anxiety. But if you once see the Divine Mother entering, you will not find pleasure any more in wealth honor and fame. Leaving off all these you will run to her.

There are three kinds of love, selfish, mutual and unselfish. The selfish love is the lowest. It only looks towards its own happiness, no matter whether the beloved suffers weal or woe. In mutual love the lover not only wants the happiness of his or her beloved, but has an eye towards his a her happiness also. The unselfish love is of the highest kind; the lover only minds the welfare of the beloved.

He finds God the quickest whose yearning and concentration are the greatest.

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The Object of Vedanta.

The object of Vedanta is not to form a new sect or creed, nor to make proselytes, but to explain through logic and reason the spiritual laws that govern our lives: to show that the True Religion of the Soul is not antagonistic to, but in harmony with philosophy and science: to establish that Universal Religion which underlies all the various sects and creeds of special religions; to propagate the principles taught by the great seers of Truth and religious leaders of different countries and illustrated by their lives; and to help mankind in the practical application of these principles in their spiritual, moral, intellectual and physical needs.

ABHEDANANDA

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The Pacific Vedantin

"That which exists is one, sages call it variously."
Rigveda, 1. 164. 46

"Wait and meditate till I call you."
Vivekananda's Last Message.

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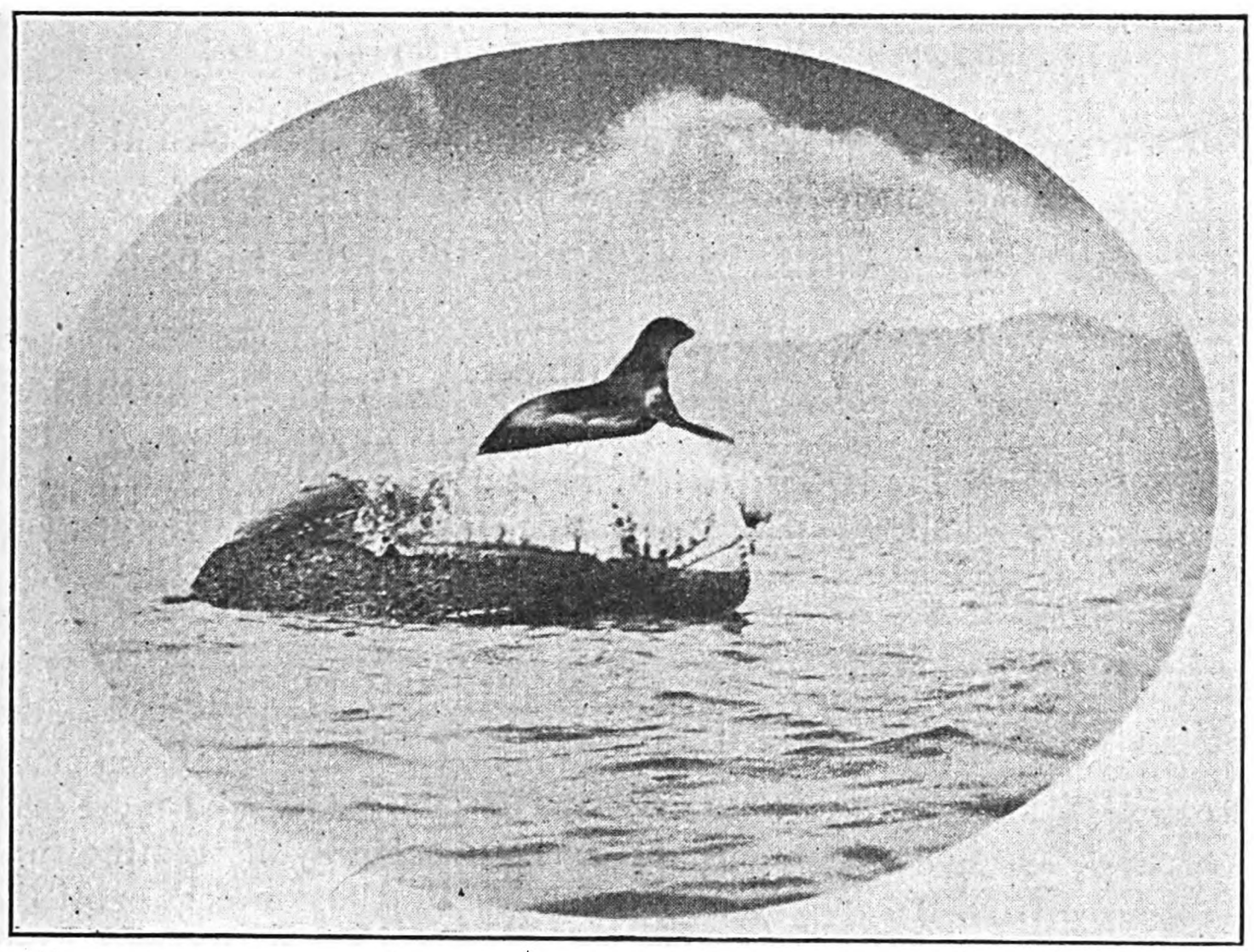

Saint Peter at the Golden Gate.

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A Loving Tribute to Swami Vivekananda

A pure, grand soul has left us journeying here
While he, a victor crowned, hath sped to heav'nlier sphere;
We mourn our loss, and sadly gaze, with grief untold,
Along that shining way on which his spirit bold,
Yet calm and wise, hath gone. Alas, no more
Shall we his gentle presence know. *This* we deplore!

"To live in hearts we leave behind is not to die,"
A poet sang. *So lives he* in our hearts for aye.
The magic spell of his surpassing eloquence
Oft filled our souls with longings deep, intense
And prayerful, as the splendor of his thought,
All glowing with a light from heaven caught,
Moved us to wonder, rapture, smiles and tears,—
Sweet memories to linger through th' eternal years!

* * *

Farewell, Dear Brother! Thou wert one of "God's own kin,"—
Thy home of *peace* and *rest* thou now hast entered in!

DR. JOHN C. WYMAN.

Our Frontispiece.

"Saint Peter at the Golden Gate." This is number three of the Golden Gate Series. It is a venerable seal who seated without the Gate Scrutenizes all who pass within this Haven of rest. He typafies another monitor, an orthodox saint, who holds the keys of Heaven.

Elizabeth Town's Experiences in Self Healing.

I have read this little booklet in spite of the fact that I am usually antagonsitic to these over-worked "Healing" ideas. I must say however that I am very much pleased with her way of treating the subject. Mrs. Town has largely gotten rid of that intense egotism usually accompanying professional healers. She shows everyone the plain sensible way to be well and stay their. In these nine short chapters she shows how to create harmony by "letting go" the selfishness of everyday life. Real healing is individual. The secret is work. She is a true Vedantist, and practices meditation every day. She has strong faith in Karma Yoga. In fact this a neat well written and worthy little volume. It would pay you to read it. (L.)

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The Anthropomorphic God

The physical human frame is made up of minute cells, the average number of which for each adult human being is sixty trillion. Many of these and similar ones live independent lives. The so-called bacteria cell has an average length of one twenty-five-thousandth of an inch. They are entirely invisible to the naked eye. Some generations of these little beings live from fifteen to forty-five minutes. They propagate so extremely rapid that three days will produce 4772 billions, with a weight of seventy-five hundred tons. The average weight of one individual of this race is a billionth of a milligram. Common standing water contains from twenty thousand to fifty millions to the cubic centimeter. Every respiration of a human being inhales from fifteen hundred to fourteen thousand of these minute animals. The cells are made up of atomic elements in combination, the components of which are atoms so exceedingly small that no human genius has yet invented anything sufficiently minute by which to directly measure them. By means of the spectrascope, however, man has indirectly been enabled to approximately measure all these.

There is in the head of a pin not less than eight sextillion of atoms, or eight thousands of millions of millions of millions and these are separated from each other by distances greater than their dimensions, these dimensions being invisible to the most powerful microscope. If one felt inclined to count the number of atoms contained in

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the head of a pin by detaching in thought a thousand of them per second, it would be necessary to continue the operation for 253,000 years in order to finish the operation. From estimates founded on molecular attraction it has been calculated that in a tiny drop of water taken up on the point of a pin, a drop invisible to the naked. measuring the one thousandth part of a cubic millimeter, there are more than 220,000,000 molecules.

In a drop of water or in the head of a pin there are incomparably more atoms than there are stars in all the sky known to astronomers, armed with their most powerful telescopes.

These infinitesimal atoms are centers of force and are that of which all matter is composed. Physicists have found out that pure white light is composed of all these substances. In fact a theory now goes that light is the ultimate of all matter. All is precipitated light eminating from innumerable suns. The atom of light nearest the sun pushes the next one farther out; expansion of heat being the motive power, thus light is carried away out into space where it becomes cold and dark and crystallizes into ordinary matter; then a return current sets in by means of the attraction of gravitation. On the homeward trip to the sun these rays of light objectify in all conceivable shapes and forms, from a nebula to the world, from the minutest microbe to the human form beautiful. These objectified atoms of light seek their home in the sun, there to be purified by fire of the accumulated dust of the ages and to rest for a season then to be again sent out on their eternal round of heat, light, matter, life, birth, growth, death and decay to life again. So winds the eternal panorama.

Our own sun with its chicks eight in number is probably the smallest one of the vast universe. Each sun is the center of a planetary system. The planets are mostly invisible, but the suns that inhabit space are counted up to the 17th magnitude; they number more than 100,000,000.

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each one with a planetary system, some numbering probably into the hundreds.

Now all this is but a finite conception. Space is infinite and stretches away in every conceivable direction to a distance of illimitable extent, and this again is but a finite fraction of eternal space. Upon that most distant shore of eternity now take your stand and project a most vivid imagination into space beyond and in the same direction, on and on until your finite computing capabilities have become exhausted. Now stand upon that farthermost outpost and reckon again; do this throughout all time into all eternity, always in the same direction, carry this journey into the infinite ages in all directions and one has not yet seen the first part of infinite space. For thousands of years this computation has been carried on and it will still be computed until time shall cease to record the effort, and still not one whole integer is yet counted. The mind fails to comprehend a further measure.

Oh, illimitable space lighted by limitless matter! Man is a part of all this. he is a wave upon this endless sea of matter, and so far as matter is concerned he is of little more importance than any other kind. Man's body is composed of all these more or less independent entities, each entity knowing little and caring less about any other entity, each organ working independently yet in harmony with the rest, and all under a supervising control. As many of these cells go to make up a living being and its organs, so with nature; it is made up of all men and all things of which the universe is composed, As a human being is a finite body composed of well nigh an infinite number of parts, so nature is composed of all men and all things. The human being is a finite body, nature is an infinite body, and this is the body of God. Materially and physically within us the bodily cells live and move and have their being; so within Him (Mother Nature) we live and move and have our being. In the nature of things it cannot be otherwise. One bodily organ cannot compre-

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hend the whole body of one man; no more can one man comprehend the whole body of nature or God.

It is enough for us to know that we are in it, a part of it, and how to functionate on our own plane to the highest ideal of our being. Throughout all this infinite quantity and variety of matter there is an eternal activity. Call this motion an attribute of matter if you will, or reverse it and make matter an attribute of motion; it matters little how one looks at it; they are but two sides of the one reality, dynamism, force or spirit. Man is a microcosm of the macrocosm, symbol of the universe, and as such he is a symbol of the infinite ocean of God; he is an individual organ in the body of God, performing the functions of an organ in an analogous manner to those of his own body. but probably on a higher plane, and not being sufficiently universal to comprehend the workings of the whole of nature he must remain in partial ignorance while yet wrapped up in matter. Now the force, dynamism, Prana or spirit, that functional side of the one entity has evolved along side and parallel to the material or Akasa side. This must be so or no evolution could proceed, as these are two sides of the one entity in the condition of disturbed equilibrium. They are equal in absolute being, but out of balance at the present time; and they manifest to a degree equivalent to the amount of disharmony between them. Various terms are used for this one cause, dynamism, matter, force spirit god. Call it what you may, it is not so much of a distinct concrete entity as a relation between the two great opposing states of being. Harmony would be the name for this condition when restored to equilibrium. Harmony is the ultimate goal of all nature; it is the goal of all spiritual things; it is a condition of supreme perfection, knowledge and bliss.

We trace the light wave to the sun, also the energy that moves it. Beyond the sun there are immovable suns, all assisting to hold each other in place, into being. Their relation to each other is what holds them in place and keeps them in motion; the same is the relation of the or-

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gans of the human body. These abstract conceptions of relationship and harmony will come near expressing the condition of God in nature and the inexpressible atman, the Parabrahman of the Vedas. When the breath of disturbance occurred then came all things objectified, then came chaos, out of which began evolution which is an attempt to resume a perfect harmony or the original equilibrium out of which it came.

Now the inbreathing of the great breath has begun and all beings are approaching the goal, which is naught but pure harmony. This will be the sleep of Brahm when accomplished. This will be the infinite ocean of reality, a perfect stillness, where quiescence reigns supreme. The minutest motion in this sublime and awful stillness is sufficient to account for all expression of things. The strain of the ultimatist will satisfy us for all this expression of things material. The philosophical mind of the early Hindu objectified these in his original conception of Prana and Akasa.

The lifetime of any creature should be five times its maturity; this is nature's average, and should give man 100 years of life (5 score). This is the earth standard. The sun has its measure for the earth and all the planets. Astronomy tells us that the earth will eventually fall into the sun and all planets will follow in their turn. Four hundred million years is calculated to be the maturity of a solar planet. Astronomers also tell us that the sun will die, and other suns and all such.

Dead suns are said to rush together with terrific collisions, causing intense heat and evolution of nebulas matter, dispersing it over immense space. This is the birth of a new cosmos such as we have witnessed in the recent past, when all the scientific world attended at the accouchement in the constellation of Nuavo Perseus. This sublime panorama is eternally revolving, born, to die again like a puny mortal thing. All things from conception, birth, growth, decay and death to life again are an eternal

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panorama of involution and evolution within the body of nature.

Within every human being there is a constant change, likewise within the race, and all nature including the cosmos. So regular and constant are these movements that a harmonious progression is observed. It is manifestly impossible for a finite mind to imagine an end to all this. Yet ancient sages have imagined a period of rest, when the great breath is drawn within itself and a night of Brahm has supervened, and the body of God will sleep. Then the one double entity, matter and force, will have reached equilibrium, and evolution will have finished in involution, and a night of eternity has supervened. God shall have gone back to sleep. At the end of his period of rest a slight stir in the infinite of Himself (nature) will cause a disturbance of equilibrium; then all things are possible and the whole supreme drama of sleeping and waking of God is repeated throughout all eternity. It is manifestly impossible for a finite mind to grasp these infinite relations of time and space. It is impossible for a single wave to include the whole sea. Yet the potency is within every individual and must in the nature of things be ultimately realized by every one. Such is the body of God, such is his anatomy and physiology.

M. H. L., S. F., June, 1902.

Sri Ramakrishna—(To M.) Well, the Ashtavakra Samhita deals with the knowledge of Self. The knowers of Self declare, "I am He, i. e., "I am that Highest Self." This is the view of all the Sannyasins belonging to the Vedantic school. But it is not proper for a man of the world to hold such a view. He is doing everything, and at the same time how can he be that Highest Self who is beyond all actions?—The Brahmavadin, Feb. p. 214.

But it is good for every one to harbor such a sentiment that he is free. "I have no bondage, I am free." If a man constantly cherishes such an idea, he is sure to be free. On the other hand, he who thinks he is in bondage really brings bondage to himself.

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Memorial Service

A memorial service in honor of the blessed Swami Vivekananda was held by the Vedanta Society of New York in the Society House on the afternoon of Sunday, October 26th.

It was not possible to organize an earlier meeting because of the dismembered condition of the Society during the summer months. Scarcely a handful of students, indeed, could have been gathered together at the time when the sad news of the Swami's passing away reached New York, and out of consideration for the many devoted disciples and friends who would have felt it a real deprivation not to be present, it was deemed best to postpone the commemorative service until all had returned to the city.

The wisdom of this decision was abundantly proven by the eager response to the invitation made by every one. Not only did the regular members come in large numbers, but also many outside friends, who in devotion to their former Master, traveled, some of them, long distances to do honor to his memory. The masses of flowers which filled the rooms bore equally strong testimony to the tender regard in which he was held. Everywhere were they banked in profusion, but especially about the platform on which stood the Swami's portrait linked by garlands and the soft silk of a turban to the picture of Ramakrishna, hanging above under the star.

The services opened with prayers, meditation, and an address by the Swami Abhedananda, during which were read extracts from the letters of brother Swamis in India, describing the wonderful passing out of the Great Soul. Although his emotion was so intense as at times well nigh to master him, the Swami Abhedananda was nonetheless able to bring home forcefully to his listeners all that they owed to the Swami Vivekananda as the daring pioneer who had first proclaimed the lofty teachings of Vedanta to America.

Dr. Parker, the president of the Society, next dwelt with earnest reverence upon what it had meant to us and to the world to have known so profound a thinker and so great a spiritual leader, and how irretrievable must be his loss to all concerned in the up-lifting of the human race. In conclusion he offered in the name of the Society the following resolutions:

RESOLVED: First, That the members of the Vedanta Society and the students of the Vedanta Philosophy feel how great and irreparable has been the loss to the Society in the untimely passing away of the Blessed Swami Vivekananda, the Founder, Master and Spiritual Director of the Vedanta Society of New York.

Second, That the Society expresses deep sorrow and sends heartfelt sympathy to his brother Sannyasins, disciples, followers and coworkers residing in the monastery at Belur, in Madras and other parts of India, in Europe and America.

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Third, That it is the desire of the Society to hold Memorial Services in a public hall in honor of the Swami Vivekananda, and to raise funds to perpetuate his memory as the founder of the Vedanta Society.

Fourth, That a copy of these resolutions be filed in the records of the Vedanta Society and be sent to the magazines published here and in India.

After Dr. Parker, Mr. Goodyear, the Society's treasurer and a warm personal friend of the Swami Vivekananda, in his turn paid glowing tribute to him, as did another disciple, Dr. Street. Miss McLeod, who has been with the Swami not only here but in his own country, told how near India was to his heart, while Miss Sarah Farmer, the founder of the Summer School for the Comparative Study of Religions at Green Acre, who was prevented from being present, wrote of him in the following terms:

"My duty is here, but in reality my spirit will be with you all as you bear witness to the spiritual uplift which under God you all received from this dear brother. To know him was a renewed consecration; to have him under one's roof was to feel empowered to go forth to the children of men and to help them all to a realization of their birthright as sons of God. What Green Acre owes to him can not be put into words. A little band of people had started to prove the providing care of God for those who rely upon Him in utter faith and love. This great soul came into our midst and did more than any other to give to the work its true tone, for he lived every day the truths which his lips proclaimed, and was to us the living evidence of the power manifested nineteen hundred years ago in tnat he went about his Father's business in perfect joyousness and child-like trust, without "purse or script" and found all promises fulfilled, all needs met. Forever after, as he grew in knowledge and power, his influence increased among us and helped to strengthen our faith, and today his power for good is even greater and will continue to be, if we are true to Him who worketh in us "to will and to do His good pleasure."

When the news of the transition of this beloved servant of God reached us, we assembled in the grove consecrated to him and his brothers and under the "Prophets Pine" and gave thanks to God for what he had been to us, for what he is now and will ever continue to be. It was a blessed hour, and I pray that tomorrow the Spirit of God will move mightily among you all, leading each to know the Unity of God, and find that in Him we are all one, visibly and invisibly, clothed upon with Him who is our Sun and Shield.

"May this transition give renewed impetus to his work both here and in the far east. I shall always give thanks that I was permitted to work at his side when the first precious seeds were planted in New York. God bless you all!"

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Mrs. Ole Bull, who fortunately arrived from Europe just in time to attend the Service, and who like Miss Farmer had witnessed the incalculable good accomplished by Swami Vivekananda at Green Acre as well as in other parts of the United States and at home among his own people, made an eloquent appeal for earnest workers, who in return for the priceless spiritual teaching which India had sent to them, would go out to aid her in the reconstruction of her social fabric, not by offering her new ideals, but by helping her men and women to value those given to them ages ago by their own Great Teachers.

So impressive and so convincing were her words that few could have heard them without feeling the desire to share in the noble work already begun by Ramakrishna's disciples; and when at the close Swami Abhedananda in ringing tones recited Swami Vivekananda's "Song of the Sannyasin," every heart must have felt renunciation a privilege, and the voice which had first uttered that loud call to freedom worth following, wherever it might lead.

Could I.

Could I but leave some written word
  That friends would prize when I am gone,
Some thought by which the soul is stirred,
  Or even some sweet little song,

I'd haste and write without delay;
  To us there is no promise given;
This spark of life on earth today,
  May on the morrow shine in heaven.

Then let's improve each shining hour
  And lend a hand to those in need:
The temptor's voice will lose its power
  If we the highest light will heed.

Then ope the windows of the soul
  And let the light come pouring in;
'Tis not for part, but for the whole,
  And it will joy and comfort bring.

Then shed abroad the love you have
  And daily thus increase your store;
The more you give, the more you'll have,
  For giving but makes room for more.

G. W. SANFORD, Verdugo, Cal.
Philosophical Journal.

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The Cosmos

The order of creation and dissolution.

(This lecture was delivered by Swami Vivekananda in New York in 1890 and reviewed for the Pacific Vedantin.)

REVIEW NO. 2

The world around us is beautiful; the growing flowers and trees, the rocks and the stones, the insects, the birds and the animals; other worlds are beautiful; the universe with its hundred million suns, each with its little family of planets, and all nature is beautiful. The oldest question of man is, whence all this? Millions of answers are given, all are right in part. There was a time when all this magnificent variety of expression did not exist. We see the planets, the mighty ocean, the forests, all animals and man, and all these came from tiny beginnings, from small seeds. The plant goes back to the seed, so do all living things including man; they all leave a germ and die. All go back to their cause or its equivalent. Earth and suns come from a fine cause in the cosmic dust and will eventually return to it in the course of time. So all nature comes out of fine forms and multiply and return to their cause.

Trace all nature back and the primal cause is unmanifest. This eternal merry-go-round of nature is always before us. Now knowing the cause of all this we may know the effect, or as we find it in the Vedas "Knowing one lump of clay, we know the nature of all the clay in the universe." There is a cycle with all conceivable expressions in nature; a period of activity followed by a period of rest; this is evolution, and it is preceded by involution, because something can not come out of nothing. All things come out of their finer forms. then return, after expressing themselves to their finer form again; so goes the eternal round of nature.

Trace all nature back and the primal cause is unmanifest. This continuous performance is always before us. Now knowing the cause we may know the effect. All physical life has been traced back to the cell; all things are traced to force and matter. Every separate thing in the universe is but a link in the chain of evolution from the clod to God; the protoplasm at one end and at the other the Almighty God. Man is involved in the cell and evolved to the God. The involved intelligence is what is uncoiling itself in the perfect man. This can be mathematically demonstrated. If the law of conservation of energy be true you cannot get anything out of a machine until you put it therein first. The work that you get out of an engine is just exactly what you have put into it in the form of water and coal, not one hair's breadth more or less. The work I am doing now is just what I have put into me in the shape of air and food and other things. It is only a question of change and manifestation.

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There cannot be added in the economy of this universe one particle of matter or one foot pound of force, nor can one particle of matter or one foot pound of force be taken out. If this be the case, what is this intelligence? If it was not present in the protoplasm it must have come all of a sudden, something out of nothing, which is absurd. The beginning of this universe was an intelligent adjustment of its parts. The beginning therefore was intelligence; at the beginning that intelligence becomes involved, and at the end that intelligence gets evolved. The sum total of the intelligence displayed in the universe must, therefore, be the involved universal intelligence unfolding itself.

This universal cosmic intelligence is what we call God. Call it by any other name, it is absolutely certain that in the beginning was that infinite cosmic intelligence. The cosmic intelligence got involved and became fine, and that very intelligence manifests, evolves itself, until it comes to the perfect man, the "Christ-man," the "Buddha-man." Then it comes back to its own source. That is why all the scriptures say "In Him we live and move and have our being." This cosmic intelligence is what the theologians call God. We see that the beginning of all this cosmic intelligence is energy; we will call it the Supreme Lord. Everything that you see, hear, feel or otherwise appreciate is His projection, the Lord Himself. He is the audience, He is the speaker, He is the sunlight, He is the sun itself. He is the thought, the act, the cause and the result. In Him we live and move and have our being.

THE MICROCOSM: The first question ever asked was as to the external world. No question is so dear as that of the internal man. Is there not something that does not die away with mental death? Is there not something permanent? What? Where? Whence? Millions ask it, millions will ask it. It was answered thousands of years ago, it needs restating today. You know the human body is external, the finer body is composed of mind and intellect; Christians call it the spiritual body. The soul is beyond all these. The finer body is not so easily perishable, but may degenerate; it goes with the body. The mind is not the soul, because mind may degenerate, but the soul is simple, hence no decay is possible. The mind may become weak or strong or fail, it is changeable, temporary, a compound. But there is that something which is permanent, which is shining through the mind, which is the background. It is the permanent entity; not subject to disease, death, sickness or any other change. This is the Ego, the permanent self, the soul, the God, the Christ within. The soul has no knowledge, existence, happiness, etc. It is these things, these are its essences. It is the unity, the one entity. If the mind goes away the body is left lifeless. The mind is kept active by the external world, it is illumined by what stands behind; we shall call it

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soul. There was never a time when that something did not exist, for without the soul there would be no such thing as time, for there could be no thought of time. The soul takes up a body and uses it; when it is used up it takes another to gain new experiences. Now the doctrine of reincarnation steps in and says if you have been existing eternally you shall always continue to do so.

If you depend on your memory for previous existence, then you never were infants. The machinery of memory of past lives has been broken; how can it be remembered? What has come to this brain is the sum total of impressions made in the past. You are the effect past and heir to all knowledge. You are as good as the whole of it, why should you want to remember it. How much of the present do you want to remember? How much do you want to forget? When you stop to think there is very little you wish to remember long. It is folly to desire much nonsense. Don't you see and feel glimpses of things that nothing and no one has taught you? Don't you have preferences, desires, loves, hopes and fears? Some more or less individuality different from others? These are instinctive memories; call them intuitions, impressions or what not, names count for little. Knowledge is impossible without a previous fund of such with which to refer it.

No knowledge is gained without experience. Why this instinct in animals? It is a degeneration of the will. Instinct is involved in reason. All of the involuntary actions are the result of past experience now become extinct. The result of voluntary knowledge becoming extinct is involuntary instinct. Extinct voluntary knowledge and motion becomes involuntary instinct. All later scientists are agreed that every being is born with a fund of knowledge ready for use; some call it heredity. There are two kinds of heredity, physical and spiritual. The physical includes morphology (animal form) and mental traits. The reality is the individual's own self; parentage has little or nothing to do with it. When one passes out from this life they carry with them the result of all the experience they have had, and that directs the soul on its future way. If the result is such that it must manufacture another body for further experience, it will go to those parents who are ready to supply it with suitable mental material. Reincarnation does not lay blame for our weakness upon anybody else: it advances freedom and independence of the human soul. We are all manufacturers of our fate. We reap what we sow. The Infinite Spirit neither punishes nor rewards. Peace and understanding are open to every one at all times, in all places, under all conditions, unfailing, unswerving. Upon us depends how we use it. Upon us depends how we work it out. Blame neither man nor God nor any other cause. When you find yourselves suffering, blame yourselves and try to do better.

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Hinduism

By Swami Vivekananda

Three religions stand now in the world which have come down to us from time prehistoric—Hinduism, Zoroastrianism and Judaism. They have all received tremendous shocks, and all of them prove by their survival their internal strength; but while Judaism failed to absorb Christianity and was driven out of its place of birth by its all-conquering daughter, a handful of Parsees are all that remain to tell the tale of this grand religion. Sect after sect has arisen in India and seemed to shake the religion of the Vedas to its very foundation; but like the waters of the seashore in a tremendous earthquake, it receded for a while, only to return in an all-absorbing flood, a thousand times more vigorous; and when the tumult of the rush was over, they had been all sucked in, absorbed and assimilated in the immense body of another faith.

From the highest spiritual flights of Vedantic philosophy, of which the latest discoveries of science seem like the echoes, the agnosticism of the Buddhas, the atheism of the Jains, and the low ideas of idolatry with the multifarious mythology, each and all have a place in the Hindu's religion.

Then the question arises, where is the common center to which all these widely diverging radii converge; where is the common basis upon which all these seemingly hopeless contradictions rest, and this is the question I shall attempt to answer

The Hindus have received their religion through their revelation, the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience how a book can be without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual law discovered by different persons in different times. Just as the law of gravitation existed before its discovery, and would exist if all humanity forgot it; so with the laws that govern the spiritual world. The moral, ethical and spiritual relation between soul and souls and between individual spirits and the Father of all spirits were there before their discovery and would remain even if we forgot them. The discoverers of these laws are called Rishis, and we honor them as perfected beings, and I am glad to tell this audience that some of the very best of them were women.

Here it may be said that the laws as laws may be without end, but they must have had a beginning. The Vedas teach us that creation is without beginning or end. Science has proved to us that the sum total of the cosmic energy is the same throughout all. Then if there was a time when nothing existed, where was all this manifested energy? Some say it was in a potential form in God. But then God is sometimes potential and sometimes kinetic, which would make him

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mutable and everything mutable is a compound, and everything compound must undergo that change which is called destruction. Therefore God would die. Therefore there never was a time when there was no creation. If I may be allowed to apply a simile, creation and Creator are two lives without beginning and without end, running parallel to each other, and God is power, an ever active providence, under whose power systems after systems are being evolved out of chaos, made to run for a time and again destroyed. This is what the Hindu boy repeats every day with his guru: "The sun and the moon the Lord created after other suns and moons." And this agrees with science.

Here I stand, and if I shut my eyes and try to conceive my existence, I. I. I.—what is the idea before me? The idea of a body. Am I then nothing but a combination of matter and material substances? The Vedas declare "No." I am a spirit living in a body. I am not the body. The body will die. But I will not die. Here am I in this body, and when it will fail, still I will go on living. And also I had a past. The soul was not created from nothing, for creation means a combination and that means a certain future dissolution. If, then, the soul was created it must die. Therefore it was not created.

Some are born happy, enjoying perfect health, beautiful body and mental vigor and with all wants supplied. Others are born miserable, some are without hands or feet, some idiots, and only drag on a miserable existence. Why, if they are all created, does a just and merciful God create one happy and the other unhappy—why is he so partial? Nor could it mend matters in the least by holding that those that are miserable in this life will be perfect in a future. Why should a man be miserable here in the reign of a just and merciful God?

In the second place it does not give us any cause, but simply a cruel act of an all powerful being and therefore unscientific. There must have been causes then to make a man miserable or happy before his birth, and those were his past actions. Are not all the tendencies of the mind and those of the body answered for by inherited aptitude from parents? Here are the two parallel lines of existence—one, that of the mind, the other that of matter. If matter and its transformation answer for all that we have, there is no necessity for supposing the existence of a soul. But it cannot be proved that thought has been evolved out of matter, and if a philosophical monism is inevitable, a spiritual monism is certainly logical and no less desirable, but neither of these is necessary here.

We cannot deny that bodies inherit certain tendencies from heredity, but these tendencies only mean the secular configuration, through which a peculiar mind alone can act in a peculiar way. The cause of those peculiar tendencies in that soul have been caused by his past actions, and a soul with a certain tendency would go and

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take birth in a body which is the fittest instrument of the display of that tendency by the laws of affinity. And this is in perfect accord with science, for science wants to explain everything by habit, and habit is got through repetitions. So these repetitions are also necessary to explain the natural habits of a new born soul—and they were not got in this present life. Therefore they must have come down from past lives.

But there is another suggestion: taking all these for granted, how is it I do not remember any thing of my past life! This can easily be explained. I am now speaking English. It is not my mother tongue, in fact no words of my mother tongue are present in my consciousness, but let me try to bring them up. They rush into my consciousness; that shows that consciousness is the name only of the surface of the mental ocean, and within its depths is stored up all our experiences. Try and struggle and they will come up and you will be conscious. This is the direct and demonstrative evidence. Verification is the perfect proof of a theory and here is the challenge thrown to the world by the Rishis. We have discovered precepts by which the very depths of the ocean of memory can be stirred up—try it and you would get a complete reminiscence of your past life.

So the Hindu believes that he is a spirit. Him the sword cannot pierce—him the fire cannot burn—h.m the water cannot melt—him the air cannot dry—and that every soul is a circle whose circumference is nowhere, but whose center is located in a body, and death means the change of this center from body to body. Nor is the soul bound by the conditions of matter. In its very essence it is free, unbounded, holy, pure and perfect. But somehow or other it has got itself bound down by matter and thinks itself as matter. Why should the free, perfect and pure being be under the thraldom of matter is the next question. How can the perfect be deluded into the belief that he is imperfect is the question. We have been told that the Hindus shirk the question and say that no such question can be there and some thinkers want to answer it by the posing of one or more quasi perfect beings and big scientific names to fill up the gap. But naming is not explaining. The question remains the same: "How the perfect becomes the quasi perfect." How can the pure, the absolute, change even a microscopic particle of its nature!

But the Hindu is more sincere. He does not want to take shelter under sophistry. He is brave enough to face the question in a manly fashion, and his answer is, I do not know. I do not know how the perfect being, the soul came to think itself as imperfect, as joined to and conditioned by matter. But the fact is a fact for all that. It is a fact in everybody's consciousness that he thinks himself as the body. We do not attempt to explain why I am in this body. The answer, that it is the will of God, is no explanation. It is nothing

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more than what they say themselves: "We do not know."

Well, then, the human soul is eternal and immortal, perfect and infinite and death means only a change of center from one body to another. The present is determined by our past actions and the future will be by the present; that it will go on evolving up or reverting back from birth to birth and death to death. But here is another question. Is a man a tiny boat in a tempest, raised one moment on the foaming crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in an ever raging, ever rushing, uncompromising current of cause and effect—a little moth placed under the wheels of causation, which rolls on crushing everything in its way, and waits not for the widow's tears or the orphan's cry? The heart sinks at the idea. Yet this is the law of nature. Is there no hope? Is there no escape?

The Chinese Virtues

To the Editor of "The Examiner"—Sir: The five Chinese virtues seem worthy of a good Christian.

Upon justice all the other virtues are attendant. Sympathy is sweet to aching hearts, but justice removes the need for sympathy. Sympathy weeps over pangs and wrongs and may bring lint and bandages to bind the wounds, but justice, with even kindlier hand, applies the remedy, removes the cause, and amputates where sterner measures are required.

It is but justice to render unto every living thing its meed of life, the courtesy of consideration. No creature, however humble, but is entitled to politeness and is happier and better for it, and a just heart will render it to all alike, regardless of condition of birth or environment.

Knowledge is power, but justice is the consummation of it. Knowledge leads up to greatness, but justice is true greatness expressed.

Uprightness is knight-errant who waits on justice and deals out the edict from that stately arbiter who never condones a wrong and never forgets to crown a virtue.

Justice may not set a broken bone, and the broken bone may be consequent upon some violated law, and nature has no alternative. and the lesser suffering brings a greater good sometimes. But broken bones are easier mended than broken hearts.

Faith, love and hope are sentiments belonging to the individual and to be acted upon. Sympathy, justice, politeness, knowledge and uprightness are attributes whose virtues are diffusive to the many, which if cultivated unscrupulously by Christianity, would make better heathens of us than we are and furnish a wide field for all our spare missionaries at home. Under all circumstances the cry of the human is for justice.

San Francisco, Jan. 3, 1902. ADDIE L. BALLOU.

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Reminiscences of Vivekananda

(Notes from February Brahmavadin)

At this time Narendra (Swami Vivekananda) and Mr. Visvanath Upadhyaya came in. Mr. Nisvanath was the Nepaulese resident in Calcutta. The Paramahamso Deva used to call him Captain and hence all his admirers too call him by that name. Narendra was about 22 at that time, reading in the Senior B. A. Class. Occasionally he used to come to see the Paramahamsa and especially on Sundays. When after bowing to him he sat down. He asked Narendra to sing. There was hanging on the western wall of the room a tampura (a stringed musical instrument). Vivekananda took it down and began to turn its keys to raise the notes of the strings to the necessary pitch in accompaniment to lawa and tabia (musical instruments). Every one was intently looking upon the face of the songster eager to listen to him sing.

S. R. (To Vivekananda) This (instrument) no longer sounds as before.

Captain.—It is filled, therefore there is no sound, as with a filled vessel.

S. B.—But how do you account for Naranda and others?

Captain—They used to talk to alleviate others' miseries.

S. R.—"Yes, Naranda and Sukadeva came down from that highest state of Samadhi on account of their universal charity. They used to talk to do good to others."

Vivekananda began to sing the following song:

"When am I to realize in the temple of my heart the all-good and all-gracious form of God, and constantly looking at Him when am I to merge myself in the sea of that Divine beauty:

The zephyr of wisdom will gently blow in the region of my heart, the dumb-founded mind, made restless on account of its intense joy, will solely take refuge at the feet. Bliss like embodied nectar will rise in its firmament, and looking at its sweet glory, I shall be inebriated with glee, even as the charkora is mad with gladness when the moon rises.

I shall sell myself at Thy feet, O Beloved, and thus all my desires will be fulfilled. Thou are one without a second, all-peaceful and all-gracious.

Thus, even in this life I shall be entitled to enjoy the heavenly bliss; what can be more glorious than that? When I shall look at Thy Holy and Pure Self, all impurities will fly away from me, before that glory, even as darkness flies away before light.

Light in my heart, beaming with faith, that like the pole-star, knows not how to change, O, Thou friend of the weak, thus fulfill my only desire, so that overflowed by the infinite bliss of Thy love I shall

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forget myself entirely in having Thee as my own all day and night. O, when is that to come?"

Sri Ramakrishna lost himself in profound Bhava Samadhi as soon as he heard the words "Bliss like embodied nectar." With clasped hands he was sitting perfectly erect, turning his face eastward. He dived deep in the ocean of Beauty and the all-blissful Mother. He had no external consciousness, breath had almost stopped, there was no sign of motion in any one of his limbs, no wink in the eye, sitting like one in a picture, as if he had gone away somewhere leaving his kingdom entirely.

The trance ended. In the meantime Vivekananda, seeing him in a trance, had left the room and gone to the eastern veranda. There Mr. Hazra was sitting upon a coarse woolen seat, telling his beads. Vivekananda began to talk with him. Sri Ramakrishna's room, by this time, was filled with men. After the trance had left him, the Paramahamsa looked for Vivekananda in the room. He was not there. The tampura was left upon the ground and all his admirers were intently looking at him.

S. R. (referring to Vivekananda)—"He has lighted the fire and thus has done his business." Then turning towards his numerous devotees, he said, "Meditate upon the knowledge and Bliss Eternal, you will also have bliss. Bliss indeed is eternal, only it is covered and obscured with ignorance. The less is your attachment towards the sense the more will be your love towards God.

Vivekananda was talking with Mr. Hazra in that veranda. Sri Ramakrishna knew that Mr. Hazra was an out and out monist, all dry. He held that all the universe was mere dream. All kinds of worship and offering were mental delusions. He was that one changeless unity. A man should only meditate upon his self and nothing else. S. R. laughed. Hallo! What are you talking about?

Vivekananda—(Laughing) We are talking about various subjeets, all very big.

S. R.—(Laughing) But however you may talk, know that genuine devotion and genuine knowledge are both one. Genuine knowledge exactly leads a man to the place where pure devotion leads him. The path of devotion is very easy to go.

Vivekananda—"There is no use in reasoning, make me mad with thy love, O Mother." (To M.) Well, I have been reading Hamilton and he writes, "A learned ignorance is the end of philosophy and the beginning of religion."

S. R.—What is the meaning of that?

Vivekananda explained it in Bengali. Sri Ramakrishna hearing it began to laugh and thanked him in English by saying "Thank you!" Every one laughed at this.

A little while after, seeing the evening was drawing nigh, one

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after another, almost every one of his admirers took leave of him, and so did also Vivekananda.

S. R.—Narendra (Vivekananda), Rakhal and Bhabanath, these are Nityariddhas (perfect even from their birth). They need no training. That is merely superfluous to them, for you see Narendra never cares for any one. He was accompanying me in the Captain's carriage the other day and when the Captain wanted him to sit upon the better seat, he did not mind him at all. Moreover, he never shows me that he knows anything, lest I praise him before men. He has no Maya, no attachment, as if free from all bondage, very polite in his manners. Many good qualities there are in a single individual, such as reading, writing, singing and playing upon musical instruments. With all these he has conquered his senses and has no inclination for marrying. Narendra and Bhabananath are best friends. He does not come to me often. That is good, for I always fall in a trance whenever I see him, and do not know what to do.

Vivekananda Memorial Meeting

A monster public meeting of Indian gentlemen was held yesterday afternoon at the Town Hall for the purpose of erecting a suitable memorial in honor of the late Swami Vivekananda. Sister Niveditta was among those who was provided with seats on the dais and the meeting which was characterized with much enthusiasm was presided over by Babu Norendro Nath Sen, who addressed the assembly at considerable length.

The following resolutions were unanimously carried:

1. That this meeting records its sense of deep sorrow at the sad and untimely death of Swami Vivekananda, who devoted his life to the furtherance of the religious and moral regeneration of his country and sought to accomplish its welfare by inaugurating various religious and pnilanthropic works.

Proposed by ;—P. Mitter Esq., and seconded by Babu Nogendra Nath Mitter, supported by Babu Jalludhur Sen.

2. That this meeting desires to place on record its grateful appreciation of the eminent services rendered by Swami Vivekananda to the cause of Hindu religion by his eloquent and masterly exposition of Hinduism at the Parliament of Religions held in Chicago in 1893 and subsequently in different parts of America, England and India, guided by the light which he received from his great Master Paramhansa Ramakrishna.

Proposed by:—N. N. Ghose Esq., and seconded by Babu Panchkari Bannerji and supported by Babu Hamendra Nath Mitter.

3. That a committee consisting of a number of gentlemen with power to add to their number, be formed to raise necessary funds for a suitable memorial in honor of the late Swami Vivekananda.

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Proposed by:—S. Mullick Esq., seconded by Babu Jyotish Chunder Mitter, and supported by Dr. Troylucko Nat Mukerji.

4. That a copy of the foregoing resolutions be forwarded to Sannyasins of the Belur Math under the signature of the Chairman of the meeting, expressing its sympathy for the irreparable loss sustained by them.

Proposed by:—Rai Yatindra Nath Chowdhury, seconded by Babu Hirendra Nath Dutt and supported by Babu Sachendra Nath Mukerji.

The customary vote of thanks to the chair terminated the meeting.—The Indian Mirror, September 20, 1902.

There Is No Death

The fear of Death like every dread comes from the horrors of auto-suggestion. As a matter of fact, there should be no such thing as fear, for the reason that there is no such thing as death. Or rather, if fear there must be, it is not death that should be dreaded—it is life.

Said the Founder of Christianity. "In this life ye shall have tribulation." And do we not? There is not a joy from which a grief may not spring.

The Christ added: "Ye must be born again." Now, certainly, when you come to think of it, much less astonishing is it to be born twice than to be born once. There is the real miracle. Beside it rebirth is not perhaps precisely simple, yet credible enough. For, after all, why do we live, move and have our being on a planet which has been correctly described as a vale of tears?

To that question there can be but one answer. We are imprisoned here because of wrongs committed in anterior lives. There is the right reading of the doctrine of original sin. We do not suffer because of what Adam did, but because of what we ourselves have done. Hence the theory, traditional and archaic, that this world is hell. Hence, too, the theory that departure from it should be a cause of rejoicing rather than fear. Whither that departure may lead is a riddlo which each must solve for himself. The one thing clear on the finger-post is that it does not point to death. Nature won't sanction such a thing. Her supply of life she transforms, transmutes and transposes, but never does she suffer a particle of it to get away.

She may store it in fungus or oak, in worm or man, but on to it all she holds very tight. It is for that reason that she lets nothing die. When she seems to she is but effecting a change. She is but repelling that which was living to resume a state which possesses the potentiality to acquire another form. In her hands a tenement has crumbled and a tenant gone forth Yet just where, lacking omniscience, we are unable to state. It is the riddle of the world.

One of the most alluring solutions, transmigration, is in the

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Vedas, it is on the walls of Uxmal, it is among the oldest systems of thought, it is also among the most recent. It has collectively captured cranks, critics and connoisseurs. But not Christianity. To Christianity it is heretical. Yet none the less is there in every Christian a belief that he has been what he is from all eternity, that his soul "cometh from afar."

It is, indeed, an alluring solution. What is more, it should banish the fear of death. If none of us are afraid of an eternity from which we have come, why should we fear an eternity into which we must go? Even otherwise fear won't help matters in the least. Life is but a brief annoyance between two immortalities from one of which we have surely issued and into the other of which we shall as surely pass.

EDGAR SALTUS.

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The Pacific Vedantin

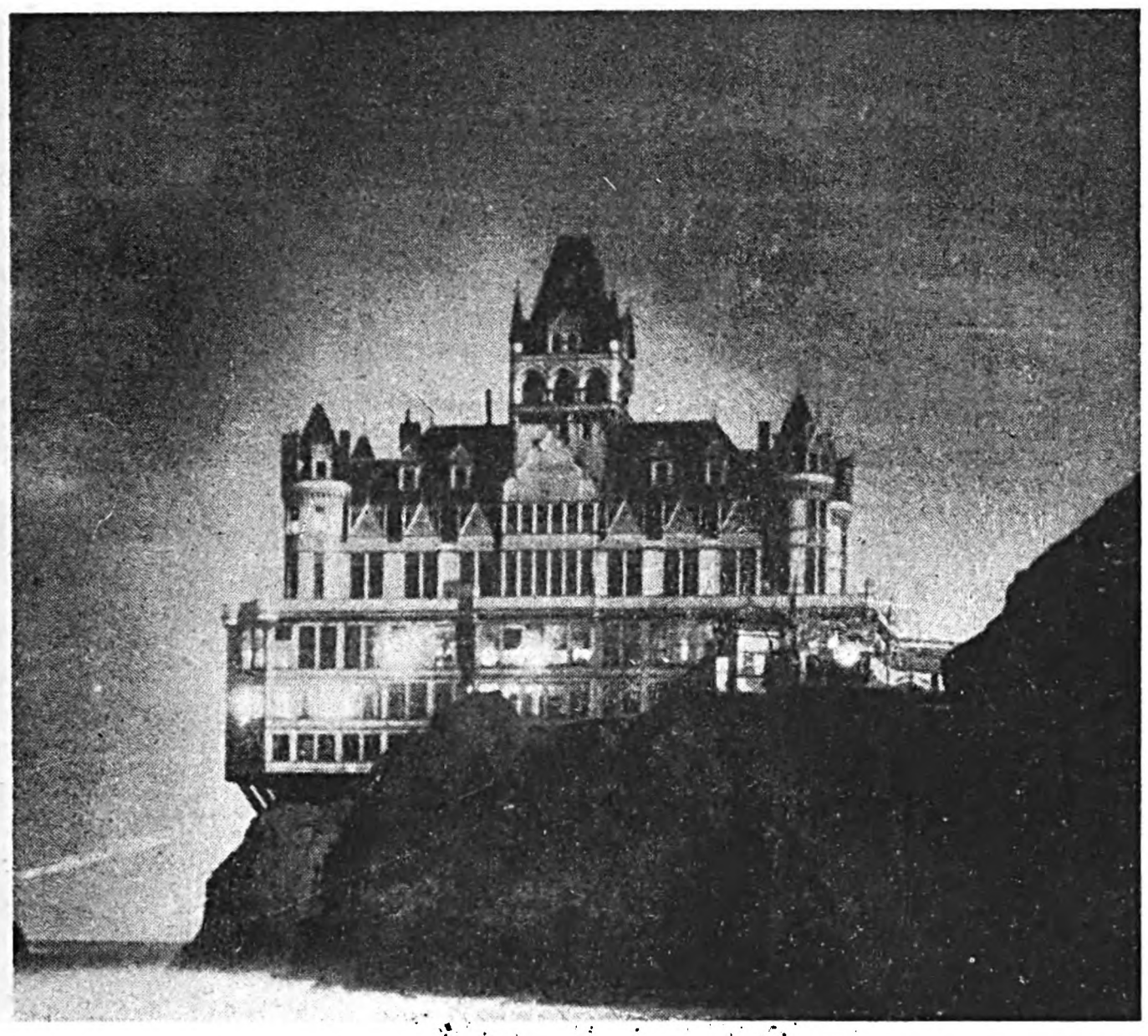
"That which exists is one, sages call it variously."

Rigveda, 1. 164. 46

"Wait and meditate till I call you."

Vivekananda's Last Message.

VOL. 1 DECEMBER, 1902 NO. 12



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New York Letter.

NEW YORK, November, 1902.

According to the usual custom of the Vedanta Society, the regular winter season opened with a public lecture in Carnegie Lyceum on the first Sunday in November, and the large audience which gathered to listen to it bore witness to the fact that interest in the Vedanta teaching, as expounded by the Swami Abhedananda, is still steadily increasing. That the organization should thus year after year not only stand the test of the long summer holiday, but show an added vitality at its close is the best proof of the firmness of the foundation on which it has been reared.

Growth, however, inevitably means change, and each season necessarily calls for some readjustment to meet new conditions. Last year the effort of the summer was directed towards renovating and improving the Society House; this year it was chiefly expended in revising the Society's circular and in making various modifications in the general organization. Little alteration, however, appears in the ordinary routine. The work of the Yoga classes has been somewhat broadened; but the Tuesday evening lectures remain the same, and at present the Swami is devoting them to a study of the Bhagavad Gita, his exposition being so full of illumination and helpfulness as to arouse universal enthusiasm. A like increase in power is also manifest in the Sunday lectures, which are followed with the closest attention despite the abstract character of the subjects. Those for November and December are: The Aim of True Religion, Evolution and Religion, Philosophy and Religion, Existence of God, Has God any Form?, Necessity of Symbols, Worship of Truth, Divine Principle in Man, Son of God.

It was a source of deep gratification to all his friends and disciples that the Swami Abhedananda was able to spend two months of his holiday in Europe. He sailed from New York during the first week in August and after an extended trip through England and Scotland, crossed to the Continent, visited the most important places in Switzerland and closed his journey by a pleasant ten days in Paris. The good results of the complete change and rest are already apparent in the large store of intellectual and spiritual strength which he has brought back to his work, and which must bear rich fruit before the end of the season.

"The body of all truth dies; and yet in all, I say, there is a soul which never dies, which in new and ever nobler embodiment lives immortal as man himself."—Carlyle.

Minerals grow, plants live and grow, animals live, grow and feel."—Linnaeus.

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The Unity of Life

Part I

"That which exists is one, sages call it variously." This was said at a period so long ago that time measurements were not yet invented; and yet it sounds today like the shadowy echo of coming events. Human life has been so busy and so selfish that few have stopped long enough to enquire about their younger brothers, the beasts of the ffelds, the birds of the air ahd crawling things of the earth, and that still younger generation, the plants. And there are still other beiugs so low in the scale of organization that Natura herself can scarcely discover if she has made a plant or an animal. And man is senior brother to all these and more, he is brother to the senseless clod and all nature, animate and inanimate; he is one with them all. He is the recognized microcosm of the universe. We will take up this individual man, representative of his race, and analyze him, then reverse the process and build him up again by synthetic analysis to his human estate.

Shorn of all spiritual fringe and drapery, man stands before us an intelligent animal, at the head of the kingdom, with a psychological development far in advance of all other animals, with an emotional nature, in perfection approaching Divinity itself. And this becomes a moral monitor when reinforced by the will and tempered by reason and justice; verily there appears little more to be

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desired. This is the perfect physical and mental man, with all his five senses developed to their utmost, and his faculties at their best. This ideal man is placed before us as a model for the race to imitate. But all this fine form will disentegrate and the faculties will scatter and he may become less intelligent than the dumb domestic animals and still be a man. But for his form the horse will be his equal and the dog his superior. From the highly developed instinct of the dog in the descending scale, instinct contracts to the equivalent of the kine and swine or the domestic fowl. From here downward the rapidity of its descent is marked by the loss of the five senses, in reverse order to their acquisition, until the worm and the microbe have but one left, and that is the sense of touch. Even the higher plants have that.

When we have come to the lowest of all organic life, the phytomonera, then the next step downward moves the being out into the great inorganic world, there to begin anew the sublime process of evolution, that eternal round of life, birth growth, death and decay, and back to life again. We will go back of all this, back of the inorganic world, and ask for the origin of matter and force in the sun, and we shall find the answer somewhat thuswise:

"There stands the mighty sun at the center of this great solar universe, eternally in the heavens, sending out his pstent energy in every conceivable direction, and as far as we can judge, throughout all eternity. Energy is thrown out as vibrations in the form of light, heat and electricity, certain vibratory waves of which gives us a sensation that we call light. Waves of other amplitudes are called heat, motion or waves of radiant energy, different varieties of which, within the atmospheric air, give us the sensations of touch, taste, smell and hearing. The sense of sight or the appreciation of light penetrates all the ether of space and is carried on the wings of force. All known colors and shades of colors are included in pure white light. This light is a characteristic of energy, an

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travels at the infinitely rapid rate of nearly 12,000,000 miles per minute, reaching away out into space 12,500,-000,000 miles more or less, or to the extreme limit of our solar control. this being about half way to the next nearest sun. Now it begins its well nigh external trip back to its parent sun." (Heald)

On its return trip it variously manifests itself as cosmic dust, nebula, aerolite, comet, planet, satellite, asteroid and agaia the sun. While at the position of our planet it manifests as every dead and living thing upon the earth. From the granite foundation stones to the misty vapor, from the mould and fungus to the mighty Sequoia, pride of the Paciffc, from the microbe to man, every physical and mental entity, every intelligent act or psychic emotion has here its origin The fullest extent of all language would not express this category of things physical, mental and psychic. By means of the spectrascope physicists and chemists have analyzed these rays of light and found them to be composed of the signs of all simple substances. They have also analyzed every known thing upon the face of the earth, and reduced all nature to 70 more or less fundamental elements. And they are proved to have the identical signs as the essence of motion in the rays of light.

The greatest of all known heavenly bodies, those giant suns, Regal, Canopus and Alyha Cygni, and all other star s and every other heavenly body are made out of these same elements. All nature is one, heat, light and electricity; force motion and vibration are but the different phases of the one entity, and that is dynamism. These different expressions of the one scientists have called elements, each differing phase of which has different characteristics. These 70 more or less in number, of the primary modes of force, differ in quantity and quality of contained and expressed atomic motion.

(To be continued)

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"The Atman"

Review number three of Swami Vivekananda's lectures.

Nearly the whole Hindu population of India admit the authority of the Vedas. The Jane and the Buddhist sects, who do not so admit are called unorthodox and comprise a very limited number of the whole people. The one sect that now practically covers India is the Mimmamsakas or Vedantists. There are three divisions of Vedantists. First the Dualists, who hold that God is eternally separate from natnre and the human soul, having human attributes but infinitely greater and possessing no body. The Hindus never invented a satan, they lay the blame on man himself for all evil and sin. Today we are shaping tomorrow and all the future. We are the result of the whole past. No other person is necessary to so shape our destiny but man himself. The evils in this world are caused by none else but ourselves. We reap what we sow. But in the course of time every soul must attain perfection, must realize salvation; no one will be left. All beings from the worm to man will come up from matter to spirit, will evolve from the finite to the infinite. Even the plants will evolve to be gods. The masses of India, the Dualists, ask no favors of God, but only the privilege of loving him; it is to inferior gods we pray for favors. This is the religion of the masses. With the qualified non-Dualists God is both the efficient and the material cause of this universe, He Himself is the material and the cause. This whole universe is the body of God. Changes in the universe do not change the spirit of God no more than changes in our body change our soul. Our souls have become narrow and contracted by past mistakes and misdeeds, from which they must grow back to perfection. As innumerable sparks fly from a fire and apparently all the same, yet not all the same, but still a part of the fire, just so with all souls and God.

Now we come to the Adwaitist, the last and fairest flower of philosophy and religion, and this is non-Dualistic Vedantism. This is exceedingly obstruse. "The Advaitist edclɐres that if there is a God that God must be both the material and the efficient cause of the universe. Not only is He the Creator, but He is also the created. He Himself is this universe. How can that be? God, the pure, the spirit, has become this universe. That which all ignorant people see, this universe, does not exist. You and I and all these things we see, what are these? Mere self-hypnotisms; there is but One Existence, the Infinite, the ever-existing One. In that Existence we dream all these various dreams. It is the Atman, beyond all, the Infinite, beyond the known, beyond the knowable; in and through That we see this universe. It is the only reality."

If you take off these two differences of name and form, the whole universe is One; there are no two or three, but One everywhere.

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You and I are one. There is neither nature nor God, nor the universe, only the One Infinite Existence, out of which, through name and form, all these are manufactured. "There is but one soul in the universe, not two. It neither comes nor goes, neither reincarnates nor dies, nor is born. The self of man is the only God, the Atman, more infinite than the universe."

"'As before the eternal blue sky clouds of various hue and color come; they remain there for a short time and again disappear, leaving it the same blue, eternally standing, even so are you, eternally pure, eternally perfect; you are the veritable gods of the universe: nay, there are not two; there is but One.' It is a mistake to say you and I; say "I." It is I who am eating in millions of mouths; how can I be hungry? It is I who am working in an infinite number of hands; how can I be inactive? It is I who am living the life of the whole universe; where is death for me? I am beyond all life, beyond all death." So says the Advaitist.

The salient points of the Indian religion show us that it began with a personal extra cosmic God, but immanent in the universe. It ended by making the human soul itself God, and making one unite of all these manifestations. These are the last words of the Vedas. There is inherent in every human soul the idea to do good to some one or some thing, the idea of a brotherhood of mankind. There is underneath all this manifoldness of nature the one Eternal, Self-asserting that this whole universe is One.

"Now, as society exists at the present time, all these stages of religions are necessary; the one does not deny the other; one is simply the fulfilment of the other. The Advaitist, the qualified Advaitist, does not say that Dualism is wrong; it is a right view, but a lower view. It is not wrong. It is on the way to truth; therefore, hurt none; let everybody work out his own vision of this universe, according to his own ideas. Hurt none, injure none, deny the position of none; take man where he stands, and, if you can, lend him a helping hand and put him on a higher platform, but do not injure and do not destroy. All will come to truth in the long run, 'when all the desires of the heart will be vanquished, then this very mortal will become immortal;' then the very man will become God."

In Asia a plant will send a magnetic shock through the hand.

The pitchor plant of Madagascar and East India is three to four inches deep and contains a burning fluid. There is a plant whose leaves become horizontal in the light, but depressed in the cold and dark; it will take many other positions in the dark.

"All are but parts of one stupendous whole, whose body nature is and God the soul."—Pope.

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Vivekananda Memorial Meeting in Calcutta

At the Town Hall yesterday, Babu Norendro Nath Sen, who took the chair at the above meeting, delivered the following address:

I fear that we are somewhat late in the day in paying our tribute to the hallowed memory of the late Swami Vivekananda. With some slight variation, the old saying may be repeated, and, I think, the variation, as I make it, expresses the true course of events as things happen now. I would say that a prophet finds less honor in his country than in the lands of his migrations and journeyings. The prophet is jeered and reviled in the country of his birth. He goes elsewhere and gets a ready hearing. He is honored both as a guest and a teacher. Then his motherland recalls with a sigh the injustice done to a worthy son, and he is invited back to her bosom. So it was with the Swami whose memory we are met to perpetuate by some fitting cenotaph. Swami Vivekananda, though a Bengali, though gifted from its earliest years, was not much known in Bengal. Undaunted the youth migrated South, where his religious life and example appealed eloquently to the Madrassis. The prophet's fame was established, and Rajahs and rayyets deemed him the only worthy one to represent the purer Hindu religion in the World's Parliament of Religions, held at Chicago in September, 1893. And Madras, which thus took the lead in sending him to that assembly, was naturally first in rendering honors to the memory of the great departed. Nowhere were so many meetings held as in the Southern Presidency, in connection with the passing away of the Swami. The memory of the deceased Bengali worthily received more honors in Madras than in Bengal itself, thus providing an additional proof of the national brotherhood into which India is fast knitting itself, irrespective of race and geographical limits.

The number of truly great men, produced by modern India, is unfortunately small; and unless we learn to honor the few among us, as they deserve to be honored, we shall be dishonoring ourselves. A nation is sure to rise in the same proportion in which it honors its great men, especially in a country where we find a government generally honoring those who are not honored by the people. The secret of England or America's greatness lies chiefly in the honors done to their great men by the people of those countries.

The untimely death of Swami Vivekananda is much to be regretted, because India badly wants at this moment the services of many more religious reformers, and Hindu missionaries like him, inspired with the same faith, fired with the same ambition and endowed with the same gifts of knowledge and courage to proceed to foreign countries, with the object of making the Hindu and Hinduism names and marks of honor and distinction, of spiritual honor and suprem-

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acy. For India's salvation lies in the restoration of the purer and original structure of the ancient Hindu faith; and India may render immense service to herself and to other countries as well by having the Hindu religion preached to the world and propagated throughout its four corners. The Bharat Khanda is the mother of every religion. India owes her present degredation to the decay of her pure religion alone. Hence the necessity of more religious reformers among us. The late lamented Swami devoted his life, short though it was, to the revival of the study of Vedantism at home and abroad. In my opinion, religious reform should be attempted first in this country, and social reform and material progress and prosperity will necessarily follow. It is in this light that this present meeting derives its importance. We urgently require more Hindu missionaries like Swami Vivekananda—missionaries like those deputed by the Lord Buddha to every part of the world.

The phenomenal success of Swami Vivekananda's mission to America as also the success which attended the efforts of some of the other members of the Ramkrishna Mission who followed him, ought to be an incentive to other educated Hindus to work in the same field. The cause of the Hindu nation and of Hinduism will triumph every, where, if we can send missionaries like the late Swami to every part of the known world. America has been brought into closer touch with India, and the efforts thereof cannot but be beneficial to both. Other countries in the West can be also similarly brought in touch by the same means. What we have got to do is to train missionaries for the purpose. Our educated men become lawyers, doctors and engineers in an endless procession. But where are our Hindu missionaries? And here I may say, we want them as much for our own land as for foreign countries, for the latter-day Hindus are in need of instruction in their purer religion equally with foreigners. Let educated Hindus take the hint. They will then serve their own country at least well.

In the Chicago Parliament of Religions, justly called "an epoch making event in the history of human progress, marking the dawn of a new era of brotherhoed and peace," where there was a brilliant galaxy of writers, speakers and thinkers, the saffron-colored Swami was the supreme star—the sun in that religious planetary system. And how did that venerated Swami win that supreme position, quite at a rush? Less by his appearance as a picturesque figure, though that goes far in the West in private and public life. Less by his oratorial powers, though these appeal to the West more than a more reasoned discourse. More, much more by his convincing logic, by the mode in which he acted as the true exponent of a true and world-old religion. He spoke in an unaffected and direct style before thousands and thousands of intelligent and cultured Americans, unfolded

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his creed and his mission. The audience listened silent and dazed, as "when a new planet swims into their ken," as Keats has it in his famous sonnet; and America was captured now by a spiritual force as Christopher Columbus and Amerigo, or Americus Vespucius, had captured it before by a show of material potency. Vivekananda landed on American soil and cultured America fell at his feet. How was the marvel achieved? Not by conjuring displays in dim gas-light, not by trick of speech or eccentricity of manner, but by a plain, unvarnished disquisition on the Vedanta Philosophy. The Americans heard, the spirit moved on the waters of their heart, they heard and believed, because their reason was satisfied and their intellect grasped the truths which the Vedanta had laid bare for the salvation of mankind from that antique past in the world's unwritten history, when the *Sat* was enthroned as the Supreme Deity of the cosmos. In America the late Swami was designated as a "Prince among men." He was called "an orator by divine right."

A Harvard University Professor went even so far as to say, "he (the Swami) was more learned than all of us together." Life-size portraits of Swami Vivekananda were found hung up in the streets of Chicago and thousands of passers-by were observed to do obeisance to these portraits in a most reverential manner. Hinduism through him "found a place in the hearts of all true Christians." He gave a new turn altogether to the religious thought of the American people, who hung on every word that fell from his lips, and his discourses elicited their unstinted admiration. The success of the Parliament of Religions was due chiefly to Vivekananda. He created a profound impression. The Hindus who had previously been stigmatised as "ignorant and degraded heathens" began to be regarded in a different light altogether. Since then the American people have been thirsting for more spiritual truths from India. They have been drawn towards Hinduism in a way they were never drawn before. America publicly thanked India, and earnestly applied for more teachers. Such was the man whom we are met to commemorate this evening. Since the assembling of the Parliament of Religions in Chicago, India has risen considerably in the esteem of Christendom.

Nobody who has at all made a careful study of the Vedanta Philosophy, can fail to realize that that system of religious philosophy is the only one calculated to restore India to her proper place among the nations. Many of those things which so terribly retard our national progress, will be removed by the strict observance of the Vedanta teachings. What a cause have we not had to morn that we Hindus, we the elect, let our lands lie fallow, and, not only that, but burried under the refuse of sectional disputes and differences. We stood for centuries like the cock in the Chr stian Scriptures, crowing over the supposed dunghill, knowing not what invaluable jewel had

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been lying burried underneath. Nearly a century ago, Rajah Rammohun Roy, a man who was born much in advance of his age, had a prophetic vision. He thought he should recover the Vedanta jewel for the spiritual and even material redemption of his country. The dream was true, but alas! his people neither saw nor believed, and the opportunity of a life-time was lost. But the world has since become riper for the acceptance of the divine old pledge of human salvation. The Vedanta Kohinoor, now dazzling with all brilliancy and purity of water in the West, will be once more redeemed by India. and West and East will be bound in mutual gratitude for a bargain so very advantageous to both contracting parties. Let our reverence for Swami Vivekananda, the love we profess for his hallowed memory, but a seal to the bargain! If the memory of Swami Vivekananda is to be respected for any one service in particular, it is for his unflaging efforts to dissemble the truths of Vedantism far and wide, especially among his own countrymen. He has laid the foundation of a great work in both hemispheres. We should not be true Hindus if we did not cherish Swami Vivekanahda's memory for all time. Swami Vivekananda, I am glad to find, on his return to India in 1894, received ovations as much in South India as in Bengal, Public meetings were held in his honor in the cities of Madras and Calcutta, and also in other parts of the Southern Presidency and Bengal.

On his way from Colombo to Calcutta, Swami Vivekananda delivered lectures almost at every principal station in the Madras Presidency. He also delivered lectures in Calcutta, Lahore and Dacca. His lectures were remarkable for their simplicity and lucidity. He also preached at Shillong, Assam, where sir Henry Cotton was highly pleased with his masterly exposition of Hinduism.

On his return to this country, the Swami established Mutts at Bellur (Howrah), Madras and Mayavati near Almora, where Brahmacharis from different parts of India came to undergo religious training and study Hindo philosophy, and where they are allowed lodging and boarding free of cost, and irrespective of caste, color or creed. He also founded an Orphanage at Bhabda in Murshidabad District, which is under the management of Swami Akkhadananda. Here orphans are taught to read and write, and to learn such useful arts as carpentry, pencil-making, etc. This institution has been patronized by successive district magistrates and helped by men like the Hon. Maharajah Maninda Chandra Nundy, the Hon. Baikanta Nath Sen and others. He also opened an orphanage at Kishenghurh, a Feudatory State in Rajputana. After the close of the State's own private famine relief works in 1900, Swami Vivekananda opened a large relief center. He also opened an asylum at Kankhal in the suburbs of Hurdwar for the relief and shelter of the old and sick Sadhus who go there in large numbers. They suffered much before on account of

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the absence of any such institution. During the famine of 1897, Swami Vivekananda opened relief centers in Murshidabad and Dinagpur Districts, which were highly spoken of by the District officers. Lately he opened a home at Benares for the poor, sick and destitute pilgrims who repair to that sacred city in large numbers. Swami Vivekananda did excellent work during the plague outbreak in Calcutta in 1898. He started three journals in the interest of the Vedanta, viz., the "Brahmavadin," a monthly English journal issued at Madras; the "Prabudha Bharata or Awakened India," also a monthly English journal, issued at Mayavati; and "Udbodhun," a Bengali fortnightly journal, issued at Bellur.

Whether we look at his work in America or India, Swami Vivekananda did much to earn the gratitude of the Hindu people, and not the least good that he did was to bring into the Hindu fold such an educated and cultured English lady as Sister Niveditta.—The Indian Mirror, September 20, 1902.

Swami Ram

On his arrival from India via Japan, on the 25th ultimo, the Swami favored us with a call. On the 27th he came before the class with a nice little talk. He met the class again on the 4th inst. and gave a very fine address which was appreciated On the Sunday evening following he delivered a lecture before a large audience at the hall of Golden Gate Lodge of Theosophy. The following is clipped from the *Morning Call:*

"Out of the jungles of Upper India has come a man of astonishing wisdom, a prophet, a philosopher and priest, who proposes to play the roll of missionary in the United States and preach a new doctrine of unselfishness and spiritual power to the idolatrous worshipers of the mighty dollar. He is a Brahmin of Brahmins, a Go-Swami of the highest caste, and he is known among his brethren as Swami Ram.

"That he will have something interesting to say may be readily imagined, for he hails from the secret haunts of the miracle-working Mahatmas in the mystic Himalayas, and that he will say it well is insured by his record as professor of the Sanskrit literature, science and mathematics at the University of Lahore in the Punjaub, India.

"Swami Ram is a young man, having just passed his thirtieth year, but he is a veritable torch of philosophic knowledge. Practically all his life has been devoted to the study of the Vedanta Scriptures as well as the languages and literature of the Orient. He has also a priestly apprenticeship under a qualified master, spending his vacations from university duties in the primitive jungles preparing for the beatific translation to Nirvanahood."

The Swami intends delivering a series of lectures in this city on the Vedanta Philosophy, announcements of which see daily papers.

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Hinduism

By Swami Vivekananda.

[Continued from November VEDANTIN.]

Is there no escape? Was the cry that went up from the bottom of the heart of despair. It reached the throne of mercy, and words of hope and consolation came down and inspired a Vedic sage and he stood up before the world and in trumpet voice proclaimed the glad tidings to the world. "Hear ye, children of immortal bliss, even ye that reside in higher spheres. I have found the ancient One who is beyond all darkness, all delusion, and knowing him alone you shall be saved from death over again. Children of immortal bliss. What a sweet, what a hopeful name." Allow me to call you, brethren, by that sweet name, heirs of immortal bliss. Yea, the Hindu refuses to call you sinners; ye are of the children of God, the sharers of immortal bliss, holy and perfect beings, ye are divinities on earth. Sinners! It is a sin to call a man so, it is a standing libel on human nature. Come up. Oh, live and shake off the delusion that you are sheep. You are souls immortal, spirits free and blest and eternal, ye are not matter, ye are not bodies, matter is your servant, not you the servant of matter. Thus it is that the Vedas proclaim not a dreadful combination of unforgiving laws, not an endless prison of cause and effect, but that at the head of all these laws, in and through every particle of matter and force stands one through whose command the wind blows, the fire burns, the clouds rain and death stalks upon the earth. And what is his nature? He is everywhere, the pure and formless One. The Almighty and the all merciful. "Thou art our father, Thou art our mother, Thou art our beloved friend, Thou art the source of all strength. Give us strength, Thou art He that bears the burdens of the universe. Help me bear the little burden of this life."

Thus sang the Rishis of the Veda, and how to worship him through love. "He is to be worshiped as the one beloved, dearer than everything in this and the next life." This is the doctrine of love preached in the Vedas, and let us see how it is fully developed and preached by Krishna, whom the Hindus believe to have been God incarnate on earth. He taught that a man ought to live in this world like a lotus leaf which grows in water but is never moistened by water—so a man ought to live in this world, his heart to God and his hands to work. It is good to love God for hope of reward in this or the next world, but it is better to love God for love's sake, and the prayer goes: "Lord, I do not want wealth, or children or learning. If it be thy will I will go to a hundred hells, but grant me this, that I may love thee without the hope of reward, unselfishly love for love's sake."

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One of the disciples of Krishna, the then Emperor of India, was driven from his throne by his enemies and had to take shelter in a forest in the Himalayas with his queen, and there one day the queen asked him how it was that he, the most virtuous of men, should suffer so much misery. And Yuohistera answered: "Behold, my queen, the Himalayas, now beautiful they are; I love them. They do not give me anything, but my nature is to love the grand, the beautiful. Therefore, I love them. Similarly, I love the Lord. He is the source of all beauty, of all sublimity. He is the only object to be loved; my nature is to love him, and therefore I love. I do not pray for anything, I do not ask for anything. Let him place me wherever he likes, I must love him for love's sake. I cannot trade in love."

The Vedas teach that the soul is divine, only held under bondage of matter, and perfection will be reached when the bond shall burst; and the word they use is therefore Mukti—freedom. Freedom from the bonds of imperfection, freedom from death and misery, and this bondage can only fall off through the mercy of God, and his mercy comes on the pure, so purity is the condition of his mercy. How that mercy acts: He reveals himself to the pure heart, and the pure and stainless man sees God. Yea, even in this life, and then, and then only, all the crookedness of the heart is made straight. Then all doubt ceases. He is no more the freak of a terrible law of causation. So this is the very center, the very vital conception of Hinduism. The Hindu does not want to live upon words and theories. If there are existences beyond the ordinary sensual existence, he wants to come face to face with them. If there is a soul in him which is not matter, if there is an all-merciful universal soul, he will go to him direct. He must see him, and that alone can destroy all doubts. So the best proof a Hindu sage gives about the soul, about God, is "I have seen the soul; I have seen God. And that is the only condition of perfection.

The Hindu religion does not consist in struggles and attempts to believe a certain doctrine or dogma, but in realizing; not in believing, but in being and becoming. So the whole struggle in their system is a constant struggle to become perfect, to become divine, to reach God, and see God, and this reaching God, seeing God, becoming perfect even as the Father in Heaven is perfect, constitutes the religion of the Hindus.

And what becomes of man when he becomes perfect! He lives a life of bliss, infinite. He enjoys infinite and perfect bliss, having obtained the only thing in which man ought to have pleasure, God, and enjoys the bliss with God. So far all the Hindus are agreed. This is the common religion of all the sects of India; but the question comes perfection is absolute, and the absolute cannot be two or three. It

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cannot have any qualities. It cannot be an individual, and so when a soul becomes perfect and absolute, it must become one with Brahma, and he would only realize the Lord as the perfection, the reality, of his own nature and existence, the existence absolute, knowledge absolute, and life absolute. We have often and often read about this being called the losing of individuality as becoming a stock or a stone.

"He jests at scars that never felt a wound." I tell you it is nothing of the kind. If it is happiness to enjoy the consciousness of this small body, it must be more happiness to enjoy the consciousness of two bodies; so three, four, five; and the aim, the ultimate of happiness would be reached when it would become a universal consciousness. Therefore to gain this infinite universal individuality, this miserable little prison individuality must go. Then alone can death cease when I am one with life; then alone can misery cease when I am one with happiness itself; then alone can all errors cease when I am one with knowledge itself; and it is the necessary scientific conclusion. Science has proved to me that physical individuality is a delusion, that really my body is one little continuously changing body, in an unbroken ocean of matter, and the Adwaitam is the necessary conclusion with my other counterpart, mind.

Science is nothing but the finding of unity, and as any science can reach the perfect unity, it would stop from further progress, because it would reach the goal. Thus chemistry cannot progress farther, when it would discover one element out of which all others could be made. Physics would stop, when it would be able to fulfill its services in discovering one energy of which all the others are but the manifestations, and the science of religion become perfect when it discovered Him who is the one life in a universe of death; Him who is the constant basis of an ever changing world; One who is the only soul of which all souls are but delusive manifestations. Thus was it, through multiplicity and duality, the ultimate unity was reached, and religion can go no farther. And this is the goal of all, again and again, and all science is bound to come to this conclusion in the long run. Manifestation, and not creation, is the word of science of today, and he is only glad that what he had cherished in his bosom for ages is going to be taught in some forcible language, and with further light by the latest conclusions of science.

Descend we now from the aspirations of philosophy to the religion of the ignorant. On the very outset I may tell you that there is no polytheism in India. In every temple if one stands by and listens, he will find the worshipers applying all the attributes of God, including omnipresence, to these images. It is not polytheism. Neither would the name henotheism answer our question. "The rose by any other name would smell as sweet." Names are not explanations.

I remember when a boy a Christian man was preaching to a

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crowd in India. Among other sweet things he was telling the people that if he gave a blow to their Idol with a stick, what could it do! One of his hearers sharply answered, "If I abuse your God what could he do?" "You would be punished," said the preacher, "when you die." "So my idol will punish you when you die," said the villager. The tree is known by its fruits, and when I have seen amongst them that are called idolatrous men, the like of whom in morality and spirituality and love I have never seen anywhere, I stop and ask myself, can sin beget holiness! Superstition is the enemy of man, bigotry worse. Why does a Christian go to church? Why is the cross holy? Why is the face turned toward the sky in prayer? Why are there so many images in the Catholic church? Why are there so many images in the minds of Protestants when they pray? My brethren, we can no more think about anything without a material image than it is profitable for us to live without breathing, and by the law of association the material image calls the mental up and vice versa. Omnipotent to almost the whole world means nothing. Has God superficial area? If not, when we repeat the word we think of the extended earth: that is all.

As we find that somehow or other, by the laws of our constitution we have got to associate our ideas of infinity with the ideal of a blue sky or a sea, the Omnipresence covering the idea of Holiness with an idol of the church or a mosque or a cross, so the Hindus have associated the idea of holiness, purity, truth, omnipresence and all other ideas with different images and forms. But with this difference: Upon certain actions some are drawn their whole lives to their idol of a church and never rise higher, because with them religion means an intellectual assent to certain doctrines and doing good to their fellows. The whole religion of the Hindu is centered in realization. Man is to become divine, realizing the divine, and, therefore, idol or temple or church or books are only the supports, the helps of his spiritual childhood, but on and on he must progress. He must not stop anywhere. "External worship, material worship," says the Vedas, "is the lowest stage, but the highest stage is when the Lord has been realized."

"God sleeps in the stone, breathes in the plant, moves in the animal, and wakes up to consciousness in man."—Schilling.

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Swami Vivekananda

Abstract from the London Leader

There died the other day at Belur—a pleasant, green, jungly sort of a place, a few miles from Calcutta along the river bank—a man who had achieved a more than ordinary reputation in India, and whom the multitudinous devotees of strange faiths in America have delighted to honor.

Occasional echoes may still be heard of a parliament of religions at the great Chicago Exposition in 1893—an assembly designed, with the superb optimism of states. The parliament of religions melted away, leaving, it is surmised, a single vivid memory with those who listened to its prelections. That was of an apostle from Hindoostan, a young man, exquisitely dressed and groomed, with smooth, rounded face, a glorious robe, impressive turban, a voice in which his captivated auditors heard all the wonder and depth, all the solace and solemnity and passion of the pristine faith of India.

By the side of this dazzling apparition the ambassadors of all other religions paled into cheerless insignificance. The Chicago assembly was carried away by the messenger from the East. He traversed the States, followed everywhere by eager disciples. He unfolded the inwardness of the Yoga, spoke of the universal soul, of freedom from the toils of the flesh, of the liberation of the soul—that is, the divinity within—by the pursuit of perfection according to the methods of those who, in the dim dawn of things on the high lands of Northern India had followed the way.

Men and women, with souls dessicated by doubt and by the formulas of a faith which, for one reason or another, had ceased to have a meaning for them, heard gladly the gospel that came in such undeniably picturesque and distinguished garb. They subscribed money to the apostle's philanthropic schemes. The apostle himself they followed and feted in the incomparable transatlantic fashion.

The Swami Vivekananda is supposed to have been nearly 40 years old at the time of his death. His real name was Narendra Nath Dutt, and he was the son of a Calcutta attorney, He went to one of the countless native schools of the city and graduated at Calcutta university. Attracted by the teaching and practice of the Hindoo reformer, Ramakrishna Paramhamsa, known to English readers through one of Max Muller's latest books, he attached himself to that famous devotee, who for many years performed his austerities in a temple at Dakhineswar, outside Calcutta.

Then he came to Chicago with the result we have seen. To the impressionable American audiences he appeared as the revealer of the hidden spiritual treasures of the east. Vivekananda returned to India after a few years of lecturing in the west, and India gave him

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a triumphant welcome. In Bombay, in Madras, in Calcutta the people turned out to greet the man who had interpreted their ancient customs to the nations of the west. There were processions and triumphal arches. music and acclamations; the country rang with the Yogi's praises, the native press was full of his movements and addresses.

Archaeology

Excavations on the sites of Abydas, El-Mar, Mahansa, El-Kab, etc., in upper Egypt, by Sayce, Petrie, Meons, Gerstang, Reisurs. Clarke, together go to show that "the veil that has so long covered the beginnings of the Egyptian monarchy has at length been lifted. and we have learned that the traditional account of it, which the higher criticisms had demonstrated to be fabular and mythical. is, after all correct."

Long before the age of Abraham the people were reading and writing and keeping a record of current events. The culture of Egypt in the first dynasty was just as far advanced as it was in the fourth. From the tombs of King Den and his predecessors we find exquisitely carved wares and vases of alabaster or harder stone testify at once to the task of the Egyptians of that remote period and to their mechanical knowledge. The world of the Egyptian first dynasty was one in which culture was already old.

The following highly interesting item is from Biblia: The Columbian University has received from the Parsis of Bombay. through the offices of Prof. A. V. W. Jackson, the princely gift of six manuscripts of the Avesta, the last and most highly prized of which is composed of 160 folios, twelve and a quarter by nine and one eighth inches. This last, the Yosna or ritual of praise, is the oldest part of the Persian scriptures written, supposedly by Zoroaster himself seven centuries B. C. It is of rare and exalted beauty. This manuscript is the only one of the kind announced. Interlined on this Avesta is a Sanskrit translation, and as Sanskrit reads in the opposite direction, the manuscript is turned upside down so that the Sanskrit translation fits word for word. At John Hopkins Univerity there is a unique manuscript of tho Atharva Veda.

OSTRICA are bits of broken pottery upon which has been written a few words as a memoranda, a receipt, a vote, a note, an epitaph, tax receipt and all such short and important items of every day life. They represent legal receipts, bills of sale, short and important items. The message was scratched upon the smooth surface with a sharp hard point, and dated. These fragments are dug up in large quantities on the banks of the Nile. They are of the utmost importance to history, as they supply many important dates and details regarding

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business and social life. They are written in ancient Egyptian, Greek, Latin, Coptic, Aramic, Arabic and Soudanese. They give a good chance for the study of the evolution of pottery. The later fragments being of better material, old jars were bought and broken up and sold for this purpose. This is the original of which our note paper is a recent substitute. The evolution of social and business forms is highly instructive. They were dated and signed as we do it today. In fact they were strictly business from the pawnbroker to the emperor. The history of ancient taxation and legislation for 1000 years is here presented.

Exchanges

Volume one, number one of *The Vanguard* is before us. This is an exceedingly well gotten up new periodical edited by J. M. A. Spence at Green Bay, Wisconsin.

"The aim of this magazine is to promote clear thinking and right action in relation to the great social and religious questions of the day. In hearing sympathy with all seekers after truth and workers for human betterment, *The Vanguard* will devote special attention to three advance movements which we believe are destined, more than any others, within the present century, to diminish the load of superstition, sorrow and suffering now pressing upon the race and to help forward the kingdom of God."

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