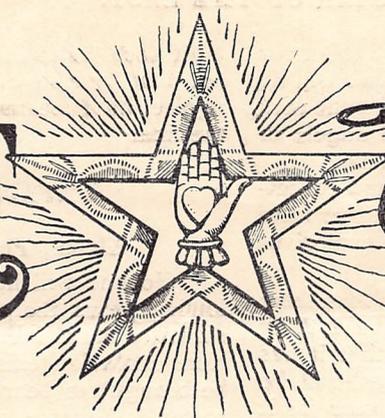


# STAR OF THE EAST



A Monthly Journal, devoted to the propagation of the VEDANTA PHILOSOPHY  
the Universal Teaching of Souls' Unfoldment.

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EDITED BY SISTER AVABAMIA.

MANAGED BY J. S. WARNER.

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## PERIODS—THEIR CHANGES AND MEANING.

### Much Blessing and Peace during this Year to All.

It is true that there is no time as we see it beyond our own senses, as life is one continuous activity, until man and things have reached the goal.

There are different periods, however, during which the power and energy make themselves known more than at other periods, and it is the law of evolution making the manifestations of the object by their coming.

Seers of all ages have seen this, and it is to be noted that most of the prophecies given in the past are coming to pass in our time.

There is not any more power in life in our day than in the past, but the same power is penetrating the crust of the earth, and is coming more to the surface, and in that wise it is becoming more noticed by us than it was in the past.

Every year for more than ten years of the past has added its part towards the fulfilment of the prophecies given in the Bible and other times, and those foretellings are both gloomy and encouraging, as there cannot be gloom only; but it must give way to the fruits which are happiness in the end, as there are lessons in all things, and men are here to learn and become benefited by what they learn.

All history shows that when mankind becomes degraded by selfishness, they fall into all kinds of tribulations, and they make things like their own thoughts, which come to pass. "As a man thinketh so is he."

Everything in life moves on little by little—un-

noticed, and after such motion within things there must be combustion. This is the case with man, beast, and things; and we see the great confusions which are but the demonstrations of constant actions within. It always takes a certain time to bring such commotion about, and since it is the way by which the power of evolution brings out the finer powers in man and things, we cannot have but great hopes for the salvation, coming by the great disturbances, of which we are, and are not aware, which are sure to come this and the following years. The great Energy which points earthward, and is coming in greater force than ever amongst us, can to every thinking mind have but one meaning, and that is to tear asunder for the purpose of building up. Even the worldly mind begins to awaken to the truth that changes are coming, and it also becomes apparent that changes must take place as both the social and political institutions are crumbling under the weight of the selfishness and greed of mankind. All institutions are so corrupted that they must as a matter of fact fall to pieces, and it is the energy of mind unbeknown to the masses that does it, as things can go just so far and then comes the crash; things become torn asunder for the purpose of building up under better conditions, purer motives, and greater unity than before. There are indirect purposes with all the disturbances, strikes, social and general wars, and other disputes between man and man.

We can readily see that a good structure cannot be built by old and unclean material, but the rubbish must be removed before a building can be erected. This is a law, and it works as well with humanity as in everything else, and this is the reason that all disputes and discontentment which we find on an increase all the time are the beginning of the end of the tearing asunder by greed and selfishness.

As the power of the Spirit is coming by greater force amongst us, and its energy is brought to bear upon man and things more this year than in the past, we cannot help but see terrible destruction on land, and more par-

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ticularly on water, with frightful loss of life. The inner heaven is ablaze with the energy of fire, and all will do well to take good care and deal with that element with the uttermost care, as it will be one of the angels of destruction which will have sway upon our plane.

Listen to me, my readers! Be very cool and collected in all your dealings this year. Let not anger have the better of you, and have not fire-arms, or explosives about you; beware, my friends, beware!

We showed in our first issue of last year that there would be fearful explosions in the earth, and I think that we all have seen (I am sorry to state) that it has come through. Strikes and labor disputes will be worse this year all over the world than last year (as it has but begun), and whosoever can bring peace among the belligerents individually and collectively is certainly the angel of mercy, as it seems as though most of those who think they have grievances "lose their heads" to such an extent that they are not able to reason. Revolutions and great suffering and bloodshed are coming amongst the smaller countries of the earth, which are the beginning of disputes and war amongst the greater ones, for there is greater suspense amongst the nations than the individuals have any idea of, and it will be a wonder if there will not be a war this year, or at least very, very near it, and no one should underestimate the power and preparedness of great countries in particular, for peace, as it is to-day, cannot last long under the present circumstances.

Terrible railway accidents and loss of life, bomb-throwing, and assassinations of men in power, and all monarchs on their thrones should beware, as they are, and will be, in great danger this and next year.

The confusion in the heavens is terrible, and events are rushing through space with fearful velocity, having great power and irresistible energy in their wake. Great idleness and terrible distress, owing to strikes and disputes between capital and labor. Failure of banks, with very high price for foodstuff, will cause great hunger and suffering amongst the poor. Peculiar diseases and epidemics will begin to be rampant, the latter part of this year, and much insanity, murder and suicides, also crimes amongst children and the youth, and a thousand other things hover in the heavens, of which it is better not to speak.

Our readers might feel that this is a very black picture to paint. But, my friends, it is the summing up of what must come as a result of the faithlessness of man to God, for mankind has had no higher thoughts than its body and what pertains to it, and this cannot but bring its own results, as we have what we make for ourselves. There is a brighter side of this question, and that is the lesson which all sorrow will teach humanity, and the great awakening which will equally force mankind to rise in this power and seek redemption from the lower. Back of all this is the great spiritual wave, which will come "after the tribulation is over," as it is the confusion which will clear away the debris on our path to higher realisation. Wonderful manifestations will be seen among people, and science will step into the fold of researchers, and bring out into plain daylight the mysteries which have been lying hidden under the cover of mental speculations as "impossible," and even the worldly mind will be turned heavenward, and realise that there is power at the back of things of which the world has not been aware. The spiritual minded man will be a power, and meditation will bring out

more facts as to life immortal than before, and we will see that instead of sorrow over what comes we shall rejoice, as it means the liberation of the human soul in the final

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## UNFAITHFULNESS TO GOD.

### Gloom, Pessimism, and Their Fruits.

No one will have sadder experiences this and following years than those who have no faith in themselves, God, or life. They will become toys for the terrible confusion existing in the atmosphere, which will be brought to bear upon every mind, and the yielding to the low-spiritedness in which many are and prefer to be, will take them out of the body before their time comes. We have mentioned before that pessimism is a sin, and man should be ashamed to be guilty of such, in the midst of full faculties to see things different. Jesus held this truth out to the people when He rebuked them for having no faith, and every day experience shows that man has, and becomes just such as he thinks.

There are people who insist upon being sick, poor, and all other things which their ill-directed thoughts make them believe they are, or are to become subjected to, and it is not only this, but they imagine that others think, and say ill things about them, and you cannot make them believe the other way. O God, such worthless life, such dishonest life, such wasting life; having accomplished nothing, but only been a burden to themselves and to others. God help such poor, deluded souls, and lift them out of darkness as soon as possible. I know people personally, having had them as students, that never take a moment to practise what they hear, but only sit in their gloom and pet it as though it was their best friend, complaining "that it has done them no good." Those people will never know God; they will never have peace; they will never have happiness in this life; but they will run around like wild sheep without a shepherd, until they become awakened to the full realisation of their position, seeing that they have missed all the good in life by not giving attention to the soul within, and letting it bring out the abilities latent.

Rise out of such a deplorable state; rise up in thy power and shake off the dullness in which you live; have faith in self, in life, and particularly in God, and use all the energy which is latent, and do not yield to the psychical vibrations, for it is nothing else but the lower and unconsciousness ruling you, and let not this have power over you this year, as you will have greater sufferings than ever before, for the lower will become stronger now than ever before. Have hope, faith, and rise into action, and there will be more interest in life, more health and happiness as a result.

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## SAYINGS OF SWAMI VIVEKANADA AND OTHERS.

"Man is born to conquer nature, and not to follow it."

"The will is not free; it is phenomenon bound by cause and effect; but there is something behind the will which is free."

"The universe is God objectified."

"You cannot believe in God until you believe in yourself."

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"The root of evil is the illusion that we are bodies. This, if anything, is original sin."

"Religion is the idea which is raising the brute into man, and man unto God. The motive is the measure of your work. What motive can not be higher than that you are God, and that the lowest in man is also God?"

"To believe that mind is all, that thought is all, is only a higher materialism."

"The world is a great museum, where man comes to become strong."

"As soon as man makes a sect out of any teaching, he makes a protest against brotherhood. Those who really feel universal brotherhood do not talk much, but their actions speak aloud."

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

"All knowledge is within ourselves, but it has to be called forth by another knowledge."—Bhagavad-Gita.

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

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

"Whatever object a man thinks of at the moment of death when he leaves his body, O Son, that object man reaches after he has left mortality, if we have meditated upon it while in his body."—Upanishads.

"The more you fly from nature the more she follows you, and if you do not care for her at all she will become your slave."—Raja Yoga.

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### LESSON.

#### How to Give the Body Perfect Rest, and the Mind Action.

Until we can get a firm seat we cannot practice mentally or bodily. A firm seat means, that we do not feel the body at all; then alone it has become firm. But, in the ordinary way, you will find that as soon as you sit down for a few minutes all sorts of disturbances come into the body but when we have got beyond the idea of a concrete body we will lose all sense of the body. We will feel neither pleasure nor pain. And when we take up our body again we will feel wonderfully rested.

This means that we have succeeded in conquering the concrete body and making it firm, but while we allow ourselves to be disturbed by the body the nerves become disturbed, and we cannot concentrate our mind.

The only way we can make our seat firm is to think of the infinite. Of absolute infinitude we cannot think but we can think of the infinite sky. Light and darkness, pleasures and pain, will no longer disturb us.

Our seat being firm the qualities of high and low will not disturb our power of thinking. Why should we pay attention to the body first of all in order to direct the thought on higher things? Answer, not because we should bow to it and estimate it higher than non-formed things, but for the purpose of preventing it from interfering with the thought in action upon the higher life. When we have placed the body so that it is completely rested we can then leave all thought upon it and get away from it, and while we are away from it, it be-

comes recuperated so that we will find it stronger when we take it up for action.

The whole secret (as we have often mentioned in our Monday nights meetings) is to learn to forget (or get away from) the body as concrete, and let the mind become fixed upon the grandeur invisible and the muscular portions of the body, cords, legements and all will relax, and in that way become fully rested, which rest will give more power to it to act afterwards, and during such bodily rest the mind can become active elsewhere a thousandfold. While sitting in an upright position the mind must be taken away from the lump of flesh and bones and dwell in the realms of the soul. Practice this every day, morning and evening, for fifteen minutes at the time, breathe very gentle and slow.

#### How to Pray (Contemplation.)

We should hold our mind upon that which we most of all desire; that which is to us the most sublime and holy. We should hold our whole energy upon the point until we have made our thoughts accustomed to remain there for longer or shorter periods, after which it will be very easy to hold our thoughts in the more refined vibrations of life.

When we can hold our thoughts on any subject we wish, for the time being, without fluctuation, then make the whole power of earnestness bear upon the subject we have selected, until its power is felt in the body.

Take only one subject at the time, and do not allow the thoughts to fly in all directions, but be still.

If we must utter words, speak only such words as gives power to the subject, and let the words be very few. Repeat the words for about five minutes or as long as we feel power; let not the thoughts go back on time. If motions of the body are needed to make it stronger to the mind make only such motions as can emphasise what I am thinking of.

This is the most powerful way of prayer that there is. Tell no one of the hour of your contemplation (prayers) lest their minds will be on you and hinder the power to flow.

#### The Self, the Lord.

"Know the Self as the Lord of the chariot, the body as only the Car, know also the reason (Bhuddi) as the driver, and the impulse (Manas) as the reins. The senses, as they say, are the horses, the objects of them are the roads."—Upanishads.

"Aye, the man who hath reason for driver, holding tight unto impulse's reins, he reacheth the end of the journey, that supreme home of Vishnu."

"Beyond the senses is the rudiments, beyond the rudiments, impulsive mind (Manas), beyond this mind reason (Bhuddi).

"The wise man should sink speech into mind and mind into reason."—Upanishads.

"Try all things and behold unto yourself that which is good."—From the Bible.

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#### TO THE NEW YEAR.

Tones of joy-bells thilling,  
Through the winter air;  
Choirs, their carols trilling  
Gay and clear and fair;  
"Peace, love, goodwill  
The whole world fill.

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Love, the pulsating heart.  
Of thought and deed;  
Music, the answering art  
Singing love's creed,  
"Goodwill, peace, love,  
Below and above."

Love, vocal in its singing,  
North, South, East, and West;  
Joy, gleefully in bringing  
Unity manifest,  
"Love, peace, and goodwill;  
Shall increase, increase.

—Eric Hammond.

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### REPORT OF THE VEDANTA MOVEMENT FOR LAST YEAR IN THE COLONIES.

The year just closed has not been without fruits, and the work has been a constant one. October, 1908. We left Sydney for New Zealand, and began our lecturing tour in Auckland, N.Z., and we lectured there for two months to quite large audiences. We had a class there and formed a club, but owing to the psychical conditions prevailing there they held together for but a time. The seed has been sown there, however, and when it is ripe for harvest we shall be back again, as we have had letters asking us to return when we again visit New Zealand, and again form a club, as there seem to be many hungry souls who long for the truth such as Vedanta teaches. We left that place and went to another further inland by the name of Christchurch, and there we laboured for nine weeks, lecturing five times publically each week, besides the private work which we did. We succeeded in forming a club there, the members being splendid people, and that club have not only held together, but all of them are doing splendid work, and are advancing beautifully, and have the greatest of harmony. The president of that club is the youngest of all our presidents in years, but he has proved a wonderful power to hold all together, and his work has been of such a nature that he cannot help but be remembered by the people in Christchurch in after years. All the clubs are sowing, and posterity will reap the harvest. From that place we went to Dunedin, and there we had the largest houses listening intently to all our lectures, and the daily press was very liberal to us, giving us large notice and reports of our meetings. Here we remained eleven weeks, and we organised a splendid club, which is flourishing in every way and the president, we are told, is "like a good indulgent father," and they are advancing beautifully in every way there, and great good will come for others in time to come from this as well as of other clubs.

After leaving there we went to Wellington, and we had been rather discouraged in going there, as we were told "the people there are so worldly," but we were agreeably surprised by good attendances and large classes, and we also formed a club there, which is going on well, and we are looking for great things from this centre. Officers and members in all clubs are splendid and earnest people, some of whom can grasp the teachings more readily than others, but all seeking and sincerely trying to understand and unfold, and that place will be a good centre in time for the soul education of others. We have already members in the different clubs who are developing speech, and will take the field

for Vedanta as soon as they are ready to do so. In summing up this, we will say, that, though we do not wish to speak of what we have done, as "it is not I, but the power of the Lord through me," yet for the encouragement of others we will state that besides two papers weekly to each club, over 400 public and private speeches have been delivered, and a large quantity of books sold. Three clubs in New Zealand and one re-organised in Sydney are the fruits of our labours during the past year, for which we thank our Lord Divine Mother. Much good has already come from the work done the past year to individuals, and greater good will come this year.

As soon as we are done in this place we will go to other places, and there shall be a club in every place we go to, as wonderful help has come to those who have become members, and in this wise the Vedanta work that has begun here and elsewhere under great difficulties will grow and bear thousandfold fruit for times to come. Let us all be faithful in whatever place we are placed, and it will be seen that service is the crowning of a happiness.

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### SOWER AND THE SEED.

A kindly word and a kindly deed,  
A helpful hand in the time of need,  
With a strong, true heart to do its part,  
Thus went the sower out with his seed,  
Nor stayed in his toil to name his creed.

No coat-of-arms, nor silken crest,  
No purple or linen about his breast,  
But royally true to the purpose in view,  
Was his ceaseless search, and his constant quest,  
For suffering souls in need of rest.

Feelings for others bearing their pain,  
Freeing the fetters, undoing the chain,  
From sorrow and tears, he wrought the bright  
years,  
Still unknown to rank, and unknown to fame,  
In letters of light God writeth his name.

—Ella Dare.

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The object of the Vedanta centres in the colonies is not only to learn for self, but to help those who are in distress, and particularly our suffering brothers in India. We are here to teach and be taught humanitarianism, and that all mankind is our brother, to send to all benevolent movements our mental and material support, to send our thoughts of kindness, and thus in thought, word, and deed, become true disciples of our great Master whose mission it was to go around and help all.

To think only of self is sinful, and Vedanta being the broadest of all, teaching first and last, advocates benevolence to those who are suffering.

As a beginning of our benevolent work, two pounds (£2) has been sent to the Ramakrishna Mission in India, and we know that more will follow.

It is more blessed to give than to receive. Let us not forget our brother.

Announcement.—All subscriptions must be sent to J. S. Warner, P.O. box 1064, Sydney. Vedanta literature at home prices can be had by writing to the above address.