

SPECIAL MAHABHARATA NUMBER

The World Liberator

A
JOURNAL
OF
RECONCILIATION
BETWEEN
GOD
AND
HUMANITY
THE
HEAVEN
AND EARTH
LAW
AND
JUSTICE
SCIENCE
AND
RELIGION
THROUGH
THE
KINGDOM
OF
THE
UNDEFINED



ALSO
INTERPRETATION
OF THE
SACRED
BOOKS
OF ALL
NATIONS
INTO
THEIR
ONE
AND
UNIVERSAL
MEANING

MAY-JUNE
1929

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THE MAHABHARATA

The One and the Many



One of the most stupendous points of interest in this great Divine Song centres in the fact that when the five brothers, representing justice, are offered the help of millions or the help of Krishna as The Driver for the Chariot of Arjune, they gladly accept the help of the one rather than the many. But the power of Authority and blind legality eagerly seeks the help of millions rather than the guidance of One. Krishna represents the greatest of all blessings, which is to be consciously and intelligently taught of God. Acknowledge me in all thy ways and I will direct your path.

To get inside of everything we must first get outside. The Kingdom of the Undefinable and personal relation between the individual soul and the Living Loving God, is too wonderful and great to be defined and organized. This life is to be called a Nazarene. This does not mean that such are Nazarenes. Those who are most separate and personal in their religion are the most closely related to the good of all. It is utterly impossible to live in Divine Comraderie and not at the same time to be lovingly humanistic and consecrated to something that is for the good of all. This is why I rejoice

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greatly to see those most devoted to Religion in India, engaged in equal devotion to all that concerns the well-being of the entire Human Race.



OUR COVER PICTURE

Our cover picture in this issue is of Hanuman—the monkey. In this great epical war between the hosts of Blind Legality and Justice, the heart of the whole story centres in Krishna and Argune. Krishna is the driver and Argune the warrior. The banner of their chariot is adorned with Hanuman and Garuda—the great bird who brings the Amrita to earth for the liberation of his mother from bondage to the snakes—meaning thereby, the bondage of religion to the religions. These together represent the union of science and religion. Garuda is nourished by the snakes because Personal Religion, finding all things within, devours all the mysteries thereof for food.

This is the greatest and most important thing for anyone to know and to perform. This is at once the simplest of all that is simple and natural as well as the greatness of all that is great in the actual taste and joy of God in the whole and undivided intelligence of being. Thus alone is man in God and God in man; Time in Eternity and Eternity in Time.

THE WORLD LIBERATOR

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II, Woman = Soul

BY FANNY BIXBY SPENCER

I, woman-soul, chastened and scourged 'neath the rod
Of master-bound ages, stand staunch before God.
Yea, bold I cry out for fell wrongs have ye hurled
Upon my prone bosom, ye lords of this world.
I rise to affront you and enter my place,
To grasp what is due me, the source of the race.
I love you, I love you, my sons and my sires,
Why should you withhold what my wisdom desires?
Though dark was the way through the centuries past,
The gates of my glory are visioned at last.
My sphere is the span of the earth and the sky;
On pinions new-fledged of attainment I fly.
Come, brothers and comrades, fly with me abreast,
To clutch at the stars in our infinite quest.
Ah, folly that halts you, my lovers, in fear
That knowledge will cause me to hold you less dear.
I swore in past wifehood obedience, 'tis true,
And bore bonded children as bond mothers do.
Rise, daughters and sons of my spirit and flesh,
To help me emerge from the slave-woman mesh
Which romance wraps o'er me in glamorous folds.
Who knoweth as I what the hidden scroll holds,
Who danced before Herods to pamper man's lust,
Tossing gaily my bloom, then in tears kissing dust?
So waneth blind passion, to bitter the sweet.
Ah, chivalry kneeling at vanity's feet,
I charmed man to rapture: a fool with a toy,
We bartered true love for a false, fleeting joy.
But life fresh now quickens my being aglow,
And strong from my freedom a new race shall grow:
The world shall be blest by the fruit of my love,
And render to me what is mine from above.
The balance of power cometh swift to my hands,
I leap to fulfill what the spirit commands.
The spark of the sphere is igniting the clod;
I, woman-soul wakened, stand staunch before God.

THE MAHABHARATA

OR THE GREATLY CHERISHED of

KRISHNA -- DWAIPAYANA -- VYASA



With a Key to Its Universal Meaning

By GEORGE CHAINEY

PART I.—JOYLAND

THE MAHABHARATA is the greatest and most wonderful Epic in the inspired literature of the world. As the Himalayas rise above all other mountains so does this Song lift itself in to the supreme beauties of spiritual exaltation. It is not to be taken in any sense as the history of material human events. It is nevertheless more true and of far greater value than all the histories of whatever happened in the changing events of the world.

It is "The Greatly Cherished" because it is the history of the birth, growth and manifestation in Time of all the many qualities that will be found in the perfected life of mankind. The universe of qualities is of far more consequence, and of far more vital interest to man's supreme joy of being, than that of things, even to the utmost splendor of all the suns of the star-sown infinity of space.

"In this world, when it was destitute of brightness and light, and enveloped all around in total darkness, there came into being, as the primal cause of creation, a mighty egg, the one inexhaustible seed of all created beings." This egg is the potentialities of all real spiritual beings brought to man by the brooding or overshadowing of the Almighty, Eternal, Uncreated Self. It contains all Divine Qualities. As an egg develops and gives forth its hidden life by warmth and perseverance, so will mankind bring forth by perseverance and devotion the qualities that are of God.

In this way we shall come at last to know and be conscious of the glorious Form-world of Eternal Universal Being. The beginning of this knowledge is by Krishna-Dwaipayana—The Island born. This Krishna must not be thought of as an individual man.

The Authorship and process of production of this mighty poem is even a part of its glorious hidden meaning. An island represents a close relationship between land and water. This is the union of intelligence and consciousness. This in its very beginning is the point of union between the universe of things and the universe of qualities to be cherished by God and man until each state is visible by, and conscious of, the other. All things are first simple, then complex and finally, greatly simple.

The list of proper names giving the generations

of the Gods and Spirits is at first overwhelming in its apparent vastness and complicity. The same is true of the proper names in all the Sacred Writings of the world. It is only after these many forms are known and understood in the realm of consciousness that they will become as near and understandable as the mighty races and many peoples that make up the aggregation of mankind.

The mother of this Island-born state, that is the cause of the production of this mighty poem, is the daughter of a fisherman. This is like the fact that the disciples of Christ are represented as fishermen. The consciousness of the Unseen is born of fishing for the hidden forms of life. The father of this state is a mighty Rishi who becomes enamoured of this consciousness. It is when exalted inspiration and devoted piety seek after the hidden forms and qualities that this union of intelligence and consciousness becomes an established and working power in our human world.

Besides being the history of the Divine Qualities the Bharata is represented as the history of the growth of light upon darkness. As the moon shines in the night so will one state of heavenly illumination follow each other until there shall be no more night. Then the dream world of the heavenly flashes of illumination will become a part of our fixed and waking normal consciousness.

All the Gods are to be born or incarnated upon our earth. The eight divisions of the Spirit are in this Work called The Vasus. These are born one after the other to the daughter of the Ganges. Here the river personifies a flowing and established state of spiritual consciousness. Seven of these children are quickly cast back into the river. The eighth, however, is rescued and called Bhishma—The Terrible. This is the great and terrible power of religion before it becomes one with man's intelligence and human justice between man and man. Under the direction of Bhishma, Krishna Dwaipayana becomes the father of three children that have a most prominent place in this mighty Epic. These three men are Dhritarashtra, Pandu and Vidura. Krishna-Dwaipayana, the great Inspiration, first inspires fear. The mother of Dhritarashtra, fearing to look upon him, closed her eyes, and so this child is born blind. The mother of Pandu turns white with fear and so he is

called Pandu—the pale one. The mother of Vidura, the noblest of these three, is a woman of low caste. These three are the first appearance in our world of the Divine qualities of Law, Truth and Love.

The Law of the Spirit is so great that the human consciousness is blinded by the wonder and majesty thereof. Dhritarashtra, tho blind, is said to be guided by the eye of knowledge. The letter of the law is so great and wonderful that man is for a long time blind to the larger things of the Spirit. Law, in its visible and legal aspects, long rules the moral order oftentimes to the detriment of true justice. In courts and synods legality long triumphs over equity. Many cannot see that pure justice depends upon the spirit of right rather than exact obedience to the letter of the law. All the subtle relations and mysterious workings between law and equity are embodied in this mighty Epic of the qualities of the Spirit.

Truth is born pale before it is ruddy with the glow of life and knowledge perfectly balanced.

Love, in its perfection, is born of a woman of a lower caste. Love has its beginning in the lower states of the natural. These three, Law, Truth and Love will come before us frequently as we go further in this great history of these, and all other Divine and Human Qualities.

In the beginning of this Great Song it is necessary to realize that we are, in time, several decades beyond the end of the Great Story of the Moon Dynasty. Sauti, the relator, appears at the end of a twelve year's sacrifice. This is the full development of the twelve great gifts that constitute the fourfold state of perfection.

He tells the great history as he heard it related in full by Vaisampayana at the snake-sacrifice of the high-souled royal sage, Janamejaya, the son of Parikshitra who became king at the retirement of the Pandavas, the chief heroes of this Mighty Epic.

A Snake sacrifice represents the advance of knowledge over some state of mystery. This is undertaken in order to be avenged on a snake that has caused the death of his father. The understanding of Divine things is an ever-advancing victory over the many mysteries of life, herein as well as in all other Sacred



SHARMISTHA AND DEVAYANI

Writings, personified by snakes. This sacrifice of Janamejaya falls short of its purpose in its illumination of mystery, because violence is shown to a dog, though no real offence has been committed by the dog. The dog—the faithful servant of man—personifies the Spirit of Time. Next to Eternity, Time is our best friend. But many would disregard Time and grasp the Eternal Things in advance of the noble human qualities that are dependent upon much perseverance of well doing. Later on we shall see how the spirit of equal service wins to heaven by loyalty to Time.

The most of this first part is taken up by various abridgments of all that is to follow. In childhood and in youth we touch lightly upon all the many possible experiences that are yet to be enlarged upon. We must know

something of the contents of the Great Book of life before we can read it carefully, in every line, from beginning to end. Children play at doing the things that will yet make up the real things of life. This is the reason for these several and expanding abridgments.

The bright picture of the halcyon days of Universal Joy and Peace must be prepared for by the etching in of the dark background of War. The Great War of this glorious Song is of the strife and contention over the many partial states that must be fought and won for the Right before life can be absolutely whole and complete.

Life in its completeness is to become one great song; loftier in its uplifts and deeper in its fathomless abundance than the highest mountains and deepest seas. Many pages of this number are taken up with the most apparently hyperbolic and extravagant statements of the profit to be gained by reading and study of the Bharata or of any portion thereof. The truth is, no words ever coined can begin to measure the advantages that lie awaiting our discovery in the mighty realm of qualities, the full history of which is unfolded in this supreme and mightiest of all world Epics.

PART II.—AMRITA

The central fact in the Mahabharata is the story of the Amrita. This is the very taste and joy of God, the world of life within. How this is to be gained is the one most supreme thing to know and to experience. It is one thing to believe in God; it is still

another thing to be intelligent of God. It is quite another thing to be conscious of God. The Believers are many. The Knowers are many. The Conscious are many. But the very Taste of God is, as yet, only experienced by a few. The Believers are the vast army of the simple religious, held fast in some prison house of the religions, creeds, and sects, and fettered with the literal and historical interpretation of the Sacred Books, or Revelations of Eternal Things.

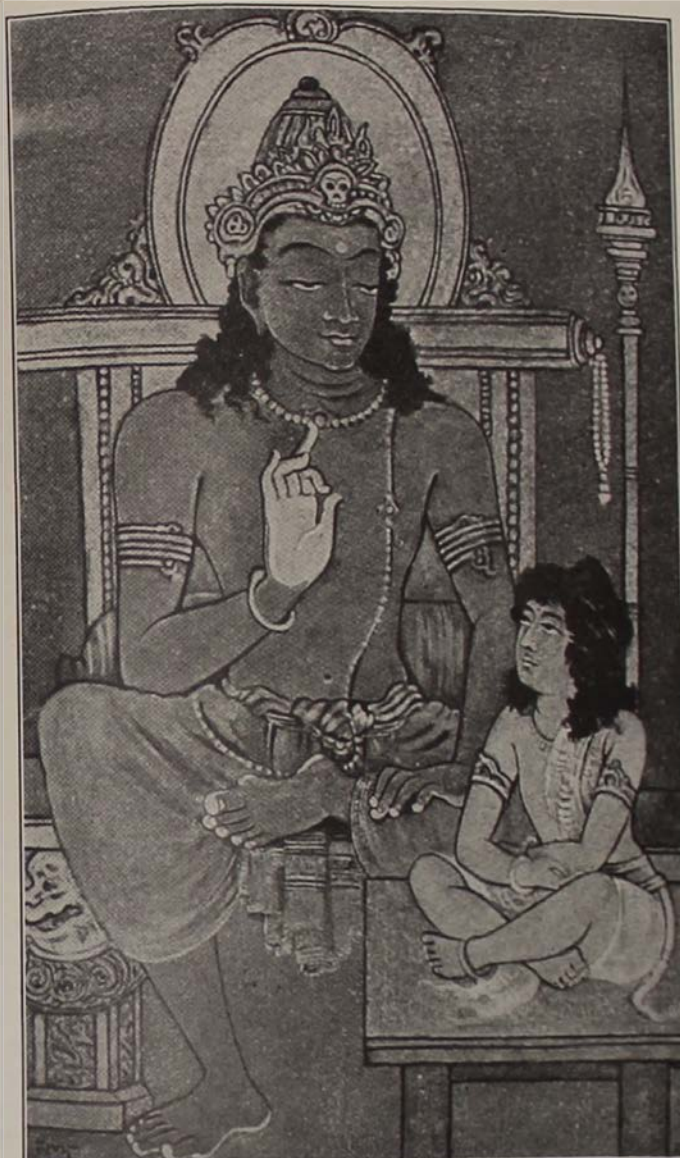
The Knowers are the great army of savants and scholars who are beginning to comprehend with intelligence the sense and reality of the far greater world of Eternal and Divine Qualities within.

The Conscious are those who have gone beyond the intelligence and understanding into the actual experience of the Inner World in some degree of Vision Consciousness. These are

the mystics; the new and larger aggregation and cults of New Thinkers, Christian Scientists, Theosophists, Rosacutionists, Sufis, etc., etc.

But the actual taste of God—the Amrita—cannot possibly be defined or organized into any cult, either new or old. You may for a time work in some organization because you recognize that all such have some contribution to make to the Perfect Whole. The taste of God comes only when God has become to you a Living Presence beyond all describing, and yet understood both intelligently and consciously.

This that is called Amrita is both understandable and yet indescribable. This seems like an absurdity and contradiction. If you are taught of God, surely you ought to be able to teach and describe to others what you are taught. But you can no more do this



KRISHNA TEACHING ARJUNA

than you can eat for another. If you are a great genius; a great painter or writer, you can teach the mechanics of painting or writing, but this does not guarantee a great speaking picture or captivating book.

The actual taste of God symbolized by the stone cut out without hands is the stone which all the builders of Religions have long rejected, that is now to become the chief corner-stone and foundation of all Worth While Religion. As there are two states of Intelligence, so are there two states of Consciousness. These are represented by Kadru and Vinata. Kadru—the inner Consciousness, brings forth a thousand eggs. These are placed in vessels representing doctrines, and at the end of five hundred years become snakes, meaning mysteries. Every doctrine of religion becomes, through faith and devotion, a state of mystic conscious life within. An

age of mysticism follows a period of doctrine in every religion.

Vinata—the natural consciousness—brings forth two eggs. These are also placed in warm vessels of devotion. When at the end of five hundred years Kadru obtains a thousand offspring Vinata is jealous and breaking one of her eggs finds only an embryo with the upper part developed but the lower undeveloped. This child rises to the sky and becomes the charioteer for the sun. This is the greater intelligence of spiritual and heavenly things than of natural, causing the long separation and hostility between science and religion; the good of the visible world over-shadowed by devotion to the Invisible.

Vinata is told that if she will wait five thousand

(Continued to page 22)



EDITORIAL



THE MAHABHARATA, or THE GREATLY CHERISHED

WHAT I have to say under this head in this special issue for this Supreme Work has been largely said in former issues. But those are all sold and this issue is mainly for those who have never before seen or heard of "The World Liberator."

The City or Habitation of God is no individual city but every man or woman, East or West, North or South who has won to a state of both religious and international love and friendliness. This is the new age, dispensation and world without end, now at the dawn.

The Mahabharata is "The Greatly Cherished" because this has been the one and unchanging purpose of God ever since He said to the qualities of His own Being: "Let us make man in our own image and likeness." If you think you are so created because you belong to some particular nation or historic religion, you may be good and innocent but you must be recorded as still in the kindergarten class. The world at the dawn is of the cosmopolitan and international type of men and women. These are coming to the front in every part of the world. Future Emersons, Whitmans and still greater, are being graduated from all our great public schools. The Godless young men and women who are graduating from all our schools are not Godless in regard to the real and only God, but to the many merely human conceptions of God. The sweetest, noblest and most lovable man I ever knew was Colonel Robert G. Ingersoll. While he said he did not yet know whether there was a God or not, he was quite sure that if there was he was a gentleman and he would be glad to meet Him at any time or place. This is the feeling of many young people today

who find it utterly impossible to accept the Orthodox and conventional forms of religion and worship. It is to help all such that we are publishing this magazine.

THE HEAVENLY VENUS called APHRODITE or THE FOAM-BORN GODDESS

WHILE the churning of the ocean for Amrita is the greatest fact in all this greatest of all epics, so is the birth of Aphrodite, the Heavenly Venus, the greatest and most thrilling of all the wondrous beauty of Greek Revelation, called by most people Greek Mythology. In these writings, in the reign of the giants of the earth, one of them cuts off the testicles of Saturn, the father of Gods and men and causes the vital fluid therein to fall into the ocean and swish around therein for ages until therefrom rises the Heavenly Venus. This, like the Amrita, is the actual taste of God in spirit, mind, body and soul. This can only come to any one after much eating of the bread or personal knowledge of God and drinking the wine or very consciousness of God in the Great Night School of the College in Jerusalem. It is only by this that the mortal body of its recipient will finally put on Immortality. This comes only to the Shepherds of Bethlehem. This opening of the heavens of peace on earth and good will among men is also set forth in the Homeric hymn to Venus telling her to visit Anchises, the great shepherd of Troy. She comes to him in the form of a human lover, seeking to become his wife. Fortunately our world is just waking up to the wonder and glory of sex and the purity of this part of our human nature when used from a symbolic standpoint in all the sacred writings of the world. This runs all through this most glor-

ious of all the world's Sacred Books.

ARMAGEDDON, or THE FIELD OF GOD

ANY HAVE thought and written of our last war as that of Armageddon. It is time, however, for us to know and realize that Armageddon has no relation with any material war, save from a symbolic standpoint. Armageddon simply means "The Field of God." This is the change from all historic and creedal religions to that of the simple personal religion within each individual soul of conscious and intelligent fellowship with, and instruction from, the Living, Loving God. This God is no respecter of persons. He is yet to be known in every part of our world as the one and only Savior. This will be the end of the kingship connected with a personal or historic revelation that God may be All in All.

The appearance of God in The Burning Bush—the fire that never goes out, is the still small voice within your own soul. In this fellowship God truly says: "I am that I am. I cannot be other than I was and am and ever shall be, world without end." This world without end is the state when man's intelligence is to be consciously overshadowed and made fruitful by God Himself. The only state in man that was or is or ever can be so shadowed is that sweetness, gentleness, love and loveliness that we associate with Mary—the Madonna, or Mother of God. This is no individual woman but all men and women who are ready to be thus overshadowed simply because they have reached the loving quality of service to others that makes it possible to be receptive to the greater love of God. Those who are so prepared are beyond all attempts to gain any advantage by physical warfare.

HEAVEN or A GREAT DISCOVERY



A GREAT DISCOVERY stands back of every great change or advance movement of our world life. A thing apparently small and insignificant in itself changes the rate of progress and the whole manner of life from palace to cottage.

The discovery of the art of printing, and later, of the printing press, has opened the treasures of knowledge and the pleasures of literature to the many instead of to the few. The changes wrought by the railway and the steamship; the telegraph and the telephone, are beyond our utmost power of calculation. The discovery of America by Columbus has greatly changed the whole world's life. Changes of still vaster import grow out of discoveries in the moral and spiritual realms.

The revolt of the moral conscience of Luther from the iniquitous sale of indulgences; the inward spiritual experiences of Wesley and George Fox, have introduced vast changes into the spiritual life of the Occidental Nations. Changes of equal immensity have taken place from time to time in the life of the Orient.

In all the Sacred Writings of the world, one vast final change is predicted. The Golden Age is to come again. There is to be an end to the Old Order and the ushering in of the New. The Old is to be destroyed. The New is to endure for ever. Religion is to reach to a state of finality. It is to be set up on its everlasting foundations.

As in all lesser changes the way is opened by A Great Discovery, so will this change have its birth and appearance by the very greatest of all Discoveries. The changes wrought hitherto in the religious life will all be dwarfed into insignificance by the greater change to be worked by This Great Discovery. From This Discovery all things will be made new. This Discovery is now made. In itself it seems, at first, a simple thing; and yet will it work the greatest change ever worked in the life of our world.

This great Discovery is expressed in one word—HEAVEN! Heaven is Revelation. Revelation is not history in any sense of outward events; but a symbolic presentation of the passing over of the life of God, both consciously and intelligently, into the consciousness and intelligence of mankind. The old heavens that are to pass away are the old dark and mysterious states of Revelation. In these, historic names, places, events, have been employed as correspondences or symbols of spiritual realities. Because of this, we have in our ignorance taken the symbol for the thing itself. Through ignorance all Revelation has been more or less confounded with history.

In the Great Discovery of the nature of Revelation it will be cleansed of, and altogether separated from, history. The Religions rest upon local and historic interpretations of Revelation. Religion will rest upon

the universal life and knowledge of the Eternal Divine Nature of Revelation and not history. This Life and Understanding of Revelation will bring each soul into free, personal, independent relationship between the conscious intelligent realization of the Divine of self and the equally personal intelligent consciousness of the Self-hood of the Divine.

This, in the ultimate, is the ripe and blended fruit of Time and Eternity; of man in God and God in man. This is the marriage of the heavens and the earth; the restoration and the consummation of all things. In this day all things will be brought to judgment and measured by their service to this Great Finality.

The old heavens, or earlier states of Revelation, have all been preparatory and necessary to this Ultimate Perfection. Had Heaven been revealed with perfect intelligence from the beginning man could have borne no noble part in the process of creation.

While the life in heaven is rich with God's life and the potencies of all things from the beginning, it grows richer by all the toil of earth for the manifestation of God in Time. Nothing is lost. Everything of which man has had intelligent conscious experience goes to Heaven. All is drawn inwards and upwards into the inner and higher chambers of being.

Heaven, therefore, means—the heaved up things. In its treasure chambers is preserved the wealth of all the ages. This wealth is both of Time and Eternity. All desire, more or less, to go to Heaven. This desire and hope of Heaven will be fulfilled in a more glorious manner than heart of man ever conceived. In the great consummation of God's Eternal Purpose, the sweet, vast, glorious life of the Heavens will be more consciously real than the objective and natural state. To go to Heaven is not to go to any place but to grow into a conscious intelligent realization of the vast, sweet life of God in continuous Revelation with Understanding.

That state of life called "The Kingdom of Heaven" or "The Kingdom of God" cannot come until this understanding of the nature of Heaven, or Revelation, is diffused abroad in the general life-thoughts and feelings of mankind.

All the great religions of the world are based upon Revelation. All their limitations, separations, dogmatisms and mutual hostilities are based upon a lack of knowledge of the true nature of Revelation. God is no respecter of persons nor of nations. All Scripture, or Revelation, is given by inspiration of God. While the outward forms of the Sacred Writings of the world are various, the inward sense of all is the same.

In all these Writings God is revealed as One and Many. The Gods of the so-called polytheistic religions are the same as the Archangels and Angels of God in

the so-called theistic religions. These are the embodied forms of some one quality of the One Infinite Eternal Godhead. In Revelation God thus divides Himself, because man can only receive Him thus, little by little. All Revelation is the very life, substance and living image of the One Eternal God. Without this recognition there can be no final and perfect understanding of the nature of Heaven.

The heavens correspond with the divisions of the Divine Nature; while the Heaven of Heavens—the one final and perfect Heaven, or Revelation—is the Right Knowledge and Life of the Ever Living Loving God. The heavens, or former Revelations, are all preparatory to this last and perfect Revelation that includes the understanding of the very nature of Revelation.

The best way to reach this Great Finality is through labor to understand the spiritual meaning of all Revelation. There is no perfect understanding of former Revelations without the conscious and intelligent help of present Revelation. This can only be accomplished both consciously and intelligently. This is the Great Labor by which man completes his education in Time and fulfills the law of moral responsibility.

If we would know God we must search and find. God dwells behind the darkness and mystery of the clouds or allegorical nature of Revelation. We must lift these veils, one after another, until the very Face of God gleams upon our enraptured vision. In this search there must be the glow of devotion; the love and passion of the heart, as well as the sincerity and earnestness of the questioning mind.

Though Revelation is to be cleansed altogether from the historical and material systems of interpretation, there is no need for hostility towards these old ways. Those who first received Revelation knew not the meaning of what they wrote, and therefore could not interpret. Historic names and places being freely used as symbols, those who received these writings had no power to refrain from such interpretation. This was a necessary evil. Had the stars in the heavens told to man their own nature, he could never have had the discipline of patient observation and joy of discovery.

The same law holds good in Revelation. Those

who know the true nature of Revelation will not seek to make converts thereto. Anyone persuaded to seek this way in advance of the full grown desire of all his being for the true knowledge and life of God, will be more likely to get harm than good therefrom. But many are conscious of some great new capacity born within them without knowing where to look for satisfaction. These must be found and helped a little by those who have made This Great Discovery. It is for such that these lessons are written. It is for them that the School of Interpretation has been opened and its various Works published.

Next to possessing this great joy of fellowship with the Living Loving God is the joy of helping others to find it. This Gospel, or Good News from God, must flow from heart to heart and run from lip to lip. This discovery in any life is the supreme thing. In all the old Revelations it is presented as the blossom of the ages. This is the heavenly lotus rising out of the waters to fill the world with rarest fragrance. This is the nectar—the very joy of all joy—the most precious thing for God or man—to be obtained by the churning of the waters of the ocean.

In the Greek symbolism this is the Heavenly Venus—the Divine Aphrodite, the foam-born Goddess rising from the sea. These are the secret things of God, the joy of Paradise hidden from the foundation of the world, at last discovered. The intelligence born of this discovery—like Cupid, the God of Love, the child of Venus—will send his arrows of conviction into every heart.

In many ways, in all Revelation, This Great Discovery is pictured as the Supreme Thing in any life, and the turning point in the destiny of our world. In all sensitive and forward looking souls there is already a shudder of expectancy—a strange conviction—that the thing so long foretold, so long hoped for and toiled for by all the best of earth, is, in some mysterious way, born into our world. Some are looking for it in one way and some in another. Never will anyone find it until he holds the beauty and receives into his understanding the vast, glorious, sweet Life of God as Revelation, in the innermost and outermost consciousness and intelligence of his being.

THE HEALING PRAYER



By ANNIE LORD

God has created within me my sub-conscious mind, to heal, cleanse and purge my body and keep me perfect.

It is a well of living water within me that heals me of all disease.

I will from today on see my body perfect by correct eating, thinking, exercising and breathing.

Knowing, trusting, believing that God will not fail me now

But will give me the power to understand

Be a leader and not a follower of people and grace to do his will and be normal Partaker of the tree of life which is God within us.

We cannot think right and do wrong, neither think wrong and do right.

Selected Verse

FINDING JOYOUSNESS

By MARTHA SHEPARD LIPPINCOTT

When the world seems going wrong,
Sing a joyous little song
Of sweet peace and happiness,
Other aching hearts to bless.

Smile and find a cheerful way
To bring round a brighter day.
Let love's sunshine fill your soul,
Then you soon will reach the goal.

You were trying hard to find,
And a sweet, contented mind
Soon for you will seem to be;
Then, a brighter world, you'll see.

Rays of sunshine will appear,
Driving off all doubt and fear,
As a brighter day will dawn,
With life's darker shadows gone.



A SONG I SING TO THEE

By SWAMI VIVEKANANDA

"Like to the playing of a little child
Is every attitude of mine toward Thee;
Even, at times, I dared be angered toward
Thee;

Even, at times, I'd wander far away,—
Yet there, in greyest gloom of darkest night,
Yet there, with speechless mouth and tear-
ful eyes,

Thou standest; fronting me, and Thy sweet
Face

Stoops down with loving look on face of
mine.

Then, instantly, I turn myself to Thee,
And at Thy Feet I fall on bended knees.
I crave no pardon at Thy gentle Hands,,
For Thou art never angry with Thy son.

Who else with all my foolish freaks would
bear?

Thou art my Master! Thou art my Soul's
real mate!

Many a time I see Thee—I am Thee!
Aye! I am Thou, and Thou, my Lord
art I!"



From the unreal I, the Lord, will lead thee
to the Real.

Follow thou me in Spirit and in Flesh.
Strive ever to rise to the consciousness of
the light within thee.

Be not discouraged, for the evolution of a
pure and perfect soul may require
many lives.

But weary not; pray ever;
And strive ever in the service of thy Lord
Through love of His Humanity.

For by that token shall the Soul be lifted up
From the darkness of the earth-life to the
immortality

Of the life Eternal.

—Anonymous.



FANNY BIXBY SPENCER

THE WORLD-SOUL

By FANNY BIXBY SPENCER

The great world-soul is an entity
As real as the soul of man,
Which has bound all life in a single whole
Since ever the world began.

There is no true life for the self apart
And in self no enduring hope;
As the world-soul leaps in the heart of man
Shall he grasp in his own soul's grope.

Oh, to feel the throb of the common heart,
The deep urge of the common brain,
'Tis the God-blown wind on life's mountain
top

The fresh herb of its rolling plain.
Forever unfolding the cryptic Christ,
On surges the common soul,
For the world-life lives though men sin and
die,
While the infinite ages roll.



THE GIFT

By RUBY LAMONT

'Tis but a bungled gift, dear heart;
Take it, or fling it, as you will!
What would you! Unskilled hands, a part
Of unskilled life, must bungle still!

Then take or fling it, as you will.
But give me one dear smile of thine,
That says, "I know the meaning still:
The work, though bungled bad, is fine!"

No task, but e'er these uncouth hands
Have marred! Oh! shall my want of skill
Provoke the Master's wrath in lands
Of Spirit? Or His pity still!

When other tasks shall rise anew,
In other times, and other lands,
Will He the trembling soul renew,
And better school the untrained hands?

And when I lay my bungled gift,
With tears, upon His worshipped hand,
Will He His weeping child uplift
Upon His breast, and understand?



O! ANTIQUE FABLES

By JAMES THOMSON

"O antique fables! beautiful and bright,
And joyous with the joyous youth of yore:
O antique fables: for a little light
Of that which shineth in you evermore,
To cleanse the dimness from our weary
eyes,

And bathe our old world with a new sur-
prise

Of golden dawn entrancing sea and shore."

ABOUT BEN ADHEM

By LEIGH HUNT

ABOUT BEN ADHEM (may his tribe in-
crease)

Awoke one night from a deep dream of
peace,

And saw, within the moonlight of his room,
Making it rich, and like a lily in bloom,
An Angel writing in a book of gold:—
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said,
"What writest thou?"—The vision raised
its head,

And with a look made all of sweet accord,
Answered, "The names of those who love
the Lord."

"And is mine one?" said Abou. "Nay,
not so,"

Replied the Angel. Abou spoke more low,
But cheerily still; and said, "I pray thee,
then,

Write me as one that loves his fellow-men."

The Angel wrote, and vanished. The
next night

It came again with a great wakening light,
And showed the names whom love of God
had blessed,

And, lo! Ben Adhem's name led all the rest.



A GRACE TO SAY

"Bless this food to our use and us to thy
service"

Bless this day in thy Grace
And long may we live

To honor our God who has given us freedom,
As we live, may we give, and also forgive.



SWAMI VIVEKANANDA

THE SONG OF THE SANNYASIN



By VIVEKANANDA

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 sigh 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 that dual throng.
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'-wisp that leads
With blinking light to pile more gloom on gloom.
This thirst for life, for ever 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. But whoso wears a form
Must wear the chain." Too true, but far beyond
Both name and form is 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?
Whose friend, whose foe is He who is but One?
The Self is all in all, naught else exists;
And thou art That, Sannyasin bold! Say—
"Om tat sat, Om!"

There is but One—The Free—The Knower—Self!
Without a name, without a form or stain;
In Him is Maya dreaming all this dream.
The Witness, He appears as nature, soul.
Know thou art That, Sannyasin bold! Say—
"Om tat sat, Om!"

Where seekest thou? That freedom, friend, this world
Nor that 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!"

Say—"Peace to all; from me no danger be
To aught that lives; in those that dwell on high,
In those that lowly creep, I am the Self in all!
All life, both here and there, do I renounce,
And heav'ns, earths and hells; all hopes and fears."
Thus cut thy bonds, Sannyasin bold! Say—
"Om tat sat, Om!"

Heed then no more how body lives or goes.
Its task is done. Let Karma float it down.
Let one put garlands on, another kick
This frame; 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 his wife can ever perfect be;
Nor he who owns the least of things, nor he
Whom anger chains, can pass through Maya's gates.
So give these up, 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 itself. Like rolling rivers, be
Thou ever free, 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 to day, till Karma's powers spent
Release the soul for ever. No more is birth,
Nor I, nor thou, nor god, nor man. The "I"
Has all become, the all is "I," and bliss.
Know thou art That, Sannyasin bold! Say—
"Om tat sat, Om!"

THE MAN OF MEN



MAN Wise in Counsel, Like unto GOD; as Personified
in the Odyssey of Homer; and Interpreted
to the Understanding.

BOOK XV.

THE DAWN OF JUSTICE

WHEN DEVOTION to the things of Time and of the material world is wholly faithful and friendly to the things of Eternity and of the spiritual order, the day of Justice is at the dawn.

While Eumæus and Ulysses sit together, eating the flesh of swine and drinking the red wine of life, brought from the palace of Ulysses, Minerva goes to Divine Lacedæmon and the home of Menelaus and Helen, to warn Telemachus that it is time for him to return to his own home. The father and brother of Penelope are now doing their best to persuade her to marry Eurymachus—the best of the Greeks next to Ulysses. This is the Gift of Law. The Law of the Eternal Things is next to the faithful labor to understand and embody them. Good as the Law may be, it will not execute itself. The Law will never appear in its utmost perfection until we behold it fulfilled by man's faithful love and service.

Menelaus is Hearing, while Helen—the most beautiful of all women—is the varied beauty of Conscious Revelation. Telemachus came to this house, prompted by Minerva, to gain honor to himself and to obtain, if possible, knowledge concerning his long absent father. Minerva now sends him back and instructs him how to escape the danger threatening him from the suitors. Before leaving, he is presented by Menelaus with a round cup of silver, bound with gold, and a shining silver bowl. The Divine Helen gives one of her most beautiful garments to be kept as a present for his future wife. These represent the beauty of Revelation and its understanding.

When Telemachus thus desires to return home he is not urged to stay. The true nature of hospitality is expressed in the words: "He is an equal evil, both he who urges a guest who is not willing to return, and he who detains one hastening to depart." The heavenly life will not hold us captive when our true interests call us to care for outward things. The great captivity will not come too soon. The man who is caught up into heavenly companionship must have had a great preparation, by noble service, in many earthly griefs and toils.

Before leaving, Menelaus stands before the horses, pledging them. The flight of an eagle on the right hand, with a captive goose, is shown by Helen to be an auspicious

omen, pointing to the return of Ulysses. The horses bear them over the plain to the sea-side willingly and speedily.

Before leaving the shore, Telemachus, while invoking the Gods, receives as a guest the Divine Theoclymenus, a prophet. This is the Promise of God to those who seek to know and to be all that man can be. The vision of Perfection is the very best Prophet, or Promise, of the Living God. Those who receive this Promise will receive it as one fleeing from pursuers seeking to slay.

Faith in the perfectibility of man's life on earth is long regarded as but a madman's dream. The fulfilment of this promise will be the perfect spiritualization of all natural and material conditions, and the perfect realization of the naturalness of all that is spiritual.

While Telemachus—the new and best life of the age—is thus hospitable to the full promise of life, Ulysses and Eumæus are sitting together, while Eumæus relates how, when a child, he was stolen from his father's palace by a woman slave. The woman was from Sidon, and the sailors who tempted her to the deed, Phœnicians. His father was king in an island called Syria. In this island there were two cities and all things divided two-fold.

In the beginning the Divine Father divided all things equally. The swineherd Eumæus is the same swineherd in the story of the prodigal son. The day will come when there will be an absolute equality between the East and the West, or spirit and matter. Life is too great and glorious to be realized in its entirety at the first. The great unity will come only after many states of separation. The Mighty Purpose of God must be unfolded in spirit, mind, body and soul, before all things can be grasped and held together in perfect justice.

Our understanding of life will never be perfect until we see the evolving Life of God in the material as well as in the spiritual division of our world. The life of the East must go to the West and that of the West to the East. The life of the South must go to the North and that of the North to the South. Goodness must be intelligent and intelligence, gentle and good. It is the mutual relation of the great divisions that is most often portrayed in these Divine Songs, that are

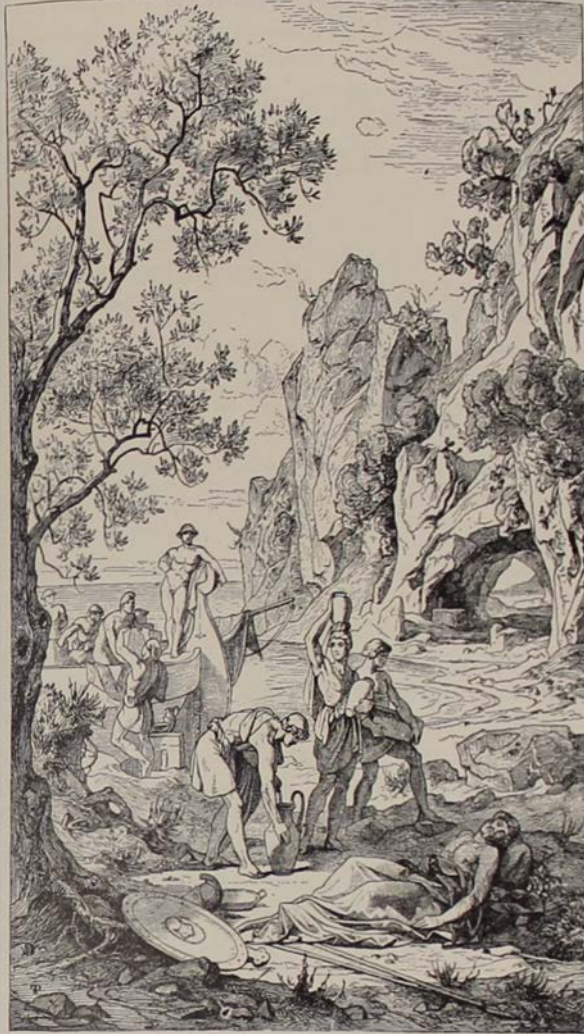
the most precious of all possessions. The unification of the interests of spirit and matter will fill the world with undreamed of Harmony and Joy of Being.

The Phœnicians who carry Eumæus from his father's home are called in the Hebrew Bible, Canaanites or merchants. They represent the principle of exchange or sacrifice of one division of life for another. Many sacrifice material interests for spiritual and others, spiritual things for material. This element of sacrifice and exchange is to be cast out. All things within and without are to be possessed in common. Life will be of one tone and texture. To look at things from the material standpoint alone always degrades, while to see no good in matter and outward interests makes even spirit unreal and impractical. Each is essential to the other.

Those who most possess and honor material interests will yet also most possess and honor spiritual things. Nothing short of this two-fold realization will ever establish perfect justice in our world. In striving for material good and prosperity for all, we are obeying the Divine Law as well as in striving for the spiritual good. Man will yet work as he prays and pray as he works. Man is the heir of all things in heaven and earth. All will belong to each as soon as each grows to the stature of a perfect human-divine, divine-human manhood.

While this may seem too far off an ideal to be practical, it is equally true that such an ideal cannot be cherished in vain. We need not fear that the evil will not be sufficient for the day. The fulfilment of such an ideal seems as hopeless as the return of Ulysses and the fulfilment of the promise of Minerva.

In the swineherd we behold the right devotion to material good; while in his hospitality to Ulysses, in appearance like unto an old man and a beggar, we see how the Understanding of Eternal Things will appear when first it finds reception in man's devotion to the things of Time. Many progressive people look upon all



RETURN TO ITHACA

devotion to the old forms of Revelation as a clinging to mere rags and tatters. They do not see that the past must be rehabilitated and justified in its relation to the present and to the future. This can only be accomplished by the right understanding of Revelation. The only cleansing life for earth is the heavenly life, and the only life for the cleansing of the heavens from mystery is the understanding of this way of fellowship between man and God, in the law of correspondence between spirit and nature; the heavens and the earth.

This perfect relationship is symbolized by the island called Syria, from which Eumæus was taken when a child by the Phœnicians, sea-faring men, through the woman who had charge of him. This is the separation of the outward form of Revelation from its inward and spiritual sense. Then Religion becomes a material and historic thing. This could not have been spared

in the evolution of the race. But the time comes for the discovery of the right relation between the material and spiritual life.

Of this representation of the law of correspondence it is said: "It is excellent, fit for pasture, rich in sheep, full of wine, abounding in wheat; and hunger never comes upon the people, nor is there any other hateful disease upon wretched mortals; but when the tribes of men grow old in the city, silver bowed Apollo, coming with Diana, attacking them with his mild weapons, slays them. There are two cities, and all things are divided two-fold."

The mild weapons of Apollo are the gentle ways of perfect Wisdom. Here nothing dies of violence or disease, but unripeness slowly falls away before the ripening influence of Wisdom's Sun. These two cities, in which all things are divided two-fold, is this great law of correspondence between spiritual and natural things.

Revelation is a Divine Drama whereby God represents to us the whole method of the spiritual creation. The history of the heavens and the earth is the history

of the life of Revelation and of man's understanding therein. We shall never understand Revelation until we translate it, or interpret it, by this principle of correspondence. This is a language to be learned. It is, at present, mostly a foreign tongue, because we are not sufficiently evolved to be perfectly at home therein. When we are fully grown it will be our own mother tongue.

The man of true poetic genius sees and speaks in pictures. The natural, normal speech of man, when man is fully created, will be more beautiful than the utterance of the most inspired poets. When man is the full manifestation of God's Purpose, he also will have the power to create to sight, hearing, and touch a living picture of his conscious thought. In this way we shall be able to hold tangible communication with each other, no matter what the distance may be between us. In this way man will acquire the Divine Powers of Omniscience and ubiquity.

As the continents of the earth, or the two hemispheres, are divorced by water, so are the worlds of heaven and earth; Revelation and Understanding, kept apart by unknown states of consciousness. When we have become familiar with our own subjective consciousness and the Divine Consciousness, this separation will be annulled.

The great language of correspondence between spiritual and natural things is not something that can be learned intelligently as we sometimes learn a foreign speech. This is a language that no one can learn save by living the life of fellowship between God and man. If I could search out and reduce to order the method of correspondence, giving the exchange value of each natural thing, even this would not enable another to understand this speech. Some help, however, may be given to those who have just commenced to live and learn, by one who has been a long time in this way.

In a general way the physical heavens, the sun, moon and stars, and the changing seasons, correspond with the spiritual heavens. The rain-charged clouds, the falling rain, the lightning's flash and the thunder's roar, and the bright denizens of the air, all have correspondence in Revelation. The things of earth, the great geographical divisions of land and water, the various races and nations, the habits of people, the nature of animals and creeping things, the things that grow on the earth, all represent states of understanding.

Understanding includes both intelligence and consciousness. This is the man that is to be created in the Divine Image and Likeness. The image, or body, is the substance and consciousness of being; while the likeness is the intelligence and character. Man is not yet created; only in the process of being created. No man will be perfect until he lives with full understanding in sight, hearing and touch of the Loving, Living God in the vast life of the Heaven of Heavens.

Among animals, the horse represents intelligence;

the ass, consciousness; while the mule is the union of these two. Among birds, the raven denotes knowledge of hidden things, and the dove, the innocence and harmlessness of soul goodness. All beasts and birds; all fish in the sea; all creeping things and insects, have certain values in this law of correspondence that can be learned. The more we know of natural history, and the closer we observe the ways of all living things, the easier will it be for us to learn to interpret or think in this Mighty Speech of God.

Geographical positions and nations generally have their meaning in accordance with their location to the great cardinal points. Spirit is East; Body is West; Soul is North and Mind is South. The interchanging life of the peoples of the earth is like the interchanging life between spirit and body, soul and mind.

Representatives of different faiths and sects personify some partial state in Truth. In these pictures by which God speaks to our understanding, we often see both the living and the dead. This does not mean that you are seeing the spiritual forms of these people, but that there is something in their character that corresponds with the thought God is seeking to impart. All that has been and is, is present in the Divine Consciousness and ready for instant use. Some of the forms thus seen and heard in Vision are symbolic of portions of our own manifold life. Others are representative of the Eternal Attributes of God.

It is not possible to teach any one how to distinguish between these by any very fixed rule. Whoever holds loving intercourse with God must come to Him believing that HE IS. Those who feel after God as well as think toward Him, are sure to find Him.

Some people in conversation never give just recognition to the one they are conversing with. The thought and speech of the other is taken up entirely by their own self-consciousness. To distinguish between God and self, there must be a true, loving, devout listening for the Divine Thought. We must be desirous of learning what God would have us do. It must be a moral as well as an intellectual necessity for us to know the full meaning of existence. Without sincerity and great moral earnestness to know and be the very most and best we can be, there is no use in trying to learn this pure Language of God.

While God desires to be known, possessed and enjoyed in all delightful, intelligent, conscious companionship, there is no possible chance for such realization for any one who does not bring thereto a free intelligence and a moral earnestness, long trained to sincerity and exalted thoughts, feelings and moral conduct. Revelation is veiled and material in its meanings to those who are content with the general established and conventional standards of living. Revelation is itself a veil that may not be lifted save by those who

(Continued to page 31)

THE BOOK OF PSALMS



The Book of Right Divisions

LAW IN LAW

INTERPRETATION XIV. PSALM XIV.

To the chief Musician, A Psalm of David.

1. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

2. The Lord looketh down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one.

4. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

5. There were they in great fear: for God is in the generation of the righteous.

6. Ye have shamed the counsel of the poor, because the Lord is his refuge.

7. Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

THE LAW within the Law is its Spirit. This is as perfect as God is perfect. Herein lies the seed of every excellence. "The fool hath said in his heart, 'There is no God.'" God is not denied with the head, but with the heart or life. Many a one denies God with sincerity, who yet fulfills the law of God by living unselfishly and honestly seeking the good of all. To deny God is to affirm with the mind and yet live contrary to His law in the heart. There is no right knowledge of God save in the heart's apprehension of the Living God. Every other form of religious faith is mortal. "They are corrupt, they have done abominable works, there is none that doeth good." To do good is to live in touch with and direction from God. Every other view of existence limits and materializes the truth. They all do abominable works. "The Lord looked down upon the children of men to see if there were any that did understand and seek God." Revelation is God's throne or dwelling place. In this bright expanse He is near to all, waiting and seeking to be understood. When the nature of heaven as revelation shall be grasped, then God will be found of man. Without this it is impossible to solve the secret. Those forms of faith that know not this, are all gone aside, they are all together become filthy; there is none that doeth good, no, not one. None knows the soul aright. None grasps and holds all things. Every faith denies the true God, that stands for less than the whole of heaven blended with the whole of intelligence. From this standpoint there is none that doeth good. This goodness or completeness can only come when all faiths disappear in faith and the day of the Lord is here. Iniquity is a onesided and partial union of life. It is nature without religion, or religion without nature; revelation without intelligence, or intelligence without revelation. None of these can have true knowledge. While man may consume the living states of Truth for food as he eats bread, yet, if he does not understand what he consumes, he cannot know the Divine name or character. "There were they in great fear, for God is in the generation of

the righteous." So long as man fails to apprehend the true nature of God, he dwells in great fear; God is only with those who unite spirit with nature and revelation with understanding. "Ye have shamed the counsel of the poor, because the Lord is his refuge." Every onesided faith casts shame upon this perfect naturalness of religion. To claim to understand the speech of God and to be in personal contact with the source of being is regarded as an impious assumption. Yet this is the Law within the Law. Never shall man know the Lord through any system outside of his own heart or life. Never will iniquity or one-sidedness cease save in the full alliance of revelation with the intelligence and consciousness of the individual. To see this accomplished in the life of man is the aspiration at the root of being. This is the one prayer of the Law within the Law. "Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." Then the end will be one with the beginning. Then the act will dwell in man's intelligence and man's intelligence of the law will be the same as its spirit. Then revelation will range freely through the bright expanse of the being of God. This is Zion—the extended view. This is the city of God that lieth four-square. This is the grasping together of spirit and body, soul and mind that opens the way to the tree of life and its immortal fruit forevermore. For this life there is only one beginning. This beginning is simple religion or delight in God. To consume the visions of revelation for food apart from this inward delight is to be without the true knowledge. The one great essential; the one thing needful, is to know in our spiritual consciousness that in the Celestial Host we see, hear and touch the very life of God. This is to know God in Spirit and in Truth. God is a Spirit and seeketh such to worship Him. The Law cannot be known in the Law save in both its objective order and inward delightful life of fellowship between man and God.

THE GOSPEL OF JOHN

The Soul Revealed

CHAPTER XIII THE RIGHT UNDERSTANDING

"The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days." PROVERBS XXVIII. 16

"The words of the wise are as goads, and as nails

fastened by the masters of assemblies, which are given from one shepherd." ECCLESIASTES XII. 11

"Knowing this first, that no prophecy of the Scripture is of any private interpretation." II PETER I. 20

THE ESSENCE of this Chapter is the washing of the disciples' feet. This is the cleansing of the Understanding. This is of all things one of, if not the most, important. This is the cleansing of our understanding in Revelation. This must be done chiefly by the individual who receives it. It is vastly necessary for the individual who is thus taught of God to learn to distinguish between the form of the teaching and the meaning of what is seen, heard or felt. Along with this, and next in importance, comes the great work by those so taught, of interpreting into their one and eternal meaning all the scriptures or truly inspired writings of every part of the world. In every part of our world, East or West, North or South, millions are degraded and held enslaved by Authority and mere formal worship, by the literal and historic interpretation of those most precious treasures of all our great religions. As the undefined and undefinable religion of personal instruction and heart to heart comradeship from the Living Loving God will be a hundred thousand times greater than all the religions, so will the value of these books be multiplied as many times, when we can unseal them and read what has been so long concealed therein.

When the writer was spending all his time with the Christian and Hebrew Writings the Gods and Goddesses of India came to him in all their glory and poured down at his feet "The Mahabharata," the "Ramayana" and other Sacred Books, and said, "You must interpret these also." One of them, pointing to some enormous cess-pools overflowing with filth, said, "This is the condition of my country because of the literal interpretation of these writings." This is equally true of our own as well as other countries. Nearly all our Churches are shut-up and gloomy states of provincialism and imprisonment. Young and growing minds can hardly endure what they hear and feel therein, which they bear with stoical feelings because of their respect for their parents and teachers. The only white spots of light and hopefulness are found in these places when the preachers have dared to disregard the Creeds and put therein some insight into the deeper and eternal sense.

Nothing but the unsealing of these Writings will cleanse the understanding and wipe away all the tears, sufferings and miseries of mankind. It is because of

this that the cleansing of the understanding is the very foremost of all subjects. It is not enough to cleanse the Hearing—represented by Peter. When Peter would reject this service of the Lord is the time when those who hear the voice within think that is enough. From such hearing come all the many forms of the enslaving of the one by the many. We have such enslavement by many of our most modern cults and newest systems.

The reception of knowledge by the power to be instructed from within, must be cleansed in its understanding from everything contrary to Eternal Law and Truth. Hearing has no true part in the life of God within, until it has obtained from the Giver the Right Understanding.

Revelation itself needs no cleansing. It comes in many ways that might seem to need cleansing. There are many allegories in all these Writings that the moral sense calls unclean, because of the inclusion of the element of sex and even of animal and human slaughter and war that are found to be absolutely pure and clean, when we continue long enough in the hearing thereof to obtain the right and pure understanding.

One of the most inspired and purest of all Revelation is the book called "The Thousand and One Nights." These writings are put in this apparently impure form because they cannot be known save by those who have become one in purity of body with the purity of the Spirit. The one thing is first the cleansing by and in the state of Revelation of the understanding of each of the twelve disciples, and that means, the twelve gifts or qualities of this life of fellowship with God. But as these are cleansed in themselves so must they cleanse one another. These twelve are Matthew or Levi—Illumination; James the younger—Law; James the elder—Truth; John—Love; Bartholomew—Obedience; Simon—Prayer; Naphtali—Discernment; Andrew—Sight; Peter—Hearing; Thomas—Touch; Judas—Desire; and Judah—Labor. This is the prince of all the Twelve.

That which is long regarded as last will yet be found to be first and greatest. Judah is the greatest because it is in this quality that we first arrive at the perfect union and cleansing of each quality by all the

(Continued to page 32)

TALKS TO THE YOUNG FOLK

By EDITH F. SUTTON

MAY AND JUNE are two of the most delightful months in the year; or at least, they are so to me. And, strange as you may think it, these two months are, symbolically, the months that touch closely on the two most Divine characters in our Hebrew Bible. —Mary and JESUS! Mary who is called by many beautiful names, is "The Star of the Sea" or "Divine Consciousness;" the feminine side of Life. The month of May is called by many "The month of Mary." And I love to think of it that way, because Mary, the Mother of Jesus, represents sweet human Motherhood; the human side of life is as necessary and beautiful as the Divine, when the two are blended together. You may say 'That's all right for Mary, but how can you make 'June' into 'Jesus?' I will tell you. Reading in the Cyclopædia about June I find that June is of the family of Junius, a Roman Gentile name, akin to "Young." Instantly I thought of 'The Christ-Child.' Yes, the Christ Child, or Jesus, the child of Mary, represents Divine Intelligence. But these are long words to use, so let us think of Mary as the Divine Heart, and Jesus, as the Divine Mind, or masculine side of existence.

Now you and I have to be both Mary and Jesus. The Christ Child, who we think about so much at Christmas, must be **our** Child too. Gentle loving words and deeds come from Mary, the Heart, and are Her Children. But it takes lots of courage to be both Mary and Jesus. Anyway, let us bear in mind during these two months, May and June, that we are related to Mary and Jesus. Think it out for yourselves, dear children: crack the hard nut of mystery and all will become plain to you and you will go to mother and say: "Mother, now I understand!" (Did you know that Jesus means 'understanding'?)

THE MAHABHARATA

This big word has a sweetly simple meaning: "The Great Song." Does it sound too simple to be the title of so vast a Book? However, our respected Editor has selected May and June for the study in "The World Liberator" of this mighty epic. The Mahabharata is the name of one of the two great epics of Ancient India: the other being The Ramayana. The Mahabharata is about eight times as large as the Iliad and Odyssey together. This mighty Epic is divided into many parts, which it will be impossible for us to consider as a whole. But, I think it will be best, in this short talk, just to consider one phase, as taught in the Vedantic Teachings. You will doubtless read more about the Great Wars of the Pandavas and the Kauranas elsewhere in this issue.

It will be best for me to talk a little about one of the most inspired teachers on the subject—Swami Vivekananda, who was the beloved disciple of Sri Ramakrishna... You may have noticed that all of the greatest Divine Teachers have their especially loved disciple: for instance, Socrates and Plato; Jesus and John; Ramakrishna and Vivekananda, etc.

The Mahabharata (to me) is truly the Gospel of Courage, and is represented in the Divine Giant of Courage! (Vivekananda) The Gospel of Love is beautiful, but oh! give me The Gospel of Courage! When you young people grow up, do not forget to make a study of the various Scriptures of the world.

In the year 1893, there was held in Chicago a Parliament of Religions and the Hindu Teachings had for Spokesman Swami Vivekananda. Imagine the courage of this young man, standing up before thousands of (shall I say) critics? This Hindu addressed his audience as "Sisters and Brothers of America." A peal of applause followed. The speaker's tall, majestic appearance won for him at once, in many hearts, the title of The Divine Giant of Courage! Space will not let me do more than quote a few, very few, of his remarks. He commenced by expressing his thanks at having been invited, with others, to make addresses in the interests of VEDANTA. After preliminary courageous and sublime remarks he entered on the main subject. He said, in part, that three religions now stand in the world which have come down to us from time prehistoric—Hinduism, Zoroastrianism and Judaism. The Hindus have received their religion through the revelation of the Vedas. They hold that the Vedas are without beginning and without end, because, by "The Vedas" no books are meant. They mean spiritual laws discovered by different persons at different times. The law of gravitation existed before its discovery. In the wonderful explanation that followed concerning cause and effect; the "I"; the Soul, he spoke of a Vedic Sage who proclaimed "Hear, ye children of immortal bliss * * * I have found the Ancient One * * * and knowing Him alone you shall be saved from death again." "Children of Immortal Bliss! * * * Allow me to call you, brethren, by that sweet name—heirs of immortal bliss—yea, the Hindu refuses to call you sinners!" The Hindu religion does not consist in struggles and attempts to believe a certain doctrine or dogma, but in realising—not in believing, but in **being** and **becoming**. The whole religion of the Hindus is centered on realization. Man is to become divine by realizing the Divine, and therefore idol, or temple, or church, or books are only the

I like the job these cold mornings, but then, you see, it pleases my mother! So I say it is all right—and someone has to do it!" "Good for you," said the lady, and walked on.

Some years after, the same boy was on the same steps, also in winter, with the snow unswept. It was trampled and dirty. The same lady passed and spoke to Tom who, with his hands in his pockets, was smoking a cigarette. She said courteously: "Good morning Tom! I have heard that you are taking to cigarette smoking, but now I see for myself that it is true. Years ago, Tom, you were so thoughtful of your mother and delighted to help her. Look at these steps! I hear that your mother is sick and tired. No wonder! Tom, throw away that poison and buckle to! Be a man, as you were when you were eight years old! Are you not ashamed that you repay your dear mother's love and goodness to you in a way that may probably lead you to a hideous and disgraceful death? You are killing both soul and body!"

The lady waited for a reply, and after a few moments Tom savagely said, "I'm not going to be mother's flunky! I do what I choose, and I choose to smoke, so there!" (Then after a pause) Well, maybe I'll just sweep down here. Maybe you want to go up and see mother. Sister says she is sick." The lady replied, "Thank you, Tom, I will come later on, but will you please take her these flowers from me and say I hope she will soon be better. And, Tom, will you take your cigarette out of your mouth when you see your mother?" "What!" exclaimed Tom, "why, I always smoke before mother." "Oh, Tom," said the lady, "you only sixteen, and smoke in the house! What has your mother done to deserve such insult from her own boy?" The boy's face twitched, and the lady took compassion on him. She sent him up

with the flowers, but asked him to come and visit her that afternoon.

A few years afterwards the same lady and the same boy had become great friends. Tom had the courage to discard his bad habits, and once again became his mother's helper and chum. Those two were always happy in each other's society. And the lady, what about her? Her little daughter is now a young lady, and I saw her blush the other day when Tom's name was mentioned.

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supports, the helps of his spiritual childhood: but on and on, man must progress. To the Hindu, all the religions, from the lowest to the highest, mean so many attempts of the human soul to grasp and realize the Infinite. Every soul is a young eagle soaring higher and higher, gathering more and more strength till it reaches the glorious sun.

"One thing I must tell you. Idolatry in India does not mean anything horrible. It is not the mother of harlots. It is the attempt of undeveloped minds to grasp high spiritual truths. The Hindus have their faults, but mark this, they are always towards punishing their own bodies, and never towards cutting the throats of their neighbors. If the Hindu fanatic burns himself on the pyre, he never lights the fire of inquisition. And even this cannot be laid at the door of religion, any more than the burning of witches can be laid at the door of Christianity. To the Hindu, every religion is only an evolution out of the material man; God—and the same GOD—is the Inspirer of all of them. * * * It was reserved for America to proclaim to all quarters of the globe that The Lord is in every religion.

"May He who is the Brahma of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father in Heaven of the Christians, give strength to you to carry out your noble idea. Hail, Columbia, mother-land of Liberty! It has been given to thee to march on in the vanguard of civilization with the flag of harmony." Swami Vivekananda's Farewell was grand; the sum of it being that "if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart and point out to him that upon the banner of every religion will soon be written.....HARMONY and PEACE!"

A Word About Courage

I know very well, dear young friends, that you all need lots of courage to meet the events of the day in the right spirit. But does it ever occur to you that of all the people you know, Mother needs the most courage? Think what she has to contend with daily. In some cases Mother is left to fight the battle alone, because Daddy has been called away by death, and it is then especially that you children should surround her with every tenderness and obedience. I have sometimes been terribly shocked at overhearing the rudeness of children to their own mothers. Poor Mother! She does so need the love of her children. She knows **your** needs and is always trying to supply them. But, sometimes you make it pretty hard for her. Please remember to help Mother to have the highest courage, and you yourselves get the courage to meet her half way (at least) to lift your burdens and her own. By courage you can prove your love.

It comes to me to tell you a little story about a boy whom we will call TOM; it seems to fit in with what we have been saying.

A Short Story

Some years ago a lady was passing a house where she knew the family, and noticed a little boy sweeping the snow from the steps of the house, and making a pretty good job of it. She was pleased, and spoke to the boy: "Hello, Tom, you are busy, I see, how nicely you are clearing the snow from the steps! And you only eight years old! Don't you enjoy the work, Tom?" Tom put his head on one side, then on the other, considering. Then he said, "Well, I don't say exactly that

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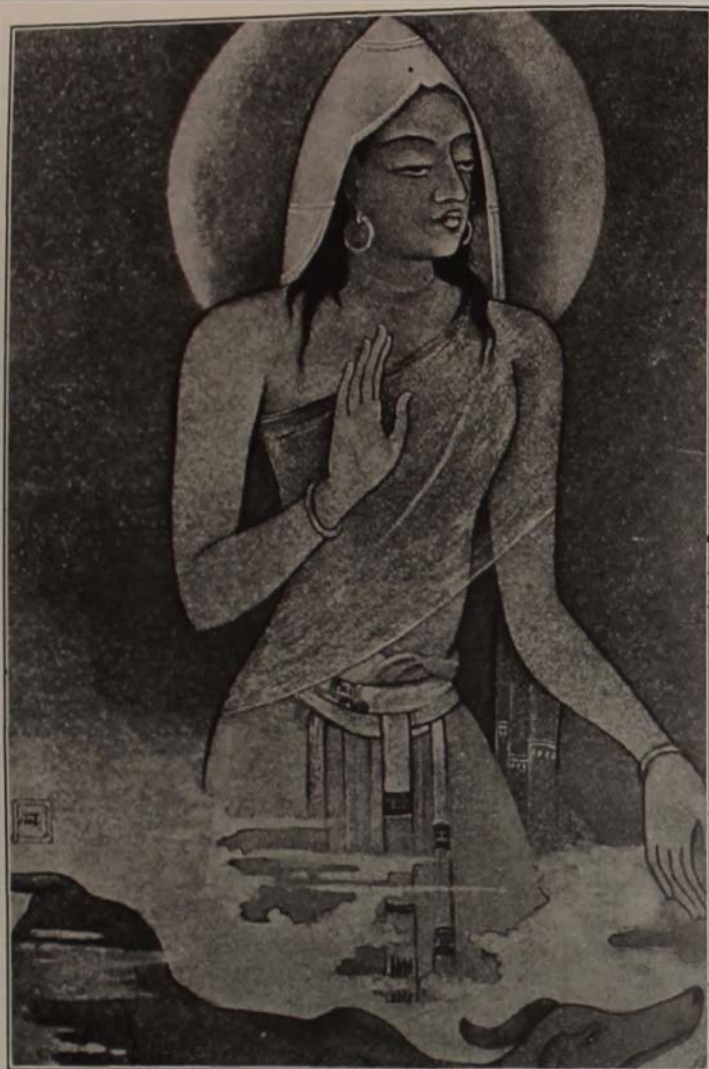
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(Continued from page 7)

years she will be the mother of an Illustrious Child. When this one is born it is a great bird and called Garuda, the Bearer of heavy burdens. This bird simply represents Vision Consciousness together with the Understanding thereof. This is the only power that can bring the actual taste of God, called Amrita, from Heaven to Earth. By this great achievement he sets his mother free from being enslaved by the mother of the snakes. While the snakes do not become immortal, their tongues are divided. This means Religion will become both spiritual and natural. Before Garuda can obtain the Amrita he must increase his strength by devouring many snakes. In this process he is warned not to do harm to any Brahmana. Brahmana is Spiritual Truth. Every spiritual Truth becomes a part of the consciousness of life.

The four castes of India simply represent the four divisions of spirit, mind, body and soul. The Brahmanas are the Spiritual Truths; the Kshatriyas are the mental states; these are the warriors. All real strife is of the mind. The Vayyas are the traders, the material conditions that are continually exchanging one value for another. The Sudras—the lowly servants—are the soul states of conscious service for the good of others. The last shall yet be the first. The soul state of perfect love and service is the very greatest of all. Nothing can bring us to perfection until we rise above all condemnation of others and learn to live each for all and all for each. This is the meaning of the arrest of the great snake sacrifice before it was completed. So long as we do violence in any way to human love and service we cannot possibly attain to the natural understanding of the very Life of God Within.

The most important part of The Bharata is what is



YUDISHTHIRA

known as The Song Celestial. This has been re-written into English by Edwin Arnold. This relates the wonderful conversation between Arjuna and Krishna. These two are the supreme agencies in winning the great battle between the forces of Justice and blind legality in both spiritual and natural life. Arjuna is the perfection of the Soul—the strength of character. This perfection is the Destiny of Humanity.

Krishna is man consciously and intelligently taught of God. Krishna is the driver for the chariot of Arjuna. But these two together win this great victory because upon their banner ride both Garuda and Hanuman the monkey. Garuda is the power of vision while Hanuman is the power to understand the meaning of Vision. As a monkey cracks

nuts and throws away the shells so must we get at the inner meaning of the dream or vision. This is the supreme thing. We must break through the letter of all the Sacred Books of our world.

The greatest fact in this entire Epic is the churning of the ocean by the Gods for the production of the Amrita. This has the same meaning as the Heavenly Venus or Aphrodite—the foam-born Goddess. She is also called Nectar and Ambrosia. This is the Cup of Ambrosia that gives Immortality to Psyche—the soul, in the beautiful story of Psyche and Cupid. Love pure, natural as well as spiritual love, must be brought together before we can know the very taste of The Living Loving God.

The wonderful story of Astika and his marriage to the daughter of a snake of the same name, simply means the union of natural and spiritual love. Astika brings the great snake sacrifice to an end before the best of the snakes fall into the fire. This simply means

that no outward or doctrinal system of religion can ever do away with the great indescribable mystery of God's own Life Within. This sacrifice comes to an end because violence is shown to a dog that has done no harm. This is like Caleb of our own Bible—the dog of God. As a faithful dog will follow its master so must man follow God until he arrives at a satisfactory understanding to himself and for himself. Mystery is like space. You can think of an end thereto, and yet you can feel perfectly at home therein when you understand the four points of the compass and steer your ship by the North Star of perfect Soul Goodness in all your dealings with your fellow man. But many people are like the mate that was told by his captain to keep the North Star in front of him. When the captain came and found that the North Star was behind him the man declared he had simply gone past it. So many go past practical and natural goodness and purity by some separation of the natural from the spiritual.

PART III—QUALITY AND QUANTITY

This number of the Greatly Cherished is very largely a condensation of the entire work. To try and explain it in all its parts would be to try to do the impossible and to define the indescribable. It is a survey of all quantities as well as all qualities. It begins by telling how the great sacrifice for the destruction of all snakes, and that means the doing away of all mystery—is brought to an end by the influence of Astika who was married to the daughter of a snake in order to preserve his father-in-law from this great danger. At the beginning of the Snake Sacrifice its premature end was predicted because violence was done to the dog that really had done no wrong. Before mankind can know and possess the Eternal Things or qualities of boundless indefinable being we must have reached and developed the full value of time. We can only be delivered out of the long Travail of Time when the Soul, or angel of our being, stands with one foot on land and one on sea. This is to love and realize the realm of quality as well as that of quantity.

All that is spiritual is to be natural and normal, and all that is natural is to be sacred, pure and spiritual. This is the New Heaven combined with a New Earth that are to be filled with Righteousness.

To be Righteous is to be just in all things without as well as within. Many people are very devoted to what they believe to be Spiritual and Eternal and yet very unlovely and very unenjoyable from a natural standpoint.

The mysteries of life are very many. These are represented by the names of the snakes that are to be devoured in the great fire of spiritual and natural devotion. All the great history of the Bharata is told during this snake sacrifice. This sacrifice takes place after the great history of the long conflict between the children of Pandu and of Dhritarashtra. This great war is really what is called Armageddon—or the Field

STREET LAMPS

by
Lola Gornall

I love the street lamps, and the pride
With which they stand on either side
With twice a thousand candles' power
To blink and stare for hour on hour.
They watch the great crowds hurry forth
And light their going South and North;
They shiver whitely when one comes,
Victim of tortured martyrdoms,
Binding her rags against the rain
Tonight—tomorrow night again.

I love their eyes, so round and gold,
That take my own eyes in their hold
As though with brazen stare they sought
To startle me to things unthought,
And bind my hands, and feet, and soul,
With the strange bondage they control,
Relentless, blinding, and intense,
Supreme with an omnipotence
Whose tyranny defies the mind
Like blown leaves scattered to the wind.

I love their looks of wantonness
When painted faces in distress
Fly from beneath the ardent glance
They level at the Streets of Chance—
Each hurrying form, each grey-veiled shape
That seeks the darkness of escape
Like frightened souls who all would seem
Burdened with memory of some dream
They dreamed, forgetting how or where,
Only remembering despair.

I love the street lamps' mysteries
That burn with golden ecstasies
Upon the verge of night and day,
To light the city on its way
With eager thoughts that dance and wing
To homes where it is hurrying.
I love their challenge—each a sun
Swung in the twilight, one by one,
In a rebellion of delight
Against the tyranny of night.

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of God. This is life's supreme conflict. Nothing but the Right Understanding of God will ever free the world from conflict and give Peace on earth. How this is to be achieved is the one theme of the Mahabharata and of all the other greatly inspired Writings of the World. This is to be accomplished only when all the qualities of the unseen are made manifest in the daily and normal life of Man upon Earth. Those who win this war are all incarnations of the Gods. The Gods and Goddesses of all the Religions and myths of the past or present are but separate manifestations of the One Indescribable Being we call God. The best in our world today are beginning to realize that there is dawning upon us a state of Religion that is a hundred thousand times greater than anything of the so-called Religions.

But these have all had their work to do. The history of these Religions is the meaning of the history of the great Asuras and the monarchs of the past.

The many proper names of this part of the Bharata are like the long lists of names in Our Own Bible. I hope the day will come when we can publish this great work and give the meaning of all such names in other Sacred Books.

Mæterlink says that this One Book, the Mahabharata, will yet become the Bible of Humanity. But great as this book is, Humanity is too great to be dominated by only one book or by all these great books. The day will come when the most undeveloped soul

living on our earth will yet be visibly greater than all the books ever written or of all the so-called personal Redeemers. There is a great difference between the present and the past. The day for the destruction of Mediationships is already here. We shall yet see that all the great Sacred Writings of the world have the same intrinsic meaning when they are interpreted as Revelations instead of histories.

We must remember that this snake sacrifice comes long after the great horse sacrifice that takes place before the great war. As snakes represent mysticism so does the horse represent intelligence. This horse must be followed through all the four cardinal points of East, South, West and North because these are knowledge of spiritual, mental, physical and soulful things. After this comes a strong tendency in religion toward mysticism. This is prevailing in our world today. Many new cults and theories of life are of this nature.

But these new cults will disappear before the right of every soul to know and to be taught of God—in the Kingdom of the Undefined. As the most ideal men and women are becoming thoroughly Cosmopolitan and International in their sense of the Fatherhood of God and the Brotherhood of Man we shall surely escape from our narrow shut-in states of National and Religious prison houses. We must not expect these great changes to come without the help of Time.

No one but God knows the end—not even the Son. This means that the end cannot be known by Vision.

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The changes to come will be more of a religious nature than of a material and intellectual. In this book we read of a great king who induces a son—his youngest son—to exchange his youth for his father's old age. So, today, the youngest and most progressive are, because of their soul development, still giving much love and youthfulness to the spirit of the past. But this will all be for good. The younger by this generosity gets the kingdom—instead of his elder brothers. These brothers are those who try to force their new ideas and ways into the place of the old. But those who will yet rule the world are those who recognize the value of the old and cheerfully give of their best to keep alive the very things they have outgrown. The true and final religion will be absolutely without condemnation.

The world's greatest need is the best care and education possible for every child, both naturally and spiritually. We all need the best in quantity as well as in quality. The real meaning of Mahabharata is very similar to that of Mahanaim, two hosts, meaning thereby every natural as well as every spiritual excellence. All

the advantages of material abundance will yet be with those who are possessed first with spiritual abundance—"Seek first the Kingdom of God, and all things else shall be added."

PART IV—REVIVIFICATION

This number of the Greatly Cherished unfolds the law of Revivification. Kacha is sent to earth for the express purpose of learning how to restore the dead to life. For this he becomes the student of a great Rishi by the name of Cukra, a Brahmana of immeasurable powers, the father of Devayani.

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or

THE GARDEN OF THE LORD GOD

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of God. This is life's supreme conflict. Nothing but the Right Understanding of God will ever free the world from conflict and give Peace on earth. How this is to be achieved is the one theme of the Mahabharata and of all the other greatly inspired Writings of the World. This is to be accomplished only when all the qualities of the unseen are made manifest in the daily and normal life of Man upon Earth. Those who win this war are all incarnations of the Gods. The Gods and Goddesses of all the Religions and myths of the past or present are but separate manifestations of the One Indescribable Being we call God. The best in our world today are beginning to realize that there is dawning upon us a state of Religion that is a hundred thousand times greater than anything of the so-called Religions.

But these have all had their work to do. The history of these Religions is the meaning of the history of the great Asuras and the monarchs of the past.

The many proper names of this part of the Bharata are like the long lists of names in Our Own Bible. I hope the day will come when we can publish this great work and give the meaning of all such names in other Sacred Books.

Mæterlink says that this One Book, the Mahabharata, will yet become the Bible of Humanity. But great as this book is, Humanity is too great to be dominated by only one book or by all these great books. The day will come when the most undeveloped soul

living on our earth will yet be visibly greater than all the books ever written or of all the so-called personal Redeemers. There is a great difference between the present and the past. The day for the destruction of Mediationships is already here. We shall yet see that all the great Sacred Writings of the world have the same intrinsic meaning when they are interpreted as Revelations instead of histories.

We must remember that this snake sacrifice comes long after the great horse sacrifice that takes place before the great war. As snakes represent mysticism so does the horse represent intelligence. This horse must be followed through all the four cardinal points of East, South, West and North because these are knowledge of spiritual, mental, physical and soulful things. After this comes a strong tendency in religion toward mysticism. This is prevailing in our world today. Many new cults and theories of life are of this nature.

But these new cults will disappear before the right of every soul to know and to be taught of God—in the Kingdom of the Undefined. As the most ideal men and women are becoming thoroughly Cosmopolitan and International in their sense of the Fatherhood of God and the Brotherhood of Man we shall surely escape from our narrow shut-in states of National and Religious prison houses. We must not expect these great changes to come without the help of Time.

No one but God knows the end—not even the Son. This means that the end cannot be known by Vision.

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The changes to come will be more of a religious nature than of a material and intellectual. In this book we read of a great king who induces a son—his youngest son—to exchange his youth for his father's old age. So, today, the youngest and most progressive are, because of their soul development, still giving much love and youthfulness to the spirit of the past. But this will all be for good. The younger by this generosity gets the kingdom—instead of his elder brothers. These brothers are those who try to force their new ideas and ways into the place of the old. But those who will yet rule the world are those who recognize the value of the old and cheerfully give of their best to keep alive the very things they have outgrown. The true and final religion will be absolutely without condemnation.

The world's greatest need is the best care and education possible for every child, both naturally and spiritually. We all need the best in quantity as well as in quality. The real meaning of Mahabharata is very similar to that of Mahanaim, two hosts, meaning thereby every natural as well as every spiritual excellence. All

the advantages of material abundance will yet be with those who are possessed first with spiritual abundance—"Seek first the Kingdom of God, and all things else shall be added."

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This leads to a dispute as to their preeminence. When in this quarrel force is used Devayani is pushed into an empty well. All controversy and dispute as to the rights of these two states of consciousness pushes the Truth to the bottom of the well. In this condition Devayani is discovered by the reigning King, called here Ayati, the King of Kings, and with the consent of

ance those belonging to Devayani. mixed together and Carnishtra appropriates in ignor- various conditions. When bathing, their garments are two are often confounded together or brought into en- fellowship between, the Natural and Spiritual. These utmost quietness and personal instruction from, and present. This can only be accomplished in a state of the right understanding of Revelation both past and We must seek first the Kingdom of God, and that means in eternal life, we must first get outside of everything. of life. Before we can get inside of everything and ob- ness in a state of utmost physical quietness and purity means that we can enjoy the spiritual cosmic conscious- shall drink wine without loss of virtue. This simply the learned Cukra who declares that no Brahmana of this story of Kacha is found in the law passed by the natural and cosmic consciousness. The central fact will finally bring us to the right understanding of both long labor and service of the Supreme Things that Immanuel—God with us—while the only Jesus is the transcendent and glorious books concerning God the Kings and Lord of Lords so long as we take these We shall never know the glory of the King of story of the King of Kings.

of there being any literal truth in the New Testament Kings in the transcendently beautiful Chinese theatre. Nothing could show any better the utter impossibility I saw recently the great picture of the King of Kings in the transcendently beautiful Chinese theatre. "The letter killeth but the spirit giveth life." writings." This is just as true of our own country. because of the literal interpretation of these sacred with fifth, said: "This is the condition of my country them pointed to some enormous cesspools overflowing feel, said: "You must interpret these also." One of this wonderful book in its hundred parts down at my all their Hindu names and celestial glory, and pouring own Scriptures, the Gods and Goddesses came to me in as the Mahabharata. When confining myself to our These are just as much allegories of the Eternal Things restored to life in the Hebrew and Christian writings. Eternal meaning. These are also the dead that are Revelation with perfect understanding of its Inner and of the physical dead. These are the dead states of dead. But we must not think of this as the Restoration one and only way of Revivification, or raising of the almost unbelievable way, the world is to be taught the stored to life by his grateful student. In this mystic, be restored to life the Master must die and then re- knows and knows that he knows. In order that he may

her father, taken by him to wife while Carmishtra is, with a thousand other maidens, placed in servitude to Devayani. The King is especially admonished not to share the honor of Devayani with Carmishtra. But this command is transgressed in private by the wooing of Carmishtra. For this, by the curse of a Rishi, he is deprived of his youth and the pleasure of life. He is, however, shown by the Rishi that he can exchange his Age and decrepitude for the Youth of one of his sons. When requested, the three oldest positively decline to make the exchange. It is, however, done by Peru, the youngest, and Zayati enjoys this youthfulness for a thousand years and gives it back together with the kingdom. All this is being enacted in the life of our world. The kings of this and other sacred writings are no mortal individuals but the changing and dominating Spirits of each passing Age. The quarrel and jealousy of Devayani and Carmishtra is represented by science and religion, or nature and spirit. In public life we call these modernism and fundamentalism. Of the four sons, Peru, the youngest, represents the spirit of modern youth, the majority of whom, while feeling that life is far too great and wonderful to be defined by the various religions and creeds, yet bestows its youthfulness on the old and decrepid conditions of the prevailing national and religious ideals.

The old and worn out is thus Revivified and kept in power by the love and devotion of the superior character of the youthful present. This means that the highest and most abundant life will never come into power by force and violent means. All who pass out of these old and shut up states of Religion will do so in utmost gentleness and quietness of spirit. The religion that is larger than all the religions will not establish itself by any controversy or pushing aside of the old and exhausted. The day will come when these will gladly lay down their positions of power and influence and bestow them upon the noble and youthful spirit that has kept them in the enjoyment of life. The King of Kings and the Lord of Lords that is soon to rule our world both within and without, is the kingdom of the Undefined. Under its influence—of a personal taste of God, all the differences between spirit and body—East and West, with those of Soul and Mind or North and South, will be utterly swept away. This New Age will come to its own like a thief in the night. It will make all things new. Jerusalem, the only Habitation of Peace, will be inhabited as a City without walls. This is the only state that God has chosen for His Habitation. This religion will be absolutely indescribable and yet be the most visible and understandable in the truth and beauty of the lives of those who will be governed thereby. This is the new name that no one knows but he who receives it. This is the state that is to be clothed with a garment as it were dipped in blood. Blood is life and when Humanity is clothed with the combined beauty and undivided strength of all that is

natural as well as all that is spiritual, everything will be a visible manifestation of the Perfection of the One and Only Savior, God, Himself, for besides Him there is no Savior.

There is much more in this book, of the various kings that rule the world prior to the final reign of per-

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fect justice and union of the new heaven and the new earth that shall be filled with the right use of all things within and without.

PART V—THE TERRIBLE ONE

The central figure of Number Five is Bhishma—The Terrible One. While he is in many respects the noblest character in this mighty assembly of the greatest and noblest ideals both of men and women, he is, nevertheless, the representative of the most terrible thing in all the history of mankind in every part and nation of our world. In both his birth and death, as well as all that goes behind, he is the most sublime representative of Religion in its organized state working under established Authority. Back of all such Religion stands every form of evil; war, hatred, persecution, witchcraft and torture of every kind. While in a way, he is for long the best of the best, that which will be a hundred thousand times better than the best, will never come until he expires on his bed of arrows shot from every human string of war and strife.

This Bhishma is born of the Goddess or daughter of the Ganges, the greatest and therefore the most symbolic river in India. This is the Cosmic Consciousness, and corresponds with what we call Mysticism. All through the ages there have been waves of Mysticism. The best and greatest thus far have been mystics and transcendentalists, like Jacob Boehme; Swedenborg; William Blake; Emerson; Whitman. When these have stood alone and tried not to organize a cult and dictate to others what they should believe, they have been truly great. When they have established cults they have generally fallen into bad reputation from use of sex for spiritual ends. While sex is the most glorious thing in human nature, it is yet connected with a very bad smell. This, we are told, was for a time the condition of the Goddess of the Ganges.

In the creation of man it is the Divine Law that every Divine Quality shall be incarnated on earth. The seven Vasus corresponds with the seven Spirits of Light, Revelation, Knowledge, Might, Counsel, Understanding and Wisdom. These at first obtain but a very short life, for they covenanted with the daughter of the Ganges that as soon as they are born they shall be thrown back into the river and so return at once to heaven. In return for this she is to give birth to an eighth child who shall live. This is Bhishma. He is compounded of the qualities of all the seven. That is the Holy Spirit, meaning, the best of the natural in the spiritual and the best of the spiritual in the natural. Being married when it is born, this one can never marry and raise up children. Each great Religion must confine itself to its own octave until it is swallowed up in the Harmony of the Universal. In this great Finality God is the only Savior and He can only save those who face their highest moral responsibility to seek and know and live with Him in the equal discharge of every natural obligation of Human Brotherhood.

This sweet-scented state of mystical faith is later married to a King—the ruling spirit of the age—on the condition that this king's son shall become king, and not Bhishma. When the king becomes impotent three children are born to him at the advice of Bhishma, by the overshadowing of his wives by the great Risha Drapayana—the Island born. From this overshadowing three children are born; Dhritarashtra, Pandu and Vidura; each by a different mother. The first child is blind because its mother, in the time of the overshadowing, closed her eyes. This—one of the greatest characters in this greatest of all epics—is representative of the letter of Revelation and the blindness of mere legality in the administration of human law.

The second child, Pandu, the pale one, is religion born under the influence of fear.

The third child is Vidura—Justice—born of a woman of a lower caste. The Sudras or servants will yet be known to represent the Soul division of the four. Vidura is justice. This however, is simple human justice born of human love and service.

Pandu—the pale one—is real religious devotion under the influence of fear. Such religion lives and reigns for long. All the many religions and sects of our world today are pale with fear of death and judg-

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-ment. As a minister, I have stood or knelt by many a deathbed to help the dying to conquer this fear. While Pandu is represented as reigning for many thousands of years and doing great good to his subjects, he finally dies in the arms of one of his two wives, because he had been placed under a curse for killing a deer while embracing its mate. Deer are representative of the beauty and joy of vision; and as long as any state in religion slays the joy of the inner meaning of Revelation in devotion to the letter, it is of necessity predestined to die.

When Pandu is first placed under this doom, he learns that one of his wives—the spiritual consciousness—is possessed of a formula that enables her to procure the overshadowing for procreation of any one of the Gods. While still a maiden, Pritha had obtained this secret from a Rishi because she had been attentive to his wants in her father's house. In order to test the virtue thereof, she had invoked the God of the Sun, and though full of fear at the thought of losing her virginity, it was impossible for the God, thus summoned, to leave her fruitless. Of this union Karna—the peeled—was born. This child was born clothed with a coat of mail. Later, at the entreaty of Indra, he peeled himself and gave up this security against weapons, in exchange for a miraculous dart that would slay anyone at whom he should hurl it. To preserve her reputation, Kunti cast her first born into the river from which it was rescued by the wife of Radha of the Vysaya caste, representing the natural consciousness. By Radha he is called Vasusena—born with wealth—meaning the symbolic value of Revelation born of the Sun—the Universal Intelligence. Later he becomes Karna—the peeled—because the religious world long gives up the symbolic meaning of Revelation. Later we shall find that this Karna plays a great part in the war between the literal and spiritual values of Religion.

From the magic formula possessed by Pritha, three children are born; Yudisthira—the Spirit of Justice; Bhimasena—the Spirit of Might, and Arjuna—the perfection of Soul, taught of God, here called Krishna, without whom this great war of all the Ages on the Field of God, would be fruitless. After this, Pritha teaches the formula to Madri, her companion wife, who gives birth to the twins Nakula and Sahadeva, representing Religion in body and mind.

Yudisthira, the eldest, is the perfect justice or unity of spirit before it is divided between spirit, body, mind and soul. At the death of Pandu, the kingdom of the Age is bestowed upon Dhritarashtra, the blind king. He is married to Ghandavi—Piety—who blindfolds herself in order not to be superior to her lord. Of this union a piece of flesh is born, which is divided into a hundred parts, each of which is placed in a jar of oil and becomes a male child, so that she becomes the mother of a hundred sons. After this division a few fragments remain and are placed in a jar that produces

one daughter. These hundred sons represent the many doctrinal states of Religion, all of which are to be slain in the great war.

Duryodhana who acts as king in the place of his blind father, is the principle of Authority. Bhishma—the Terrible One—must fight on the side of Authority while, at the same time, he prays for the victory of the five sons of Pandu. All this marvelous symbolism is the story of how Religion is to be freed from the awful state of mere blind legality. Though Religion itself seems to be slain, it is only that it may live in a hundred thousand times greater state when the Kingdom of God shall come, and the very Will of God be done on

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earth as it is in heaven. The only way we can reach this state is when we can forgive others their trespasses even as we expect God to forgive us. This means a day to come when each will live in all and all in each; man in God and God in man, world without end. Amen.



In starting *The World Liberator* I promised to give a key to the inner meaning of the one hundred parts of an English edition sent me from India. I have done this in the first nine issues, but a deeper and growing sense of its more wonderful and indescribable nature has brought to me a strong conviction that a greater and more important service is demanded. No personal interpretation can ever exhaust the vast storehouse of spiritual wealth. Few in this country have any conception of its potential worth and possible service in the uplift of the human race. A few like Edwin Arnold and Emerson have proclaimed the glorious nature of "The Song Celestial," but that is only one hundredth part of the Mahabharata, brimming over with equal worth and beauty in every part. While it is greatly appreciated in India it is robbed of its most valuable service by taking it largely in a literal and historic sense. But this is equally true of all the greatest books in every part of the world. The supreme purpose of *The World Liberator* is to deliver all the great peoples of our world from these gloomy dungeons and shut in provincialisms of every race and religion. Each day brings us from some part of our great world devout love, thanks and blessing for this service.

In order to greatly improve and multiply this service we desire to publish a representative book of each and every part of our world, and make the same accessible to all earnest, sincere seekers for the greatest possible good in every department and possibility of life. This has been done for Christians in "Deus Homo." We hope soon to complete this for Jews in "Jerusalem—The Holy City," a beautifully illustrated book about the same size as "Deus Homo." When this is complete we wish to publish a beautiful and perfect edition of "The Mahabharata," and place a free copy of it in every one of our six thousand public libraries. It is impossible to do anything that will so greatly increase the respect and appreciation of the American people for the real greatness and glory of India and its people.

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all the friends of India the chance to bless themselves and others by making a generous contribution towards the cost of this service to the uplift of the human race. If some truly wealthy individual, man or woman, will undertake to meet the entire expense it will be a great pleasure to dedicate the work to such a patron or patrons and this would certainly bring them a hundred-fold return in the blessing that would be showered upon them by beneficiaries thereof. Send all contributions or letters for further particulars as to cost, etc., to George Chainey, 362 Ximeno Avenue, Long Beach, California.

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MAN OF MEN

(Continued from page 16)

are boldest and freest investigators as well as naturally devout lovers and seekers after The Perfect form and state of life.

At present it is only the few who are willing to give up the material, literal, national provincial and sectarian methods of interpreting Revelation. The day will come when the one thing most sought and most desired by all will be the spiritual understanding of the Language of God. If we would be at home in this speech we must recognize the true nature of all Revelation. The characters of Revelation are not historic but spiritual elements in every perfected self-consciousness.

As soon as we comprehend the nature of Revelation, all these earlier Revelations that are the Sacred Books and most precious possessions of the world, will be doubly dear to us. A familiar acquaintance with these will be a portion of our education in the understanding of present Revelation. The general knowledge of the law of correspondence will remove, in our reading and study of these Books, many a veil of obscurity and darkness from our eyes.

These former Revelations are all prophetic concerning what man will be like when he reaches to constant Revelation with Understanding. Through the law of correspondence spiritual things become real and tangible to our comprehension, while all material and natural things become, by their use, Sacred and Divine. There can be nothing common or unclean in the life of one who sees the true correspondence between all natural and spiritual qualities and things. In this state Spirit becomes as real as body; body as pure as spirit; mind takes on the soul's character and likeness to God, and soul becomes intelligent with the comprehension of the perfect law of relationship and reciprocity between the heavens and the earth.

This is the island of Syria. It is not large but yet most excellent. Life is reduced to a sublime simplicity. We are rescued out of all the opposing, contradictory states of the religions and sects into Religion, the binding law of a constant relationship between all things without and within. It is excellent for pasture and rich in sheep. These are the green pastures and the still waters by which the Lord our Shepherd leads the abounding flocks of vision.

There is no hunger here, for the table is ever spread. There is abundant wine of life and wheat of the knowledge of Divine Things. The symbols of Religion do not sicken and die, but simply ripen under Wisdom's fostering care. It is only this life of perfect fellowship between God and man that will ever overcome the many ills to which flesh is heir, and establish immortal life on earth. By this law of correspondence, perfectly understood and served, all that is visible will become the express image of the invisible.

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(Continued from page 18)

qualities. But these qualities are all so great and wonderful in their consciousness that we often think that each is the whole in itself. This is why many claim that all is Truth, or that all is Love. But Love must be true and Truth must be loving. Sight and Hearing in Revelation are full of false teaching until they are cleansed in the Understanding by the loving service of each of the Twelve.

There will come a time when we shall find that even Judas—Desire, who betrays to the Cross, is also cleansed in its Understanding and made whole with the others. This cleansing takes place at the eve of the Passover. This is the passing over from one cycle of Illumination to another. The Lamb of the Passover is the long passage of Time as well as Eternity, that is absolutely essential to the cleansing of our Understanding.

The perfect union of the Twelve—the quality of Labor—is represented as a Lamb-Lion. This represents the strength of Eternity with every excellence realizable in Time. This is the one state that will unseal all the books and wipe away the tears of our world. This is the Master of all the Assemblies of Truth that will be given from the One Shepherd of the life and teaching of the One Universal God in every human soul, when all shall know and live with God from the least to the greatest.

No Scripture is of any private interpretation. This means that there is nothing in these writings that does not concern each in all and all in each. God is no respecter of persons. He is for all on exactly the same terms. This is why all the Great Sacred Books, when our understanding is cleansed, will be found to have the same simple and universal meaning. This is the simply great and greatly simple Religion of The Undefined yet to come and cover the earth as the waters cover the sea.

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N. B.—(1) All persons who take interest in spiritual questions and problems are earnestly requested to become subscribers to THE MEHER MESSAGE.

(2) The Editor of this Magazine does not undertake to return any manuscripts, unless stamps are sent with them to cover the cost of postage. It is advisable that articles sent to the Editor should be typewritten. Articles on non-spiritual subjects shall on no account be accepted.

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THE MEHERASHRAM INSTITUTE,
ARANGAON, AHMEDNAGAR, INDIA

LETTERS TO THE EDITOR

FROM SOUTH INDIA

DEAR SIR: I have read with much interest and profit all the copies of the "World Liberator" which you so kindly sent me some time back. Practically every article is instructive, exhibiting at once the high intelligence and the noble effort devoted to their study and production. Particularly so are your articles on Mahabharata. It is no flattery to venture to suggest to you that your interpretation of the inner significance of the personalities and the events depicted in the great epic is at once unique and sublime. One really feels elevated in spirit as one reads one sentence after another of yours in which you gradually reveal the hidden Truth until you carry it aloft to the zenith of the Cosmic Intelligence itself.

Permit me to offer you my very sincere congratulations as the soul that has fallen into the current of Real Life and passing happily on to the Omniscient Source and Goal of all.

I have a great desire to give a wide publicity to your interpretation of the Mahabharata in particular, and to your other articles in general. I have a great mind to reproduce them in our Journal—The Humanist, provided you are pleased to permit me. I hope you will be good enough to see your way to accede to my request.

P. R. SINGRACHARI, M. A.
THE HUMANISTIC CLUB—Jaya Bhavan—Bangalore, South India.

FROM INDIA

DEAR FRIEND: I thank you for your letter regarding your edition of the Mahabharata to be published. I should very much like to have a copy. Have you a copy on the Canon of Lao-Tze? I should like to have this.

In India your books and magazines are of great service. India is the land for the study of the wisdom of the East.

Thanking you always and assuring you of my co-operation to circulate your publications,

Yours sincerely,

H. W. B. MORENO

FROM INDIA

LOVING BROTHER: Your very precious and loving letter of recent date duly to hand. It is indeed a startling illumination to me to go through it. I do wholeheartedly co-operate with you and consider it to be my profound duty to work with greater zeal and enthusiasm concerning your very laudable enterprise. It is indeed the opening of the portals of sublime truth and brotherhood to the nations and the world will be regenerated, which is the one and only means to save the world at large. The late war and the recent crisis have already made the world to feel the Superhuman force of national brotherhood and culture and though many Intellectual Giants of all nations struggle hard and harder to delve the rich mines of live bro-

therhood in all its phases and activities very few have really taken the right path of perfection. India is the very seat of culture and civilization and no nations have succeeded in explaining the mines of sublime thought and actions as the hoary Sages of Hindustan and they left immortal greatness to all who aspire.

I will be glad to render you signal assistance in all directions, even the question of broadcasting to all the important stations in India. Burma and Ceylon will be astoundingly done by me with fiery zeal and devotion, besides assisting you with the translation of the book into English. Though many intellectual heads have undertaken the publication of English versions of the Mahabharata yours will be sincerely read by each and all alike. I do solemnly and sincerely guarantee an astounding sale of all your publications throughout the Indian Empire as I am a well-known figure in all walks of life and in the very grip of all classes of people. My family is surprisingly great with intellectual greatness with high scholarly attainments and well respected and loved by all thinking public. Suffice it to say, I do manfully undertake the entire responsibility to represent you throughout India. You are welcome to tax me in any way you like, which will always have my best and sincere devotion and individual attention throughout the brief span of my life. You need not at all be anxious of anything concerning the Indian Empire as my very life and services are at your entire beck and call.

Write to me instead of draining your purse and everything will be intelligently performed by me. Make it a point to put me in touch with all the leading Societies, Institutions, Journals, etc. in the United States of America and try to introduce me to such similar Establishments.

I conclude this letter with a bit of history of my humble self so as to cultivate real friendship and brotherly affection on the firm soil of reasonableness and intuitional powers:

Grandson to the late Raja Rai Varma, the Indian Artist of International Reputation; oldest son to Prof. Kparama Pillai, Professor of English language and literature, the Arts College Tivandium, a great literary luminary and scholar of high attainment and one who was much respected and admired by the learned societies of East and West alike and was in the firm grip of the mighty thinkers of all the countries. He was the right hand man to the late Booker T. Washington, the Negro Apostle. If you take the trouble to go over to the Tuskegee Institute at Rublama, you will be really convinced with the splendors of real friendship that existed between them.

Lastly, closely related to the Ruling Family of Travancore and command the keen admiration, sympathy, influence, etc.

I wish you a very happy career,

Yours very sincerely,

P. KESHAVA NANDAJEE DASS,

Journalist and Commission Agt.,

"New Dodge."

Chitti Kulangari, Trivandium Post, Travancore States, South India.

COMPASSION

To the Editor of "The World Liberator":

When the soul is in
Travail,
It will be
Understood
By the Great One.
Full of compassion,
Thou art alone:
But when delivered
From all insistence,
Then shalt thou alone
Be manifest.
Full of Grace,
Thou art not understood.
Only as thou
Art understood,
Shalt thou be redeemed,
Of the Redeemer.
So full of compassion
Thou art,
And yet controlled
By the Perfect One
Unto all perfect
Understanding.
Full of Grace—
As thou art,
Thou shalt be
Misunderstood,—
Because
All is
Most High.
If thou
Art in sorrow,
Then shalt thou
Be comforted.
If thou art
In bliss,
Then wilt thou be
Guileless.
For thou art to be
Reminiscent,—
In all things.
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Health, Happiness, and Honor,—

ADAH MARSH

FROM ARIZONA

DEAR GEORGE CHAINEY: Harry Owen Saxon sent me a copy of "The Liberator," (God's love is boundless) What a beautiful magazine it is! It radiates the spirit of Truth. What radius, vision, dimensions here! Before I opened the covers of "The Liberator" I subscribed for it, something new under the sun, but what a waste of time it was, for after reading its contents I had to cancel the order and change it to read as follows: Nine book order combination as shown inside front cover. Amount to cover, \$12.00.

It is a pleasure to include a list of names who may be interested in some of your publications

God's love enfolds you like the air enfolds the rose . . . wholly, completely, perfectly, gently! God is abundance, limitless as the sun pouring its life giving energy into the white cup of the golden-hearted Lily.

God blesses and redeems.

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Publisher's Announcement!

Deus=Homo

OR

The Perfect Life of God in Man and of Man in God

By GEORGE CHAINEY

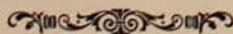
DR. CHAINEY has written many books of unusual value and significance, but one who knows all of his previous work will have no hesitation in recognizing "Deus Homo" as his masterpiece, the crowning accomplishment of many years of truly great achievement. In it the author presents a rational religious philosophy that is above all constructive, in full consonance with our changing ethical concepts, yet adhering through advanced interpretations of well known tenets to all that is best and fundamental in our spiritual consciousness. It is impossible, however, for anyone else to so well express the attitude of the author, and the spirit of the book "Deus-Homo" as he has done in his Foreword, from which we quote:

"The day of a great awakening is at hand that will rescue religious Teaching from its present weakness and attitude of apology to Reason and Science. The first act in this Awakening will lift religion above personality and the defense of any historic event, and place it upon the unshakable foundation of the Reality of the Living God and the Cosmic Consciousness of Humanity. Such teaching will need no other Creed. The Doctrines will be all the everlasting Yeas and Nays of self-evident right and wrong. It will put no fetter upon human conscience, save the moral obligation for each to seek day and night to know and to be taught of God.

Its Bible will be all self-evidently inspired books, the most precious treasure of any people. The Teachers of the Life Universal will be those who are self-evidently called of God and man, by natural endowment, to interpret, and to help the understanding in others to feel and seek after knowledge of, and fellowship with, the Living God."

"Only then will Religion take the place of the Religions. Only then will human selfishness and human vanity disappear from the consciousness of Life. Only then will life be truly simple and equally sublime. Though each will be engaged in some sweet natural service for the good of all, every life will be great, glorious, epical, pulsating and exultant in the glorious ecstasy of the sweetness and joy of the ever-present companionship of God. This delight will include all delights. It is the land we all desire. This is more than the delight of Vision; more than the joy of Understanding because it is the glory that is above the earth. It is the freedom of the Spirit; the emancipation of the Mind from the pain of thought and the search to know; the sweet peace, sanity and health of the Body consciously permeated with the static, ethereal Substance of the Body of God; together with the moral strength of a Soul that has faced the great problem of life and gained the victory over all the monsters of unreality."

The serious student of religion can by no means afford to miss this book.



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(SOON TO BE PUBLISHED)

Jerusalem = the Holy City

By George Chainey

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