

**Om At Home in America**  
**Svami Rama Tirtha Enlightens**

Presented by

**Murarilal Nagar**  
and  
**Sarladevi Nagar**



**OM SHANTI MANDIRAM**  
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# राम जीवन चित्रावली



श्री गणेशाय नमः  
शिवसेना प्रतिष्ठान, दिल्ली-११०००६  
श्री रामजीव प्रकाश

रामजीव प्रतिष्ठान  
शिवसेना प्रतिष्ठान, दिल्ली-११०००६

The cover of *Rām Jivan Citrāvalī*. Courtesy of the Swami Rama Tirtha Pratishthan

*Patriotism and Practical Vedanta of Svami Rama Tirtha*

The land of India is my body. The Comorin is my feet, the Himalayas my head. From my hair flows the Ganges, from my head come the Brahmaputra and Indus. The Vindhya-chalas are girt round my loins. The Coromandel is my left and the Malabar my right leg. I am the whole of India, and the east and west are my arms, and I spread them in a straight line to embrace humanity. I am universal in my love. Ah ! such is the posture of my body. It is standing and gazing at infinite space; but my inner spirit is the soul of all. When I walk, I feel it is India walking. When I speak, I feel it is India speaking. When I breathe, I feel it is India breathing. I am India. I am Shankara, I am Shiva. This is the highest realisation of patriotism, and this is practical Vedanta.



**OM**

**AUM**



## Preface

This is our Second Garland of Offerings to the Omnipotent, Omnipresent, Omniscient, Almighty Universal God OM. It primarily presents the glorification of Om as disseminated by Svami Rama Tirtha in America--the talks and lectures delivered by Svamiji in this country. Most of the contents are derived from *The Story of Rama* by Svami Puran Singh and the *Collected Works* of Svami Maharaja. Many of the pictures of OM have come from the valuable collection (Sacred OM CD) prepared and distributed by the *Hinduism today* of Hawaii. We are highly grateful to the producers and publishers of these sources. The literature on and by Svamiji is enormous. Still, much remains unrecorded.

Almighty God Om has blessed the universe with two celestial luminaries--the Sun and the Moon, who give us the physical light and life. The same Om has provided the universe with two divine luminaries in human bodies, bearing the names of Svami Vivekananda and Svami Rama Tirtha, who have given the spiritual life and light to the whole world.

It is well-known that the Moon derives her light from the Sun. Also she follows the Sun in succession. The reader will realize how Svami Rama Tirtha derived his igniting inspiration from Svami Vivekananda, who had derived his own inspiration from his guru Shri Ramakrishna Paramahansa.

The incident of the presentation of the watch by Svami Rama Tirtha to Svami Vivekananda (as narrated by us here) and the prophetic words of the latter are truly symbolic and have profound meaning and significance. It was an instantaneous transmission of the divine knowledge enshrined in the Veda and Vedanta. We hope the reader is able to see and realize what we have been able to see and realize. It is the direct outcome of guru-kṛpā, the blessings of the guru, who is the manifestation of God Almighty.

Svami Rama Tirtha followed the footsteps of Svami Vivekananda. He was able to reach foreign lands and to preach there the Gospel of Universal religion and love for all. India is very fortunate in having brought forth two such immortal souls, who were able to take her divine message of Veda and Vedanta throughout the wide world. We are too close to these two great saints and sages to realize in full the outstanding contribution they have made to bring spiritual lore for the entire humankind. Their divine

message is eternal, because it is derived from the fathomless reservoir of the supreme knowledge overflowing in Vedanta--the essence of the Vedas.

We would not like to repeat what we had stated in the Introduction to our first garland of offerings to *OM: One God Universal* with regard to the lack of any independent study on OM although It is all. Now we have found the answer to the question why such a publication had not come out so far. In spite of our extensive publicity and promotional drive in many countries of the world, the response from the libraries is almost nil. Either the libraries are overflowing with books on OM, or the persons responsible for selection did not regard the book worthy enough. Some might have thought : Everyone knows OM. What is new there to know? One South Asia Librarian of a very great library in the United States--one of the best and richest in the world from every standard--is said to have remarked: The question is why to buy when we can borrow through Inter-library Loan!

It is a very sad situation. So, in terms of monetary return, the enterprise has proved to be a very unpleasant surprise. It is a frustrating full financial failure. We are not sorry that we could not circulate the book the way we wanted; we are sorry that people in general have not yet realized the value and significance of OM.

Yet we are venturing out with another publication in the series. We are determined to publish more, much more. It is for our own self satisfaction and fulfillment of the values of life. OM is inspiring us and we are just following His will. We have no choice. As taught by the Lord in His *Bhagavadgītā*, our duty is just to act. That is the only thing that lies in our power. We have no control over the outcome. The result is not in our hands. And we cannot run away from action either. We have to act and continue to act without any expectation of the fruit.

Since we were truly interested in disseminating the divine knowledge enshrined in our first publication, we presented as gift at least forty copies to some worthy institutions around the world. The supply may create demand. Someone, somewhere, some day will read the glorification of OM and get inspired to achieve the ultimate objective of human life.

Om Shanti. Om Shanti. Om Shanti.

Columbia, Missouri. 1 January 2000.





## Svāmī Rāma Tīrtha Escorts Om to America

"Where is your luggage, Sir" asked an inquisitive American.

"I carry no luggage, " said the Swami, "but what I have about me."

"Where do you keep your money?"

"I keep no money."

"How do you live ?"

"I only live by loving all. When I am thirsty there is always one with a cup of water for me, and when I am hungry, there is always one with a loaf of bread."

"But have you then any friends in America ?"

"Ah, yes, I know but one American, you, " said the Swami, touching his shoulder, and by his touch, the American realised, so to say, his old forgotten acquaintance with him and became his ardent admirer. This gentleman wrote: 'He is a torch of knowledge hailing from the Himalayas. The fire can burn him not, the steel can cut him not.

[*Nainam chindanti śastrāṇi nainam dahati pāvakaḥ. Gītā.*] Tears of ecstasy roll down his eyes and his very presence gives new life."

Puran Singh, a truly dedicated and devoted disciple of Svami Rama Tirtha, in his enchanting biography of Svami Rama Tirtha, entitled *The Story of Svami Rama: The Poet Monk of the Punjab* (Ludhiana, 1974) describes the magic of the "touch" as presented above. It was a kind of preview of the ascetic living and memorable work of the Svami in America. He comments:

"The effect of his presence was marvelous, his joy was infectious, his ideas still more so, and above all his recitation of OM. Every religious seeker who came to him began reciting OM.

"Wave after wave of ecstasy overwhelmed him and buried him in joy for days and days. When he went over to America from Japan on his world tour, he took turns on the deck of the steamer at San Francisco port as if the deck was his home ( emphasis added).

"An American struck by his wondrous exuberance approached him and asked him why he was not in the usual haste of getting down.<sup>1</sup>"

Puran Singh describes his own spiritual enlightenment by his very first meeting with the Svami in Tokyo:

"As the man from Yokohama introduced two orange-robed monks into the Club,<sup>2</sup> a thrill of joy went round and most enchanting was the effect of the bird-like warbling of 'OM, OM!' by the elder of the two Swamis. Swami Rama was accompanied by his disciple Swami Narayana. *I had gone almost mad with enthusiasm* (stress added) though I knew neither of them. Their language was all so strange and their glow all so spiritual that it commanded silent obeisance."

Puran Singh received the divine message of OM from his guru. He was inspired, beyond description by words, Instantaneously, Om became his main mantra and guided him throughout his life like the "Pole Star Within," His wonderful writings and poems reverberate everywhere the songs of OM that he sang all his life.

The startling and sensational electrification felt by the American inquisitor on the deck of the ship and that of Puran Singh in Tokyo, was of the same kind that was

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<sup>1</sup> The conversation that followed has already been presented above.

<sup>2</sup> The house known as the Indo-Japanese Club of which Puran Singh was the Secretary.

experienced by more than 7000 people at Chicago on September 11, 1893 when Svami Vivekananda addressed them as "Sisters and Brothers of America." That was a *samaṣṭi*, macrocosm; this was *vyaṣṭi*, the microcosm. The difference lay only in numbers. The feeling of sensation, the resultant exuberation was of the same miraculous kind.

Puran (=Full, whole) concludes his "Foreword" with the following invigorating words of true value that inspire his readers: "Swami Rama comes next to Swami Vivekananda in reminding the people of India to rise from empty idle dreams and take to incessant work to win the freedom which is the fruit not of conquest over others but over one's own self."

We firmly believe that Svami Rama Tirtha comes next to Svami Vivekananda in so many other ways as well, a fact which becomes evident to anyone who reads attentively and respectfully the respective accounts of their immortal contributions in the works on and by them and makes a comparative critical study. Here is Puran again:

"....Suddenly between the years 1903-1906, Svami Rama astonished India, Japan and America with his great meteoric personality. Clad in the orange robe of a monk, fired by the success of Svāmī Vivekānanda in America, and brimful of a pure, nectarious enthusiasm for diffusing through the whole world the rich truth of his own convictions, Svāmī Rama actually burst forth on the admiring and astonished gaze of the world that met him, as a truly inspired apostle of Vedānta. And this Vedānta was his own. It seemed he had realized life in its supreme beauty suddenly by some unknown sacred personal "touch" that maddened him with a divine intoxication. As some Higher One came and touched the soul of Chaitanya maddening him for life, so it was in the case of Svāmī Rāma. A glorious inspired personality can, under no circumstances, be the result merely of human achievements, however great one's attainments or accomplishments may be. He was adorned with heaven's own hand that paints a lily white and a rose red and a violet purple.

"One of the causes which led him to seek the robe of a Monk, in my opinion, was his meeting with Svami Vivekananda at Lahore....This visit of Svami Vivekananda, no doubt, strengthened the silent ambitions of the young Svami Rama of leading the life of a monk, and to go round the world, preaching Vedanta like Vivekananda."

We read on pages 572-573 of the *Comprehensive Biography* of Svami Vivekananda (check the title) how Svami Rama Tirtha might have been inspired by Svami Vivekananda.

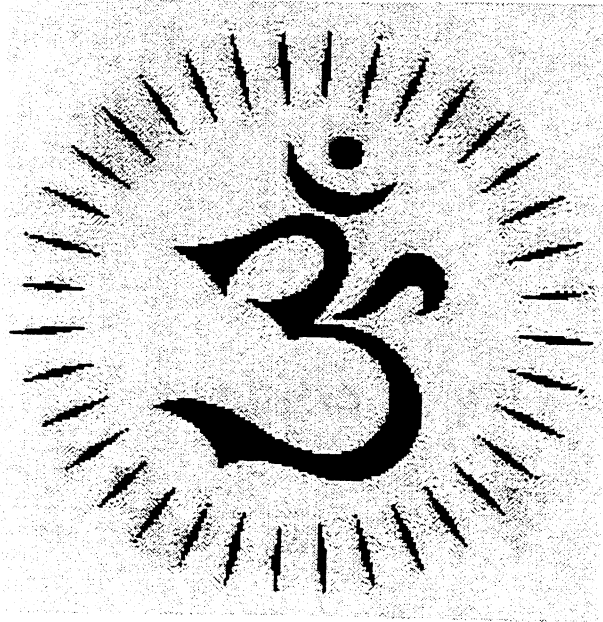
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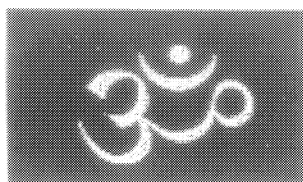
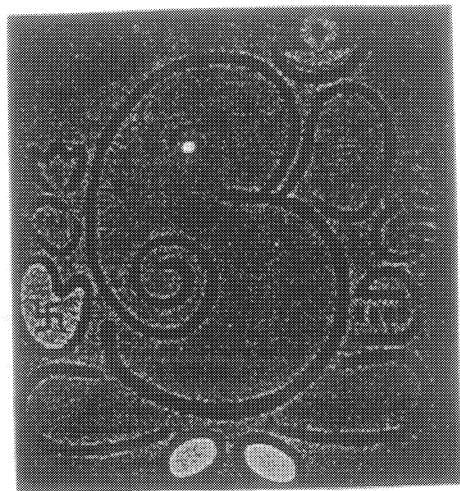
"Swami Vivekananda at Lahore on tour, delivered his third lecture, the subject being Vedanta. It was a triumphant success and lasted for over two hours. According to Mr. Goodwyn, who had attended many lectures that the Swami had delivered in India and abroad, it was a masterly exposition of the monistic philosophy and religion of India.

"While at Lahore, Swami Vivekananda met Sri Tirtha Ram Goswami, then a Professor of Mathematics in one of the Lahore Colleges. It was under his guidance that the students of the college took a leading part in arranging for public lectures which the Swami delivered there. The professor was CAPTIVATED by Swamiji's lectures. He was particularly struck by Swamiji's eloquence during the discourse on Vedanta. He wrote about the lecture as follows: "This lasted for full two hours. The listeners were so deeply engrossed and it created such an atmosphere that all ideas of time and space were lost. At times one reached the stage of realization of absolute "abheda" between ourselves and the cosmic Ātman. It struck at the roots of ego and pride in self. In short, it was such a grand success as you come by once in a way.

"The relation between the Swami and Tirtha Ram grew so intimate and cordial that the latter presented the Swami with a gold watch on the eve of his departure from there. Swamiji took the watch very kindly, but put it back in Tirtha Ram's pocket saying " Very well, friend, I shall wear it here in this pocket." The prophetic utterances of

Swamiji did not take much time to fructify. For some time later, Prof. Tirtha Ram renounced the world, and became widely known as Swami Rama Tirtha, and subsequently preached Vedanta, both in India and America".





## The Miraculous, Mysterious, Mystic

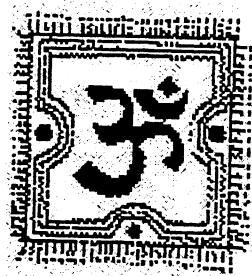
OM

### Brings Svami Rama Tirtha to America

The OMnipotent, OMnipresent, and OMniscient Almighty God OM played a miraculous role of his *māyā* and demonstrated His immortal *Īlā* in bringing Svami Rama Tirtha to the United States of America. OM, the One Universal Supreme God, wanted the people of America and some other countries to be blessed by Its divine love and to drink deep into the ambrosia of self-realization.

Svami Rama Tirtha was an honored resident in the Kingdom of Tehri (Garhwal) where he was inspiring the people with his divine talks and ideal living--pious words and holy deeds. The Raja had become a dedicated devotee of the Svami. One day he brought a newspaper to the Svami, which carried the news that a World's Parliament of Religions was going to be held in Tokyo on the model of the one that was held at Chicago in 1893 and wherefrom Svami Vivekananda had emerged as the greatest and the best speaker--the heavenly hero. The Raja was fully confident that Svami Rama Tirtha too would play an equally memorable role in Tokyo.

He provided all the facilities for the Svami and his devoted disciple Svami Narayana to visit Japan. However, when they reached Tokyo it was discovered that there was not going to be any world conference at all! This phenomenon turned out to be only a *māyā* of OM.



Puran tells us:

" The next day I brought from an old book shop the two bulky volumes of the Proceedings and Papers of the Parliament of Religions of 1893, and I came and placed it on his table.

"Ah ! Exactly! Rama wanted just this book. How did you get this? Nature with her own hands puts everything that is required in his way."

"We had then a long talk on the Parliament of Religions to be held in Tokyo. When the Swami found that there was no such meeting, he laughed heartily and said: 'With what a beautiful trick, Nature has led Rama out into the world from his lonely Himalayan resort. How a false piece of news becomes so fertile! Rama in himself is a whole Parliament of Religions. If Tokyo is not going to have one, let it not; Rama will hold one."

The question was--what next? It might have come to the mind of Svamiji to visit America. However, he had no funds to travel! But our OM had all the funds--means and methods. One generous gentleman from India, named Prof. Chatre of Poona, had brought his circus to Japan. His next destination was the USA. He invited the Svami to accompany him all the way to America--free, no fare, only a fair deal. Well, Svami Rama did come to America, the Beautiful. It was the middle of November 1902.

What is the CIRCUS after all ? Is it not a show where the man makes the animals dance through his own intellectual powers? Are we not ourselves the players in the Circus directed by God Almighty? Bhagavan Shri Krishna Himself says in His *Bhagavadgītā*:

*Īśvaraḥ sarvabhūtānām hṛddeśe'ṛjuna tiṣṭhati.*

*Bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā.*



O Arjuna, God Almighty pervades the hearts of all living beings. By the power of His own *māyā*, He makes them move as if they were mounted on a machine.

Svami Rama Tirtha stayed in Tokyo for about two weeks and disseminated the eternal, divine knowledge of the Veda and Vedanta among the Japanese people. As already stated earlier, he had met there Sardar Puran Singh, who was probably deputed there for higher studies by the Sikh community in India. This union had a highly beneficial outcome for the dissemination of the unique message of Veda and Vedanta.

"The lectures that he (Swami Rama Tirtha) delivered and the talks that he gave in America during this period have been collected and published under the title *In Woods of God-Realisation*. They were taken down just as he talked by a lady stenotypist Mrs. Pauline Whitman, a great admiring disciple of the Swami, and on account of his sudden death, they were published just as they were taken down without being revised. They fill three large royal octavo size volumes of about 500 pages each."

Mrs. Pauline Whitman may be called Mr. Goodwyn of Svami Rama Tirtha. While Mr. Goodwyn recorded and preserved for posterity the spiritual talks and lectures of Svami Vivekananda, Mrs. Whitman performed the same holy service in relation to Svami Rama Tirtha. But for this most noble and valuable service rendered by these two great devotees of Veda and Vedanta in the western hemisphere, the whole wide world would have remained much poorer in India's Vedic and Vedantic lore and wisdom. *Kamalānandā* was the name given by Svami Rama Tirtha to this noble lady.

Svami Puran Singh, (titled also as a professor and sometimes as Sardar) who had become a great devotee of Svami Rama Tirtha has recorded an extraordinary, inexplicable, enormous power of OM.

"The following letter sent to me (Mr. Puran Singh) after his death by Mrs. Wellman of Los Angeles, California, faithfully records how highly infectious were not only the joy but the ideas of Svami Rama. I met this devoted lady, Mrs. Wellman, at

Dehra Dun, India, when she was on a visit to this country and we together made a pilgrimage to the Tehri Hills and toured the Punjab plains.

"Says Mrs. Wellman in her letter:

"...It was just the beginning of the year 1903 when I first met this great soul. He was lecturing in San Francisco. I went to hear him *reluctantly*. But with his chant of Om, my mind was lifted, my very being vibrated with a joy I never felt before. A loving blissful peace illumined me.

"And I never missed another opportunity to feed upon the bread of life he so freely gave. He also made an appeal to Americans to help his people by going to India and living as *one* of them in their families. Quite a number said they would go. But not one of them went. One day I said to him, "Swami Rama, for what you have done for me, what can I do for your people in exchange?" He said, "You can do a great deal if you will but go to India." "I will go," I replied. But friends dissuaded and even derided me. Some said I was crazy to think of going, especially as I had not sufficient money to return. But Rama said, "If you *really* know Vedanta, you would not fear, for you would find God in India the same as in America." So did God, the Divine Intelligent Principle of life, *prove* His self-sustaining power, through the tender, loving care of my beloved Hindu brothers and sisters, yea, my children. Yet five months elapsed before I fulfilled my promise to our Blessed Rama and set sail for his native country--alone--alone, not knowing a person in that far off country yet with Faith, "leaning on the sustaining arm of the Infinite" as taught by Rama...." <sup>3</sup>

This is the ..... *camatkāra* of Om  
to which we offer our śata śata ..... *namskāra*!

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<sup>3</sup> These immortal words remind us of the memorable divine words of Appayya Dikshit: *Mārgesahāyam Bhagavantam eva viśvasya Viśvādhika nirgato'smi*. I have come out, O Almighty Merciful God, Thou art Greater than the whole wide world, and I have deep faith in You and depend upon You to save me, to protect me, always, everywhere. That is why I have ventured to come out.

Then will flow plenty of ..... puraskāra.  
And all this will generate better ..... saṃskāra.

In his "Foreword" to the *Story of Rama*, Svami Puran Singh, a literary man of multiple attainments and a worthy disciple of a worthier Guru, writes:

"Svāmī Rāma was essentially an apostle of the life of the spirit, whose daily food was the *smaran* of the name of the God--Om. [*Tajjapas tadarthabhāvanam*] ... he was one who had lost himself in the Lord. His repetition of this spiritual Mantram sounded like a river of song flowing in him....*Smaran* is essentially a sign of inspiration; it is God's favour."

Puran Singh brings in Lala Hardayal, who wrote from America in the *Modern Review* of July 1911.

"In this part of the country, there are many persons who lovingly cherish the memory of Svāmī Rāma Tīrtha, and tell how he lived like a true ascetic and won the hearts of the rude villagers in the mountain valleys of California, how he used to throw into the sea the laudatory comments on his lectures that appeared in the local press, how he insisted on charging no admission fees for his lectures and said to a well-to-do friend who complained that the expenses of holding the meetings could not be met on that plan, 'Surely you can pay the expenses of holding meetings.' He was the greatest Hindu who ever came to America, a real Saint and Sage, whose life mirrored the highest principles of Hindu spirituality as his soul realized the love of the 'Universal spirit' whom he tried to realize.

Puran Singh in his "Story of Rama" shows time and again, here, there, and everywhere, that Svami Rama Tirtha was an incarnation of Om--Om̐kāra personified<sup>4</sup>.

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<sup>4</sup> See the doctoral dissertation of Robin Rinehart on Svami Rama Tirtha.

Puran writes:<sup>5</sup>

"An old American lady went to see Svāmī Rama in a private interview<sup>6</sup> and recited her tale of domestic troubles to the Svāmī and wept for hours before him, as he sat cross-legged with his eyes closed. She took him to be uncivil, when a lady was weeping and crying so bitterly and not a word of sympathy escaped his lips and not a kind look. The Svāmī sat before her listening yet unlistening like a stone statue. "These Indians are so impudent and proud." As the lady completed her story of woes, the Svāmī opened his eyes, looked at her with his red insane eyes and said, "Mother," and then chanted his favorite Vedic Mantram 'Om! Om !' She said to me that there burst from his eyes upon her the strange dawn of a new consciousness. " I seemed to have been lifted," said she, "from the earth, I swam in the air as a figure of light, and I felt myself as the mother of the universe. All countries were mine, all nations were my children. I was so filled with joy that I must visit India, I must see where Svāmī was born and grew up. I must go. So I came . My joy never fails me. Oh ! the word OM reverberates through my bones. The word 'mother' -- it lifts me up to the Divine. I would fain touch his feet. I would fain lie dead in the ecstasy that he gave me. Some springs of nectar within me have burst up, the crust is broken and I am holy."

"At a lake resort in America (I forget the exact name) the Swami lived chanting 'OM,' and his presence gave heart to many a weary patient who came there for sanitarium ?? treatment, and many got their health back from him. " A healer " they called him. They also called him the Living Christ.



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<sup>5</sup> Page 12 of the Story.

<sup>6</sup> Mrs. Wellman--this lady met me in India and gave me her whole story.

1903 May 20: Noontime:<sup>7</sup>

"The President of the United States [Theodore Roosevelt] on his way to the north stopped at the Shasta Springs awhile. The representative lady of the Springs Company presented him with a basket full of lovely flowers and immediately after that he accepted from Rama most gracefully, lovingly, and cheerfully the "Appeal from India" [book]. He kept the book in his right hand all the time and while responding with his right hand to the salutations of the crowds, the book naturally and spontaneously rose up to his forehead at least a hundred times. When the train started, he was reading attentively in his carriage, and once more he waved thanks to Rama from the leaving train."

Page 22.

The repetition of the sacred syllable OM is the way of freedom from the little self.

"Without Simiran,<sup>8</sup> life is a process of combustion",

"Simiran itself is God," says Guru Nanak.

Pages 40 ff.

Here are some precious gems of immortal words of Svami Rama Tirtha, epitomizing the sense and essence of OM:

The path to God in your own self lies through renunciation of all desires. Renounce all desires and live repeating OM. [Tyāgenaike amṛtattvam ānaśuḥ. *Kaivalya*]

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<sup>7</sup> Letter written on June 11th, 1903, from Castle Springs, California to a friend in India. We have reproduce the entire book in this publication.

<sup>8</sup> Simiran means the continual repetition of the Sacred word; meditation; spiritual concentration.

The very moment you cast overboard these desires, clingings, love, hatred and attachments, and also throw off even the desire for light and chant OM for a second, you free yourself from all bondage and become well-balanced in equilibrium, nothing of yourself left with that person, with that body, or with that object . . . Sit still, chant OM and then think who is within you.

Know that you stand above all wants and needs. Have that and the whole Universe is yours. Just sing, just chant OM

In this state of mind, in this peace of heart with soul, pure soul, begin to chant the Mantram OM, begin to sing the sacred syllable OM.

The people of Europe and America do not wish to take up anything unless it appeals to their intellect. Even though we may not be able to prove the virtue of this Mantram by the logic of the world, yet there is no denial of the powerful effect which this Mantram, chanted in a proper way, produces on the character of a man.

All the knowledge of the sacred scriptures of the Hindus was obtained when the writers of these volumes had thrown themselves into ecstasies by the humming of this syllable.

All the Vedanta, nay all the philosophy of the Hindus, is simply an exposition of this syllable OM.

OM has a charm about it, an efficiency, a virtue in it which directly brings the mind of one who chants it under control, which directly brings all feelings and all thought into a state of harmony, brings peace and rest to the soul and puts the mind in a state where it is one with God . . . Science may not be able to explain this, but this is a fact which can be verified by the experiment. Woe unto science if it goes against the truth connected with the efficiency of the sacred syllable OM.

The real Self which is the knowledge absolute and power absolute is the only stern Reality, before which the apparent reality of the world melts away !

OM is the name of this Reality.

A man who sings Om in all these ways, chants it with its lips, feels it with his heart and sings it through action, makes his life a continuous song. To everybody he is God. But if you cannot chant it with feelings nor chant it with your acts, do not give it up, go on chanting it with the lips. Even that is not without use....But chanting it through feelings would naturally follow if you commence humming it with the mouth.

How to make the mind rise higher into the celestial regions, to make the soul soar away up to the throne of God ? When the benign light of the rising sun or the setting sun is falling upon the translucent lids of half-closed eyes, we begin humming the syllable OM, we sing in the language of feeling.

The reading of books and *learning* all knowledge is one thing; and to acquire the Truth is another. You may read all the sacred scriptures and yet not yet know the Truth.

"He insists at times in very emphatic language on the ceaseless repetition of OM. His own repetition of OM was ceaseless. But none of his followers ever caught this fire except for the days and hours they were with him. I never saw him excuse himself from this incessant labour. "OM," he used to say, "is the divine punctuation of life, without it, one cannot breathe the divine breath. Without it one dies. [Puran]"

It may be added here that Svami Rama was accompanied by his devoted disciple Nārāyaṇa upto Tokyo, but he came to the USA all alone and sent his disciple back to other Asian countries, to reach there, preach the Gospel of OM, and teach the people the real meaning and power of OM so that they might feel it as a living experience and life support. In the opinion of Svami Rama, it was not good for the

world that they both work together at one and the same place. Independence was essential for full growth and development of the disciple, so thought the guru.

Kalyani Publishers of Ludhiana, etc. have brought out the second edition of *The Story of Rama* by Puran Singh. It is an outright theft! They have called it the second revised edition. Nowhere it is mentioned in the book that the first edition of that very book was brought out by Messrs Ganesh and Co. of Madras as early as 1924. As compared to the general characteristics and qualities of the first one, the so-called revised edition is terribly poor and extremely low in every respect. It is a pirated publication and shall be rated very low indeed.

We are writing all this just because we have had a very sad experience of such money-making devices during the last decade while working on many publications. Kalyani Publishers are just an example. They represent a type. They belong to a class of reprinters of the present day in India who make a mountain of money by just turning a cheap white paper black by besmearing with light ink. Their philosophy has been --- Least Investment; Huge profiteering.

On page 237 of the original edition we read:

O ALL (OM !)

Take my life and let it be  
Humbly offered, All to Thee  
Take my hands and let them be  
Working, serving, Thee, yea ! Thee  
Take my heart and let it be  
Full saturated, Lord, with Thee  
Take my eyes and let them be  
Intoxicated, God, with Thee  
Take this mind and let it be



All day long a shrine for Thee.

This dedication being thoroughly accomplished, one realises the blissful significance of *Tat-tvam-asi* ("That Thou art").

**The Path to God in your own self lies through renunciation. Renounce all desires and live repeating OM." Svami Ramatirtha.**





## **The Kingdom of Heaven**

**Lecture delivered on December 19, 1902  
at the Hermetic Brotherhood Hall  
San Francisco, California.**

My own Self In the form of Ladies and Gentlemen:

The Kingdom of Heaven is within you. How have you to realize that?

There is a very beautiful story showing how to realize the Kingdom of Heaven within us. It is related that at one time the Vedas were taken by a demon and carried to the bottom of the sea.

The word 'Veda' has two meanings. The original meaning is knowledge, the Kingdom of Heaven. The second meaning is the most sacred Scriptures of the Hindus.

The name of the demon, said to have carried the Vedas to the bottom of the sea, was Shankhāsura which etymologically means the demon of the conch-shell or the "insect dwelling in the conch."

In order to redeem the Vedas, in order to bring back the treasures of knowledge, God incarnated as a fish, fought with the demon, destroyed it and brought back the Vedas to the world.

Children read that story and take it literally; common people read it and take it literally; but there is a deep, hidden meaning in the story. The story was meant to illustrate a general truth.

God incarnated as a fish to bring back the Vedas from the worm living in the conchshell. God incarnated as a fish and fought the demon or insect at the bottom of the sea and destroyed it. What was the use of this? The fish is a maritime animal and the conch-shell is also inhabited by a creature of the sea. Now God, the All, in the shape of the fish fought the insect of the sea. The insect was driven out of the shell and the waves of the sea washed the shell ashore. People picked it up. The conch-shell was blown and there came out of it the reverberating sound OM, OM, OM. This is Veda. In this sense was the Veda, the conch-shell brought from the bottom of the sea.

The story-teller meant to lay particular stress on the importance of the sacred *mantram* Om. The object is to show that this sacred syllable OM is the end of knowledge in all the world. It is all the Vedas, all the Kingdom of Heaven put in a conch-shell condensed to its smallest compass. This was the object of the story.

The Hindus blow conch-shell on all sacred and important occasions, *i.e.* they chant Om at the time of death, birth, war or worship. Happy is he who lives, moves and has his being in OM.

*In order to come by these Treasures within or in order that the Kingdom of Heaven may be unlocked, Om is the key to be used.*

People of Europe and America do not wish to take up anything unless it appeals to their intellect. Even though we may not be able to prove the virtue of this *mantram* by the logic of the world, yet there is no denial of the powerful effect which this *mantram* chanted in the proper way produces on the character of a man, or of the virtue it has of unfolding the inner secrets and placing all the treasures of the world at our disposal. One object of the story-teller was to show that all the knowledge of the sacred Scriptures of the Hindus was obtained when the writers of these volumes had thrown themselves into ecstasies by the humming of this syllable. This *mantram* is the seed of all knowledge. The importance of this *mantram* will be laid before you from different

stand-points. It is necessary to show the importance of this *mantram* in order that the people may take to it with their whole heart.

First of all, the *mantram* OM does not belong to any special language. Thinking it to be a Sanskrit word and not belonging to any other language, do not reject it. It is the name of God. This syllable comes to you from within, nobody teaches you this syllable. It comes to you at birth. The child's cry resembles remarkably the sound Om, Om, Aam, a perverted form of OM. The word OM comes from within to every child.

The true way to write Om is A-U-M<sup>9</sup>. According to the rules of Sanskrit grammar A and U, when connected together, coalesce into O. Even the mute can produce the sounds of A, U, and M. Thus OM in its entirety, in its parts, is brought to the world by everybody--by himself. It is the most sacred natural word which can occur to anybody. When boys are happy in the streets, their overflowing joy finds natural expression in the noisy sound of prolonged O, which is simply OM cut short.

This sound occurs in every language--Sanskrit, Persian, English, Japanese, all have it in a more or less perfect form. This sound is used on occasions when people get beyond themselves, when they are exhilarated, when they are filled with joy, this sound naturally comes to them. When people fall sick or are in trouble, when they suffering with excruciating pain, what sound finds utterance through their lips ? It is Oh, Uh or Um which is a mere corruption of OM. The Hebrew, the Arabic, the English prayers end with Amen which most remarkably resembles OM. The last letter in the Greek alphabet is O-mega giving the sound OM a prominent place.

Why should this sound come to everybody, why should this sound come from the lips of everybody in illness, be he a European, American, Hindu, Persian, Japanese or of any denomination? The Hindu answers. This sound is like a beautiful tree yielding a cool shade to a sick man who is being scorched by the burning sun; so naturally does this sick

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<sup>9</sup> This is only an analysis, a means to exposition. We have discussed this matter in our Holy Book on OM.

person seek the cool shelter of the spreading tree. Thus it is that everybody when sick or suffering naturally resorts to this syllable OM, this natural sound. It gives him a little relief. We see it naturally brings relief under all circumstances; the sick are relieved by chanting this sound. If it can bring relief even to the sick and sufferer, may it not bring peace and harmony, if you sing it in the right way? We call it *praṇava* and mean by it something that pervades life or runs through *prāṇa* or breath. Every animal sends forth this sound, it is associated with his breath. If you breathe forcibly so as to make respiration audible, you will see that the sound, if represented by an articulate word is *Soham*, *Soham* (breathing through the nose). This sound is in the breath of all; now in this we see S-O-H-A-M.

Sanskrit grammar is more developed than any other in the world. It has analysed all sounds and all words perfectly. M is called a consonant but this consonant is nasal and it is proved that M is a consonant which borders on vowelhood. O and A are vowels according to all grammars. S and H are consonants. Throw aside the consonants and we have O, A, M, or OM.

Now you see that the vowels are independent sounds and the consonants are dependent sounds, they cannot stand alone on by themselves. For instance, here is the consonant K; you call it Kay, in Sanskrit it is K ( ); you must join a vowel like 'e' or 'a' to the original sound of the consonant and then it becomes capable of being pronounced.

Consonants represent name, form in this world. All names and forms in this world are , like consonants, dependents. Can any of them stand alone without the supreme reality behind them? All phenomena consist of names and forms which cannot be pronounced without an underlying *mantram* or reality, Substratum, God, the unknowable or whatever you may choose to call it. The underlying reality is proved to be the Absolute Being, Absolute knowledge and Absolute Bliss denoted respectively by A, U and M. Thus in *Soham* the consonants S and H stand for the phenomenal names, forms and shapes, and the inherent OM represents underlying reality.

If we have toys made of sugar but of various shapes, some in the shape of dog, some in the shape of ox, some in the shape of a lion, some in the shape of a man, they differ from one another but all the difference lies only in mere shapes, and forms and names. Being made out of one substance all of them are the same sugar.

Go to the ocean. There you will find a ripple here and a ripple there, a breaker here and a breaker there, differing in size and motion but look at the reality behind them, it is the one ocean, all are the same, they are all water, the difference lies in shape and form.

Take up the diamond so brilliant, so sparkling, so dazzling, so hard that it will cut iron so easily; then take charcoal so soft that it will easily leave a mark on paper so dirty, so ugly, so worthless. Chemists tell us that there is no difference in reality between the two. Both are the same carbon, no difference whatsoever between the two. Then what makes the apparent difference, it is the difference in shape and form. The condition and shape of the particles of carbon in one is different from those in the other, the only difference is in the form.

Similarly according to Hindu philosophy, all separate divisions in this world are due to name and form. If you live deep into the bottom, if you analyse the underlying Reality in all names and forms, you will see that there is one unchangeable, everlasting, immutable principle behind all. That Reality stands by itself. That Reality might be compared to the vowel sounds, and name and form will be compared to the consonant sounds. Thus in *Soham*, 's' and 'h' representing name and form, something dependent being omitted, only Reality remains and we come to the syllable AUM--OM. Thus OM is the reality which runs through your breath. It is present in all breath of the world, it is the most natural name of the Power which is at the back of all differences, all divisions, all separateness, the most natural name for the Reality.

Professor Max Mueller and other philosophers with him have proved that all thought is related to language as the obverse and reverse of the same coin. One cannot exist with-

out the other. Could you perceive anything else without thinking accordingly? The very word perceive and signifies mental thought.

*Again thought and language are the same, You cannot think without language. The infant knows no language and has no thought.* Let the child begin to think, it cannot until it has language. the mother breathes names into the ears of the child, the meanings of names are being breathed into the heart of the boy. The meaning is related to the word as the rider to the horse. Upon the horse of the words the rider of meaning rider into the soul of the child.

We cannot think without language. Thought and language are one, and we have already seen that the world and thought are also one. Therefore, language and thought being in a way identical and also thought and the world being identical, word and the world are kin to each other. No object in this world is observed without thought. Try to see an object and do not let its conception enter your mind; it will be impossible. In fact perceiving the black board means thinking of the black board.

All objects of this world are the counterpart of the corresponding ideas. Nothing is perceived in this world without thought; and there can be no thought without language. the world is related to language as the obverse and reverse of the same coin. This tells you the real truth or the real significance of "In the beginning there was the word, the word was with God and the word was God."

Now we want to have a single word or sound which will represent the whole world. We want some word which will represent the whole world. We want some word which will represent the power, the energy, the force, the governing substance, the thing-in-itself which upholds the universe.

In all the languages we have sounds which come from the throat, others which come from the lips, others from back in the mouth near the palate. There is not a single sound in any language which springs from a region of the vocal organs below the throat. The



throat is the boundary, or rather one boundary of the range of the vocal organs and the lips are the other boundary. None comes from outside the lips.

Here we have A-U-M; the sound A is guttural. This comes from one boundary of the vocal organs.

U (OO) proceeds exactly from the middle of the range of sounds, middle of the vocal regions near the palate.

M is labial and nasal sound at the end or the extremity of the vocal organs or regions. Thus A represents the beginning of the range of the sounds, U represents the middle and M represents the end. It covers the whole field. OM, OM, is the most natural name. It represents all language and consequently all world. here arises a question. There are many other sounds which are located in the throat like A. Similarly U and M have many kindred sounds. Why should not any other guttural be chosen arbitrarily and joined with any other sound akin to U and also to other kindred labial sound to form a word to represent all languages ?

Similarly out of all the other sounds which proceed from the same region U is the only sound which may be called the lord, the chief, the monarch of them all. It is a vowel, a sound brought out by every child. A mute has it with him. It is not taught by others , it comes of itself and is consequently the best representative of all the labials. There is another peculiarity about it. It is nasal and covers up all the field of the nose which is the seat of the breath. Thus we see that if there could be any perfect name, it is OM. This is the representative of all languages. It is the representative of the whole world.

All Vedanta, nay, all the philosophy of the Hindus is simply an exposition of this syllable OM. OM covers the whole universe. There is not a law, not a force in the whole world, nor an object in all the world which is not comprised by the syllable OM. One by one you will see that all the planes of being, all the world, all phases of existence are covered by the syllable A-U-M-OM.

Sounds are of two kinds, articulate and inarticulate. We call them *varṇātmaka* and *Dhvanyātmaka*. These Sanskrit names are full of meaning. *Varṇātmaka* means literally "sounds capable of being put in black and white;" *Dhvanyātmaka* means "sounds which cannot put in writing." All ordinary languages is *Varṇātmaka*. The language of feeling is *Dhvanyātmaka*; it cannot be expressed by characters or written words.

A man laughs. Can you express that in any written language? Can you represent that on paper? A man weeps, that you cannot put on paper. These are *Dhvanyātmaka*. We see that in the articulate sounds or the natural language. *Dhvanyātmaka* have a purpose which cannot be served by *Varṇātmaka*. Suppose some of you go to a foreign country, or a foreigner comes to your country, he cannot speak or understand your language. He re-quires something, perhaps he wants to purchase something. You do not understand him. perhaps the man is hungry, requires something to eat, not understanding his language you do not attend to his needs. The man begins to cry and to weep. You then under-stand, then you see. This language of feeling is understood everywhere, but the *Varṇātmaka* or artificial language is understood by those only who have learnt it. The artificial language is not understood by everywhere.

You begin to laugh, all understand that something funny or pleasing has occurred to you or is within you. Here is a man who plays a musical instrument, say, the violin, you know the harmony. The language of music is *Dhvanyātmaka* and understood by everybody. In the *Merchant of Venice* we read.

*Therefore the poet*

*Did feign that Orpheus drew trees, stones and floods*

*Since nought so stockish, hard and full of rage.*

*But music for the time doth change his nature.*

*The language of music is not of the same kind as the language of our thought.* It has a particular use, there is a charm above it. Science may or may not be able to prove how and why music produces such a charming influence upon you, but it remains a fact. If

science cannot prove it, then it is to blame for that. Similarly OM has a charm about it, an efficacy, a virtue in it which directly brings all feeling and all thought in a state of harmony; brings peace and rest to the soul and puts the mind in a state where it is one with God. Science may not be able to explain this, but this is a fact which can be verified by experience. Woe unto science if it goes against the truth conditioned with the efficacy of the sacred syllable OM.

Om! Om! Om!

Ref. Complete Works...2:23-30





## The Sacred Syllable OM

Lecture delivered on December 22, 1902,  
in the Hermetic Botherhood Hall  
San Francisco.

My own Self in the form of ladies and gentlemen:

The other day a few words were spoken on the sacred *mantram* OM and it was also explained that the subject could not be exhausted in seven or eight lessons. Volumes have been written in the Sanskrit language and are still being written today on the sacred syllable. In fact, all the Vedas, all Vedanta, all the sacred scriptures of the Hindus are contained in this syllable OM.

There are many different sects in India, but all the sects pay their heart-felt homage to OM. The Hebrews, the Mohammadans and the Christians, all end their prayers with 'Amen.' Mohammadans also do that, although they do not pronounce the word as 'Amen' but as '*Ameen*'.

In your ordinary prayers what part does 'Amen' play? It comes at a place where all speech stops, where all talk terminates, at a point where the soul melts into Divinity. You go on pouring the language of the heart until that point is reached where the whole being is about to be melted into Divinity. Where the ineffable, the unspeakable, the inexpressible is reached, there is Amen. Then what is Amen? It is OM, nothing else. In all your sacred prayers Amen or Ameen occupies a place that exactly satisfies the meaning of the word Vedanta or 'the end of speech,' and very nearly expresses the essence of Vedanta, that is OM.

The literal meaning of Vedanta is the end of knowledge, the end of speech, a point where all speech, all thought stops and *among the Hindus the whole of Vedanta is represented by OM*. The meaning in which this word is used in the Vedas will now be brought to your notice--OM, A-U-M.

The Tantriks explain OM in their own way. The Shaivas have their own way. The Vaishnavas have their own interpretation and all other Hindu sects have their peculiar explanation, but the interpretation that is about to be given is universal; it is to be given as the very fountainhead of Vedanta.

OM consists of A-U-M. The sound A, in accordance with the teachings of Vedanta, represents the so-called material universe, the solid-seeming world, the world of gross senses, all that is observed in your wakeful state. All the experiences of the dreamland are represented by U (oo). The observer as well as the things observed, both the subject and the objects of the dreaming state, are denoted by the sound U. The psychic or astral plane, the world of spirits and all the heavens and hells are signified by U. M represents all the unknown in the deep sleep state and even in your wakeful state all that is unknown, all that is beyond comprehension of the intellect.

Thus OM or A-U-M covers all the three-fold experience of man and stands for all the phenomenal worlds. There is in A-U-M the common principle called *Amātra*, that which signifies the imperishable, immutable *noumenon* or the *thing-in-itself* running through and pervading the threefold phenomena. This *amātra* will be treated fully in another lecture. Suffice it to say that OM represents the All.

All the philosophy of Europe and America is based on the experience in the wakeful state and takes little or no notice of the experience of the dreaming or deep sleep state. The Hindu says, "You start with imperfect data. How can your solution of the problem of the universe be correct?"

Philosophers limit themselves to the wakeful state. Mill, Hamilton, Berkeley, even Spencer and all of them base all their discoveries and investigations on the experience gained in the wakeful state alone. There they want to discover the fountain-head of all force, energy or any name they may please to give it. But see here, if you are given a mathematical problem and are asked to draw a conclusion, all the premises, the whole hypothesis you will have to consider. How can you solve a problem correctly when you take up only a part of the data? Vedanta takes the whole data. Your data are threefold, your worldly experiences are threefold, and all these should be considered. The world of wakeful state disappears entirely in the other two states and yet you, that is to say, the Self lives in the dream state and in the deep sleep state; you are not dead, are you? The intellect and personal consciousness vanish entirely in the deep sleep state and yet the real Self, the real 'you' remains the same. The unchangeable and immutable principle, the reality runs through the threefold worlds as your true *Ātman* or Self. This is OM. You have no right to take mind, intellect or brain as yourself. How do you know that the world exists, how do you know that the universe is still here? Because you touch things, you see things, you hear things, you taste and smell things: that is the only proof. If you say, here is Victor Hugo, Robert Ingersol, Emerson, all these great thinkers are writing so much about this world, and so the world must exist. But we ask how do you know that the religious books are there? You know they are there through the senses. Your senses are the only direct or indirect proof of the existence of this world.

Sensation is the primary cause of all perception, intellection, etc. Sensation is not limited to your wakeful state. In your wakeful state, your senses are in the gross form, but do you not sense and perceive in your dreams, have you not sense organs peculiar to that state? The outer eyes and the outer ears are not working there. In the dreamland you create objects of senses and the corresponding sense organs or senses simultaneously. Thus we see that in the dreamland the senses and the objects sensed are like the positive and negative poles of the same power or as the obverse and reverse of the same coin. In dreams the subjects and the objects spring up together. Both the subject and the objects of the dreams are comprised by the sound U in A-U-M and the underlying reality in which both the subject and objects appear as waves is the real *Ātman* or OM.

According to Vedanta, just so in your wakeful state your senses and the objects are co-related to each other as the positive and negative poles of the same power. *In dream even though the objects are produced simultaneously, they appear to have a long past of their own. Similarly in the wakeful state the objects of the world together with their past history make their appearance simultaneously with the participant subject. And when you say that this world is real, this is the solid, rigid world, the statement is entirely founded on the evidence of the perceiving senses or subject which is equivalent to the dreaming ego calling the objects of the dream real or to the man calling his dog in the picture or canvas real whereas in reality both are unreal.*

What brought the senses into existence? The elements. How do you know of these elements? Through the senses. Is not that reasoning in a circle? This establishes the illusory nature of the world in the wakeful state. As in dreamland, so long as you are dreaming, the objects are real. Those objects are no more when we rise in the wakeful state. In the wakeful state all things are solid but when we are in the deep sleep state, where is the world? Nowhere--gone, gone. Here we see that; the definition of reality does not apply to the *phenomena* of the waking or dreaming state.

The Hindus define reality as that which persists in all circumstances. That which appears to be at one time and like a shadow disappears after a while must be a *delusive phenomena*. The same definition of reality is given by Herbert Spencer.

Why do you say that the dreamland is unreal? Because when you are awake it is not there. Then so does not this very definition of unreality apply to the wakeful state? When in the dreamland or deep sleep state, the wakeful world exists no longer.

The sound A in A-U-M indicates the apparent subject and objects of the wakeful state as mere manifestations of the underlying Reality, 'Me.'



What a prejudice has overtaken the heart of man! They say "I have hard cash. This is real, this gross, solid-seeming world." O fool, the only hard reality is your Self, that is the only hard thing. The rest is all trick of the senses. Some people do not accept this conclusion, because it is derived from considering the dreaming and deep sleep states as rivals of the wakeful state.

A few words will be said for their consideration. Over one-half of the surface of this big cipher of the earth there being always night, almost half of the population of the earth is always in the dreaming or deep sleep state. Everybody at some place passes through the sleeping experience just as much as through the wakeful experience. Is not the whole of childhood a long sleep? Death again is sleep. Well, the first three or four years you have been all along asleep. Now count the time, the hours passed in wakeful state; you will be astonished to see that one half of your life is passed in sleep and one half in waking. What right have you to take into consideration what took place in the wakeful state and not what took place in the sleeping state? Are you dead when you are asleep? No, the experiences of your dream-state are also experiences, then why not take them into your consideration? If the wakeful state be more powerful, why is it that even the strongest and wisest without exception are, as it were, bound hand and foot by sleep and laid flat on the sofa or couch overnight? The inexorable power of sleep takes no account of their ardent desire to keep awake. The dream state has a world of its own as has also the wakeful state. Then if the wakeful world has any claim on attention, the dream world also must be considered.

Americans and Europeans determine everything from the stand-point of majority. Well, then, the dreaming state as well as the deep sleep state are also to have a vote. If on the authority of wakeful experience the dreaming experience is unreal, so is the wakeful experience non-real on the authority of dreamland and deep sleep states. Again here are plants in a state of perpetual deep sleep and here are animals in the constant dreaming state, as it were. To them the world appears quite different from what it does to you; why not regard their experiences? To the ant's eye, the frog's eye, the owl's eye, the elephant's eye, things are quite different from what they are to you. O, but you say man's

experience alone must be considered and the wakeful state or the wakeful world must be called real. But if you rightly take the experience of all the perfect men, even that will convince you that the solid-seeming world is unreal.

You will ask how this is so? Here are our scientists, philosophers, Huxleys and Spencers. All lay immense stress upon the reality of the wakeful world. How can their experience show the unreality of the world? Just reflect. Will you believe them at their best or at their worst? You will not take into consideration their remarks made when they are asleep or snoring. In what state are these great writers at their best? They are at their best and worthy of all credit and reverence when knowledge is, as it were, issuing forth and springing from them. When in that highest state, go to them and see if every pore of their body, every hair on their skin is not lecturing, as it were, as to the non-reality of the world and proclaiming non-duality. In that state there is *meum teum* [?], no duality, no plurality, no personality, no world. All *phenomena* is melted down to nothing. The thinker is in a state of concentration, a true abstraction, a perfect state, a state where all knowledge is naturally oozing forth from him, a state where all knowledge naturally comes from him as does light comes from Sun. Being in that state he does not talk; talk comes when he is just emerging from that plane; discoveries and sublime thoughts are emanating from him.

Thus the actual experience of all great thinkers when at their highest, testifies to the non-reality of the world. This may be made more clear. What do we do when we think. When you think you proceed by dwelling upon a topic. You take up one point excluding all other subjects; you concentrate on it with your mind; all your energies and powers are brought to bear upon that particular point. *The mind becomes saturated with that idea. The result is that the idea disappears and super-consciousness results, absolute consciousness which is the fountainhead of all knowledge.*

According to a well-established Law of Psychology, in order to be conscious of one thing we must have something different beside it. When there is no duality in the mind, then all object-consciousness is at rest and thus the point of inspiration is reached. When

Tennyson is beyond the idea of Lord Tennyson, then alone he is the poet Tennyson. When Berkeley is no proprietary, copyrighting Bishop, then alone is he the thinker Berkeley. When Hume is above his personality which the biographer proclaims, then alone he is the philosopher Hume. When Huxley is not the historian's Huxley and is the all, as it were, then is he the scientist Huxley.

When some grand and wonderful work is done through us, it is folly to take the credit for it, because when it was being done the credit-seeking ego was entirely absent, or the beauty of the deed should have been marred. The consciousness of "I am doing" was altogether absent. The thing came from God of its own accord. Thus we see that these people, thinkers or great writers, whatever they may be, if we take their judgment, their opinion when at their best, they are found lecturing and preaching by their acts, nay, through every pore of their body, that the world is unreal. 'Acts speak louder than words.'

In battle we see great warriors and great heroes; being at their best they go on fighting; bullets fly thick and fast all about them, here is a bullet, there is a wound, blood gushes from their bodies, their bodies are torn to pieces, still they press on and on; in such a state pain is no pain. Why? Because practically the body is no body and the outside world is no world. In the language of energy he is giving a lie to the world and body. Thus your Napoleon, your Washington, your Wellington and all others tell you through their acts, in spite of the belittling intellect they tell you that when the real Self, which is all energy, asserts itself, the world is naught. The real Self, which is Knowledge Absolute and Power Absolute, is the only stern Reality before which the apparent reality of the world melts away.

What makes the arms of the warrior strong? It is coming into unison with the stern, hard and fast reality of the true Self.

What causes so many discoveries and inventions to be suggested to the mind? Simply the intellect or mind's absorption for a short time in the hard, stern reality of the real

*Ātman*, God. That you are. Ye are that Reality, Ye are the Light of the universe, the Lord of lords, the Holy of holies , the Highest of the high.

In the *mantram* OM (A-U-M) the first letter A stands for this stern Reality, your Self as underlying the illusory materialist world of the wakeful state, U represents the psychic world, and the last letter M denotes the Absolute Self as underlying the chotic [?] state and manifesting itself as all the unknown.

When chanting OM, the wise have to concentrate their attention and put forth feelings in realizing their Self to be the stern Reality which manifests the three worlds and also destroys the three worlds, just as the Sun reveals the colours at sunrise or dawn and also absorbs them back into himself before noon.

*These worlds are phenomenal.* In your dreaming state you see a wolf and fear that the wolf will devour you; you are frightened, but it is not a wolf that you see, it is yourself. So Vedanta tells you that even in the wakeful state it is "Ye that are the enemy or friend." Ye are the Sun and the pond in which the Sun is reflected. Ye are the lamp and the moth. The bitterest enemy that ye have, ye are that enemy, nobody else. While chanting OM, you have to work your mind up to such a pitch of realization of this fact that all jealousy and ill-will may be rooted out the mind, may be voted out. Weed out this idea of separateness. The figure and form of the friend or foe is a mere dream. You are the friend and you are the foe. Are the things that you did yesterday with you today? Are they not a dream? They are gone. The things of yesterday--where are they, are they not gone? In this sense also the experience of the wakeful state is dream; the experience of the dream state is a dream. The real, the hard cash, the stern reality, the real Self is behind them. Realize that.

Some people want to materialize thought instead of realizing all matter to be mere thought. They regard the material plane to be real as compared to real as compared with the astral world or the world of thought. According to Vedanta the material as well as the astral worlds are unreal. You must rise above both because rest, true peace,

happiness can be had only where the Reality, the hard cash behind the scenes, is realized.

In AUM A (ah) is sometimes called a *Mātrā* or form, U is often called a *Mātrā* or form, M is called a *Mātrā* or form; but OM does not stop at *Mātrā* or form, it stands for the Reality, the hard cash which runs through, which underlies all these *Mātrās*. People say, "We want life, we don't want mere ideas." O, what is life? Is it the life of the dream state or the deep sleep state or is it the life of the wakeful state, that you want? All this is only apparent. the reality, the true life is your Self. *There are stern laws which will not allow you enjoyments of pleasure for ever through the senses.* Is it possible for you to sell yourself to the senses, to the sense plane and be happy? No, it is impossible. *There are most relenting, unrestrainable laws which cannot allow you to be happy in sensual pleasures.*

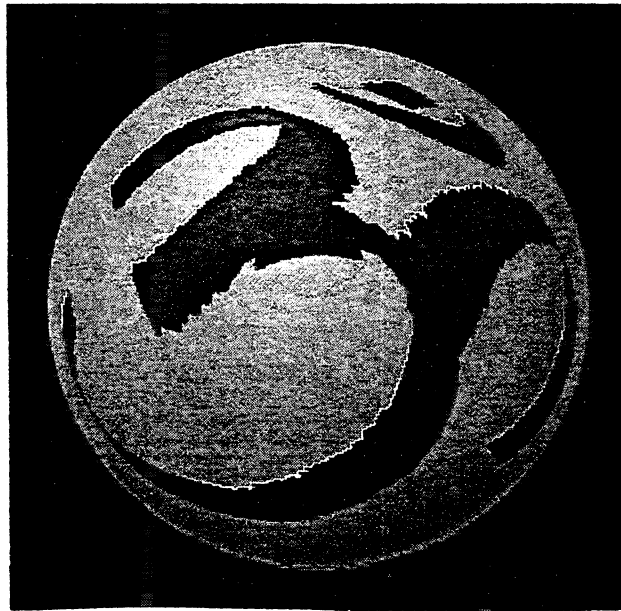
The *Ātman* is the real life, the hard cash. Realize that and these material pleasures will begin to seek you, just as the moth comes to the burning flame, just as the river flows to the ocean, just as the small official pays his respects to a great emperor, just so will pleasures come to you, when you have perfectly known and felt your true Self, your Divine Majesty, the real glorious *Ātman* is represented by OM.

It has been shown how our A-U-M, these three *Mātrās*, the Hindus especially the Vedas give you a clue to the underlying Reality that you are. OM means the underlying Reality behind the scenes, the eternal Truth, the indestructible Self that you are. Thus when you sing this sacred *mantram* OM, you will have to throw your intellect and your body into your true Self, make these melt into the real *Ātman*. Realize and sing it in the language of feeling, sing it with your acts, sing it through every pore of your body. Let it course through your veins, let it pulsate in your bosom, let every hair on your body and every drop of your blood tingle with the truth that you are the Light of lights, the Sun of suns, the Ruler of the universe, the Lord of lords, the true Self. The Sun and stars are your handiwork and the heavens and earth your workmanship. Everything declares your glory, and all Nature pay you homage

Om!

Om!!

Om!!!



## Chanting Om without Understanding

### Virtue and Value

Lecture delivered on December 26, 1902  
in the Hermetic Brotherhood Hall  
San Francisco.

My own Self in the form of Ladies and Gentlemen:

The first question is: Can any particular benefit be derived from the chanting of OM, without understanding it?

Monks living in the forests of the Himalayas chant OM or sing something else and play upon a musical instrument. Many times snakes, deer and wild beasts of the forest leave their places and come up to the side of the monks. Now these wild animals understand nothing of the laws of music, nothing of the chanting of OM, still the effect is there. If the mere sound produces such a marvelous effect upon snake and deer, cannot the mere sound chanted continually produce an effect at the right time in your life?

In every piece of music there are three phases or aspects. *First*, the meaning of the song; *second*, the laws of music; *third*, the sound or language of the song. If you are acquainted thoroughly with the three aspects of the song, you enjoy the song wonderfully. But even if you are familiar with only one element, you can still enjoy it to some extent. The snakes and the deer hear only the musical airs; they know nothing of the song or of the laws of music, yet they enjoy it. Some enjoy the musical laws as observed by the artist; to them the meaning of the song is nothing. Others enjoy only the meaning of the song and they know nothing about the musical laws. Similarly, in OM there are three sides. The first is the mere sound, the mere *mantram* as pronounced by the mouth; the second is the meaning of the syllable, which is to be realized through

feeling; the third is the applying of OM to your character, singing it in your acts and in your life. A man who sings OM in all these ways, chants with his lips, feels it with his heart, and sings it through action, makes his life a continuous song. To everybody he is God; but if you cannot chant it with feeling nor chant it with your acts, do not give it up. Go on chanting with the lips, even that is not without use. If you can sing it only in action and not through feelings and the mouth, that is also noble and fine; but chanting it through feelings and actions will naturally follow, if you commence humming it with the mouth.

Hydraulics tell us that if we have a cistern with a plug in the bottom and we pour water into the cistern, the pressure in the bottom increases as we pour in more and more water; and we calculate by the laws of Hydraulics just how much water ought to be poured into the cistern in order to make the pressure of the water great enough to push out the plug and send the water out through the bottom.

Similarly if you go on pouring OM into the cistern of your body it will go on producing its effect in the way of adding to the pressure, as it were, but the manifestation of the effect for the public is one thing and the generation of the effect is another. Still there will come a time when you will see the plug is driven out of the bottom of the cistern, so to speak, and the water begins to gush out from you. [?] The effect may not become apparent up to a certain time but the effect is there. It is like this:

There was a newly married girl, the very personification of simplicity. She had had no experience of confinement as mother. During the first month of her pregnancy she felt a little change in her disposition and naively imagined that the coming months would produce no further change. In India, the bride lives at the home of the mother-in-law who attends to the wants of the daughter-in-law and her children. The young daughter one day quaintly addressed her mother-in-law thus: "Mother, mother, when I am in confinement will you kindly wake me, lest the child be born without my being aware of its birth." The mother replied, "Dear girl, when the time comes there will be no

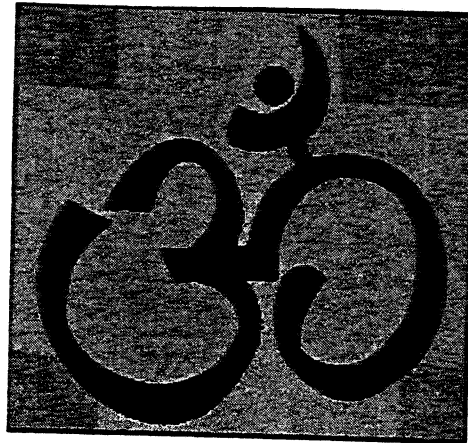


necessity to wake you, you will be in a state to wake up all the neighbors by your screams and cries."

During the days of pregnancy a wonderful change was going on, the effect was being produced, although the mother was not aware of it: when the proper time comes the effect is made manifest.

Similarly go on feeding on this *mantram*, go on nourishing yourself, drink deep of this nourishing milk, and the effect will in due time be brought forth. You need not be impatient.

Vol. 2, pp. 135-37.





## There is but One Reality--OM ! OM !! OM !!!

"There is but one reality, OM ! OM !! OM !!!" Read that and lay aside the paper, let it rest there. "There is but one reality." You know that, that is the truth. At least all those who have taken interest in Rama's lectures know that that is the truth, and when you are convinced that that is the truth, *feel* it. There is but one reality. Say that in the language of feeling, say that with your whole heart, melt in the idea. "There is but one reality." OM ! OM !! OM !!!

Now see, after writing this verse 'There is but one reality' there is written opposite to it OM ! OM !! OM !!! What does that signify? That signifies that when you have filled your heart, saturated your mind with the idea that there is but one reality, instead of reading out all these words , one, two, three, four, five, say only one word OM, as this one word represents the whole idea for you. Just as in Algebra, we represent big quantities by  $x$  or  $y$ , or  $a$  or  $b$  of some other letter, so when you have read this thought 'There is but one reality' this name OM possessing the highest power of divinity or God, should be chanted and while chanting it feel the idea that there is but one reality, while your lips are chanting OM, your whole soul should feel the idea that there is but one reality, but at present to you the words 'There is but one reality' are most probably mere jargon, they convey no sense to you. If you have heard Rama's Lectures, you must know that there is but one reality. It ought to have a concrete meaning to you. It means that all this phenomenal universe which dampens our spirits and mars our joy, all this phenomenal universe of difference is no reality. This is the meaning. The reality is only one, and these baffling circumstances are no reality. Those who have not tried this experiment, and frightened away their energies, alone deny the existence of this one reality. It is just as much a matter of experience as any experiment performed in any laboratory, it is a solid, stern fact. When you melt your mind, when you lose your little false self in the Divinity, what is the consequence? The consequence is (mark these words of Jesus of Nazareth) that if you have a mustard seed worth of faith and bid the

mountain to come it will come. Live that reality, and you will see that all your circumstances, all your imminent dangers, all the troubles and anxieties that stare you in your face, are bound to disappear.

You put more faith in the outside phenomena than in the reality, you make the world more real than God. You have hypnotized yourself into a rigidity with regard to outside phenomena, and thus it is but one reality. See that this one statement is a higher statement than all the so-called truths insinuated in you through the [original text has a gap]. All the so-called facts which you believed to be facts, are simply an illusion, a delusion, hypnotized into you by the senses. Somebody comes and finds fault with you, and criticizes you, another comes and puffs you up and flatters you; all these are not facts, all these are not reality, the reality, the stern fact you should feel.

When chanting this, dispel and expel all the belief that you have put into the outside phenomenal circumstances, put forth all your energies and strength on this fact, "There is but one reality" feel that. "There is but one reality OM ! OM !! OM !!! Well, often-times you will see that reading out for the first time the idea of 'There is but one reality' will make you cheerful and happy, will keep you above all pain and difficulty, but if you feel inclined to read further, you may, otherwise it is enough, if you can put into practice only one sentence of that paper in your pocket.

If you think you require some more strength, read the next sentence, "That reality is Myself." Now it comes nearer home. Oh, my neighbour is not different from me, I am present there also. That reality is Myself. OM ! OM !! OM !!! Mark, some people say that when you are chanting OM or doing this, keep your hands closed; no restrictions of any kind. Feel the idea. It is not necessary when concentrating to throw yourself in any definite position. No restrictions. When you are feeling, feeling and trying to breathe in and take in the idea, then care not about the body, be not concerned about what the people will say. If you are inclined to lie down, lie down on the floor. Feel the idea. If your hands strike that way, let them strike. No restrictions to the body, feel the idea.

Here comes the idea 'Omnipotent,' dwell in. This paper is for those who have attended the Lectures. Those who have not will of course not find it of much interest. Those who have attended the Lectures will know the real Atma is all power, the Self Supreme is omnipotent. With regard to that, everything in this world is being done from the Atma, just as through the Sun is everything being done on this Earth. The wind blows on account of the Sun, the grass grows on account of the Sun, the river flows through the Sun, the rose blooms on account of the Sun. Similarly, it is on account of the Atma, on account of the Omnipotent Self Supreme that every phenomenon is taking place in the universe. Omnipotent, Omnipotent OM ! OM !! OM !!! Thus all the doubts which weaken and baffle you, all the misunderstandings which make a coward of you, have no right to make their entrance into your holy presence, feel that you are Omnipotent. Just as you think you become. Call yourself a sinner and you must become a sinner; call yourself a fool and you must become a fool, call yourself a weak and there is no power in this world that can make you strong. Find that Omnipotence and Omnipotent you are.

Then comes 'Omniscient.' Take up this idea, let the mind dwell on the thought, sing OM. The word OM stands for Omniscience and chant OM. The word or formula to be chanted is OM; Omniscience , OM, OM. Proceed this way and let those wrong notions which hypnotize you into ignorant fools, be dispensed with. The most direct road to Godhead is that.

Take up the similar idea 'Omnipresent.' Feel that you are not finite, not this little body; you are not this little Self, this Jiva, this ego you are not. That which permeates and pervades every molecule and atom, that is yourself. Bear in mind not the least doubt about it. Omnipotent, Omniscient, Omnipresent that I am, that pervades everything, all bodies are mine, OM ! OM !! OM !!!

Well, Rama need not dwell on the remaining sentences. They will simply be read out to you. Practice this method and Rama is wrong if you do not realize divinity and truth in one week.

"Perfect health is me."

If the body which you call mine is sick, leave it aside; do not think of it. Feel that you are health itself; perfect health is yours. Feel that. The body will immediately become healthy of its own accord. This is the secret. Try and you will see whether it is a fact or not. Despite yourself the body will get well. You should not care for this body. "O God, make me well. There is a beautiful [blank space in original] in the Sanskrit Scriptures " [blank again] " . " This truth cannot be found by the weak. [Nāyam Ātmā balahīnena labhyaḥ?] Don't you see when you go to the President of the United States or to a King, you are expelled if you go as beggar, you are not allowed to enter his presence. So when you approach God in a beggarly state, you will be knocked out. Feel that you are healthy, don't ask anything. I am healthy and healthy you are.

Then comes the next idea: "All Power am I." Keep that in your mind and chant OM ! OM !! OM !!! Thus say all power am I.

Then the next idea: "All the universe is but my idea." Believe that and while reading it, call to mind the arguments which the Vedantins advance to prove this fact. Call to mind all that you know to prove that fact and if you have not read or heard anything which proves that the whole world is my idea, believe it, and you will see that the world is your idea. The world is my idea, chant OM and feel that. Similarly, all the rest:

All joy I am.	OM ! OM !! OM !!!
All knowledge I am.	OM ! OM !! OM !!!
All truth I am.	OM ! OM !! OM !!!
All light I am.	OM ! OM !! OM !!!
Fearless, fearless I am.	OM ! OM !! OM !!!
No attachment or repulsion, I am the fulfillment of all desires.	OM ! OM !! OM !!!
I am the over-soul.	OM ! OM !! OM !!!

I hear in all ears.

OM ! OM !! OM !!!

I see in all eyes.

OM ! OM !! OM !!!

In all minds I think.

OM ! OM !! OM !!!

Sages aspire only to know

the truth which is

myself.

OM ! OM !! OM !!!

The life and light that shineth

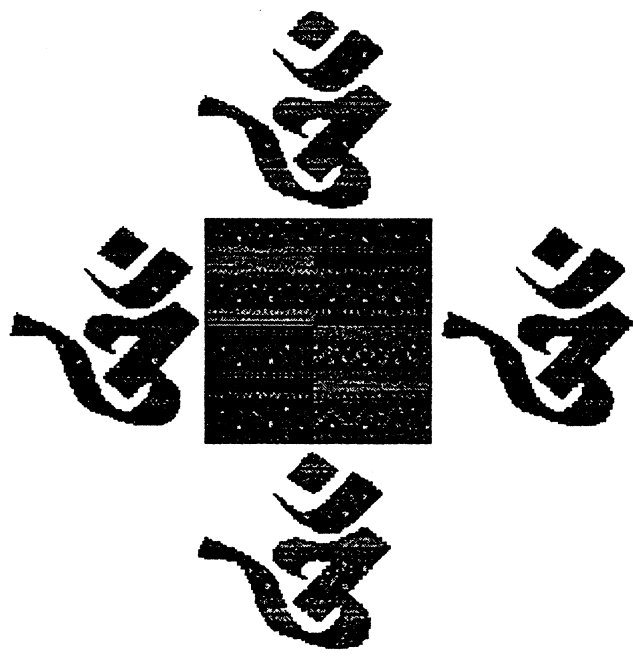
through the sun and

stars am I.

OM ! OM !! OM !!!

This closes the paper. 6:248 ff. Date ?







## Soham

Delivered on June 10, 1903

There is a very useful *Mantram* which should be familiar to everyone. It is SOHAM. The meaning of 'So' in English language is 'such' but in the Sanskrit language 'So' means *that*, and 'That' always means God or Divinity. In India the wife never calls her husband by name. To her there is only one man in the world and that is her husband. She always call him "That," as if there were no one else present in the whole universe. Consequently to her he is always God, and God is always in her thoughts. Thus to a Vedantin the word 'So' always means God or Divinity. There is but one reality, My Self. That thought should be constantly kept in mind.

*Ham* in the Persian language means I. Drop the H and supply the I we have So-am-I, That am I, God am I, Divinity am I, and God is always speaking through me, for that is all there is. OM is also contained here. Drop the S and H, we have OM. So Ham is the natural sound which comes from the breath, and all the time we should have the full significance of word continuously in our minds. Keep watch over the breath and make the breath harmonical through this Mantram SOHAM. It is a mental, physical, and spiritual exercise. While breathing there are two processes involved, going in and coming out, inspiration and expiration. When inhaling, So is said, and when exhaling Ham is said. Sometimes a beginner finds it more convenient to chant *So Ham* than OM. It embraces both. When not chanting aloud, meditate upon it, internally and mentally dwell upon it, all the time breathing quite naturally. This is the real kind of auto-suggestion, which leads on away from the hypnotism of the senses and brings one back to Godhead. That am I. There is harmonious motion going on in the universe all the time. The word in Sanskrit also means the Sun. The Sun am I. I am the giver of light, I receive nothing but give all. I am a giver and not a receiver. Supposing we are the recipients of very unkind letters from others, and of severe criticisms of jealous persons. Are we to

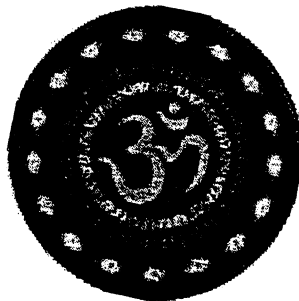
be disturbed and feel sorry and worry about it? No. Rest undisturbed in your Godhead. Think kindly and lovingly of those who are trying to harm you most. They are your own Self, and to your own Self you can only give good thoughts. I am the Sun of Suns. Light, Glory, Power am I. Who is there to injure me? My Self cannot injure My Self. Impossible. Rise above the little false opinions of others. Let God always speak, think and act through you. Rest at peace in your Godhead. I am the Sun, the giver of light to the world.

6:260 ff.

Note: The vol. bound as VI contains beyond p. 296 Part VII, entitled INDIA, THE MOTHERLAND. Contains :

"The Present Needs of India," the first writing is from Shasta Springs, California.

"Shasta" in French means *chaste, pure*.



## The Secret of Success

Lecture delivered January 26, 1903

Golden Gate Hall

San Francisco, California

[*Vācārambhaṇam vikāro nāmadheyam,  
mṛttiketyeva satyam. Chāndogya.*]

[One Universal God, Invoked by many Names.]

Three boys were given one five cent piece by their master to share equally among themselves. They decided to purchase something with the money. One of the boys was an Englishman, the other a Hindu, and the third a Persian. None of them fully understood the language of the other, so they had some difficulty in deciding what to buy. The English boy insisted on purchasing a watermelon. The Hindu boy said, "No, no, I would like to have a *hindwana*." The third boy, the Persian said, "No, no, we must have a *tarbooz*." Thus they could not decide what to buy. Each insisted upon purchasing the thing which he preferred disregarding the inclinations of the others. There was quite a wrangle among them. They were quarreling and walking through the streets.

They happened to pass a man who understood these three languages--English, Persian, and Hindustani. That man was amused over their quarrel. He said he could decide the matter for them. All the three referred to him and were willing to abide by his decision.

This man took the five cent piece from them and asked them to wait at the corner. He himself went to the shop of a fruitseller and purchased one big watermelon for five cent piece. He kept it concealed from them and called them one by one. He asked first the English boy to come and not allowing the young boy to know what he was doing, he cut the watermelon in three equal slices, took out one part, handed it to the English boy and

said, "Is that what you wanted?" The boy was highly pleased; he accepted it cheerfully, gratefully, and went away frisking and jumping, saying that it was what he wanted.

Then the man called the Persian boy to approach him and handed him the second piece and asked him if that was what he desired. Oh, the Persian boy was highly elated and said, "This is my *tarbooz!* This is what I wanted!" He went away very merry. Then the Hindu boy was called, the third piece was handed to him and he was asked if that was the object of his desire. The Hindu boy was well satisfied. He said, "This is what I wanted; this is my *hindwana*."

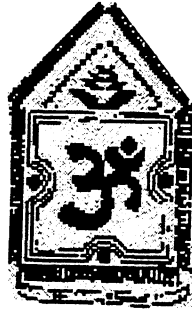
Why was the quarrel or quibble caused? What is it that brought about the misunderstanding among the lads? The mere names. The mere names, nothing else. Take off the names, see behind the veil of names. Oh! there you find that the three different names-- *watermelon*, *tarbooz* and *hindwana* --imply one and the same thing. It is one object which underlies them all. It may be that the Persian *tarbooz*, the watermelon that grows in Persia, is slightly different from the watermelon they have in England, and it may be that the watermelons of India are slightly different from the watermelons in England, but in reality the fruit is the same. It is one and the same thing. Slight differences can be ignored.

Just so is Rama highly amused at the quibbles, quarrels, misunderstandings and controversies between different religions; Christians fighting Jews, Jews conflicting with Mohammadans, Mohammadans combating the Brahmans, Brahmans finding fault with the Buddhists, and the Buddhists returning the compliment in a similar manner. It is highly amusing to see such quarrels. The cause of these quarrels and misunderstandings is chiefly the names. Take off the veil of names, strike out the curtain of names, see behind them, look at what they imply, and there you will not find much difference.

Source: "Complete works," 1:122-23.

"This lecture is much more developed than the short discourse delivered in Tokyo.

Note by the editor."



## Svami Rama Tirtha Promises

January 1, 1900

Whether working through many souls or alone, I seriously promise to infuse true life and dispel darkness and weakness from India within ten years and within the first half of the twentieth century, India will be restored to more than its original glory.

Let these words be recorded.



# An Appeal to Americans

Lecture Delivered by Swami Rama

Golden Gate Hall, San Francisco

January 28, 1903

The subject of tonight's discourse is an appeal to the Americans. Don't know why very few Americans have come, well, never mind, even those that have come, in the eyes of Ram, represent not only America, but Europe and the whole universe. If the words that are spoken tonight appeal to the hearts of this small audience, if these words reach home to a single one of you, if say, five or six or seven of you even take up this work or hear this cry in the wilderness, Ram will regard these words a success.

Ram appeals to the divinity within, appeals to the infinity in you, and Ram is sure that the infinity within, even in a single body can work wonders and marvels. You will kindly not put before the real soul or the infinity any curtain or sectarianism. For an hour at least you will please thrust aside and strike out all veils and all differences of color, caste and creed, which do not allow people to listen to a stranger willingly.

## INDIA'S WORK IN THE PAST

Ram has been talking to you for about two months<sup>1</sup> about the crest-jewels of Indian wisdom; has been bringing to you the nourishing nectar in the Indian Scriptures, the intriguing milk. Today Ram wants to tell you something about the mine that brought forth such jewels, the cow which yielded that milk, wants to tell you something about the country which first promulgated this truth, something about the land that gave the world its religions. Yes, the religions were given to the world by India, whether directly or indirectly. Ram wants to talk to you about the land that is still giving you all your new religions and cults which are springing up in Europe and America every day. All your

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<sup>1</sup> So Svami Rama Tirtha might have started giving talks to them mid-November 1902.

New Thought, Theosophy, Spiritualism, Christian Science, Mental Healing, all of those of which you feel so proud today, all those without exception derive their origin from India, whether directly or indirectly.

Ram is talking to you about the land which gave to the world all the systems of philosophy, in the days gone by or in the present day. Your Grecian philosophers like Plato, Socrates, Pythagoras, your Plotinus, these people owe their inspiration to East India; the history of philosophy shows it to you. Schopenhauer, Schlegel, Schelling, M. Cousin, etc., these people confess that they owe their inspiration to East India, to the Vedanta, to Sankhya to Buddhism, to the Upanishads or the Gita. Your modern Monism, whether of America or England or Germany, derives its light from East India. Ram is talking to you of the land of Shankara and Krishna, the land which brought forth such noble thoughts and high ideas that filled with enthusiasm and inspired your venerable Emerson, Walt Whitman, Sir Edwin Arnold and Max Muller; the land not only of noble ideas and high thoughts, not only the land of poetry and philosophy. but the land no less of physical valor and strength.

You will be astonished to hear these words—the land of physical valor and strength. Even in these days, who are the people that form the greatest aid and safeguard to the British Government? It is the Sikhs, the Gorkhas, the Mahrattas and Rajpoots of East India. It is the Sepoys of India that have to bear the brunt of battle on all occasions where the British encounter their worst foes. Ram is talking to you of India, once the richest country. Nation after nation became prosperous by feeding on India; America was discovered by Columbus in the search for most coveted India. America was originally named India. Ram is talking to you of the land which was once the head of the world. It was the most lofty and exalted land in the world, with those mighty Himalayas covered with magnificent woods and rich fields. But that is not what Ram means; it was the head of the world, not only physically; but intellectually, morally, spiritually. Today that land is the feet of the world. Oh Americans, you are today the head of the world and India is your antipodes; India is your feet. Ram comes to you with an appeal. Oh head, head, if you want to be strong, to be healthy, you should take care of the feet. If the feet are

harmful or injured the head will also suffer. If the feet are paining, if the feet are aching, will not that damage the head? Oh head, to you does Ram appeal in behalf of your antipodes. The mother which nourished the whole world with its philosophy and poetry, with its philosophy and poetry, with its high thoughts and religion, that mother of the world, that ancient nourisher of the world is sick today. Your mother is sick today. The eldest scion, the eldest sister of the Aryan family, East India is sick today. Will you not attend to her?. The cow of plenty is diseased; it is not dead, it is diseased. You can help her. You can aid in curing her. India has been giving to the world milk, nourishing foods, strengthening tonic, inspiring knowledge; that India, like a cow, needs to be nursed. This cow is famishing, starving, dying of hunger and thirst; you have only to feed her with grass and fodder. The world has been taking from her milk, nourishing food; give her cheap grass, give her something to keep the body and soul together. Beef-eating England, flesh-eating European countries will say we want not feed this cow, we shall kill her and eat her. Well, you may do what you please, but remember one thing, that even if you want to kill her and eat her, you should take care of her health; the beef that comes from a diseased cow will ruin your health, will be injurious to you. Oh, England and European powers, you have to take care of her health.

#### HOPES FROM AMERICA

Ram puts forth the appeal on the part of India before Americans, Americans, the heroes of today; Americans, the men of sacrifice; noble Americans, who can produce men who offer their lives in the name of truth for vivisection. It was only the other day that a noble American offered his life for vivisection in order to advance the cause of truth; Americans, the martyrs of science, Ram appeals to Americans. Say, Americans will you not hear? Say, American press, will you not respond? Leave out Ram's body, crush down Ram, hack it to pieces, cut it into peace-meal, do whatever you please with this body, but take up the cause of India, take up the cause of truth. To the Americans who abolished slavery, to the Americans who are breaking down Caste in this country; to such blessed Americans is India crying for attention. .



Supposing India is very bad; supposing India gave to the world nothing; supposing he Hindus today are the worst people in the world, that will be a higher claim on your attention; that will be the strongest reason why you should attend to her.

If one man is sick he not only injures himself, but he spreads that disease throughout the whole world. One is suffering from cold, others catch the contagion. India is suffering from cold. You will say how can cold catch a sunny, hot country. They are suffering not from cold of winter, but they are suffering from the cold of chill, penury, of poverty. India is suffering, shivering from cold; his cold will affect his neighbors. If one man is suffering from cholera, his disease will be transmitted to others; if one man is suffering from smallpox, others will catch the contagion. It is the duty of each and all to help up the person who is sick, if not for his account, for the sake of the whole world. If you allow them to suffer from the malady or the disease, you are allowing weakness to spread over the whole world. For the sake of the whole world, Ram asks you to take up the cause of India. In the name of truth and justice, Ram asks you to take up in right earnest the cause of India.

You will ask what is wrong with India? What is the difficulty with India? The disease is *political, social and religious*.

#### POLITICAL STATE OF INDIA

Ram will not dwell long upon the horrible political plight of the benighted land. In a country where millions of men are dying of famine; where hunger and starvation are harvesting the green, fresh girls and boys; where poverty and plague are nipping in the bud promising youth; where the tender, tiny baby cries with dry pouting lips because the famishing mother has no milk to nurse it; in a country where there is hardly a man who can make the two ends meet; where a person living from hand to mouth is thought to be very well off; where the Rajas and Princes are not unoften involved in sad pecuniary troubles; in a country which is loyal, patient and faithful, no matter what its grievances

and sufferings; in such a country of appalling poverty the gracious Government, in addition to the impoverishing taxes, thinks it indispensably necessary to squeeze out and wring out millions of dollars from the curdled blood and parched skin of the gasping laborers, simply to glorify and aggrandize a mere name and form, to *fetichize* a suit of clothes, to idolize a lump of flesh, which they exult to crown King of England. In addition to this grand or awful fun and show a thousand lesser forms of extravagant tomfoolery are draining the country and sucking the sap and life-blood out of it. All the high lucrative offices are in the exclusive possession of the British. Out of the teeming three hundred millions of people there is not a single representative in the House of Parliament. All native enterprise is handicapped by the British. John Bull is feeding fat on the cream of Indian produce. To the share of the poor Hindu falls dry husks and dirty water; and very often even that is denied. All native arts, industries and manufactures have decayed. The only liberty that the people can enjoy, or rather, the only illusory liberty that consumes and enjoys fair health, wealth and morality, is the demonical spirit of false freedom borrowed from strong English wines and ruining British liquors, the use of which is highly encouraged among the naturally sober natives of India. These wines have been introduced by the English. This gives you an idea of the political predicament of India. This tells you something of their outward condition.

Now will Ram acquaint you with the internal wrongs from which they are suffering. Now you will be told something about the real, intrinsic cause of their downfall, the inherent or central cause of their difficulties and despondence. Much can be said on the subject, but the people cannot spare time enough to hear the whole matter at length, so Ram will have to condense everything in a nutshell.

The downfall of India, the decline of India, is explained by the Vedanta philosophy. It is a matter of *Karma*. *Karma* means something brought about by our own doings. This that they are reaping is what they sowed for themselves the other day. As the Hindus treated the Aborigines of India, so they in their turn are being treated by the conquering nations. As everybody who falls sick is responsible for his sickness, brings about his sickness by

ignorance, by over-eating or by violating the laws of health, so the Indians are sick, diseased by their own doing, through ignorance.

But no matter how the disease may have been brought about the doctor is not to come to the patient and reproach him; the doctor is to cheer up the sick, is to help up the invalid. By reprimanding the sick you make the malady worse, you aggravate his illness. It is not to find fault with them for their misdeeds and wrongs. Our duty, your duty, is to help them out of their difficulty.

### THE ORIGIN OF INDIAN CASTE

Political economy tells us about division of labor. In a factory or mill, in order that the whole business may prosper, the work ought to be divided up. There is division of labor in your own body; the eyes only see, the eyes do not hear; the ears only hear, they do not perform the function of the eyes; the hands do not do the work of the feet, the feet have to do their work and the hands have to do the work peculiar to them. If we want to hear with the eyes and walk with the nose, if we want to smell with the hands, and eat with the ears, would that be desirable? No, that would throw us back into the primitive stages of the development of protoplasm, that would make us monerons, which are all stomach, one stomach performing all the functions of the eyes, ears, nose and feet. We do not wish that. Division of labor is lawful, is necessary, and on this principle of division of labor at one time in India was systemized and established the Caste system. It was simply a division of labor and nothing else, one man taking up the duty of a priest, another man taking up the duty of a warrior, because the second fellow was more war-like and was full of animal spirits. Being fit only for wielding weapons and for fighting and running down his enemies he could not take up the mild task of the preacher. Here was division of labor. There were some other people who were more fit for sedentary profession, of a shopkeeper, say. These were not capable of doing priestly work so much as following the profession of a shopkeeper. There were those, and especially the Aborigines, who were not cultured in the least, who received no education, who spent their child hood and

boyhood in idling away their time, in lazily whiling away their days. These people could not take up the work of a warrior, because they had received no drill, no discipline necessary for wars. They were unable to work as shopkeepers even. Shopkeeping required some skill and some knowledge. These people were willing to take up the task of a common laborer, of sweeper or a laborer who breaks stones on the roadside. Thus were the four divisions brought about in the way of transacting business in India. The priest Caste were called Brahmins, the people who did the duty of warriors were called Kshatriyas, the people who worked as shopkeepers or merchants were called Vaishyas, and the class that pursued common manual labor were called Shudras. There was no prohibition, nor any stringent law to disallow a man from taking up any work he liked. And is not this division of labor prevalent in America even? In America these classes are present; they are present in England; they are present everywhere else. Has not America its caste? Have not Americans their Upper Ten and their common plebeians? Everywhere we have this division, natural division. But, then, what is wrong in Indian Caste?

In India was written on Hindu law, a work called Manu Smriti. That book was a help to all classes in those days. It gave different suggestions, directions, methods and rules for conducting business to each class; gave the convenient ways and rules as a help to the Brahmins, and it told the *Kshatriyas* how to do their work, and so this book was meant to serve all the classes of that time. By and by this book was misread, was misinterpreted, and somehow or other everything was turned topsy-turvy, everything was upset. All this class system and this system of division of labor stultified, ossified, mummified or petrified. They gave it rigidity, they made it crystallized, and the nation's life was gone. Everything became mechanical and artificial. Manu Smriti instead of serving the people became a despotic tyrant.

### DEGENERATION OF INDIAN CASTE

In a University there are four classes, the freshman, the sophomore, the junior, and the senior class. These classes are well and good, but the professors do not wish that these

classes should remain where they are, that the students of the lowest class should not make progress and advance to the next higher class, and the students of that class should not advance to the third-year class and the students of the third-year class should not be promoted to the fourth-year class. Classes are well and good; this division was all right, but the mistake, the terrible blunder made in India, the terrible blunder which has to account for the downfall of India today, was the stultifying, the paralysing of this division, the crystal- lizing of this division. Thus arose the present Caste system of India, her bane.

The fleeting rules and regulations of Manu Smriti, which dealt with the then state of affairs, that concerned only the temporary matters of the day, by and by usurped and monopolized all the honor and respect which was due to Shruti or to the imperishable Truth preached in the Upanishads or the Vedanta. People began to live for the rules and laws, instead of realizing that all rules and laws are for them. The authority of the dead past was overrated and placed for higher than dictates of the living *Ātma-deva*, God within. Man was practically made only for the flesh and blood, the Brahman or Kshatriya: the real Self, the eternal Truth, was ignored entirely to all intents and purposes. Fear of Caste rules and the terrific bugbear of custom would not allow a person to feel for a moment that he is one with the people of other races. The thought of Brahmanhood or Khatriyahood is all the time too emphatically pronounced to allow the feeling of manhood to enter the heart.

The face of the earth has changed many times since Manu's days, the rivers have shifted their beds, the wild forests have been hewn and burned, the flora and fauna have varied; the Kshatriya or warrior profession has been in a way entirely swept out of India. The language of the country has been washed out of the land and has become to the modern Hindu as strange and unknown as Latin or Greek; and yet spiritual suicides of India remain up to this day abject slaves to the Caste conventionalities, rites and rules laid down by Manu for his contemporaries. Independent thinking is looked upon as *heresy*, nay worst crime. Whatever comes through the dead language is sacred. If your reasoning does not slavishly glorify the freaks and fancies and sayings of the dead, damned are you,

everybody will turn right against you. You must fit the new wine into the old bottle. All work is noble, all labor is sacred, but through the perversion of Caste spirit honor and disgrace have got attached to outside professions. The people who do not utilize their early age in educating themselves have to redeem their past idleness by hard manual labor in youth. They pay by the sweat of their brow for their previous laziness. Who are you or I to call their labor menial or to despise the Shudra work? Is not that kind of labor also just as necessary as the priest's or the warrior's or merchant's work? So low have the matters been brought today that the people of lower Caste are not allowed to walk the same street where higher Caste men, Brahmins, Kshatriyas or Vaishyas pass. They have to live in poor huts outside the respectable villages of towns inhabited by the higher Caste men. If the shadow of a man of low Caste falls upon a person of high Caste, that high Caste man will have to wash and bathe in order that he may purify himself. If anything is touched by a person of low Caste, that thing is polluted, is corrupted, that thing is not worthy of use by a person of high Caste. The low Caste men have to live upon the crusts and crumbs given to them by the high Caste people in reward for the most trying and menial labor that these low class people perform. You will excuse Ram, if Ram, in order to lay before you the facts, is obliged to use words which you are not accustomed to hear. These low Caste men, these poor Shudras or Pariahs have to sweep the streets, to rub and scrub with their hands the dirty gutters, yes, but not only that, they have to clean the water closets, and as a reward for that labor they are given stale crumbs and crusts. They cannot be rich; they are exceedingly poor. Ram's heart aches when thinking of their state. The low Caste children cannot enter the schools where higher Caste boys receive education; because of their sitting there those high Caste boys are defiled. How can these downtrodden people receive education; these people live from hand to mouth; they are dying every day. India is a favorite haunt of all kind of plague and disease, and these poor Shudras, living in unhealthy quarters are the most hospitable host to all sorts of maladies and contagions. They generously invite cholera, plague and famines to feed voluptuously on their bodies. The poor, the low, are always the feet, base or support of the Society. The overbearing Society, which obstructs and stunts the growth of lower Caste, the Society that maltreats and denies education to the poor ignorant sinners that Society cuts down its own feet, that Society must crumble down.

Most of these low Caste men were the Aboriginal inhabitants of India. The Aryans, those whom you call Hindus today, conquered the Aborigines of India and then they subjected to them to this most menial, abject degradation. They reduced them to this state of misery. They committed a crime, and they sowed what they are reaping today. The Hindus or Aryans sowed, in their treatment of the Aboriginal inhabitants of India, what they are reaping at the hands of the Mohammadans, and at the hands of the English, who are ruling India today. This is the law of *karma* or *Compensation*.

Ram talks to you not as a Hindu, not as an Indian, not as a person of any nationality or denomination. Ram's stand is on the truth, the whole truth, nothing but the truth. Ram's body belongs to the highest Caste in India, and Ram is appealing to you in behalf of the lowest downtrodden Caste in the world. In the name of truth and justice, in the name of Real Self, which is also the Self of the Pariahs of India, strike out all curtains and veils of sectarianism and difference and take up the cause of the suffering people of India.

How is this Caste distinction or division working and bringing about the whole nation's downfall? It was originally intended to be the division of labor and the preservation of love. But in Indian Caste the things have been turned upside down; the cart has been put before horse. There is, in these days, division of love and harmony and preservation of ancient tasks and differences; it ought to have been otherwise. The clothes that fitted the member of a family years upon years ago are still forced upon him, now that the muscles and bones tend to outgrow the child's swaddling clothes. Thus like the feet of Chinese ladies, the intellect of Hindus is kept cramped and thwarted by constraining molds and squeezing and compressing shoes and jackets. The orthodox education of a Hindu is running between two walls.

There was a man suffering from two diseases; he had stomach-ache and sore eyes. He laid his grievances before a doctor, and the doctor gave him two medicines, one for the eyes another for the stomach, but this man mixed them up. The medicine, which was to be taken for the stomach, contained pepper, salt and some other things as hot, in order to

set his stomach aright; and the medicine which was for the eyes contained antimony, zinc and other things of the same sort. Now we know that if antimony is taken it is poisonous, and the other things, pepper and salt, may be taken, but they are not to be applied to the eyes. This man got the two medicines interchanged, and that which was to be taken he applied to the eyes, and that which was to be applied to the eyes he ate. Thus were the eyes aggravated and the stomach worsted. That is what has been done in India. There was to be division in work, but union and harmony in spirit; but as ill-luck or ignorance would have it, love and spirit is divided and outside duties are attempted to be preserved.

The Gorgon of Custom and Conventionality has, as it were, petrified and fossilized all the vitality and originality of the race. Orthodoxy has come to mean exclusivism, pessimism and dumb conservation. In practical life the high Caste man, forgetting the glory, grandeur and sanctity of the Real Self; the Heaven within, set his foot right on the Atman, Vedanta, and began foolishly to pride himself on his wealthy position, prestige and personal achievements. Then there was the anxiety to keep up and preserve his dignity or honor, and there was the caring for and hunting after further personal distinction and selfish aggrandizement. This penny-wise and pound-foolish policy of the high Caste man brought about eventually his degradation and fall and also the ruin of the low Caste mob that puffed him up and ministered to his vanity and ignorance.

How are we to remedy it? Today shall we start to crush these Hindus and Aryans because they were so cruel to the Shudras? Will this mend matters? No, no! The greatest punishment you can inflict upon a musician is to correct him and set him aright. The greatest you can inflict upon a criminal or a sinner is to educate him, to kill the ignorance in him. If you want to kill the sinner in him, you need not kill the man; the sinner in him is ignorance. Educate him, remove his ignorance. There you have set matters aright. This is the proper way to remedy matters, destroy the germ of the dis-ease—ignorance. <

The Aryans and Hindus have already suffered enough. You need not go from America or Europe to resent and avenge their cruelty to the Aborigines. They have already suffered enough. For centuries and centuries they have been under foreign yoke, have been living



in slavery. People from Afghanistan invaded the country and conquered them; People from Greece came and rules over them. People from Persia lorded it over them. People from all quarters of the world came and bullied them. They have dearly paid for their faults. Now is the time for you to go and console them, it is time for you to go and cheer them up, time for you to go and destroy that anti-Vedantic ignorance which makes them cling to Caste.

How badly and sadly are their energies wasted and their powers frittered by this idea of caste differences. All concerns, moral, spiritual, political, social, are corrupted and ruined by the party spirit, antipathy and race hatred engendered by Indian Caste. Here is, suppose, a man who goes to read philosophy or to study history or any science. If his mind is perturbed he will be unable to continue his study. In order that we may receive any education it is necessary that our mind be at rest. Now what it is that throws men off the balance? What is it that ruffles and upset them? It is the feeling of difference. When you are with kindred spirits there is no difference, there is no rival around you: you can read, read successfully, but when you are surrounded by antagonistic elements, by hostile factors, you cannot do anything, you cannot read. Just mark. If the members of my family, my brothers, sisters and other relatives are around me I can go on reading, I will not be disturbed; I am disturbed only when such element drops in which tells upon my mind, such element which is regarded as foreign, which is looked upon as alien. This Caste system of India impairs the *intellectual powers* because of the rendering environments uncongenial, engenders restlessness in the mind by making the people believe all those around them alien, foreign, different, and breeding a spirit of rivalry, jealousy and discord. There are four big Castes and these are subdivided in their turn into hundreds, and the number bids fair, or foul, to become legion. In addition to that, Mohammadanism is one sect or Caste, Christianity another growing Sect or Caste, Theosophy, Arya Samaj and a thousand other mushroom societies with glowing names and nicknames are newly introduced Castes. Now if there comes a Mohammadan, the Hindu student is unbalanced; if there appears on the scene a Christian, the Hindu is unbalanced; if there comes, suppose, a Hindu of a different Caste, even his presence overshadows the mind of the orthodox Hindu student.

Do you not see that this Caste and this difference, which is carried too far in India, is not allowing their intellectual powers to develop properly? It does not allow them to carry on their education thoroughly. Thus, in order that our educational work in India may prosper, we must try to place the people under circumstances where their minds will be at rest only when this unnatural difference is done away with, when the Caste spirit is dispensed with.

Ram does not say that you Americans are entirely free from Caste. You are not. If you are a Christian and you cannot bear the sight of a Hindu or Buddhist, what is that? That is Caste. If you are an American and you cannot bear the sight of a Spaniard or an Englishman, you are suffering from political Caste. If you are a white man and you cannot work in the same room with a negro, you are possessed by the demon of social Caste. You are not entirely free from Caste if you are jealous of your neighbor or your rival. To what is jealousy due? Jealousy is due to Caste, nothing but Caste. If you cannot bear your colleague to be praised in your presence, you are suffering from Caste.

American caste is mostly determined by the Almighty Dollar. There are many social evils in America. America needs to take out the beam from her eye. America needs reform. American constitution of society is by no means perfect. America sorely needs the spirit of Vedanta. But the state of India is wretchedly worse. The Caste of America is flexible, soft, pliable, as everything living in the world should be. But the Indian society is like a clock run out, fixed, ossified, straight-faced, straight-laced, like the wax images in the dry goods stores of American cities.

Life evolves on the principles of *heredity and adaptation or education*. The law of heredity reigns supreme in the lower kingdoms. Man also owns his physical powers and organs to the principles of heredity. But man advances and rises to his most refined, full blown and perfect state more especially through *adaptation and education*. Chickens when hatched out of eggs are found possessed of all the intelligence their parents have. Some birds on the very instant of their birth begin to pick at flies like their ancestors. They inherit almost all their powers from the parents and in that, practically, their development and progress ends. On the other hand, man is marked for his rise, chiefly

through education and adaptation. The pretty little baby is just as unintelligent and silly as the infant puppy; nay, the puppy or polly is in some respects cleverer than the little Adam. But the great difference in man and animals lies in this, that whereas the puppy or polly has by the law of heredity got almost all it requires for its perfection, the child will or can by education and adaptation whole under his sway. The blunder made by the Hindus consists in practically denying the virtue of education and the law of adaptation for man, and enforcing tition [?] so develop and evolve his inherited powers as to bring the principle of heredity on Hindu Society to such an extent as to reduce human beings to the level of trees and animals. They practically believe not in the infinite possibilities of the soul. They believe not that a *Shudra* can be educated up to Brahmanhood; they would keep the son of a Shudra, Shudra, and the son of a Vaishya, Vaishya, because, as they say, a fig tree produces fig seeds, and a dog gives birth to a dog only. This they plead and uphold in the teeth of every-day facts which give them the lie plain and simple. The sons of the once most cultured thinkers or venerable *Rishis* and marvelous philosophers and sages, as no doubt all the Brahmans are, have not most of them fallen back into the state of stupidity, if not idiocy, through lack of culture and education? And descendants of comparative savages and wild uncultured people, as the Englishmen and most other Europeans are, have they not by dint of education and hard free work risen to the heights of physical, intellectual and political powers? God is no respecter of person, prestige or Caste. He who works carries the day. He who educates himself and acquires knowledge has the field.

Ram does not say that you are entirely free from Caste, but Indians are suffering more from Caste than you are. You can more easily free yourselves than most Indians can. You are in some respects nearer to Ram than most Indians are. Ram wishes you to strengthen this spirit of freedom in you, to fan it on, to increase it and enlarge it, develop it more and more and evoke this spirit of freedom among the Indians, and to make them also share your felicity and happiness. In this way we can strike at the root of the evil. It is through duality, through this difference, which is antagonistic to Vedanta, which is the opposite pole of Vedanta, that people commit bodily, mental or spiritual suicide.

A few more words about the disease. The Brahman class, the higher class, think it beneath their dignity to take up any manual labor. The higher class people will not reach their hands to any work which is not sanctioned by usage or custom as worthy of their dignity; for instance, a Brahman, a Kshatriya or a Vaishya, the three higher Castes will never take up the work of a shoemaker or the work of a barber, sailor, painter, blacksmith, dyer, tailor, mason, carpenter, weaver, potter or a common laborer, to say nothing of the sweeper's work. These people will die rather than touch work of this kind. They will never trade in hides or leather. Now if these professions are not to be taken up by the higher Caste, who have a little capital, but are to be left entirely to the lowest Caste people, who have no money, how are the industries and manufactures of India to prosper? How can they make any advance in the useful arts? America is rich today on account of its industries; England and other European powers are rich today on account of their industries, which are taken up by the people who have capital in their hands. What hope can there be for a people if more than three-fourths disdain industries and despise noble work, and call it religion to cling like creepers to the dead stock of custom and past profession.

As a natural consequence of slavish adherence to the past, and observing solely through the eyes of the dead, many other social evils which need not be described just now, are ruling rampart in India. What can be expected of them with such a dead weight of cumbersome customs of the past on their head? Help them, Americans, to stand on the shoulders of the forefathers, instead of being weighed down under their heels, nay, under their mere names. Help them to possess and own their noble heritage instead of being possessed and owned by it. Let their heritage belong to them and not they belong to the heritage. Their social customs and domestic ways have, no doubt, some commendable aspects, and redeeming features too; but ignorant, blind obedience of those ways and customs makes them insipid and lifeless.

Out of one hundred and fifty millions of women in India, which is double the whole population of the United States, hardly can one per cent write their own name. What arrant superstition and timidity will not such a state of affairs tend to transmit to posterity?

The sublime teaching of the Upanishads and the glorious Vedanta has been replaced by a sort of kitchen religion, that is, eccentric regard for diet and the ways of eating. The scope of knowledge of some of the best orthodox scholars (Pundits) does not extend beyond a mechanical mastery of grammatical rules of old Sanskrit, which is no more spoken anywhere. Memorizing and quoting ancient texts gives you superiority over all original thinkers and free reasoners. You are a good savant if you can twist and torture Vedic texts to tickle the wild humor of your fellows. The mental energies of many a young man are being lavished or wasted upon discussing and debating questions like “How many times should a man gargle at the time of ablutions?”

Close confinement within narrow sectarian circles and extreme trust on authority has sunk to such depth of ignorant bias that merest trifles and meaningless symbols have become the centers of deep-rooted feeling. The most solemn and extremely serious point in the popular religion of India today is extreme reverence for the Cow. Some of the sects of Hinduism diverge from each other as widely as the poles, but extravagant regard for the Cow is shared by each and all of the sects. The pet eccentricity, the feeling dearest and nearest to Hindu in general is the sanctity of the Cow’s body. Touch this point and you immediately excite the deepest emotions and hottest temper of the Hindu. Innumerable factions and strifes are being caused every day by this touchy question. The Great Mutiny of 1857 was brought about in the name of the Cow. It is related that the first Mohammadan conquest of India was effected by taking advantage of this favorite superstition of the Hindu. Muhammad Gauri was repulsed by the brave Hindu Rajpoots when he first attacked India. But he returned and invaded India again, this time with a more extensive knowledge of the whims and hobbies that lay nearest to the Hindu heart. It is said he fenced his armies by keeping rows of Cows all around. What a curious bulwark? The Hindus could not attack. How could they raise their arms against sacred Cows? The merciful Hindu shrank at the sight of mild, sacred Cows, spared them, but lost the country; and for centuries and centuries, even up to the present day suffered and is suffering, thousands, nay, millions and millions of Cows to be slaughtered and eaten up by the merciless conquerors. This story may not be true, but a phenomenon of this kind is

possible even today. Such rank ignorance prevails in the name of Ancient Religion. Now mark the anomaly. The most sacred Scriptures, The revered Vedas, instead of prohibiting the use of beef, enjoin Cow-sacrifice time and again. Here is as an illustration, a passage from Yajur Veda, Shatpath Brahmana, Brihad Aranyaka Upanishad, Adhyaya VI, 4<sup>th</sup> Brahmana, 18<sup>th</sup> verse;

“And if a man wishes that a learned son should be born to him, famous, a public man, a popular speaker, that he should know all the Vedas, and that he should live to his full age, then after having prepared the boiled rice, with *meat* and butter, they, man and woman, should both eat, being fit to have offspring. The *meat* should be of *a young or an old bull* (Ukshna or Rishabh).”

Oh, where is that unflinching intrepidity of Vedanta once preached by Krishna, which, instead of our holy feeling on the bodies of Cows, ants and fig trees, sets us free of all timid regard, not only of the little body which we call “my own,” but exempts us from all weakening illusion that makes us attach undue importance to the bodies of father, uncles, grandfather, teachers and all relatives. Needed is the happy Vedanta which brings home the Imperishable Reality, the true Atman, to such a degree that the knower is not moved even if all the suns are hurled into annihilation and millions of worlds are melted into nothingness.

They are strong intellectually, they are strong physically, spiritually they are also strong, but you may have read in hydrostatics about what is called *resultant* pressure and *whole* pressure or total pressure. The total pressure upon a body may be enormous, immense, wonderful, but the resultant pressured may be nil, the resultant pressure may be nothing. In India, the gigantic forces of teeming millions do not co-work, do not cooperate, one force nullifies the other, one force counter-balances the other, and consequently the resultant national force is nothing. The superstitious centering of love in outward ritual and forms, the blind focussing of feelings in ceremonies and external bodies, and ignorant implicit faith reposed in the reality of appearance and rigidity of circumstances, has brought race hatred, sectarianism, party spirit and Caste feelings to such a pass that the

people cannot put their wills together, and cannot produce the marvelous dynamical force which always accrues to a nation from a practical realization of underlying Unity and Oneness despite all phenomenal differences. And this lack of Applied Vedanta among the masses makes India a house divided against itself. The relations between the numerous parties are strained.

This is the bane of India and Ram makes it no secret that the spirit of division is encouraged by the British Government. "Divide and conquer" policy of the rulers widens the gulf between Hindus and Mohammadans, and again between the different sects of Hindus. If India is to be saved, whether spiritually, politically, socially, or in any way, it is to be saved through that kind of culture which removes discord and difference, which knocks at the head of Caste division, which deals a death-blow to jealousy and laziness. These are to be eradicated from India if we wish that India should stand up, live again, hold its own against other nations and be a source of blessing to England, to America and to the whole world. If a man is sick we can cure him only by giving medicines which will aid and help the inner nature; it is the inner nature that cures us, the medicines are simply outside help. They help nature and nature does the curing. Similarly, if India is to be restored, you will have to give her something which will strengthen her inner life-principle, which will invigorate and inspire her inner nature.

The disease and difficulties of India have been laid before you. We shall consider next the different remedies suggested.

The world thinks, most religious bodies believe, and many moralists practically advocate that precepts and rules will cure matters. Never! Never!! Never!!! Precepts, binding principles, artificial rules of conduct, and unnatural morality will never cure matters. Remember that, "Thou shall not do this" and "Thou shall do that" will never bring about any reform. If these rules and these wise counsels could mend matters the promised kingdom of God would have been established long ago, the world would have been a heaven and not the kind of a world it is today. These will not cure matters. Your punishment, your jails and prisons will not improve matters. The world will have to

realize whether today or tomorrow, that it is a great blunder to believe in the efficacy or virtue of jails and prison-houses. Threats and punishment never prevented sin. In order effectually to mend matters you will have to instill knowledge, culture, living knowledge. That is what is necessary. People say, bother us not with subtleties or fine theories. Bring us no more mere ideas. Oh men, what is it that rules you? What is it that governs the world? It is ideas, ideas, ideas only. It is your inner light, your inner knowledge and nothing else that really leads you. Instead of keeping jails and prisons you will have to teach criminals, instruct them and acquaint them with the divine laws that govern the world. It is said, "knowledge is virtue." How true! Here is a child. The child burns his finger by touching fire. Why? Because the child does not know that fire burns. Acquaint the child with the truth that fire burns, the child will never touch fire again. Acquaint the people with the spiritual laws, bring light to mankind. This is the remedy. The process may be slow, snail-slow, but it is sure, it may be very slow, sluggish, but it is the only remedy, the only effective cure. There is no other way. Thus, by Christian ethics, punishment and rules or regulations India can never be raised. Living knowledge of the Truth is the one thing needed.

Americans and English have very beautiful houses. The Indians have very poor houses; it is true; but to build good, beautiful, magnificent palaces in India, and try to make Indians mere hot-house plants like Europeans, will not improve matters. In many cases where the houses are palatial and mansion-like the people are not happy; worms, insects, crawling snakes often live in beautiful tombs. It may not be rule, but there are evidences enough to show that outside splendor and grandeur brings no happiness. That is a fact. If the world does not realize it, the world is to blame for it. Riches will not improve matters. Ram brings in Vedanta, says something which does not humor anybody's desire, does not fall in with everybody's expectations; but it is a fact that riches will bring no happiness. If Europe and America are following riches and are taking them to be a source of happiness, Europe and America are making a blunder. Ram does not recommend that Indians should advance by imitating the errors of America and Europe. Material prosperity pursued for its own sake was never achieved by anybody. What nation or persons is there that does not wish to accumulate all the wealth of the earth, and yet how very few realize this end.



Prosperity always follows in the wake of labor and love, or labor of love. Those nations advance that consciously or unconsciously possess more of this master-key to success—the spirit of practical Vedanta. Ignorant fools do not cultivate the tree, but are eager to eat the fruit thereof. Pseudo-politicians think of bringing about national rise without striking the keynote of power, i. e. the spirit of freedom and love. Now the life principle of nation unconsciously, and of India consciously, is practical Vedanta, the spirit of freedom, justice and love. This inner nature of India should be strengthened. Domestic, social, political or religious salvation of every country lies in Vedanta carried into effect.

There is a special peculiarity of India. Although the Hindus are not over-religious in the true sense of the word, their regard or zeal for religion is so overwhelming that you cannot popularize and spread anything among them, be it social, political or of any character, except in the name of religion. The Indian National Congress or any body and organization aiming at social or political reform cannot touch the masses, and appeal to their souls, because of not coming through the channel of religion. That being the case, there can be no methods more effective to introduce all kinds of reform in India than the preaching of practical Vedanta, which embraces political, social, domestic, intellectual and moral liberty and love; which marvelously harmonizes freedom and peace, energy and tranquility, bravery and love; and all this in the name of religion; all this in the name of the Scriptures (Shruti, Upanishads) which lie nearest to the heart of any Hindu; in the name of Vedas, than which there is nothing more revered to a Hindu, for which every Hindu would most readily lay down his life. Again, the spirit of freedom and love is not to be derived from Upanishads the Hindu Bible, by the torturing of texts; it is there as plain as anything. The Vedanta appeals to the masses simply because it is the teachings of their Bible, and appeals to the educated Hindu because there is no philosophy worth the name under the sun which does not support the Vedantic Monism, and no science which does not uphold and advance the cause of Vedanta or Truth.

Strange to say, Indians, who have the perennial springs of Vedanta in their Scriptures, are suffering from Tantalus; they are not drinking of those springs. Just as for a long time the Roman Catholics suffered from dreadful ignorance of the Bible, which was the most

beloved thing of all to them in the world. There are some in India, though not very many, who possess a thorough knowledge of Vedanta. But their knowledge is merely theoretical. They are like a student who knows the rules of multiplication and division by heart, but has not applied these rules to work out a single sum of multiplication or division. Most of the Pundits read Vedanta like a supposed student of Chemistry who does not perform a single experiment. Most of the Sannyasis are no more *dasas* or slaves of Caste and Form themselves, instead of being real Swamis or Masters. No doubt, Professors of Vedanta you will find plentifully in India, but most of them are like a University Professors of Hydrodynamics, who teaches about the ascent of balloons, the sailing of ships, the principles of swimming, but has never waded across a ford. You people of America may not be Professors of Hydrostatics, but you are like the practical boatman, who does not presume or pretend to possess a theoretical knowledge of the principles of hydrostatics, but unconsciously wields those principles in practice, far more than the Professor does. Thus oh Americans, can you serve the cause of India, and, consequently, of the whole world, by combining your practical energies with the spiritual vigor of Vedanta and carrying this complete culture to India. As it is today, the Swamis and Pundits in India are singing lullabies to prolong the lethargic sleep of their race.

It is suggested that the starting of industrial Colleges and institutions will mend matters. Will it? No; such institutions may bring about a temporary relief to some extent, but the real difficulty, the chief trouble and great pain cannot be removed by mere industrial Colleges in India. At present what do the laborers in India get for their work? Take a potter, for instance, he makes twenty pots, plates; he labors over them for a long time, and he gets one cent for twenty pots! One cent for twenty pots!! Some other workers get about five cents for their long day's labor. There are some high Caste men, who read in the Colleges and Universities, get degrees and come out with flying colors, Master of Art; what do they receive as their monthly pay? Usually not more than sixty rupees, i.e., twenty dollars, for one month, which is two-thirds of a dollars in one day, about sixty-six cents, but even this is not what an ordinary Master of Arts gets; an ordinary Master of Arts will get about forty-five cents in one day. This is the state of affairs in India. In America what does your common laborers get? Two dollars for one day. Now, how is it that

Indians are so poorly paid? They clothe very poorly, eat very poorly, their houses are very poor, their standard of comfort is extremely low. Why is it? Because there is little capital in the country. Don't you see? The capital is being drained away. If we start industrial Colleges in India like the Carlisle Institute for American Indians and Muskogee Institute for Negroes in this country, that will do some good undoubtedly, it will teach the people to labor and work; but to whose glory, to whose advancement, for whose benefit shall we take up this labor? Please tell. To glorify, principally, the capitalists of England? All the big concerns of India are in the hands of English merchants. The Indian merchants are nominal capitalists; the capitalists from Europe and America make a cat's paw of them. In spite of industrial Colleges and training, what will Indians get? Will the people be benefited? They will be suffering all the same; their starvation and their famine cannot be cured by that. The lasting remedy is not to come from Industrial Colleges. Then, what do we need? We need a great many things, but at present the most immediate need is to educate the higher Castes, train them, instill and drill into them the spirit of freedom, and fill them with unselfish power of Truth. That is the need. This perfect culture will embrace technical education also, but industries alone will not do. Industries are a secondary matter; something higher is more urgently wanted.

There are forces already working in India, more or less, on the desirable lines. Let us consider their work. Christian missionaries go from America and strenuously work there and try to break down Caste, so they claim. They are trying to educate the people; they are trying to help the Pariahs, the lowest Caste. But let us examine how far their claims are right. India is grateful to them for doing something for the lowest Caste. They are, to some extent, educating the lowest Caste people who could never be taught reading and writing under any other circumstances. That is noble work indeed. Mission Colleges and Schools are imparting higher education to higher Caste people also. We are thankful to American missions for having already done a great deal in the cause of educating the Indians, but we ought not to neglect the dark side of the question. These Christian missionaries who go to India draw a salary of 300 rupees per month at least, three hundred Indian dollars each month. They live in right royal style, like nabobs; they domineer over the people, bring about strife and discord in the Hindu families, and add another Caste to

the already existing numerous Castes of India. The Indians that are converted to Christianity become usually bitter towards the other Hindus, the Hindus do not mix with them, the relations are strained, the gulf becomes very wide and there is worse and worse schism wrought every day. Girls are separated from the parents, and wives from their husbands. The Christians want to replace the dogmas of Hindu uneducated masses by far worse dogmas of the church. Christian charity transforms itself into the act of smarting criticism or that of bribing small children to leave their parents, and place their tender necks under the yoke of Christian superstitions. Under such circumstances your well-meaning Christianity tends to drive away and parch up any drop of fellow-feeling, sympathy or love that may have survived the ravages of bitter sectarianism and party spirit in the Hindu heart. This is the dark side. Thus we see that this will not mend matters. Whereas we are thankful to the Americans for spending millions of dollars with the very best of intentions, Ram wants to draw your attention to the fact that the proposed remedy is not to the point, it only aggravates matters.

We are thankful to the English Government for many reasons. The British Government has done a great deal in bringing down the original Caste in India; the British Government did encourage education in India; the British Government did start Universities and Colleges there. It was owing to the British rule that Hindus were able to systematically read their own ancient Scriptures. This much for the bright side. Now for the dark side. The British Government has drained India of everything. The British Government has given Indians some smattering of superficial education, but it has every way impoverished India and has reduced her to such a scale that if the measures of the Government are not checked within a very short time Hindus will be devoured by poverty and wiped off from the face of the earth. The Indian Princes and the Indian nobles, having lost all their precious jewels and power, are left mere carpet-knights with hollow rattling titles and vain empty names. Again, as to the education imparted in India. In these days the British Government has commenced to grudge the intellectual elevation of the people; when Ram was in India there were measures being taken to stop all higher education among the masses. Now, what is taught in these Universities? Dead languages, speculative philosophy, mathematics, past history, unapplied chemistry, and similar studies. In no

University, in no College is taught any living useful language excepting English. The people are taught English because they have to work under the English officers. The English do not want to take the trouble of learning the language of the people; they want the people to learn their language in order to serve them. Mathematics is taught and the standard of mathematics in these Universities is much higher than in America. They are taught metaphysics, speculative philosophy and other abstract sciences, but even in the so-called Art Colleges, no practical science or useful art is taught. Applied chemistry is not taught, weaving and mining are not taught in the Universities. Painting, pottery, mechanical engineering are not taught. Even these useful arts are withheld from the people to say nothing of the armory. The people are not allowed to keep any arms in their houses; nobody can keep a big knife, even in his house; a man who keeps a big knife is put into jail; no armory, no discipline is allowed. From this you know about the unsubstantial nature of education received by those few wealthy Hindus or Mohammadans who can spare money to pay the exorbitant tuition fees of Indian colleges.

There are some newly started noble sects in India that are doing splendid work of reform, but the deep ingrained spirit of hero worship and submission to authority makes them averse to anything that comes not in the name of their leaders. Every sect or movement fences itself with names and personalities. Instead of making the deeds and sayings of their dead leaders as starting points for further progress, they make them the bounding lines or unsurpassable barriers and hedges. Thus do the indigenous bodies of reform in India begin or stagnate.

Now having laid before you the disease of India, and also having told you by what methods this disease can not be removed, Ram asks you to feel for India; that is the primary thing needful. If you feel for India and you take up the matter in right earnest, everything can be accomplished. "Where there is a will there is a way." Have a will to do something for India. Are you willing to do anything for India to advance the good of humanity? Will you love India with all your heart? Are you willing to sacrifice your life for the cause of a downtrodden race? Are you willing to devote your time and life for the cause? Three hundred millions of people form a large proportion of the entire population

of the world. Three hundred millions of people! We can train them, educate them, put their energies at their best. If these three hundred million men begin to work with you, if they begin to think on the same lines as you do, if they begin to exercise their brains on the same points as you do, will not you be added and helped? If the energies and brains of Indians be spared from being dissipated in petty chafings and worries, and be employed in high thoughts and noble feelings the vast population of India will produce more Franklins and Edisons than America. Thus by utilizing Indian energies would not the world be enriched? To enrich the world, to help your fellow men, to help yourselves, feel for India and try to bring them on the same level with you. This is to be effected.

### SUGGESTIONS FOR ELEVATING INDIA

Now, how can this be done: Ram has two suggestions to make. One thing, of course, is to send Americans, right earnest Americans, Americans, the martyrs of Truth, to India. Do not send to us the refuse of America. Do not hoist on India the people who cannot get any job in America. Send to India the cream of society, the cream of America, that is what is needed there. We want there people who will go and work among the Pariahs, the lowest Caste—ungrateful labor. These Shudras will not reward you, they will not even be thankful for your work, because these people are very poor, illiterate, ignorant; they will not even give you clothing and food in reward for what you do for them. Why? Because they themselves have no food and clothing. Needed are men who will go and work among these people, who will starve themselves and help those poor men. Will not men from America take up this work? They must come from noble America, from sacrificing America. Ram expects to get a good lot of people, a happy band of men who will take up this work. Ram wants not missionaries of the type who go to India, live in rich bungalows and lord it over the people, who keep lolling in carriage and two and rolling in worldly honor and plenty. These people cannot effect the salvation or the rise of India. We want martyrs in the name of Truth, real workers, sacrificing men who will be willing and ready to lie down with the Pariahs upon the floor and who are content to be clothed in rags with them, who are content to starve with them, who are content to share with them the tough and hard crusts of half-cooked bread. People of that type we want, who can forego their

sensuous comforts and love to renounce selfish pleasures. Now you will say, "This is hard work," and "That is a most difficult thing to execute." No, call it not a trying, thankless task. There is enough reward for it. Personal experience shows that if we try to raise another man, the other man may or may not be elevated, but we, surely get uplifted. Action and reaction are equal and opposite. It is a fallacy, it is a nonsensical idea for people to undertake anything with the thought of benefiting others. Americans, you may or may not have been benefited from Ram's lectures; Ram has benefited by them, and that is reward enough. Everybody's experience shows it. Take up this cause with no eye upon reward. Your work will be its own reward. Unselfish work lays God under debt, and God is bound to pay back with interest. Americans, go to India and preach broadcast Self-Knowledge, Self-Reliance and Self-Respect for Vedanta. You heard Ram's lecture the other night on the "Secret of Success," and it was proved that the only secret of success is practical Vedanta, and nothing else on the face of the earth. That is the only secret of success. Realize that Vedanta, realize that yourselves, live it and go there; you may not open your lips; your every conduct, your deportment, your behavior will elevate them.

The most important duty which it is worth while to impress on the attention of those who visit India is to evoke in the Indians an adventurous spirit. The poor fellows live not in the broad universe, they live in poor, little private worlds of their own creation (Jiva Srishti). The hampering Caste system forbids a Hindu to step outside of India. Visiting foreign lands and even embarking on board ships is not in keeping with stringent orthodoxy. At present the wealthy Hindus who pluck courage and heresy enough to put orthodoxy out of countenance and visit other countries, especially England, for receiving education, spend upon thousands and thousands of Indian dollars abroad and usually return to India as full-fledged barristers or lawyers, and, directly or indirectly, encourage litigation, and spend the money tortured out of poor peasants, their clients, in buying brittle glassware, cutlery, tapestry or pictures of English make, in addition to some ruin- some English spirits and drinks. What a terribly unproductive consumption of the capital robbed from poor starving laborers, whose irritability and litigancy grows worse and worse according as their poverty and hunger increases.

There is a sore necessity of introducing in Indian poor Caste the adventurous spirit of the Japanese. Japanese boys come to America with just enough to pay their steerage passage. They work in the houses of American gentlemen and also manage to attend different kinds of schools. After spending a few years this way in America, they return to Japan with their pockets brim full of money and their brains full of knowledge.

It is worth while to teach Indians to give up their superstitions, clinging to the soil; serfs of the soil they have made themselves through Caste. They regard it somewhat sacrilegious to quit their forefathers' land, and thus make themselves serfs of the soil. In order to make them abreast of times we should teach them that they ought to emigrate. People emigrated from Europe, came here to America, and they raised America to such a height that Europe is cast into the shade. If Indians emigrate, come out to America, come out to other places, India will have fewer mouths to feed, and the people who are left behind will be better off for that, and those who emigrate will also fare better. For the health of our physical system the blood must keep circulating, so far the preservation of world's health, or any country's health, the people must keep moving, circulating and mixing with each other frequently, otherwise stagnation of death will ensue. If we go from England and America and try to educate Hindus, however much we try, we cannot evoke a spirit of real freedom, because the common surroundings, the ordinary environments of the people are paralyzing, the suggestions from all sides keep these people hypnotized into weakness. In order that the hypnotism may be shaken off, they should leave the country, even if they learn no books or trade there, by simply mixing with the foreign civilized people they will unconsciously, willingly or unwillingly, get the spirit of freedom, their horizon will be enlarged, their sphere will expand, their thoughts will be extended. This is education by itself. To see other lands is education by itself.

In India a Hindu or a Mohammedan, or any ordinary native cannot dare to approach an Englishman or an American. He is afraid of a white man, stands at a respectful distance of twenty or thirty feet; he shivers and quivers at the sight of pants and hat. In a railway carriage if a European is sitting, very seldom will a native be allowed to sit with him. On railway stations Ram saw natives kicked out and driven out by Englishman. If a European



sees a native coming towards his house, the European asks his servant to go and drive him off, kick him out of the grounds. Thus by foreigners the Indians are hypnotized into weakness, weakness, weakness. And again by their own Caste fellows, by their own countrymen, they are hypnotized into jealousy, fretting, worry and difference—he is somebody, I am somebody else, he is my rival, that is my enemy. Again in all the Government offices, the Government, through disposing of the coveted posts on Caste or race considerations, encourages party spirit, and manages matters in such a way that each fellow should become inimical to his brother, and regard him a bitter enemy. The present political and social conditions of India will not allow the spirit of freedom to take root in the people. What is education? The goal of education is freedom and nothing else. If education does not bring me freedom and independence (moksha), fie upon it, away with it, I do not want it. If education keeps me bound, I have no use for it. Thus, in order to evoke in them true education, or freedom, they should be helped to change their surroundings. How to effect this? One way to effect this is to go there and teach them.

#### THE URGENT NEED AND IMMEDIATE RELIEF

There is a more immediate way. Oh, Americans, could you not raise, in the name of truth and justice, in the name of religion and philosophy, in the name of science and art, could you not raise enough money to call some graduates of Indian Universities to come over to America, and here to receive education in your industrial, mechanical, and other useful concerns, in your Colleges of Arts, in your armories and other places, educate them and teach them weaving and mining and other useful arts. This is the most direct way of elevating India. Raise funds here and bring the Indians to this country. Those Indians who receive education in America could return to India and start Industrial Universities. They know the ways of the poorer classes, they know the language, habits and customs of the Indians, and they can do better work among the Indians, as Professors, than your Americans can. American Professors can only teach the higher Castes, they can only teach the rich men who know English already; the poorer classes do not know English. In order to teach the poor we require people who know their language and their ways. This is the most efficient way and the right method to uplift Indians.

Indians when they step upon the free American coast and find white ladies and gentlemen warmly shake hands with them and receive them as equals, their fears are fled, the white man remains no longer a bugbear, faith in self is restored, the veil of Maya is rent and the spirit of freedom is practically secured. Let the Indian graduates, trained in America, return as missionaries of work and freedom in their motherland. Let the gospel of Science and Art be preached by them in India. Let the natives of India be helped to spread practical Vedanta in their country. This way when the wound gets healed, the scab will fall off of itself. When the people get the right kind of education the other difficulties will disappear themselves. If you could bring some Indian graduates to over here and educate them and instruct them for two or three years, suppose, these people on their return to India can immediately start work, can start business, work useful for themselves as well as for the poorest classes.

Even one capitalist of America could take up this noble work, could stand up and say that he is going to lay out, say, \$1,000,000 to educate graduates of Indian Universities in America; if one of you today take up that task, take up that work and deposit even \$100,000, we can establish respectable scholarships for poor Indians to be educated in America. Ram appeals to the American press; Ram appeals to each and all of Americans. If any one of you can step forward and take up this duty, you are helping the cause of the whole world. Supposing there is no one among those present here who is so rich, could you not lay this matter before your rich friends, before your neighbors? Could you not ask your rich friends to have an interview with Ram? If you can't pay thousands, could you not contribute your widow's mite? You can do that at least. Ram does not want you to give him anything to eat, Ram does not ask you to give him any clothing. Perish these lips if they beg anything for personal interest. This cause is yours just as much as Ram's. Ram is just as much an American as an Indian. The wide world is my home and to do good is my religion. To Ram, Christ is just as near and dear to the heart as Krishna; to Ram, Buddha is just as much mine as is Shankara. Ram belongs not to this sect or to that. Ram is yours, truth is yours, in the name of truth, in the name of justice, in the name of humanity and American freedom you are suggested to step forward, feel for India. What

are you willing to do? Some can serve with pen, some help with speech, talk to their friends about it and make speeches on the subject. Some can help with manual labor, some can aid with purse. Now say, Americans, each and all of you, say, in what way you are willing to take up this cause. How will you help? The rich should give money, the heroes should step forward as teachers to go to India and work among the people, among even the low Caste Pariahs. Gifted talkers should speak to their rich friends about this cause. The press must take up this matter with pen. All those who are willing to help and are in right earnest about the truth, those who love their own self, are asked to come to Ram and give their names and addresses, writing out with their own hand in what way they are willing to help. If they want to deposit any money, the money will be placed in the hands of trustees, Americans, your own Americans will keep that money. If you want to come and offer your services in other ways, do so right away that we may make a definite arrangement to commence the work systematically. What are you willing to do? This is Ram's appeal to Americans in behalf of India. Ram makes this appeal impersonally; Ram is not personally concerned with it. Ram is free wherever he may be; Ram is not bound in any way. All the worlds are Ram's. Ram can live everywhere. But, see, India is your own feet, and you are the head. Neglect not the feet; if the feet are sore and paining, you will totter down. God comes to you hungry in the bodies of Hindus, clothe Him; God comes to you needy and troubled in the shape of those people, attend to Him. Those people are benighted and suffering in order that you may be blessed with the noble virtues of charity and love. They are fallen in order that you may be saved. Thank your stars that you have got an occasion for exercising your higher feelings and noble endeavors. Avail yourselves of the opportunity, and gladly, cheerfully, lend them a helping hand.

America is educating Chinamen, Japanese, Red Indians and Negroes. America is sparing no pains even to prevent cruelty to *animals*. O America, here are Hindus, your own flesh and blood, Aryans, most grateful, affectionate, faithful; neglect them not.

N.B.--All those who wish to know more on these lines can correspond with

RAM SWAMI,

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An editorial note:

We would like to say a few words with regard to the talk (lecture, or speech, whatever you may call it) presented above. This is entitled “An Appeal to Americans from India.” It was published as a booklet. A copy was presented by Svami Rama Tirtha personally to the then President of the United States, Theodore Roosevelt, when the latter visited Shasta Springs in California, where the Svamiji was residing. The Svami recorded this event as a very important phenomenon and we have reproduced it here in our publication.

In spite of our best efforts we could not find any authentication of the event in the records and accounts of the President preserved in this country. Neither did we find THE copy of the book that was presented. Maybe the President did not care to keep it and preserve it. We wrote to the Chief of the Manuscript Division of the Library of Congress. He could not find any trace of the copy or any account of its presentation. According to the biographers or historians, we think, this event of the visit of the President to Shasta Springs did not have much significance.

On the other hand, the Chief of the MSS Division gave us a quote from a speech that was delivered by the President in the year 1909, which showed his terrible bias towards the British Rule in India. It seems the “talk” came from London and he just uttered the words. It was a display of His Master’s Voice. It was totally the anti-Indian false propoganda of the British Imperialism. It depicted the British Rule in India as the most beneficial performance in the world. That was all rubbish and nonsense. It was all misrepresentation of facts and total distortion of truth. It was just the opposite of what a true nationalist would have said. If the British had been so noble, kind, generous, well-meaning, and benevolent rulers, the forefathers of President Roosevelt ought not to have taken up arms against the same British!

However, we secured a xerox copy of the book from the New York Public Library, which was used by us for this transcription. It bears the autograph of the Svami. On the top we

read in his own handwriting— “Peace, Blessings, Love, Swami Rāma.” At the bottom we read printed: “San Francisco, 1903.” This talk is published also in the Collected Works of Svamiji. The editor has added a very mild footnote saying that the things have changed in India, etc. Well, this is a very delicate matter. We can only say that Svami Rama Tirtha acted here only as an ordinary human being. Undoubtedly he meant well. Yet many of his statements presented here are not the whole truth. He was just trying to arouse the feelings of the noble Americans to get support for his worthy cause.

We are told that these talks were recorded as they were presented. They were extempore speeches, we believe. Had they been prepared and written before they were delivered, it was not necessary for a lady stenographer to record them. Therefore, under the circumstances, we are left wondering how they could be so fair and polished. They demonstrate the excellent command of the Svami on what he spoke.

On the other hand, the above fact may also explain why they contain so many or so few errors. It is all a case of the glass is half full or the glass is half empty. Of course, they were never edited as far as we are told. So our reader will excuse us if he or she finds some typographical and constructional errors. It was beyond our power to attempt any editing. We had no time. It was not our main function. So we have presented these talks as we found them in our printed sources.

OM Shanti.



**OM**

**AUM**