



# ProVisions

One who is on the Quest needs provisions for the journey; such are these. We hope some are also visions-forward.

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## *The Claims of Religion* Delivered by Swami Vivekananda in New York, Jan. 5, 1896

*Many of you can still remember the thrill that came in childhood when you first saw the rising sun. You've stood and gazed on the setting sun as well, and at least in imagination, have tried to pierce through to the beyond. This is at the heart of the universe—this rising and setting into the beyond, this universe coming out of the unknown, going back into the unknown, crawling in as a child out of darkness, and crawling out as an old person back into darkness.*

**Swami Vivekananda**

BRAD BYRON  
Then and Now

"But he answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4)

Thus He spoke to us some 2,000 years ago. The words ring true to this day: Physical nourishment is not sufficient for a healthy life; man also has spiritual needs.

It is no coincidence that even the most primitive societies of man engaged in some form of worship. While the social norms and forms of worship may differ the goal remains in essence the same. The concept of God is the most fundamental element of the human constitution.

In Benjamin Franklin's Autobiography this great inventor and statesman gave the subject a great deal of thought, quoting proverbs of Solomon and commenting on the quarrels amongst different religious sects. He finally arrives at the conclusion on the essentials of every religion: "The most acceptable service of God was the doing of good to man, our soul is immortal and all crime will be punished, and virtue rewarded, either here or hereafter."

In his Autobiography it is also notable that, based on moral reasoning, for a time Benjamin Franklin adopted a vegetarian diet and voiced his opposition to slavery, both radical ideas at the time. Clearly he had some inkling that there was perhaps some bond between himself and all living creatures.

I have long found the writings of Matthew and the Bhagavad Gita inspirational for the working man. The words are simple and understandable for by common folk yet profound. The scriptures and

words of the divine incarnations and realized souls give one solace in a troubled world. They also give good advice, providing a moral compass and reference to turn to when facing the adversities of everyday life. Gandhi said there had never been a problem or adversity to which he could not turn to the Bhagavad-Gita to find a solution.

"Therefore take the scriptures as your guide in determining what should be done and what should be avoided." (Ch XVI Verse 24, from "God Talks with Arjuna - The Bhagavad Gita" Paramahansa Yogananda's translation)

I have seen criminals transformed into good men and good men transformed into heroes as a result of following their scriptures. Abraham Lincoln is known to have often referred to his devotional and made many Biblical references in his stewardship of a nation torn asunder by civil war. For example, in Lincoln's Second Inaugural Address, March 4, 1865, he said "let us judge not, that we be not judged" - a direct allusion to Jesus' statement "judge not lest ye be judged" (Matthew 7:1) reflecting the Christian values of forgiveness that certainly applied for both North and South in their current situation.

Perhaps the most remarkable example of spiritual fortitude and transformation is that demonstrated by the lawyer Mohandas K. Gandhi, known by his colleagues in the early years as "the briefless barrister" for his inability to win clients; he was once too shy to speak in court in defense of his client (afterwards he gave this client his money back - a testament to his honesty even at a young age). Gandhi would later speak to millions in India's struggle to free the country from the tyranny of foreign domination. This shy little man became known as "Mahatma" or great soul.

It was his God-inspired strength which enabled him to achieve such great feats.

The Gita speaks of meditation and spiritual living as at first tasting like poison but in the end being like nectar. Innumerable saints and sages of all religions have testified to this truth. I can personally speak to the initial distastefulness of meditation as tramp thoughts plague the mind.

As Sarada Devi said, however, after a while you will find it hard to keep away from it. The Gita also speaks of our frantic pursuit of worldly pleasures as being at first like nectar that later tastes like poison.

"That happiness which springs from the conjunction of the senses seems like nectar in the



beginning and like poison in the end. " (Ch XVIII Verse 38).

How many times have I chased the lures of pleasures only to find myself later ensnared by them and in great misery as the result?

To read our scriptures today we rely on translations, usually from Latin or Sanskrit texts written thousands of years ago. It is therefore refreshing to occasionally hear words of God-realized souls spoken in our own modern-day language leaving nothing subject to interpretation. One such beautiful parable of spiritual transformation and mystical union, the goal of all religion, was in the lecture "What is Religion?" given by Swami Vivekananda in New York June 17, 1900:

"2 birds of beautiful plumage, inseparable companions, sat upon the same tree. One on the top and one below. The beautiful bird below was eating the fruits of the tree sweet and bitter. One moment the sweet one and another a bitter. The moment he ate a bitter fruit he was sorry. But after a while he ate another and when it too was bitter he looked up and saw the other bird above who ate neither the sweet nor the bitter but was calm and majestic and immersed in his own glory. And then the poor lower bird forgot and went on eating the sweet and bitter fruits again until at last he ate one that was extremely bitter. Then he stopped again and once more looked at the glorious bird above. Then he came nearer and nearer to the other bird; and when he had come near enough rays of light shone upon on him and enveloped him and he saw he was transformed into the higher bird. He became calm, majestic, free and found that there had been but one bird all the time on the tree. The lower bird was but the reflection of the one above.

So we are in reality one with the Lord. But the reflection makes the one seem many as when the sun reflects a million tiny dewdrops and makes it seem as if there are a million tiny suns... There is no purpose in life other than to reach this freedom." \*\*\*\*

## INTRODUCTION TO "THE WESTERN WORKS OF SWAMI VIVEKANANDA"

Jean C. MacPhail (Sister Gayatriprana)

Over the years some of us have felt a need to investigate the works of Swami Vivekananda in an organized way, in order to pinpoint more accurately just what his message was and how he developed it over time and as he moved from East to West and back again. The initial impression of his work is, of course, rather exhilarating and there is no choice but to somehow give in and just flow along with it. But after that first impression, some of us began to feel that he is not only so magisterial but also so overwhelmingly varied that it can be rather difficult see all the different aspects of his message hanging together as a whole. Indeed, often we ran into what seemed like serious contradictions. We asked ourselves: How to get a handle on the teachings of Swami Vivekananda, a chameleon like his spiritual teacher, Sri Ramakrishna, and also responding to needs in so many different places: all over India

### WE ARE SURROUNDED BY THE UNKNOWABLE

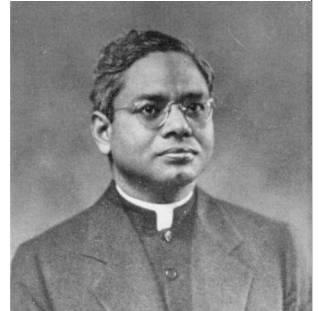
*This world of ours, the world of the senses, the rational and the intellectual, is encircled on both sides by the unlimited, the unknowable. Herein lies the search, the study, and the facts. From out of this comes that light known as religion. Essentially, religion belongs to the supersensuous and not to our sense world. It's a state beyond reasoning. It's a vision, an inspiration, a plunge into the unknowable, making the unknowable more than known, for it can never be "known" by our intellect.*

—Swami Vivekananda

and the Far East as well as in Europe and America?

This question arose firstly for our own sake: Those of us who were inspired by his message wanted some way to hold it together in our own minds. Then there was the question of other people: At least in the West, most people are going to expect any message to make sense overall and to relate in an obvious way to their needs, spoken and unspoken. If we hope to explain Swami Vivekananda's message in ways that will "stick", we have to have a clear and organized way of presenting it.

For us Westerners, the first help came from the Vedanta Society in San Francisco, where Swami Ashokananda arrived at important insights into Vivekananda's work. A disciple of Vivekananda himself, and totally dedicated to his teachings, this brilliant swami had saturated himself in Vivekananda's works and come to understand that the way Vivekananda presented his thoughts changed over time, beginning quite simply and gradually becoming more complex, deeper and more all-embracing. A sort of "evolution", you might say. More traditional Vedantists objected to the idea that a great teacher like Vivekananda would have to adapt his presen-



### RELIGION IS OUR VERY CONSTITUTION

*I'll try to present the theory that religions don't come from outside, but from within. It's my conviction that religious thought is humanity's very constitution, so much so that it's impossible to give up belief in something higher. As long as a person thinks, this struggle will go on, and people must have some form of religion. Thus we see varieties of religion in the world. It's bewildering no doubt, but not hopeless. Throughout the jarring discord, there's a note of harmony, and those who are ready to listen will catch the melody.*

— Swami Vivekananda



tations: Was he not a perfected being? Why would he have to adapt what he said – to “evolve”? To that the response seemed to be: Yes; but what about his audiences? Could they assimilate more integral thought at first hearing – or second, third, or fourth, for that matter? And it seemed likely that, as a compassionate and highly gifted teacher, Vivekananda could adapt to such needs. That seemed

to be the predicament.

Like the practical soul he was, Swami Ashokananda responded to this dilemma in a very concrete way. Discussing his ideas with his close disciples, he picked out Marie Louise Burke, a trained writer, to delve into Swami Vivekananda’s works and find out what she could about the chronological sequence of his lectures and whether there was indeed the progression Swami Ashokananda had intuited. This project was limited to Swami Vivekananda’s work in the West, where Marie-Louise was in a better position to do the necessary research – and research she did, traveling all over the United States and Europe for decades, interviewing people who had met Vivekananda, worked on his writings, or had in their possession hitherto unknown works, and herself boning up on the contemporary leaders of culture contemporary with the swami. The fruit of her dedicated work finally came out in the six-volume work *Swami Vivekananda in the West*, published by Advaita Ashrama in the nineteen-eighties, which has become the most authoritative source-material on this aspect of the work of Swami Vivekananda.

From these volumes we are now in a position to know exactly when Swami Vivekananda gave or created any of the Western materials, otherwise scattered rather randomly in the official *Complete Works*, and also – and often in depth – the circumstances which lay behind them, both in terms of current events and cultural developments, as well as the swami’s internal history. This is precisely the “data-base” Swami Ashokananda had sought to back up his original claim.

But who was going to do the work to apply it in the way Swami Ashokananda intended? Marie-Louise was now elderly and deserved a break after her heroic labor of love.

Some of us are as enthusiastic about Swami Vivekananda’s message as she, and undertook, in the absence of any other obvious candidate, to look into the question raised by Swami Ashokananda: Was

*This God, this eternally Unknowable, Absolute, or Infinite, without name—or whatever name you give it—is the only vindication, the raison d’être to that which is known and knowable, this present life.*  
Swami Vivekananda

*ALL THINGS STUDIED TEND TO OPEN  
INTO THE TRANSCENDENT*

*Take anything before you—chemistry or physics—study it, push the study forward, and the gross forms will begin to melt and become finer and finer until you come to a point where you’re bound to make a tremendous leap from material things to the immaterial. The gross melts into the fine, physics into metaphysics. So in every department of knowledge. So with society, our relations, our religion, and what you call ethics.*

Swami Vivekananda

there a progression in the presentations of Swami Vivekananda? Using Marie Louise’s “map” to guide us, we began to piece together a picture which certainly seemed to fit with Swami Ashokananda’s suggestion. But in doing so, we also found another aspect that had not been perhaps so definite previously: There seem to be several “topics” or “themes” in the teaching of Swami Vivekananda, each of which resonated with aspects of the message of Sri Ramakrishna and had its own importance and “history”. It seemed to us that we should perhaps look at each of these on its own terms in order to get the kind of clarity we were in search of. If we could demonstrate the inner coherence of each of these, perhaps we could put them all together in a final, total picture.

The “Western Works of Swami Vivekananda” was underway.\*\*\*\*


*“Genius means little more than the faculty of perceiving in an unhabitual way”*

William James

*The older I get, and the more I visit different countries, the more I’m trying to avoid extremes. The world is neither good nor evil. It’s the Lord’s, beyond both good and evil, perfect in and of itself. The Lord’s will is everywhere, displaying all these different pictures, and it will continue without beginning and without end. It’s a great gymnasium in which you and I and millions of souls are getting exercise, making ourselves strong and perfect. This is what it’s for. Not that God couldn’t make an ideal universe, or not help the misery of the world. Swami Vivekananda*

Like so many websites, this one poses some of the ethical questions challenging our modern world.

<http://www.hinchingbrookeschool.net/>

| <b>Why should I be moral?</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                                                                                                                                                                                                                                                                                                                                                                                                                                                 | <p>From the perspective of self-interest, can we show that it is reasonable to conform to the expectations of morality? Does it pay to be moral? Doesn't morality demand that I suppress my own inclinations and desires for the benefit of others and how can that be reasonable? Unless I am better off being moral than I would be otherwise, no reasons could motivate me to conform to the expectations of morality. Yet moral thinking seems to require an impartial perspective, where our motivating reasons are not driven by or biased by self-interest, as the interests of all should be equally considered.</p> |
| <p>In this module you will study the following notions of morality</p> <p><a href="#">As a social contract</a>   <a href="#">As overcoming self-interest</a>   <a href="#">As constitutive of self-interest</a></p> <p>Click on the above links to be taken to these sections.</p> <p>The department is aiming to update these topics so that you will be able to access information about your course from this website. If you cannot download something or are having problems using the site, please contact Mr. Winter.</p> |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| <p>Morality as a social contract</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | <ul style="list-style-type: none"> <li>• Is it reasonable to conform to the expectations of morality because morality is a conventional agreement for our mutual advantage?                             <ul style="list-style-type: none"> <li>• Exactly what kind of agreement could it be?</li> </ul> </li> </ul>                                                                                                                                                                                                                                                                                                          |
| <p>Morality as overcoming self-interest</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | <ul style="list-style-type: none"> <li>• Is it reasonable to conform to the expectations of morality and these expectations disregard self-interest as morally relevant?</li> <li>• Does eschewing self-interest leave us without any motivating reasons to act altruistically?</li> <li>• Is moral motivation a reflection of natural dispositions (e.g. Human 'sympathy') and, if so, what might be the implications for ethics?</li> </ul>                                                                                                                                                                                |
| <p>Morality as constitutive of self-interest</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | <ul style="list-style-type: none"> <li>• Can we articulate our self-interest independently of morality?</li> <li>• Is it reasonable to conform to the expectations of morality because self-interest can only be realized in the context of a moral life.</li> <li>• Are self-interested reasons compatible with an understanding of morality?</li> </ul>                                                                                                                                                                                                                                                                    |



“Johnny,” said his teacher, “if coal is selling at \$6 a ton and you pay your dealer \$24 how many tons will he bring you?” “A little over three tons, ma’am,” said Johnny promptly. “Why,

Johnny, that isn’t right,” said the teacher. “No ma’am, I know it ain’t,” said Johnny, “but they all do it.”

In response to the moral challenges of our times, it is understandable that religious fundamentalism is on the rise, a natural response to the growing presence of ethical liberalism. Wherein lies the answer? Not in dogma based on a fear of God’s retribution. Rather it resides in an ultimate unity of existence. Ethics is necessary only because within this context can the mind expand and remain expanded, free of narrowness and reactivity. This is why Vivekananda’s all inclusive message is so central to the world today. Fundamentalism without breadth will never work. Liberalism without depth will never work.

Swami Brahmaidyananda.

#### WHAT IS THE EFFICACY OF DOING GOOD?

Nevertheless, there are attempts to produce a system of ethics on the grounds of mere utility. I challenge any one to produce such a system. Help others — why? The claim is: Because it brings the highest benefit. Suppose someone says, “I don’t care for utility and service, I want to cut the throats of others and make myself rich.” What will be your answer? It’s out-Heroding Herod!

Where’s the utility of my doing good to the world? Am I a fool to work and toil that others be happy? Why not make myself happy? If there’s no other life beyond society, no other power in the universe beyond the five senses, what prevents me from cutting the throats of my brothers and sisters as long as I’m safe from the police and remain content? How will you answer that? You’re bound to show some utility. When you’re pushed from your ground you answer, “My friend, it’s good to be good.”

What’s the power in the human mind, which says, “It’s good to do good!” What unfolds before us? It’s the grandeur of the Soul, the beauty of goodness, the all-attractive power of goodness. That’s what we call God. Is it not? — Swami Vivekananda

#### HUMANITY LOOKS UPWARD

Well has it been said that humans are the only animals that unconsciously look upward — every other animal instinctively looks downward. That looking upward, seeking perfection, is called salvation, and the sooner people begin to reach higher, the sooner they raise themselves towards truth and salvation. It doesn’t consist in the amount of money in your pocket, your dress, or the house you live in. Rather, it’s in the wealth of spiritual thought in your brain. That’s what gives rise to progress, the source of all material and intellectual progress, the enthusiasm that pushes humanity forward. —

Swami Vivekananda



#### WHAT CAN RELIGION DO?

Religion doesn’t live in bread or dwell in a house. Again and again, you hear this objection, “What can religion do? Can it take away people’s poverty and give them clothes?” Supposing it can’t, would that make religion untrue? Suppose a baby stands up when you’re trying to explain an astronomical theory, and says, “Does it bring gingerbread?” “No, it doesn’t,” you say. “Then,” says the baby, “it’s useless.” Babies judge the whole universe from their own standpoint of producing gingerbread. Sad to say, at the end of this nineteenth century these Utilitarians are passing for the most, logical, intelligent beings ever seen on earth.

#### WE HAVE TO JUDGE RELIGION FROM ITS OWN STANDPOINT

We mustn’t judge higher things from a lower standpoint. Everything must be judged by its own standard, and the infinite has to be judged by the standard of infinity. Religion permeates the whole of life, not only the present, but the past and future as well. It’s the eternal relation between the timeless Soul and God.

— Swami Vivekananda

## REGULARLY SCHEDULED EVENTS

|             |          |                                                                                                                                                     |
|-------------|----------|-----------------------------------------------------------------------------------------------------------------------------------------------------|
| Sunday      | 10:30 AM | Chant Service                                                                                                                                       |
|             | 11:00 AM | Discourse                                                                                                                                           |
| Tuesday     | 8:00 PM  | We are reading from the <i>Abridged Gospel of Ramakrishna</i>                                                                                       |
| Thursday    | 8:00 PM  | We are reading <i>The Way Home</i> —The Lectures of Swami Vivekananda , including Practical Vedanta. Class includes discussion and ends at 9:15 PM. |
| 3rd Fridays | 7:30 PM  | RAM NAM is held at 993 Walker Ave. Atlanta, GA 30316                                                                                                |
| Daily       | 6PM      | Vespers/Arati — A short period of prayer is followed by silent meditation — Not on Sundays                                                          |

## MARCH 2010 DISCOURSE TOPICS &amp; SPECIAL EVENTS

|    |       |                                                                     |
|----|-------|---------------------------------------------------------------------|
| 7  | 11 AM | THE GRAND AIM THROUGH CYCLES OF LIFE — Swami Brahmanidyananda       |
| 14 | 11 AM | THE VITALIZING POWER OF VEDANTA — Swami Brahmanidyananda            |
| 21 | 11 AM | THE BHAGAVAD GITA — Dr. Uma Majmudar — Talk followed by discussion# |
| 28 | 11 AM | A VEDANTA PILGRIMAGE — Tom Couch@                                   |

## APRIL 2010 DISCOURSE TOPICS &amp; SPECIAL EVENTS

|    |       |                                                                     |
|----|-------|---------------------------------------------------------------------|
| 4  | 11 AM | WELLSPRINGS OF VITALITY, — Swami Brahmanidyananda                   |
| 11 | 11 AM | PHILOSOPHY AS A PRACTICE — Swami Brahmanidyananda                   |
| 18 | 11 AM | THE BHAGAVAD GITA — Dr. Uma Majmudar — Talk followed by discussion# |
| 25 | 11 AM | TOPIC TBA — William Wiley, Baha'i *                                 |

## ANNOUNCEMENTS

**Swami Brahmanidyananda's** lectures are followed by discussion and meditation.

# **Dr. Uma Majmudar** continues her lecture series on the *Bhagavad Gita* .

@ **Tom Couch**, our Board President and longtime Vedantist, reports on his inspiring pilgrimage to five Southern California Vedanta Centers.

\* **Bill Wiley** is a Baha'i and represents the faith at the DeKalb Interfaith Coalition for Prevention. The purpose of life for a Baha'i is to develop the spiritual and moral qualities that lie at the core of his or her nature. Their philosophy is that God has set in motion historical forces that will eventually give birth to a universal civilization. We look forward to hearing more about this religion which has so many parallels to Vedanta. Raised a Presbyterian, Bill has been a Baha'i since 1977. Married for 44 years, he has 3 children and 9 grandchildren.



Featuring News and Information  
About Your Vedanta Center

### Directors' Corner

On our flight back from our recent trip to Southern California, my wife Iris said she wanted to get more involved in the Vedanta Center in Atlanta. I completely understood. We had just spent eight marvelous days visiting all the Vedanta centers in Southern California. Swami Brahmaidyananda greeted us at the airport with a devotee named Prasad, a true lover of God. We had lunch at the Hare Krishna Temple, then drove up the Coast and into the hills behind Santa Monica to visit a beautiful lake on the grounds of the Self Realization Fellowship..

Swami arranged for us to stay two nights in a very nice apartment at the Hollywood Vedanta Temple. We visited the bookstore, spent quiet time in the Temple, and shared meals with some of the monks and nuns who live there. We were truly uplifted by the love and laughter that seemed to permeate each meal. I had numerous opportunities to sit and talk with John Dobson, the Sidewalk Astronomer. He is 94, has had a slight stroke, but his mind is clear as a bell. I treasure the time I had with him and the other monks.

Swami Swahananda and Swami Sarvadevananda were in attendance at each meal. The first night, we were honored to sit near the head of the table, and had our most lengthy conversation with Swami Swahananda at that time. The Atlanta Vedanta Center is fortunate to have him in our corner. He asked us what our plans were. We told him we would visit the Vivekananda House on Thursday, attend the service at the San Diego Center on Sunday, to hear Swami Yogeshananda deliver a talk on Six Lighted Windows, take him back to the Ramakrishna Monastery and continue on to the Santa Barbara to have lunch there with the nuns on Tuesday. "You are on a pilgrimage," he said. Until that moment I had not understood what it meant to be a pilgrim. Now I do. I am filled with love for all the people we met.

Iris felt special connections with the nuns at Santa Barbara and at Hollywood. We both agreed that we would return to Southern California, she to Santa Barbara and I to the Ramakrishna Monastery at Trabuco Canyon. We have much work to do here at the Atlanta Vedanta Center, but we have people out there pulling for us.

Swami Yogeshananda is doing exceedingly well. He is vigorous and sharp as ever and was a delight to be with. He took real pride in showing us around the monastery. He kept up a running commentary of how it was when he first came to the area and how it is now. For those of you who have not been to the monastery, when you first see the statue of Swami Vivekananda in the open court yard, you will know that we are blessed to have had him with us.

We returned invigorated and looking forward to service in the year ahead. We have a very special community here. I appreciate it more now than ever before.

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**Swami Brahmaidyananda created a beautiful puja for Sri Ramakrishna's birthday celebration on February 21. Jerry Brunner provided the music. See more of Asim Datta's photos at [www.vedanta-atlanta.org](http://www.vedanta-atlanta.org).**



Thank you Mike and Raj for repairing the central cooling and heating system in the fall of 2009, after the heavy rains and flooding in the basement..



Thanks to Debbie and Jim, in helping the Swami clean up the pathways at the Center after the snow in mid February.

## notes and quotes

We need you!

The theme for the May/June issue of Provisions is taken from two of Swami Vivekananda's lectures, "The Way to the Realization of a Universal Religion, and "The Ideal of a Universal Religion. "

"So long as humanity thinks, there'll be sects. Variation is the sign of life, and must be. I pray they go on multiplying so at last there will be as many sects as humans, and each of us will have our own method, our individual method of thought in religion." — *Swami Vivekananda*

"I believe religions are not contradictory — they're supplementary. Each religion takes one part of the same universal truth, as it were, and spends its whole force in embodying and typifying it. It's therefore, addition, not exclusion. That's the idea. System after system arises, each embodying a great idea, and ideas must be added to ideas. This is the march of humanity." — *Swami Vivekananda*

Please send your written contributions to [brahmaavid@vedanta-atlanta.org](mailto:brahmaavid@vedanta-atlanta.org)

**He who in his own soul perceives the Supreme Soul in all beings, and acquires equanimity towards all of them, attains the highest bliss —  
Manu**

Chaos demands to be recognized and experienced before letting itself be converted into a new order —  
Hermann Hess

*Forms are but symbols; we should never rest in them, but make them the stepping stones to the good to which they point — Nathaniel Emmons*

## Vedanta Center of Atlanta



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