



Vedânta Philosophy: Three Lectures on Spiritual Unfoldment. Vol I

Swâmi Abhedânanda

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Every religion can be divided into two parts, one of which may be called the non-essential and the other the essential. Doctrines, dogmas, rituals, ceremonies, and mythology of all the organized religious creeds come under the head of the non-essential. It is not meant by this that they are useless; on the contrary, the very fact of their existence proves that they are helpful and necessary at certain stages of progress. What I mean is, that it cannot be said that they are absolutely necessary for making one live a purely spiritual life. A man or a woman may be highly spiritual without performing any of the rituals and ceremonies ordained, either by the scriptures of the world, or by any religious hierarchy. A man or a woman may be truly religious without believing in any creed, doctrine, dogma, or mythology. Those who think that these non-essentials are indispensable for attaining to the ultimate goal of religion, have not yet grasped the fundamental principles that underlie all religions; they mistake the non-essential for the essential; they cannot discriminate the one from the other; they lack the insight of spiritual illumination.

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