

# EAST-WEST



INNER CULTURE MAGAZINE



Inner Joy Versus Outer  
Pleasures



Victory Through Meditation

*A Magazine Devoted to the Healing  
of Body, Mind and Soul*

**MARCH**  
1 9 3 4  
Price 25 Cents  
Vol. VI., No. 5

# Meditations for March

**March 1.** Seek no favor. By gradual effort and labor build the crystal palace of inner power and inner joy.

**March 2.** Look for success everywhere, and always it will come unto you. It is easier to succeed than to fail.

**March 3.** Give without the inward desire for compensation. Somehow or other your present needs will certainly be met, and in the future, blessings and joy will be multiplied for you.

**March 4.** Do not care for reward or approbation for your work. As long as you are of use and helpful, and your intentions are untainted by greed or selfish motives, go on serving and working in the name of God.

**March 5.** Health is a reward of balanced living. Be selective in eating, mindful of exercise, alert in thought, and one-pointed to the development of Self.

**March 6.** Do not drift. Once you have found the Universal Truth, stick to it if you desire to grow. Universal and undenominational is the Truth of Self Realization.

**March 7.** Be an example to others. Follow the teachings that have stirred your inner Soul to a Divine inspiration. Unless you live the teachings, inspiration will die out, and again you will be as restless and unhappy as before.

**March 8.** It is better to devote half an hour a day to God than to live all through life in restlessness and misery. Visit with God daily.

**March 9.** Look for Souls rather than for money. Souls are worth more than gold. Sacrifice gold for Souls, never Souls for gold.

**March 10.** Never be impatient to get results. The more impatient you become, the farther you push the good away from you. Be a tower of patience.

**March 11.** When your powers become exhausted, as they will, you naturally look up to God for help and guidance. Then, why not leave everything unto His discretion now and for all time, and gladly do your duties.

**March 12.** Wise men talk little and do much, while foolish people talk much and do little. Talk less and do more.

**March 13.** Your inner power is inexhaustible. Neither age nor difficulties can overshadow it. Be patient with yourself and let time work out the Divine plan.

**March 14.** Be active. Shun laziness and indifference. Finish today's work today, so that tomorrow will be a fresh field for a new sowing.

**March 15.** Fear no man. Fear not hard work. Fear not hardship. Fear not criticism. Be a hero everywhere and at all times.

*(Continued on Page 20)*

# EAST-WEST

## INNER CULTURE MAGAZINE

*Master Minds of the East and the West are contributing their best efforts to this magazine, dedicated to the super-art of living.*

Copyright, 1934, All Rights Reserved.

Published monthly by Yogoda Sat-Sanga Society, 3880 San Rafael Ave., Los Angeles, California. Swami Yogananda, President. Entered as second-class postal matter, January 11th, 1933, at the Post Office in Los Angeles, California, under the Act of March 3, 1879.

VOL. VI.

Printed in U. S. A.

No. 5

### CONTENTS

Meditations for March .....	Cover	2
"God in Your Eyes" .....	<i>James M. Warnack</i>	2
Inner Joy Versus Outer Pleasures .....		3
Philosophy of Ideals .....	<i>Sri Nerode</i>	4
THE SECOND COMING OF CHRIST—		
Steps Toward the Attaining of the Con- sciousness which was in Christ Jesus .....		5
Scientific Basis of Spiritual Strategy .....	<i>Sheldon Shepard</i>	7
Victory Through Meditation .....		9
The Art of Prayer .....	<i>James M. Warnack</i>	10
Who Are the Mystics? .....	<i>Omar C. Garrison</i>	11
Scientific Digest .....		12
Health, Intellectual, and Spiritual Recipes—		
Tomato Toast .....		13
Italian Spaghetti .....		13
Grapefruit Slaw .....		13
Creating Happiness .....		13
The Systems of Hindu Philosophy .....	<i>Laurie Pratt</i>	14
The Prophet's Hour .....	<i>Sheldon Shepard</i>	16
The Ten Principles of the Essenes .....	<i>Sri Nerode</i>	17
Those Mysterious Eighteen Years .....	<i>Louis E. Van Norman</i>	19
Directory of Centers .....		32

All unsigned articles by S. Yogananda.

Yearly subscription, \$2.50; Canada, \$2.75; Foreign, \$3.00. Single copies, 25c.

Manuscripts should be addressed to "The Editors," not to individuals. Please enclose a stamped return envelope.

EAST-WEST is the official organ of the Self-Realization Fellowship of America, founded in 1920 by Swami Yogananda, A. B. Published Monthly by the Yogoda Sat-Sanga Society, 3880 San Rafael Ave., Los Angeles, Calif.

Change of address should be sent to EAST-WEST two weeks before the date it is to go into effect. Both the old and new address should be sent. We cannot be responsible for copies lost due to the subscriber's failure to notify us in time of his or her new address.

# “God in Your Eyes”

By James M. Warnack

○ NE of the most beautiful sentences I ever heard a human being utter was spoken by Swami Yogananda the last time I had the privilege of visiting him.

“If you look at a person with the Light of God shining from your eyes, he never will be the same person again,” said Swamiji.

“Life and death are in the power of the tongue,” said a wise man in the Bible. Even so, life or death, good or evil, love or hatred, faith or doubt, may radiate from the eyes. If you do not believe that, try looking at a person with an unselfish love in your heart for him, and watch the result.

This is a practical, a pragmatic age. Everything is being tested and judged by the result of experiment. Spiritual consciousness and power are no exceptions. “Forces operate on their own planes.” Just as physical power may be demonstrated in the material world, and as intellectual prowess may be manifested in the mental realm, even so may Spiritual potency be demonstrated in the Spiritual realm. Moreover, such a demonstration will react on the mental and physical planes.

I know a woman who went to a man and told him of the sick, “sinful,” and unhappy life she had led. The man looked at her and said: “Nothing in your life ever has touched the pure, white Soul of you.” A month later I saw that woman, and her cheeks were red and her eyes were glowing, and the faith and innocence of childhood were in her smile.

If you do not realize the heavenly Light—the power for good that may go from your eyes to a Soul in distress—try looking at your friend, or, better still, at your enemy, with the love of God and man in your heart.

# *Inner Joy Versus Outer Pleasures*

By S. Y.

ALL physical pleasures arise on the surface of the body and are experienced by the mind through the nervous system. All pleasures arising from the senses of sight, hearing, smell, taste, and touch are called physical pleasures and are due to stimuli from without.

Pure love, sacred joy, poetic imagination, kindness, wisdom, peace, bliss or meditation, and happiness in serving, are felt inside first in the mind or the heart, and are then transmitted through the nervous system to the physical body to the without.

Through reaction to our outer environment, from early childhood on, our inner mental environment is formed. This inner mental environment of thought and mental habits almost automatically guides our actions. If a boy lives where people abhor drink, he forms a mental environment or dislike toward drink, and if he then goes to live with people who are drink addicts, he will remain uninfluenced by it.

It must be remembered that the inner mental environment of an individual is what God judges from. One may be a sinner at heart while living in the company of saints, or he may be a saint in the company of transgressors. It is most important to know that sinners or saints are made largely through the company they keep. If a sinner is willing to mend his ways and lives in the company of saints, he is bound to change, while a careless Spiritual man will deteriorate in the company of wicked people.

Hence, outward environment and the company you keep is of paramount importance. The specific outer environment of early life is specially important in stimulating or stifling the inner instinctive environment of a child. A child is usually born with a pre-natal mental environment. This is stimulated

if the outer environment is like the inner environment, but if the outer environment is different from it, the inner environment is likely to be suppressed. An instinctively bad child may be suppressed and made good in good company, and vice versa, while an instinctively good child placed in good company would, no doubt, increase his goodness.

Thus, it will be seen that your outer environment, in conjunction with your inner environment, through habits, controls your life and molds your tastes and habits. For instance, you like to smoke. Why? Because you have smoked for some time. You were not a habitual smoker the first time you tried it. Why can you not give up such useless habits when you feel that you should do so? It is because you know that you are a slave to your own habits. No matter how you dislike the smoking habit, or how much you annoy other persons by leaving the odor of stale smoke in their hair and dress, or blowing your poisoned, smoky breath in their nostrils, still you refuse to stop because you are used to smoking.

Thus it is that you love the outward pleasures of the senses because you happened to be held up by them at first, and then you remained their prisoner. Even as some persons get used to jail, so we mortals like the pleasures without, shutting off the joys from within.

I call sense experiences pleasure because they are of short duration. For the most part, the senses promise us a little temporary happiness, but give us

*(Continued on Page 21)*

# *Philosophy of Ideals*

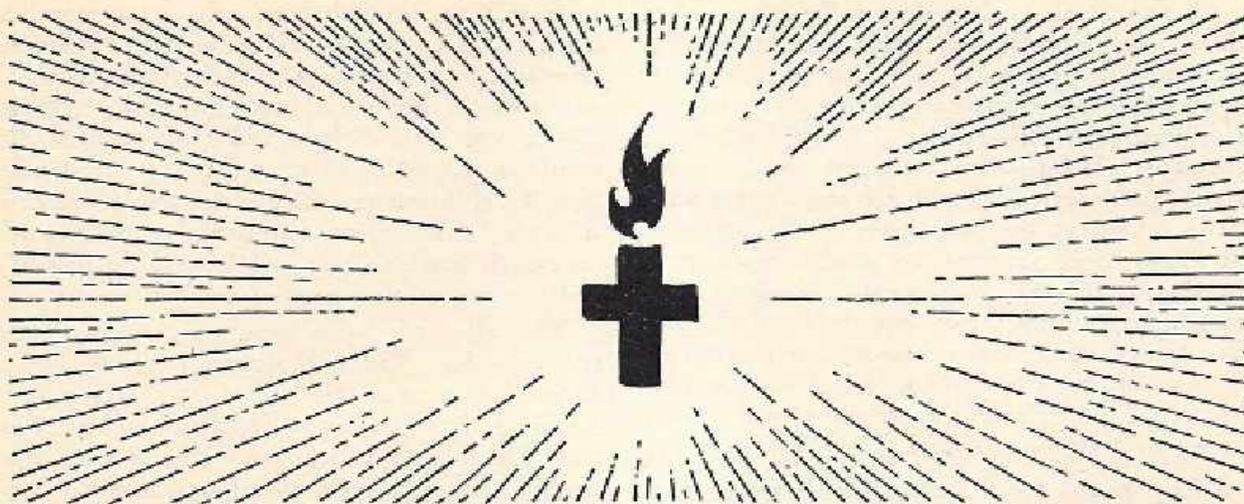
WHAT are your ideals but the outcries of your entangled Soul to emancipate itself from the trammels of ignorance? Your Soul is weeping within you to find the forgotten way to itself. The very discontent in you which sees the life-blood of your personality is naught but the stifled voice of your Soul crying for light and freedom. Wake up! Arise and stop not until the shell of ignorance is broken by Wisdom and the liberation of your Soul is won.

Your ideals are part of your Being. They are not apart from you. The seeming separation has been caused by the misunderstanding of your real nature. You are all that your ideals want you to be. That you are down-hearted is for no reason except your own ignorance to discern your inner qualities. Move earth and heaven until you find yourself.

Peace and poise are fundamental requisites for the flowering of ideals. The Limpid Rays of the Infinite do not penetrate through the waves of mental disturbances. At all costs, buy peace and poise in the market-place of Life. Even if you have to part with all your ideals for their sake, do it, for, in fulfillment of poise and peace you will fulfill most of your ideals. Pure intelligence peers solely through calmness. What ideals can you achieve without the virtue of a tranquil mind? What would you do with the kingdom of the whole earth, were it given to you, if you lacked peace in your heart?

With a taciturn mind, sit at the altar of Wisdom. Offer all your joys and sorrows, successes and failures, ideals and ideas, ignorance and knowledge, into its all-consuming flame. Wisdom will lead you through the labyrinths of ignorance to the Ideal Land of Self. Nothing lies between you and your ideal but your ignorance. Free yourself of ignorance. Life will adorn your brow with the laurels of Wisdom. There is nothing more precious than Wisdom to derive, for in Wisdom God speaks.

—By Sri Nerode.



# THE SECOND COMING OF CHRIST

## Steps Toward the Attaining of the Consciousness Which was in Christ Jesus

### INTRODUCTION

#### Intuitively Perceived Spiritual Interpretation of Words Spoken by Jesus Christ

(To be studied every day conscientiously and meditated upon by true Christians, true devotees of God, and Yogodans. These truths are found in meditation and those who want to perceive the Second Coming of Christ must meditate upon them.)

*Universal Christ-Consciousness appeared in the vehicle of Jesus, and now through Yogoda Self-Realization, and these intuitively received interpretations of the Scriptures, the Christ-Consciousness is coming a second time to manifest through the consciousness of every true Yogodan. "All those who received Him, to them gave He the power to become the Sons of God."*

As a small cup cannot hold an ocean within it, no matter how willing it may be to do so, likewise the cup of material human consciousness cannot grasp the universal Christ-Consciousness, no matter how desirous it is, but when the student, by the Yogoda method of Meditation and Concentration, enlarges the caliber of his consciousness to Omniscience, he can hold the universal consciousness in all atoms (Christ-Consciousness) within his own. This is

what is meant by "Received Him." Thus, according to Jesus, all souls who can actually find their souls one with Christ-Consciousness, by intuitive Self-Realization, can be called the "Sons of God."

#### Threefold Meaning of the Hindu and Christian Bibles

All Oriental Scriptures, such as the Bhagavad Gita, or the Hindu Bible, and the Christian Bible, have a three-fold meaning. In other words, the Scriptures deal with the three factors of human beings, namely, the material, the mental and the spiritual. Hence, all true Scriptures have been so written that they serve to be beneficial to the body, mind, and soul of man. True Scriptures are like the wells of Divine waters, which can quench the threefold material, mental, and spiritual thirsts of man. In addition, the Scriptures, in order to be worth while, should really help the business man, the mental man, and the spiritual man. Although both the material and the psychological interpretations of the Scriptures are necessary, it should be remembered that the scriptural authors undertook with great pains to point out to man that the spiritual interpretations are of supreme importance to him.

A material or intellectually successful man may not be the truly, scientifically successful man who makes a perfect success of life; whereas, a spiritual man is the happy "all-round" man, who is healthy, intellectual, contented, and truly prosperous, with all-satisfying wisdom. Since by intuition the spiritual authors first sought to make man primarily spiritual, I give the spiritual interpretation with the psychological and the material interpretations interwoven. These interpretations will help alike the spiritual aspirant, the intellectual man, and the business man.

*(Reprinted from June, 1932, issue of East-West)*

*(Continued from Last Issue)*

The woman said unto Jesus: "Sir, give me this water, that I thirst not, neither come hither to draw." Jesus said unto her: "GO, CALL THY HUSBAND, AND COME HITHER."

"The woman answered and said: 'I have no husband.' Jesus said unto her: 'THOU HAST WELL SAID: 'I HAVE NO HUSBAND,' FOR THOU HAST HAD FIVE HUSBANDS: AND HE WHOM THOU NOW HAST IS NOT THY HUSBAND: IN THAT SAIDST THOU TRULY.'

*("Walks and Words of Jesus," by Rev. M. N. Olmstead.)*

After hearing about the water of everlasting life, the woman of Samaria became desirous of getting it, for she wanted to quench her mortal thirst forever.

Jesus wanted to test the character of his fallen disciple, the woman of Samaria. He wanted to find out the degree of her degradation, so he asked her to call her husband, and when Jesus heard her say that she had no husband, he was pleased. Insincerity, prevarication, and treachery toward a Guru-Preceptor are the greatest sins, for these are deliberate transgressions and, as such, are greater evils than flesh transgressions, which are to a considerable extent due to instinctive compulsion.

Some Souls, due to such transgressions in a past life, are born with a

compelling inclination, which overrules almost all sense of shame, church threats, moral sense, social discomfiture, or efforts toward self-control. Such Souls can be helped if they sincerely confess their faults, that is, let their Spiritual doctor diagnose their moral disease and give mental and moral strength and advice, which, if followed, will remedy the malady.

The disciple who practices insincerity toward his Guru-Preceptor, not only hides his moral disease, but refuses the healing help of the Master. In this way an error-stricken disciple makes his moral transgression grow upon him. To hide the moral disease from the Spiritual doctor is extremely dangerous to Spiritual health.

Jesus openly manifested his omniscient knowledge by saying to his former fallen disciple: "THOU HAST HAD FIVE HUSBANDS." This mental miracle was performed to convince a fallen disciple who, in a former incarnation, had already shown her faithfulness to the Master.

A Master very seldom attracts a new Soul by a mental miracle other than by the expression of the love of God, but everything is right in its own place. The woman of Samaria witnessed this omniscient power of Jesus because she confessed to a Master, and the Master, out of compassion, let her know that what she told him was in safe hands. This is the reason why Jesus spoke out and proved to her that He already knew what she told him and that he was satisfied with her veracity, and that she had passed the test of true discipleship.

No matter how sinful a disciple is, he can be saved if he is sincere and loyal to his Master, but woe unto the disciple who is insincere to the Master. This display of a miracle was not performed by Jesus in order to satisfy the mental curiosity of a stranger, but to lift a fallen disciple. Thus, the witnessing of the miracle had a salutary effect on the woman of Samaria.

The woman said unto him: "Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain;

*(Continued on Page 21)*

# Scientific Basis of Spiritual Strategy

By Sheldon Shepard

IN the middle of the pitch-dark night he awoke, lying on his back with his right wrist across his eyes, as one often sleeps to fend off the morning rays of the sun. His muscles were cramped, and he made an instinctive move to change his position. He could not move an inch. He realized with terror that he was practically frozen inside a solid block of ice. He struggled desperately to free himself, but without the slightest effect. He shouted to his companion who, of course, could not hear. In his panic he thought that his friend, too, had been frozen in the wet snow in which he had buried himself for warmth, before the drop in temperature which was so likely to prove fatal. Unless a thaw set in immediately, he feared, with good reason, both were doomed to freeze to death in their ghastly coffins of ice.

'My shouts quickly died away,' he wrote later of the incident, 'as I found it impossible to breathe deeply. I realized that I must keep quiet, or I would suffocate. I do not know whether it was the heaviness of the little air I had to breathe, or what was the reason, but I soon dropped off into either sleep or unconsciousness. When I came to, I could hear faint sounds. My companion, after all, had not been imprisoned. Probably the only reason he had not emulated my example and built himself a cave the night before was that he was too tired, and from exhaustion too indifferent, to go to the trouble. In any event, his failure to do so saved both our lives. When he awakened and looked about, he found himself alone in an ocean of snow. He called to me and I did not answer. Then he began a frantic search for some trace that would show him where I had gone. There was only one, and providentially

his eye fell upon it—a few hairs of the reindeer skin of my sleeping bag were visible in the snow. At once he began digging with his hands and ski to extricate me. It took him three hours to dig me out.' "

## Frozen Faiths

This incident in the early explorations of Roald Amundsen reminds one of the comfortable feeling with which the believer ensconces himself in the warm covering of his opinions and beliefs, tucking himself in for a long rest, only to find after a while that they have frozen up on him. The ideas that were so serviceable when he crawled into them begin to cramp and stifle. Every concept freezes when one tries to sleep within its warmth.

Too often Religion, frozen stiff in the encrusted ice of notions that were warm snow when it crawled in for the night, has refused to allow advancing knowledge to dig it out. When enlarging Truth, usually in the form of Science, swings its liberating pick at the ice-block, Religion begins to yell that the covering of nice, warm snow is being taken away.

## Reactionary Religion

It is too true that Religion has resisted the advance of Truth, and when in power has persecuted Science in all its branches. For forty years Copernicus kept to himself his theory that the earth moved around the sun, knowing full well that such a new idea would be persecuted by the Church. When Gali-

leo accepted the theory on the basis of the facts submitted in evidence, he was threatened with severest torture unless he recanted. He did renounce the theory, and was then thrown into a dungeon, where he suffered in shame and anguish that he had given the lie to Truth. Then came Bruno, daring to declare in the presence of the Pope the new light on the movements of the earth, and for his advancing knowledge he was burned alive.

The resistance of Religion to the attainment and dissemination of knowledge was the chief reason for many of the plagues which swept over Europe. Then, in its blindness, the Church put to death thousands of persons accused of being witches who caused the plagues. Because of their saner hygienic and sanitary regulations, the Jews usually had a much lighter death rate than the Christians, so they were accused of being in league with the devil in causing the plagues, and many of them were slain. So began groundless prejudices, from which we have not been able to free ourselves to this day.

The use of anaesthesia was resisted by the Church, and physicians who endeavored to relieve the pain of childbirth were persecuted for interfering with the ways of Providence. Truly, the advancement of Science has been in face of the stubborn opposition of Religion holding the fortresses of ignorance and prejudice all along the line. The heavy guns were always turned on the vanguard of Truth.

#### Self-Satisfied Science

On the other hand, Science has often gone out of its way to increase this antagonism. With its eye to the microscope, it has sometimes forgotten that there are areas of experience outside the little field which its instrument magnified so greatly. A new theory has often been announced with gusto as the end of Religion and the annihilation of God.

Science and Faith have not learned how to get along well together. They do not understand each other. Many a devout person trembles when Science is mentioned. Many a pseudo-scientist sneers when Faith is referred to.

#### Squabbling Relatives

The trouble is that the two are so near together that they get on each other's nerves. It is another phase of the old familiar squabble of relatives. We always mistreat those who are near and dear to us more than we would casual acquaintances or strangers. Faith and Science are very near each other; therefore often they do not get along well together. They have their spats and quarrels, and sometimes do not seem to be on speaking terms. But, just the same, they go on maintaining their relations, and beneath their apparent differences are the deep ties of regard and mutual dependability.

All Science is based on Faith—Faith that there is something to learn, that we can learn it and use it. Science raps at the door of the Universe with a great expectation. All Faith has an aim similar to that of Science—the finding and using of Truth.

These two need not be afraid of each other, or angry. They are on the same adventure. If Science could only always recognize that without Faith it would die in its tracks. If only Faith could know that search for Truth is the only thing that will keep it alive. Faith can live only in an atmosphere of thought and search. One can varnish the old husk and keep the mummy around the house, but he cannot have live Faith without the fresh air of thought and the exercise of search for Truth. It is the voice of Faith which cries:

"I honor the man who is ready to sink  
Half his present repute for the freedom to think,  
And having thought, be his Cause strong or weak,  
Will sink the other half for the freedom to speak,  
Caring naught what vengeance the mob has in store,  
Be that mob the upper ten thousand or lower."

Science does give the ship of Faith some terrible wrenchings. Any Faith that has to keep itself alive by old concepts of a flat earth, with a little dome

(Continued on Page 23)

# Victory Through Meditation

Interpretation of the Bhagavad Gita

By S. Y.

## Chapter I Stanzas XXVI

Tatrapashyat sthitan partha pitreen-  
atha pitamahan Acharayanmatulan  
Bhratreen putran poutran sakheenstatha  
Swashuran surhida schaiba sanayoru-  
bhayarapi.

The Partha (Arjuna) beheld gathered there in both the armies—grand-fathers, fathers-in-law, uncles, brothers, and cousins, his own and their sons and grandsons, and comrades and teachers, and other friends also.

### SPIRITUAL INTERPRETATION OF STANZA XXVI:

Then through intuitive fiery self-control, born of meditation, the devotee beheld his good and bad psychological relatives in both the warring armies. There were the Divine discrimination and the wicked senses, consisting of the psychological grandfathers or deep-seated Ego consciousness of good or evil; mental fathers-in-law, or the paternal tendency of keen dispassion with its negative inner daughter-tendency of coiled Life-Force; the psychological uncles of delusion-intoxicating tendencies; the psychological brothers and cousins of pride-tendencies and the psychological children-tendencies evolved from self-control and other mental traits, and psychological grandsons of many good and evil desires, and friendly good and bad habits, and teachers of good and bad tendencies.

### ELABORATE SPIRITUAL INTER- PRETATION:

When the devotee passes through the initial state of meditation and arrives at the middle state of Self Realization, he is confronted with a keen psychological vision in which he perceives his old good and bad habits as his own dear old psychological relatives gathered together on the battlefield of consciousness, ready to destroy one another.

Meditation is the inner war-drum which rouses the good and bad habits from the slumber of indifference and makes them willing to increase their forces in order to attain victory over the consciousness of the devotee. When one is under the influence of bad habits, he does not find any resistance from the good habits. It is only when the devotee tries to cultivate the good habits of concentration, calmness, and peace, and marches them on to the Kingdom of the Soul, that the bad habits of fickleness, restlessness, and disquietude make psychologically-armed resistance.

The enthusiastic Spiritual beginner, in the heat of his zeal does not realize the resistance of bad habits when he first tries to meditate. The bad habits do not notice the silent invasion of good habits in the Spiritual beginner. It is only when the Spiritual devotee means business and makes repeated struggles to establish the generals of good habits in the Kingdom of Consciousness that the bad habits become afraid and make furious attempts to oust the good intruders.

(Continued on Page 26)

# The Art of Prayer

By James M. Warnack

"D O you believe that God answers prayers?" a man asked me.

"I know that God answers prayers," I replied.

I never argue with men as to whether there is a God, or as to whether, if He exists, He answers prayer. For myself, I am convinced of the existence of a Supreme Being and I have no doubt that the glorious One loves me and all living Beings. It is futile to argue about the existence and love of God. He is not to be reasoned into existence nor out of existence. His existence and His love are to be known only to that flame of Himself which abides in every human heart. In time, "in God's good time," I am convinced that all men will realize that holy flame within themselves.

Steinmetz, the great electrician, is credited with having said that the greatest progress within the next fifty years will be in the realm of spirituality. I believe it. And I believe that prayer is the supreme art and the supreme science. We know little of that science and that art, at present, but the urge and power to learn are the most wonderful qualities of the human race.

Does God answer all prayers? Probably so. If a man prays for anything long enough and sincerely enough, he is likely to have his desire fulfilled. However, prayers usually are for things that come and go, and thus coming in time, do not satisfy the Soul. The more blessed prayer is for the good that comes from Eternity and that lasts forever. God seems loth to answer prayers that are sent heavenward for that which makes for the unhappiness of His children, yet persistent pleading on the part of a foolish child usually wins him what he seeks, and sometimes it is the only way to awaken the child to the realization that the best prayer

is not that his own will, but that the will of the Father, be done.

However, that there is a God who is both personal and impersonal, and beyond my highest conceptions, I do not doubt. Consider this: You are composed of body, mind, and Soul. All of these are you, yet the authority, the power, the will of you is centered in your Soul. When you are in health, you pay little heed to your body or your mind. You pay no attention, apparently, to the operation of your mind, or the manifestation of your body. But let your mind become disturbed and your Soul goes to the rescue and whispers: "Be at peace." Let any particular organ of your body become weakened or injured and at once your Soul, through its agent, mind, sends blood and vital strength to that organ, answering its "prayer" for help.

Even so, God lives in His universe. Consider yourself an organ, or a cell in the body of the Lord. Now, God is you and also the millions of other human beings, or "cells" of the universe. Yet He is more than all of these and the Soul of Him shines in the heart of things. So long as the cells or organs of His body are normal, God seems to pay no heed to them, but let a human being deeply feel the need for health, peace of mind, or Spiritual enlightenment, and call upon the "Oversoul" for succor, and that assistance will come to him as surely as bread is given to a crying child.

Yes, the art and science of prayer are well worth studying. And, to begin with, let no one tell you that you have no Father, and let none persuade you that He does not love you.

# Who Are the Mystics?

By Omar C. Garrison

ONCE, in Allahabad, I encountered a man who fanatically denied God. In his febrile heresy there was, I thought, more passion than I should find anywhere else in the world. Since that time, however, I have been obliged to acknowledge and reverence a more ardent and more beautiful passion—that of the Mystics of India.

My first intimation that this group still survives came when I was visiting the little city of Nasik, some 95 miles northeast of Bombay, on the Godavari river. I arrived there in the late afternoon. I shall never forget the remarkable contrast it was to industrial Bombay, from which we had just come. Nasik still retains the unaccountable beauty of ancient India. Up from the river on the staircases carved in the enduring majesty of the gods' likeness, it rises into the blue air. All about us lay the broken forms of crumbling gods, still holding the inscrutable dignity and arcanum of their godhood, even in decadence. It is said that some of the temples of Nasik are of greater antiquity than those of Egypt.

As we passed down the narrow lanes of the city, I heard the workers singing. Workers in brass, weavers, and women going to the wells with pitchers athwart their hips—all sang. And their songs, every one, had that sad, low-throbbing cadence which characterizes the music of the East. Ineffably tender, it rises and falls at unexpected intervals, often leaving one suspended in a Spiritual infinitude.

Pilgrims passed us on our way. They were clad in yellow and violet and blue. Many wore vermillion slippers that were exquisitely embroidered. They were descending and ascending the steps to the river, and always they greeted

us as we passed, with the same sad eyes, that bade us peace.

At the spice market I paused abruptly, laying a restraining hand on my friend's shoulder. On the top landing of the river steps sat a figure in the lotus posture, meditating. He was dressed in an ochre-colored tunic. Most remarkable of all, however, was the fact that I could see at a glance that he was an Occidental. He sat as immobile as the stone frescoes about him on the temple walls. His head was shaven and his face was as smooth as a child's. I was overcome with curiosity.

"Who is he?" I asked.

My Hindu companion, Deva Ram Ghokal, had long since become accustomed to my Western impetuosity and abruptness. He showed no surprise at my question, but turned to the spice vender nearby. For a few minutes they engaged in conversation in some native dialect unfamiliar to me.

"He is an American," my friend informed me at last. "His name is Winston Mawbry, and he is from Chicago."

"Of all places," I exclaimed.

"He is studying in the Shankara monastery," Deva went on, "which is not far from here. He is one of the Mystics."

I did not know who the Mystics were, but I did not reveal my ignorance to Deva by asking him. Instead, I inquired if we could not visit the monastery he had spoken of. I felt that there I could learn first-hand something of this sect. Deva readily as-

*(Continued on Page 27)*

# Scientific Digest

## The Birth of the Universe

**I**N A public lecture in Washington, D. C., recently, Abbe Georges Le Maitre, father of the exploding atom theory of the structure of Creation, described Cosmic Rays, the mysterious, electrically-charged particles which are bombarding the earth from outer space—as a by-product of the Universe.

While the exact nature and origin of these Rays, some of which will go through a foot of lead, has not been satisfactorily determined, the Le Maitre hypothesis is gaining many adherents, as it is upheld by increasing data. World-wide measurements during the past year have demonstrated that, whether or not they are material particles in the ordinary sense, they are electrically-charged and that they come from the immense distances of interstellar space rather than originate in the solar system.

In the beginning, Father Le Maitre said, all the quadrillions of tons of matter in Creation was packed together in a single mass—the primal atom. This may have been unbelievably small, in terms of space. It has been calculated that every atom of matter, a million times too small to be seen by the most powerful microscope, has relatively as much empty space in it as the solar system. In the primal atom all this was non-existent, and there was no space between particles. Space, in the sense of distance between objects, did not exist.

Then the atom got too unstable to hold together, and there was a terrific explosion, with the fragments flying in

all directions. Then a sort of tug-of-war was set up between the force of the explosion propelling the particles outward and the force of gravity drawing them to each other. In some cases gravity got the upper hand and pulled particles together in the form of stars and galaxies.

Father Le Maitre thinks the Cosmic Force still is operative. It cannot be experimentally detected and measured, as can gravity, for it operates only over immense distances and is a negligible factor in the mechanism of such a small area of Creation as the Milky Way galaxy, but he believes that once again the Universe is in the process of expansion. What the end will be cannot be calculated. The process may continue to an ultimate diffusion of matter in a space vastly greater than exists at present. This would be paramount to a destruction of Creation by diffusion, or it might fall together again into something like the original primal atom, which would proceed to build itself up for another explosion.

---

## WISE MEN OF INDIA

The wise men of India apparently could give the Western world some pointers in anticipating earthquakes. Priests and learned men throughout North India on Jan. 13 went to work to try to counteract the impending calamity by lighting sacrificial fires. The earthquake, which rocked all India Jan. 15, it was claimed, had been predicted some time ago by Hindu astrologers on the basis of the convergence, Jan. 13th, of seven planets in Capricorn, a Sign of the Zodiac.

# Health, Intellectual, and Spiritual Recipes

## TOMATO TOAST

Melt one tablespoonful of butter in a saucepan and add one teaspoonful of minced onion. Beat and salt four eggs, then put them in the saucepan, stirring all together over medium heat. Now add one quart of canned tomatoes and some pepper. Heat thoroughly and serve hot on buttered toast.

## ITALIAN SPAGHETTI

Cook half a package of spaghetti in boiling salted water until done, then pour this water off and wash the spaghetti by pouring cold water over it, then arrange in a baking dish. Strain two-thirds of a can of tomatoes, add one large onion cut in quarters, add half a pound of cheese grated, and season as desired. Pour all over the spaghetti and cover with cracker crumbs. Bake for twenty minutes in a hot oven.

## GRAPEFRUIT SLAW

Mix one cupful of canned or fresh grapefruit pulp with one cupful of diced celery, two cupfuls of chopped or shredded cabbage, and one green pepper chopped fine. Chill, then, just before serving, pour over the mixed vegetables one cupful of cold French dressing made with lemon instead of vinegar.

## Creating Happiness

By S. Y.

**W**HEN a cloudy day comes, think of the clusters of sunny days that you have had. When the blues

come and make you feel that they are going to take a permanent lease on your life, think of the numberless days of happiness which you have previously enjoyed. Remember, it is ingratitude to the Giver of all Gifts to forget the healthy smiles enjoyed for fifty years just because you have been sick for six months. There is no sense in unbalancing your mind and deceiving your judgment by forgetting years of happiness by constantly dwelling upon, and taking too seriously, the sorrows of a few weeks or a few months.

Be not afraid of this temporary mortal ignorance, for within your Soul lies buried the unopened mine of the wisdom of God. Since you are made in His Image, all His wisdom and happiness lies hidden somewhere in the disorganized cellar of your subconsciousness. To smile when all things are going well is easy and natural, but to smile when all things try to ruin you is difficult, supernatural, admirable, and the harbinger of lasting happiness. Become a smile specialist and a doctor of blues, healing all the sad and weary hearts that you meet, by the X-Ray of your burning smiles.

When you are sick, do not concentrate upon the length of your suffering, but dream and picture to yourself the fountain of youthful, healthful years that you have already enjoyed. What you have had, you can have again if you try hard enough. To give up is the difficult, miserable way in the long run, but to try hard until you succeed is the easiest way. Vanish sadness with joy; destroy sickening thoughts of failure with the tonic of success consciousness. Polish inharmony with the

*(Continued on Page 29)*

# The Systems of Hindu Philosophy

By Laurie Pratt

(Continued from Last Issue)

THE *Shad-Darshanas* or "six systems of Hindu Philosophy" as they are generally called, include the *astika-mata* or orthodox schools of *Nyaya*, *Vaisesika*, *Yoga*, *Sankhya*, *Karma Mimamsa* and *Vedanta*. These systems were originated, respectively, by Aksapada, Kanada, Patanjali, Kapila, Jaimini and Badarayana.

The word *darshana*, used in the sense of true philosophic knowledge, is first mentioned in the *Vaisesika sutras* of Kanada, but there is no mention in any of the ancient works of the *darshanas* being limited in number to six. The term *Shad* (six) *Darshanas* came into being in the post-Buddhistic period. There were six heterodox or non-Vedic schools of philosophy, chiefly Buddhism and Jainism, flourishing in Shankaracharya's time, and for this reason it is likely that the orthodox Hindu systems began to be called six in number as an exact contrast to the six non-theistic or heterodox schools.

In reality, the Hindu *darshanas* fall naturally into seven classes, and each one has a correspondence with one of the seven "planes of wisdom." The *darshana* which is usually omitted from separate consideration nowadays is *Daiva Mimamsa*, dealing with *Bhakti* or devotion.

## 14 Planes of Knowledge

The *Vedas* tell us that the foundation of *Atmajnana* (true knowledge of Self) is the knowledge of *Inana Bhumi* (planes of wisdom). According to the *Dheesh Gita* and other shastric works, the planes are fourteen in number—seven of ignorance and seven of wisdom. The first seven are under the

dominion of Avidya Devi (Lord of Darkness). The *jiva* (soul) in its evolutionary march toward perfection must pass through each one, step by step.

The first four planes embody the *chit-akasha* (inclusive consciousness) of, respectively, plants (*Udvijja*), the vapour-born or germs (*Swedaja*), the egg-born creatures (*Andaja*) and sac-born animals (*Jarayuja*). The fifth stage of ignorance is that of the perfected animal, or man. In this state, he is an atheist and materialist. The *jiva* has here reached the *Adhana* (literally, lowest) human state. The sixth and seventh stages of ignorance, *Madhyama* and *Uttama* (literally, middle and highest) sees man groping toward a dim comprehension of the nature of the soul and super-physical life.

The seven succeeding planes are those of wisdom, presided over by Vidya Devi (Lord of Light). The first of these planes is *Inanada*. Here man, in his search after truth, exercises his power of reasoning to arrive at the conviction that the manifested universe could spring only from a divine Creator. The *Nyaya* system of philosophy corresponds to this plane of wisdom.

## Dharma and Adharma

In the second stage (*Sannyasada*), the subtle forces behind material forms are perceived, and man here gains some insight into *dharma* (cooperation with natural law) and *adharma* (harmful non-cooperation). The *Vaisesika* sys-

tem of philosophy has correspondence here.

(2) *Yogoda* is the third stage of wisdom. Here man gains control over the self through scientific spiritual exercises. In this state he glimpses the super-mundane spheres and subtler manifestations of the Eternal. The *Yoga* system of Patanjali is the corresponding philosophy.

*Lilonmukti* is the fourth stage, where *Prakriti* (root-nature) is known, and *Maya* (illusion) overcome. *Sankhya* has correspondence here.

In *Satpada*, the fifth stage, man attains knowledge of the identity of Ishwara (Creator) and His creation; cause and effect are seen to be one. The corresponding philosophy is the *Karma Mimamsa* system.

### Anandapada or Bliss Stage

When the sixth page of *Anandapada* is reached, man perceives in Ishwara all the insentient (*achetana*) world of *karma*, as well as the worlds of self and *Daiva* consciousness. Great bliss (*ananda*) characterizes this stage, which corresponds to the *Daiva Mimamsa* philosophy.

The last and highest stage is that of *Paratpara*, where the goal is reached and man is one with God. The *Vedanta*, "end," is the corresponding philosophical work.

The seven *darshanas* or philosophies are called the *Upangas* or "eyesight of the *Vedas*," since an understanding of these systems is essential to true knowledge.

*Darshana* has the meaning of "true philosophic knowledge" but another interpretation would be "demonstration" since each of the seven *darshanas* has a practical aspect and separately demonstrates its utility as a path to final emancipation.

### Fundamental Agreements

Before the distinguishing differences of the seven *darshanas* are pointed out, it might be helpful first to enumerate

(1) "*Yogoda*," the same name which Swami Yogananda has given to his thorough and comprehensive system for bodily, mental and spiritual perfection.

some of the fundamental points of agreement among them.

All the *darshanas* start with the same inquiry—"What is the way to attain bliss or liberation (*moksha*)?" "What is that, knowing which, I shall know all?" "What is that, obtaining which, all is obtained?" Knowledge, or the removal of ignorance, is declared by all systems to be the only means of deliverance from the wheel of rebirth. The endeavor of all philosophies is thus to point out what such knowledge is.

The aim or goal of all *darshanas* is the same, though the means or methods differ, in conformance with the various types of minds and various stages of evolution to which they have correspondence.

### Karma and Rebirth

Secondly, all systems agree on *karma* and rebirth as the cause of the inequalities of mind and fortune among men on this earth.

Thirdly, the doctrine of *Mukti* or final emancipation is held in common, by all systems. *Karma* and rebirth were not conceived of as endless and eternal.

Fourthly, all the philosophies agreed as to the existence of a permanent entity or soul (*atman*, *purusa* or *jiva*). In this respect, the *darshanas* differed sharply from several heterodox schools, notably Buddhism.

Fifthly, complete agreement is found in all systems regarding the ethical basis (*sadhana*, "means for the attainment of the goal") on which all subsequent spiritual achievement must rest. Self-control, non-injury to others, and indifference to worldly pleasures were required of all darshanic followers. After moral elevation, the aspirant was expected to purify and steady his mind before further progress could be attained, and for this purpose all the *darshanas* accepted the guidance of the *Yoga* system.

Thus, in their aims and their practical *sadhana* as well as in many of their fundamental conceptions, the seven sys-

(Continued on Page 25)

# The Prophet's Hour

By Sheldon Shepard

THE permanent part of the contemporary recovery program is its fundamental conviction that a higher motive than profit and personal aggrandizement can be found as the driving power of Society. Its other elements may be more or less helpful, but compared to this are superficial. We must agree with Mary Pickford when she says in *The Forum*:

"Everyone I know has some kind of remedy for solving our present troubles, but many of them sound like the advice about repainting the pump to improve the well water. How can we ever improve anything, ourselves or international problems, without getting back into the causes—our mental attitudes, our motives? Frankly, I do not see how we can make real headway with our personal, national, and international difficulties until we realize that each of us is a definite part of a universal whole, and that, as part of this universal whole, each of us has to live for the other fellow."

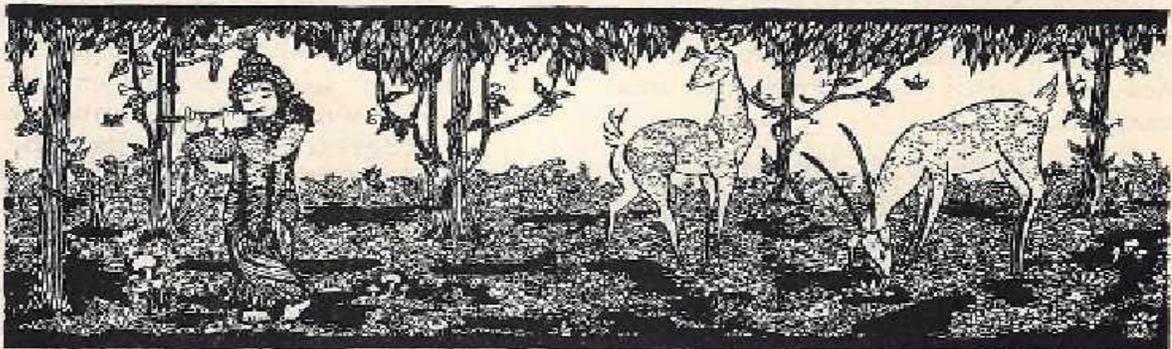
Such utterances are salutations of the dawn of a cooperation in which individuals shall find their fullest expression.

The world has laughed at its poets

and preachers, or has let them go unnoticed on their way. The progress of the race, we were sure, lay with the bankers, the stock brokers, the industrialists, and the financiers, but their world crumbles at their feet for lack of the only adhesive agency, which, in this modern world of rapid production and communication, will ever hold them together—the cement of brotherhood.

We are beginning to see with Emerson that it is only the dreamers who are talking about "real things." To the superficial remedies, to prophecies of prosperity round the corner, and to talk about the dawn of recovery, one feels like answering with Macaulay: "What Society wants is a new motive, not a new cant."

We may as well be ready for it, and bring our social thinking up to our times—we will never come out of the present depression until we are rid of the selfishness as the mainspring of business and professional life. That does not necessarily decree the elimination of profit, but it does mean abolition of the profit motive. A profit-driven social organization in this world of today will be destroyed by its own imbalance.



# The Ten Principles of the Essenes

By Sri Nerode

THE initiate had to take an oath upon being admitted to the Essene Brotherhood. The oath reveals the tenets and principles of this ancient Order. So high were the principles of the Essenes that Pliny refers to them as a "race by themselves, more remarkable than any other in the world." Philo calls them "champions of virtue." Josephus claims that they were the oldest of ascetics. The ten principles will undoubtedly show to the modern world the depth of the Essene morality and the height of their Spiritual understanding.

1. *Be Pious to the Spirit.* The commandment is curt and to the point. In most religions, formality has dethroned the essence, although the essence is the life of faiths. Knowing the shortcomings of human beings, the Essenes forcefully emphasized devotion to the Spirit. What is faith without the fundamental understanding of the Divine? What is an institution if the God of Love is missing there? Unfortunately, in our present age, the spirit of organization has ousted the Spirit of God from its precincts. The result is anything but beneficial to the propagation of universal brotherhood among the races of mankind. It has created too much blind faith, narrowness, and biased thinking.

2. *Do Justice Toward Men.* Those who were pious toward Spirit could not be anything but just toward their fellow man. Unless I am just toward men, they won't be just toward me. The practice of justice in everyday life is a perfect means of self-discipline and self-expansion. Moreover, it bestows blessings upon all concerned. In their conversation, the Essenes tried to be just to the opinions of others. In mutual dealings, the code of justice was observed to the letter. Where prevails

justice, there prevails no enmity. Nothing can cement differences between man and man like justice.

3. *Never Injure Anyone.* This shows the wide sympathies of their hearts. Injury to others should be deemed as injury to one's own self. The injury may be to one's reputation, good name, health, body, happiness, spirituality, or something else. Whatever it may be, no kind of injury is inflicted by God-minded people on their fellow Beings.

4. *Always Stay Away from the Wicked and Associate With the Just.* Both goodness and wickedness are contagious. Our associates reflect clearly our moral inclinations. One should always mix with people of like thoughts and like minds if they are noble, high, and godly. Such association with the right people invariably serves as a stimulation to higher development. Persons with weak minds, of however good intentions, should never go into the company of the wicked, lest their weaker minds be overpowered by the wiles of the wicked, for generally they are so overpowered.

5. *Be Faithful to Mankind.* The idea is to be faithful to the welfare of mankind. Whatever one does, should add some good to somebody in the world. Self-seeking people seldom care for the welfare of others as long as they think that they themselves can profit by their actions. This individualistic attitude is the cause of social injustice and world-wide unhappiness. Very few people indeed think in the terms of all mankind. At best, they

include only their own nation, or just a few others in their national family. Seldom do they think of the vast human family consisting of every nation in the world. The human vision has not broadened thus far yet.

6. *Know that all Powers Come from God.* By definitely recognizing this fact, the blind can aspire to see, the deaf can hope to hear, the lame can endeavor to walk, and the dumb can try to talk, and the efforts are rewarded. Nothing is impossible with God. Subtler than the Cosmic Rays, more penetrating than the X-Rays, more invisible than the mental forces and thoughts, the Divine forces are pouring through everything, everywhere. As soon as we become conscious of these forces, they begin to operate in and through our lives. No sooner do they touch our consciousness than we are transformed. The radiance of the sun, the poesy of the moon, the talents of the genius, the glories of human thoughts—all that we call power—comes from Him. Man is proud of his power because he does not know its source. If he did, he would be humble. Humility is a sure sign of wisdom.

7. *Love Truth and Hate Falsehood.* Love and hatred, truth and falsehood, are two distinct poles of morality and spirituality. To be Spiritual, one has to be true. Spirituality is morality plus something else, which is love for all, and the knowledge of ALL. Love itself is Truth, as Truth is Love. Hatred is false, and falsehood is an object of hatred. Thus, by loving what is true and shunning what is unreal and untrue, we pave our way to higher recognition and greater Truth.

8. *Keep the Hands Clean of Theft and the Soul Free from Unrighteous Gain.* Hands must not soil themselves by stealing the necessities and comforts that belong, or should belong, to oth-

ers. Neither should the Soul of man incur contamination by following so-called unethical business methods for the temporary gain of gold. Just by saying that it is business will not make a method ethical or respectable if it is not fundamentally honest and just. Whenever we do anything with hidden motives to serve our purposes, we are acting unrighteously. Sincerity and honesty are the unmistakable signs of righteousness.

9. *Defend an Essene Brother Even if it Costs Your Life.* Such loyalty should be the guiding principle of all fraternities which are wedded to God's work. Disloyalty can destroy a very growing and useful Center of activity. Therefore, each member of a Spiritual organization should watch and be sure that he never causes any dissension or dismemberment. Jealousy and disloyalty have destroyed many beautiful works which could otherwise have rendered Divine service to mankind. The Essenes recognized this fact very clearly and therefore laid stress on unequivocal loyalty.

10. *Pass on the Knowledge that You Have Received.* Knowledge garnered in one's Soul and not handed on to others is just like perfume lost in the wilderness, benefiting neither the flowers nor man. Knowledge should never be kept hidden; this idea prevailed even in ancient India. Therefore, every member was both a student and a teacher, which is certainly an unique plan for the dissemination of Divine wisdom. As Plato put it: "Learn so that you can teach; teach so that you can learn."

These ten principles of the Essene Brotherhood can be, and should be, followed by all the Centers of Truth that want to create a homogeneous and harmonious brotherhood to serve humanity.

(The next article will be titled, "Who Were the Essenes?")



# Those Mysterious Eighteen Years

By Louis E. Van Norman

IN the second chapter of the "Gospel according to St. Luke" (Verse 48) we are told that Joseph and Mary, having missed the lad Jesus, "once when he was 12 years old," searched for Him and found Him in the temple "sitting in the midst of the teachers, or doctors, both hearing them and asking them questions." Then (Verse 51) He "went down with them and came to Nazareth, and He was subject unto them." From then on (Verse 52) He "advanced in wisdom and stature, or age, and in favor with God and men." Nothing more is heard of Jesus until (as recorded by Luke in Chapter 3, Verse 23) He began to teach, when He was "about 30 years of age."

None of the New Testament books—the so-called Synoptic Gospels, the Acts, or the Epistles—tell us anything further about those mysterious eighteen years, from the meeting with the doctors in the temple in Jerusalem until the beginning of His mission at the age of "about 30." None of the ancient secular chroniclers make any very different claims as to age, although one does say He might have been 40 when He began to teach.

Where was Jesus and what did He do during those eighteen years? There are several temples and monasteries in India and Tibet in which records speak of Jesus at this time. Then there are many legends about Him which come to us from different parts of the Orient. In none of them, however, is He referred to as "Christ." He is always called Jesus, or the Oriental equivalent, most frequently as "Issa" in the Pali tongue. A record in the Hemis monastery, at Leh, in Kashmir, written in Pali, is said by James Churchward, in

his volume, "The Children of Mu"\* to read "When Jesus left his home country, He first went to Egypt and there for two years studied the Ancient Osirian religion.

From Egypt He went to India, and in many cities, including Benares and Lahore. He studied the teachings of Gautama Buddha. After this, He entered a Himalayan monastery, where, for 12 years, He studied the Sacred Inspired Writings of Mu, the Motherland, and her Cosmic Sciences. At the end of 12 years, He became a Master."

In another monastery, according to Churchward, there is a record stating that Jesus became "the most proficient Master that has ever been on earth." Today the name of Jesus is more revered in this monastery than by any sect of Christian priesthood, "simply because the old monks knew Him better."

One of the Oriental Hindu legends about Jesus, reputed locally to be thousands of years old, tells of a discussion that arose between Him and the Masters of the monastery on the subject of reincarnation. Jesus held that the sacred writings of the Motherland stated: "It is not the material body of man that is reincarnated out of the original atoms that made up his material body, but the Soul or Spirit only

\* "Mu," or Lemuria, was a continent in the Pacific Ocean, by some authorities believed to have sunk many thousands of years ago.

(Continued on Page 29)

## Meditations For March

(Continued from Inside Front Cover)

**March 16.** Grieve not because of much suffering. Because of it, you will have exhausted your Karma. Now sow new seeds and reap rich harvests.

**March 17.** Until you reach perfection, your Soul will reincarnate in order to evolve into perfection. Why not reach perfection in this life by deep devotion to the Infinite, and thus avoid the necessity of reincarnation?

**March 18.** Even if there were a Heaven, merely by being dead you will not be qualified to go there. Therefore, qualify yourself here for Heaven, by knowing that Heaven is within you.

**March 19.** What is due you will always come unto you. If it does not come, it is because of your great disbelief. Believe in Divine Love and Divine Understanding.

**March 20.** Believe in yourself. Trust your capacity. Put value on yourself. Correspondingly you will find others reacting similarly regarding yourself.

**March 21.** Think of the happiness of others. Think of the welfare of others. Think of God. Think of honesty. Think of higher ethics and virtues. Then perform your work without any compunction of your Soul. God will be your guide.

**March 22.** Be kind to those who want to follow the same path as you do. Some may be poorer in comprehension, some may be brighter. As long as their minds are fixed on higher development, help them by your association and do not leave them alone. Thereby you will gain, though you may think that you lose.

**March 23.** As long as you are not steadfast in your Divine exercises, do

not be too sure of yourself. Whenever and wherever you find the opportunity, associate with those who get together to practice the art of self-development. There is much wisdom in Spiritual fraternity.

**March 24.** The very fact that you love Yogoda and the teachers who teach it, is sufficient reason that you should love those who love Yogoda. Attend the meetings regularly and follow the ladder of Self Realization.

**March 25.** Be a master of your feelings. Keep alive the supreme feeling that brought you to a new understanding of life and beauty. Let not lesser feelings kill this higher one. Be cautious and steadfast.

**March 26.** Read the teachings every day. Meditate on them every day. Live them every day. So, be happy every day. You are the Joy Eternal.

**March 27.** Bless others in thought and action. Receive blessings to pass them on to others. As you bless others, so you are blessed.

**March 28.** Rejoice with others in their joys. Sympathize with others in their sorrow. Help others in their distress. Stimulate their minds when they are drooping. Give them God when they are restless and wandering. God will grant you the joy that never ends.

**March 29.** Life is the expression of infinite beauty. May this eternal urge of beauty burst forth through my every action and thought.

**March 30.** May I find meditation in my activity and action in my meditation, so that my whole life will be a love offering to my Lord.

**March 31.** The Great Universal Heart of God is in the heart of everything that breathes. May my perception feel the throb of every heart.



## Inner Joy Versus Outer Pleasures

(Continued from Page 3)

long, lasting sorrow in the end. Whereas, virtue and happiness within do not promise much, but in the end always give lasting happiness. That is why I call the lasting inner happiness of the Soul "Joy," and the impermanent sense thrills "Pleasure."

Have you thought why you love fleeting, deceiving pleasures in preference to the lasting peace and joy of the Soul—found so distinctly and ever-increasingly in meditation? It is because in the beginning you happened to cultivate the habit of indulging in sense pleasures and did not cultivate the superior joy of the inner life found in meditation.

Persons who drink, do so because they do not know the taste of the superwine of joy from the bottle of meditation, and which can make them all forget worry. Do not be one-sided. Learn to compare good and evil habits by cultivating good habits and experiencing their superior joy-yielding quality.

The man who is restless and happy, working and worrying day and night to make money, does not know of the superior joy of meditation, so he does not like to meditate. Instead, he would rather play chess, gossip, or use his time in consuming or wasting precious hours to no purpose, in preference to seeking the superior ever-new joy in meditation.

Do not camouflage your Soul with the veil of sermons and solemn words. Understand and feel the superior joys of inner life, and you will prefer them to the fleeting pleasures of the outer world.

There are two sets of people in the world—good and evil, restless and meditative, ignorant and wise, happy and sad. Tell the evil person to be good and the restless one to be meditative, and they will make you feel that they do not like to do so, or that they cannot do so. This is due to previous habits and not to the desire of the heart. Hence, before you put aside good habits, cultivate them, and develop the taste for their superior, lasting happiness.

March, 1934

## The Second Coming of Christ

(Continued from Page 6)

and ye say that in Jerusalem is the place where men ought to worship."—("Walks and Words of Jesus," by Rev. M. N. Olmstead.)

Thus the woman of Samaria was convinced that Jesus was a prophet of God, and then she asked Him if Jerusalem or the mountains where her forefathers worshipped was the right place to worship. To this Jesus replied:

"Woman, believe Me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: We know what we worship: For Salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in Spirit and in Truth."

("Walks and Words of Jesus," by Rev. M. N. Olmsted.)

### THE INNER JERUSALEM

Herein Jesus spoke of the inner Jerusalem of Self Realization, the sacred mountain of meditation, where true Souls, devout devotees of God, worship Him in the temple of true Spiritual communion. Though the quiet top of mountains and holy places, sanctified by the presence of Masters, are also fit places of worship, yet they are of no use to restless, materially-minded people. Many worldly people have built temples on hill tops and lived in places of pilgrimage only to make those places dens of matter-worship. That is why Jesus said that true worshippers find God in the temple of omnipresence and worship him not in the imaginary communion of Silence, but in the true communion of Spiritual perception.

Millions of people today worship God in temples and churches, and in holy cities, without ever knowing Him. The reason is obvious. God can only be found in the temple of true intuition, the tabernacle of deep meditation. Jesus distinctly spoke of the difference

Page Twenty-one

between the theological priestly ceremonious worship of God and the saintly way of worshipping God in the temple of intuition. A gorgeous temple worth millions of dollars could not lure God by its display of wealth, although it might draw an audience of aristocratic people who love to worship God in the comfort of flesh on cushioned velvet seats.

The omnipresent God, who lives in the temple of the Cosmos, with the star-decked dome of Eternity, illumined by suns and moons, cannot be lured into the pride-created atomic church of man. In fact, thousands of ministers are so engrossed by church property and the church business of keeping the religious customers together that they forget to meditate and thus establish the church of God within themselves.

To worship God on mountains or in holy places is useless unless one really finds Him in the Spirit. Though God is manifest everywhere, He is in essence present behind the veil of Nature. The devotee has to lift the veil of Nature and see God first that way. After that, the devotee can see God behind Nature. So Jesus said that most people do not know what they worship, but that true devotees, who worship God in the temple of meditation, truly commune with His omnipresent Spirit, and therefore they know what He is and where He can be communed with.

Jesus also said: "GOD IS A SPIRIT; AND THEY THAT WORSHIP HIM MUST WORSHIP HIM IN SPIRIT AND IN TRUTH."

SPIRIT signifies the unmanifested Absolute present in the darkless dark and the lightless light. In the unmanifested Absolute even the categories of space, time, and dimension are non-existent. There abides only ever-existing, ever-conscious, ever-new, blissful Spirit. The word GOD means the manifested, transcendental Being beyond Creation, but existing in relation to Creation. When Creation is dissolved into God, then this God becomes Spirit, the unmanifested Absolute.

Jesus said that as long as a devotee is conscious of manifested Creation and

of the delusive things, such as mountains and holy cities, and has the desire to meditate in them, he has not yet attained the ultimate state of enlightenment, and that true worshippers are the reflections of God, the Father, of material Creation. God, manifested as the guiding intelligence of Creation, is the Spirit in the unmanifested state, when Creation is dissolved.

Man, being a reflection of God, is a reflection of the unmanifested Spirit. Hence, a true worshipper, if he wants to know the truth about God and himself, must know that God and his Soul are reflections of the unmanifested Absolute. That is, the Spirit, being unmanifested Absolute, wants all His true devotees to know that they are Its emanations. A devotee, unless he knows that the Father of Creation, or God, can exist in the Absolute unmanifested state as pure, ever-conscious Bliss, without the shadows of imperfect Creation, does not know the whole truth about noumenal substance, but is deluded by phenomena, or by the appearance of Truth in Creation.

All devotees who worship God as the manifested intelligence of Creation are gradually taught by Him to worship Him as the unmanifested Absolute, or Spirit.

That is why Jesus said: "BUT THE HOUR COMETH, AND NOW IS, WHEN THE TRUE WORSHIPPERS SHALL WORSHIP THE FATHER IN SPIRIT AND IN TRUTH: FOR THE FATHER SEEKETH SUCH TO WORSHIP HIM."

God is Divine Intelligence in Creation. Spirit is Divine Intelligence with Creation dissolved in Him. Hence, any devotee who can only see God as the Father of Creation, of Nature, mountains, and so forth, is still in delusion. The true devotee must learn that God is Spirit, unmanifested Absolute, and must understand the truth about Him as being the ever-existent, ever-conscious, ever-new Bliss without the delusion of a material Cosmos. It is then that the devotee finds emancipation and becomes one with the Spirit.

To truly worship God is to worship Him in Nature and beyond Nature, to

worship the substance and the delusive phenomena in it, to worship the ocean of God and its delusive waves of Creation. Since the waves of Creation in appearance, not in essence, distort the ocean of Creation (God), the true vision of God lies in the perception of the Spirit-Ocean without the waves of Creation—to see God as unmanifested Spirit and the only existing substance, Truth, without experiencing the delusion of matter or phenomena. It is only by worshipping God and Nature, and then by worshipping God as unmanifested Spirit that the devotee reaches the final state of emancipation, from which there is no fall.

Hence, worshippers who see God as Spirit and the only true substance existing, become emancipated. Under the sunlight, you may close your eyes and create a darkness of your own and live and move in it. When you open your eyes, darkness is no more. So, the con-

sciousness of matter is due to our closing the eye of wisdom. When the wisdom eye is opened, the consciousness of relativity of the pairs of opposites, such as birth and death, sorrow and pleasure, good and evil, and so forth, disappear, and the Spirit, as ever-existing, ever-conscious, ever-new Joy is perceived as the only existent substance. Then all Creation, with all the attending evils, are found to be created by ignorance, and all darkness and fears are created by closing the eyes and not by the absence of the light, which always knocks at the closed gates of the eyes to get in.

Modern ministers should learn to worship God in the temple of super-communion, or Samadhi, where the Cosmos, like the shadow of darkness, appears non-existent with the opening of the Eye of Wisdom before the light of the only existing Spirit.

---

## Scientific Basis of Spiritual Strategy

*(Continued from Page 8)*

of sky stretched over it, is in for a severe drubbing. We do not live in that kind of a Universe now. We look at myriads of suns so far away that they look like nebulae, and others so far away that thousands of systems look like one star. We have looked above the earth and find no Heaven, below and there is no Hell. There seems to be no throne for God to sit on.

### The God of Science

But when Science robbed Faith of one God, it gave another in its place, and a truer and better one. When God was sitting on His throne somewhere watching the works, now and then pulling strings to interfere with the ordinary processes, what meaning was there to: "In Him we live and move and have our Being?" or to "One God and Father

of all, Who is over All, and through All, and in All?"

Science is just beginning to give Faith its God. It has revealed the constant presence of energy and intelligence in every atom, in every cell. Of course God is here. It is to Science that Faith is indebted for an understanding that the Universal must be here. Faith defined the Universal, Science discovered it.

While research has, with the telescope, pushed God from His throne, with the microscope it has given Him a new abode. A few years ago it was believed that the atom was "the incompressible, indivisible, and indestructible unit of the Universe." No one knew how atoms came to be. Today we know something more about the atom and the nature of matter.

The atom is composed of electrons and protons, and as Prof. Kirtley Mather says: "These are in all likelihood nothing but negative and positive charges, or units, of electrical energy.

The world of sense preception is a manifestation of energy. There is 'something back of the Universe.' Matter is neither eternal nor ultimate; it is a temporary and local expression of energy."

Analysis of the Universe in so far as we can proceed with it seems to lead to the conclusion that the ultimate Reality is something that we can best denote by the term energy. From the California Institute of Technology comes the report that pure motion has been observed to change into matter. The creative reality of the Universe is unseen, intangible, non-material. It expresses itself in many ways—in all ways. It is no denial of one form of expression to call attention to another. A waterfall is real, so is a dream. There is scientific reason to believe that the forces of thought, emotion, and faith are as real in the world of events as non-material motion in the world of matter.

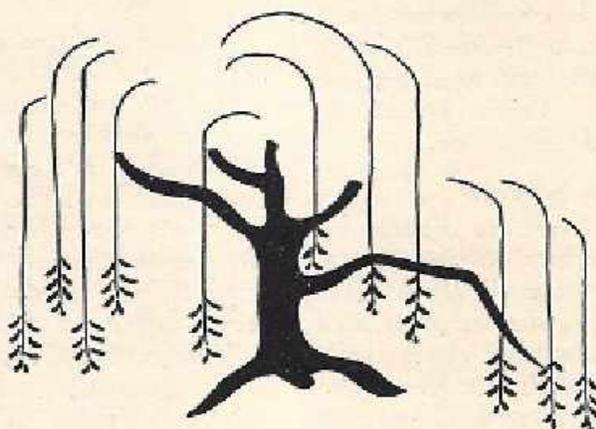
Science is making easy a faith in the reality of the Unseen. To Prof. Mather it is inescapable: ("Science in Search of God," pp. 67-68) "Man possesses other attributes than those of his body alone. His yearning for Truth, his appreciation of beauty, his desire to make his own life worth-while in the world, his sense of values; in short, the various attributes which we say pertain to his Soul, are just as real as eye or ear. They, too, must be a response to something in his environment. That which we call the Spiritual, permeating the

Universe, impinges upon sensitive protoplasm in the form of a quadruped mammal who stands erect and uses his front limbs as arms and hands, and the human Soul, not nearly so perfect as it some day may be, but still pretty good in the best of men, is the result. Thus, in a scientific age, the search for God leads to a new answer to the ancient question. The answer is 'theism.' God is a power, immanent in the Universe."

#### The Impetus to Faith

And thus science, having robbed Faith of its little God, sitting somewhere watching his little creation, gives in its place a Great God, really the God of Jesus and of Paul, powerful and immanent in His Universe.

Modern Science gives to Faith the greatest impetus of all time. To learn how God works, how to work with Him—here is an endeavor really worthy of humankind. We begin to see the unseen make itself felt in the seen. We can hope to work out a strategy by which the Spiritual may become effective in the lives and affairs of men. Here comes glory into life. Here Faith takes on courage and good cheer. Here opens the door of genuine hope. We may really come to know God now. We may learn how to yield ourselves to His care and be at peace. We begin to get a glimpse of Him such as Jesus saw. The words of Faith and Promise come to life. Science revives Faith and builds life anew. Twentieth Century Science lays the basis for Spiritual strategy.



# Systems of Hindu Philosophy

(Continued from Page 15)

tems of Indian Philosophy had the strength of unity.

## Nyaya Philosophy

The *Nyaya darshana* which, as we have seen, has a certain correspondence with and utility for man in the first stage of wisdom (*vidya*) is chiefly devoted to the science of logic. The four original books of the *Nyaya sutras* were written by Aksapada (also called Gautama, but this name does not refer to Gautama the Buddha), and later supplemented by the commentaries of many sages.

The word *Nyaya* is derived from the root *ni* which refers to the correct interpretation of words. A broader application of *Nyaya* brought all beings, their thoughts and actions, within the scope of its logical scrutiny and thus justified the claim of commentators that "*Nyaya* is like light illumining all sciences." Its analytical method, applied to metaphysics, was put forth as sufficient for the attainment of Supreme Knowledge and *Nisreyasa* (the Highest Good).

The *Nyaya sutras* begin with an elaborate exposition of the art of debate or disputations, in which sixteen topics are discussed. These are means of right knowledge (*pramana*), object of right knowledge (*prameya*), doubt (*samshaya*), motive (*prayojana*), illustration (*drishtanta*), accepted truth (*siddhanta*), syllogistic premisses (*avayava*), argumentation (*tarka*), ascertainment or decision (*nirnaya*), debate or discussion (*vada*), disputation (*jalpa*), destructive criticism (*vitanda*), fallacy (*hetvabhasa*), quibble (*chala*), refutation (*jati*) and confutation or points of opponent's defeat (*nigrahasthana*).

## Four Methods of Proof

*Nyaya* gives the means of proof as the four *pramanas* of perception (*pratyaksa*), inference (*anumana*), analogy (*upamana*) and testimony (*abda*). These methods are explained in great detail.

*Nyaya* holds that emancipation is attainable through the elimination of false knowledge (*mithyajnana*), defects (*dosa*), desire for activity (*pravritti*) and birth (*janma*).

tainable through the elimination of false knowledge (*mithyajnana*), defects (*dosa*), desire for activity (*pravritti*) and birth (*janma*).

The last two of the four *Nyaya* works are metaphysical in scope. The proofs for the existence of Self or *atman* are examined. The nature of *buddhi* (intelligence) and *manas* (mind) are exhaustively inquired into. Salvation (*apavarga*) is pointed out as possible through the permanent separation of *manas* from the *atman* through the destruction of *karma*. *Yoga* is referred to as a means to right knowledge.

The *Nyaya* philosophy is full of profound and subtle reasoning and embodies a masterly examination of abstruse metaphysical points. One of its valuable teachings is that false knowledge can be overcome through a determined consideration of its opposite (*pratipaksabhavana*) or the right estimate of things. Thus, when our mind is drawn toward pleasure, if we reflect how all worldly joys terminate or come to an end and are thus but pain in disguise, we have arrived at the right knowledge about the matter. With the elimination of false knowledge, attachment to things and ignorance of their real nature are also eliminated, and *mukti* finally reached.

## The Nature of Mukti

"The state of *mukti*, according to *Nyaya*," writes Professor Das Gupta in his *History of Indian Philosophy*, "is neither a state of pure knowledge nor of bliss but a state of perfect qualitlessness, in which the Self remains in Itself in Its own purity. It is the negative state of absolute painlessness in *mukti* that is sometimes spoken of as being a state of absolute happiness (*ananda*), though really speaking the state of *mukti* can never be a state of happiness. It is a passive state of Self in Its original and natural purity, unassociated with pleasure, pain, knowledge, willing, etc."

Such a conclusion is inevitable for a purely logical system like *Nyaya*, but we shall see that other *darshanans* offer different conceptions of *mukti*.

(To Be Continued)

## Victory Through Meditation

*(Continued from Page 9)*

Thus, it is in this Stanza described, that Arjuna, (or Self-Control of the devotee) after he was placed by Krishna (or Self Perception) between the two armies of good discrimination and bad sense-tendencies, found out that both the opposing psychological armies consisted of his own dear mental relatives in the form of good and bad habits, whom he dearly loved.

This Stanza emphasizes that when the devotee takes the aid of Soul perception and good habits to fight the bad habits, he suddenly realizes that his heart is filled with compassion for the bad habits, for they, too, seem to be his own, and dear to him. In other words, the devotee, in spite of his Divine discrimination and the knowledge of what he should do, realizes that it is hard to dislodge the dear old habits of restlessness, constant action, wrong eating, and sense pleasures by the pitiless fiery soldiers of calmness, ecstasy, self-control, and Soul pleasures.

That is why the devotee beholds assembled in his consciousness, ready for the psychological destructive clash, his own dear old good and bad habits referred to as grandfathers, fathers-in-law, uncles, brothers, cousins, and his own and others' sons, grandsons, and comrades and teachers.

In psychological introspection, the devotee can find the good and bad grandfathers, or good and bad Egos. The good Ego draws the devotee toward meditation and good action, and the bad Ego attracts the Soul to evil. A person is born with either a Spiritual or a material Ego, according to his actions in past lives. This tendency is called the grandfather tendency because it rules all other tendencies. Psychological grandfathers can be more than one in a person who is like a Dr. Jekyll and Mr.

*Page Twenty-six*

Hyde, and who has equally powerful good and bad Egos.

The father-in-law psychological tendency consists in the (Drupad) Keen Dispassion born out of rousing the (Draupadi) Coiled Force at the base of the spine. When the devotee rouses the Coiled Force at the coccyx to reverse its flow from the senses to the brain through the insulation of the spinal cord, then the keen inner longing for God and distaste for material things is roused. Thus it is said that this keen dispassion latent in the Soul has its offspring as the coiled Life Force at the coccyx. When the devotee contacts this Life Force, and reverses its flow, it meets the psychological father-in-law, or keen Divine Discrimination.

The psychological uncles consist of the intoxicating delusion-creating tendencies of attachment to sense, objects, and so forth. They are almost fatherly in their power because they control human consciousness.

The psychological brothers and cousins consist of mental pride, which dissuades the devotee from giving up social position and bearing social and family criticism for following the path of God. These tendencies seem friendly, like well-meaning but wrong brothers, who try to save the devotee from the influence of good tendencies.

The psychological children consist of perceptions of good born of self-control, and perceptions of bad born of evil actions. The psychological grandsons are the good and bad desires which evolve out of the practice, feeling, and perception of good and evil.

The psychological friends are the good and bad habits, for good habits are friendly and helpful in the performance of good actions, as evil habits are friendly and helpful in easily performing evil action. The psychological teachers are the strong tendencies of good and evil born, or good and bad habits which serve as the stimulating motive power of good and evil actions.

*East-West*

## Who Are the Mystics ?

(Continued from Page 11)

sented and we started for the monastery. I looked back. Outlined against the sapphire sky, my countryman sat as still as the carved idols about him. I wondered what he had found in his strange silence and immutability. I think I envied him a little then. On our way Deva, sensing my reluctance to admit that I was wholly in the dark concerning the Mystics, explained something of their credenda and work.

Essentially they are poets. They reach God through the path known as Bhakti Yoga, or the Yoga of Divine love. To understand the philosophy of their verses, a definite symbology must be borne in mind. It is undoubtedly because of this allegorical significance of their work that many of the older Mystics, such as Omar al-Khayyam and Ibnul-Farid, have been so grossly misinterpreted. In their symbology, when kisses and embraces are alluded to, a union with the Divine is meant. The wine so often referred to is Spiritual comprehension, and the tavern is the body, or place, of God-intoxication. The eyes of the "Beloved" always indicate the mystery of His love. We find that sometimes they are sad "with the tired weariness."

Throughout, these Mystics maintain that the highest passion is that of love, and that the highest love is the love of the Divine. Running through all their songs is always the same seeking of the Spirit, striving for the ultimate and perfect amalgamation. Sometimes they feel that their Beloved has passed by while they dallied with more mundane joys; sometimes they are drunken with the ecstasy of intense devotion, but constantly there is the deep undercurrent that remains the same tender, constant, Infinite.

He, the Mystic lover, is but an atomic fragment that will eventually be absorbed in his Beloved. To him there was no beginning and there shall be no end. He is immanent in all, for he is One with God, and God is Omnipresent. Nothing else warrants his notice; nay, to him there is naught else. And he

will not recant; he cannot be influenced to capitulate. His love is a torrential river in flood; nothing can stay it; nothing can take from its ardor. He can have no rest until his Soul is One with his Beloved. He feels that within all is the instinct that is irresistibly drawing them nearer to God. This, to him, is the most superb instinct of all.

The great and outstanding characteristic of his love is renunciation. Drawing away from material things and turning his eyes to the Immutable, he goes outside the walls of reason and looks upon that which is beyond reason. For him, such a renunciation, such a separation from materiality, is not difficult. He has no desire for the world of matter and the senses.

And what may be said of this entire group of Mystics as they exist today? In the first place, they still retain the exquisite vision of their originators, the "Mystic Lovers of Persia," adding to this vision the more sapient depths of the Vedanta. Through a number of their group, men such as Tagore and Kabir of India, they have commanded and received a place of highest respect among peoples, not only of the East, but of the West as well. Their position in literature is one of contemporary importance.

In his "Gitanjali," or Song Offerings, we hear Rabindranath Tagore crying unto his Beloved:

"But there, where spreads Thy infinite sky for the Soul to take her flight in, reigns the stainless white radiance. There is no day nor night, nor form nor color, and never, never a word."

And there is no person, East or West, but finds an answer to this cry in his own heart.

By the time we reached the monastery it was twilight-tide. As we approached, I saw five or six men in ochre-colored robes seated under a peepul tree. A venerable teacher was lecturing to them. Later I learned that he was one of the many traveling Sadhus that abound in India.

At the monastery door we were met by a young monk who led us inside. First, he showed us about the place.

There were a great number of rooms; bedrooms, shrines, baths, and library. It was in the latter that I read some of the original manuscripts written by the monks studying there. One impressed me more than anything I have ever read. It was exquisitely wrought and had a fragile loveliness that was typically Indian. It read:

"My heart is a glow-worm among shadows tonight, resting in a quiet corner of Thy pathless forest; and the sweet dreams that fall upon my Soul have the soft enchantment of Thy anklet bells, whose tinkling is blown through the drowsy twilight. The unspoken praise of Thy exceeding tenderness gleams like hidden rainbows in my eyes, and my thoughts are as dim stars vanishing through measureless leagues of moonlit distance, far over the gleaming blue cradle of the sea."

The whole place was permeated by a profound silence born of over a thousand years of meditation on God. A mysterious peace and holiness hung over the silent rooms. The granite walls and stone floors were highly polished and shone like glass, reflecting the ornate lamps suspended above.

Finally, we were taken to the Abbot. He was a gracious man and spoke English with a very attractive accent. He sat on a skin spread on the floor, in the posture of a Yogi. I was surprised to see that his eyes were of a mystic grey. Suddenly I recalled the legend that claims that Christ spent one year of his life here, studying the wisdom of India. Some one has said that Christ had grey eyes.

The Abbot was speaking, and his words fell like a rain of pearls in a jade cup:

"So you are from America, my son? I know it must be a wonderful land, for my Guru knew it and loved it well. Yes, truly, it has a destiny as yet undreamed of by those who believe they know it best. It is the graven likeness of the Sages. It is euphony in the song of nations."

Here I interposed, greatly astonished at his adulation. "But, Sadhu, throughout the West there is a growing distrust

for churches and Spiritual things. They have turned to the material."

"It is well; it is well," he replied. "Seeds out of India, flowering quickly in its heart, grow as yet ungathered along its still life way. But its children have seen their blooms in the night, blue and dim, symbols of the great silence; to their nostrils has the sweet fragrance come, bringing the ancient dream, beautiful beyond words. My son, as clustered altar lamps in the dimly lighted sanctuary of their hearts, these children will remember them, even the fading and dwindling into remorseful drifts of the past. These flowers shall reappear with new Aprils, waving the unmatched, tinted censers in the wind, until the Soul, overcome by the unforgettable scent, lifts up its frail body into the thin atmosphere that is nameless, but forever beautiful."

Although I did not follow him in all he said, I was caught in the magic of his words. "You speak like a poet, Sadhu," I said, "do you write songs?"

For a moment he looked at me, a kind light kindling in his eyes. A hint of a smile was about the corners of his mouth.

"In my youth I did, yes. But now—" Suddenly he grew earnest. "Now I cannot give Him a song, for life as a mendicant knocks at my door, and with an almsbowl of golden grain fields, is an importunate beggar of my hoarded moments. Ah, I cannot light the lamp within His temple; I am held in the spell of the tiny blue lanterns of His infinity. Nor can I pray to Him, for night is aflutter with sweet echoes of a poignant shepherd's pipe from the hills, and I am busy gathering the flower-notes of his song. Oh, my brother, when you have seen God—"

Abruptly he ceased speaking and closed his eyes. My friend touched me on the arm and I arose to go, for I knew our interview was at an end. From somewhere in the wide, windless places of infinity a call had come, and the holy man had left our side for the wingless ways of silence. As we took leave, a bird suddenly flew up from the temple ramparts and winged its way across the dusky river. The plum-blue Indian twilight settled over us. From the

monastery came the tiger-voice of an Holy One, chanting:

O—O—m-m! Tat tvam asi!

I am That which changing ever, is changeless.

Deathless I am, for I was without birth,  
First breathing breathless in the Great Eternal;

The golden frown of sunset clouds  
And the ravel of nameless roads  
Are but forms of my Ultimate Purpose.  
I am He! I am He!

---

## Creating Happiness

*(Continued from Page 13)*

chisel of harmony. Cauterize worries with indifference. Cast sorrows into the flames of happiness. Shame unkindness by kindness. Humiliate discourtesy by courtesy. Dethrone sick thoughts and place King Vitality on the throne of right living. Banish restlessness and ignorance from the shores of your mind. Establish the Kingdom of Silence within and the God of Happiness will enter without prayer, invitation, or coaxing.

---

## Those Mysterious Eighteen Years

*(Continued from Page 19)*

that is reincarnated." The Masters, on the other hand, maintained that it was both the Soul and the material body that was reincarnated.

It has been pointed out by those who claim that Jesus studied in Egypt that His teachings and those of Osiris are impressively alike. Many passages from the teachings of the Egyptian Spiritual leader as written down are almost identical with the words of Jesus in the Gospels.

This reference to the founder of the Christian faith as Jesus, not "the Christ," is, of course, due to the fact, often lost sight of in the West, that the full name "Jesus Christ" connotes

two different ideas. Jesus was the man, the human being, with this personal name, but Christ, the "Anointed One," the God that is in all men. When this is understood, we can begin to realize the sublimity of the Savior.

As Charles F. Dole puts it in his beautiful analysis, "What We Know About Jesus," we can see in Jesus "not one perfected person, but dissimilar aspects or sides of a person himself in the process of natural development." In the temple at Jerusalem, when His parents found Him, He was "not trying to teach the Elders, but to learn from them." He constantly felt the necessity for development, for growth.

The reference to an age of 12 years, and then one of 30 or so, are made by the Evangelists simply as a matter of course. No explanation is offered of the intervening 18 years. All biographers of Jesus, from Renan to Pappini, have conjectured that He spent these years quietly with His family learning the trade of His father, who, as we are told in Holy Writ, was a carpenter. He also spent much time in meditation and prayer, at least such is the belief of most of the Fathers of the early church. A modern theological writer, Dr. James de Quincy Donchoo, in "The Apocryphal and Legendary Life of Christ," states that, "during these eighteen mysterious years He did every work of mankind, sin only excepted."

*(To Be Continued)*

---

## OUR RIGHTS

Whoever claims a right for himself must respect the like right in another. Whoever wishes to assert his will as a member of a community must not only consent to obey the will of the community but bear his share in serving it. As he is to profit by the safety and prosperity the community provides, so he must seek its good and place his personal will at its disposal. Benefit and burden, power and responsibility, go together.

—By Lord Bryce.

# Yogi R. Ostoja

Dr. Yogi Romain Ostoja, Ph. D., is now in charge of the healing department of the Self Realization Fellowship. Swami Yogananda, due to the growth of the work, spends his entire time in writing and concentrating on spiritual teaching.

The Yogi is from the Polish aristocracy and has studied with the Masters in India and also with Swami Yogananda. Yogi Ostoja can bury himself alive and can scientifically read people's minds. He has recently demonstrated his great healing power in the Trinity Auditorium before thousands, when he helped the partially deaf to hear and

also helped a cripple to walk without crutches.

All Los Angeles students and visiting Self Realization Fellowship Members would do well to take advantage of the Yogi's healing power, if they need it.

Call Headquarters, Capitol 9531, between the hours of 10 A. M. and 5 P. M. for appointments.

\*Many newspapermen, including Mr. James Warnack of the Los Angeles Times, were present during the genuine healing work of the Yogi. Mr. Warnack was profuse in his praise of the Yogi.

## The Horn of Plenty Bank

**W**E wish to be of greater service to our readers and students and have developed this method of helping you to demonstrate in your life the abundance and success which are yours by Divine right.

Until you realize that you and the Father are One, and that "All things whatsoever the Father hath are mine," until you know this in your mind and soul, you cannot manifest the abundance, health and happiness which you desire.

The purpose of the Horn of Plenty Bank and prayer practice is to help you to get the right attitude of mind firmly established through the daily practice of right prayer and right habit, and thus to help you to demonstrate in your everyday life the things you are only vaguely wishing for now.

As your mind is changed and renewed through right thinking, through persistently knowing that your good is yours now, the way opens for you to receive it.

The Horn of Plenty Bank is a beautiful reminder to keep the idea of abundance always present in your consciousness.

This plan helps you practically in a number of ways. First, it shows you how to think correctly and encourages you in doing so through inspiring you to daily affirmation and prayer.

It helps you to realize and develop faith in the one unfailling source of supply, which is God, through the practice of a short prayer and meditation which is to be held in mind each time a coin is deposited, whenever a negative thought appears, and at as many other times during the day as possible.

It helps by supplying an easy method of saving for subscriptions to "East-West" Magazine, for spiritual books or for offerings to the Mother Center to help carry on

the holy work of spreading God's message to suffering humanity.

It helps by giving you the opportunity to supply your friends with gifts of spiritual literature. In this way you put into practice the command: "Give and it shall be given unto you."

It helps by giving you, along with the little Horn of Plenty Bank, a special lesson outlining the Divine Law of bringing desires into manifestation. Faith and prayer and work are the most important steps. Wishing and ineffective prayer get you nowhere. This method teaches you how to pray correctly and then how to do your part in bringing about your desire.

It also helps by giving you the service of trained workers who pray for your success, health or happiness from the moment your request reaches us for a Horn of Plenty until the contents which you have saved are sent in with your order. You will wish to have one of these beautiful banks with you always once you have started your prayer drill and have found how effective it is.

Complete instructions in the use of the bank and also a lesson in demonstration are sent with each request for a Horn of Plenty.

Fill in the blank below and let our workers help you to bring into manifestation the super-abundant good which is yours now.

Please send me a Horn of Plenty Bank and please also put my name on the prayer list for opening up the way for prosperity to come to me.

Name .....

Street .....

City ..... State .....

## DEAR FRIEND:

To give food and goods to the hungry is good;

To give mental power to the mentally sick is better;

But to give wisdom, happiness and God to the soul-hungry is best.

## DO YOUR HIGHEST DUTY

Do your highest duty in sending the names of five sincere, spiritually interested people to whom we will send free literature about the Self-Realization Fellowship Movement.

1. ....
2. ....
3. ....
4. ....
5. ....

## EAST-WEST

Mt. Washington Estates, Los Angeles, Calif.

## Notice

For forwarding magazines and change of address.

Since the Post Office Department does not forward magazines without extra postage, in order to insure the magazine being sent to the addressee, be sure to add postage before remailing.

The manager of East-West Magazine will deeply appreciate having changes of address sent in not later than the 10th of the month. We cannot be responsible for copies lost due to the subscriber's failure to notify us in time of a new address.

# LAURIE PRATT

*Astrologer*

Box 187 Atlanta, Ga.

Co-author of  
"COSMIC CREATION," 50c

# WONDER BOOKS

"HUMAN ANALYSIS, Etc."

Extraordinary Announcement

"Science of Sex and Life"—\$1. By Dr. F. Brown and Dr. J. Greer. 166 pages. "Man and Woman Know Thyself"—\$1. By Dr. Greer. 200 pages. Illustrated. "Drugless Road to Health"—\$2. By Dr. Greer. 45 plate illustrations. 255 pages. All neatly bound. 200,000 sold. This set of 4, prepaid and insured, \$2, or the first two of this set \$1.25 (limited time offers.) If our famous "SCIENCE OF COLORS," by E. J. Stevens, M.Sc., Ph.D., D.Sc., (reg. \$2) is ordered, add simply 50c. This set is worth its weight in gold.

Three Combined Lesson Books, Title: "How To Read Character at a Glance," "How to Understand Yourself" and "How to Find a Job." Illustrated. 160 Faces, Forms and Features. A condensed Cyclopaedia. Priceless Knowledge. Taken from two \$50 courses. Strongly bound and copyrighted 1931. Price for limited time for this magazine's readers, complete de luxe edition \$1.00, add 12c for postage, or a cheaper full edition 56c, including postage. Order now.

## "MODERN MIRACLES OF CHEMISTRY"

MAN, a Chemical Compound, etc. Book of 7 Lessons (8 Plates). "ATOMIC THEORY OF MATTER." 83 of the Principal Elements—Enumerated and explained scientifically yet simply.

"THE ROMANCE OF RADIUM." 1 lesson is worth the price: 17 lessons only 25c in stamps.

Stevens, Dept. E. W., 242 Powell St.  
San Francisco, Calif.

## Good NEWS for HEALTH SEEKERS

Dr. Benedict Lust's Famous Book

"Naturopathic Treatment of Disease"

given free with each one year's subscription to

### NATURE'S PATH

To Health and Power

Here is good news! Each and every issue of NATURE'S PATH alone is worth the subscription price of \$1, for it brings to you the priceless knowledge of the latest natural health building methods discovered and used in the United States and Europe.

Under the fearless and competent guidance of Dr. Benedict Lust, N.D., D.O., D.C., M.D., director and owner of "Yungborn" Nature Cure resort, Butler, N. J., and Taugerine, Fla., commissioned by Father Knipp of "Nature Cure" fame to carry on the work of Nature Cure in this country, NATURE'S PATH champions the cause of Nature Cure and natural living the world over.

And now, for a limited time only, NATURE'S PATH will give you, with a year's subscription (\$1.00) the famous and practical book "Naturopathic Treatment of Disease."

NATURE'S PATH, Dept. E-W,  
236 E. 35th St., New York

Enclosed is \$1.00 (Canada and Foreign \$1.50). Please send me at once my free copy "Naturopathic Treatment of Disease," by Dr. Benedict Lust, and enter my name for one year's subscription to NATURE'S PATH.

Name .....

Address .....

City ..... State .....

# Directory of Self Realization Fellowship Centers

## (Yogoda Sat-Sanga Society)

### Ranchi, India

Brahmacharya Residential School for boys at Ranchi. Patron, Prince S. Nundy of Kasimbazar.

### Puri, India

Yogoda Sat-Sanga Ashram.

### Calcutta, India

Self-Realization Fellowship (Yogoda Sat-Sanga Society).

### Los Angeles, Calif.

Headquarters of THE SELF REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society,) founded by Swami Yogananda. Free public lectures when announced. All sincere souls are welcome to come and meditate and read at any time in the day. Address, 3880 San Rafael Avenue, Los Angeles, Calif. Phone: CApitol 9531.

OUR YOGODA SAT-SANGER CENTER at 3880 San Rafael Avenue, Los Angeles, (on Mount Washington) is the only Yogoda Organization in Los Angeles.

### \*San Jose, California

419 West San Fernando. Conducting Teacher, Miss M. E. Richards.

### San Diego, Calif.

Elsie Rae Nachant, Conducting Teacher. Every Sunday at 7:30 p.m. Public services, Chamber of Commerce Building, 449 W. Broadway. Friday, 8 p.m. Friday, 2 p.m., Edmonds Building, 8th Street, San Diego.

### \*Sacramento, California

Conducting teachers: W. E. Coman, Miss E. D. Provine, Mrs. M. Labhard, and Mr. F. J. Kelleher. Meetings, Friday evenings at 8 p.m. at Philosophical Library, 1011 Eye Street.

### \*Portland, Oregon

Self Realization Fellowship Center, New Fliedner Building; Harriet Mercer in charge; Sunday service at 11 a.m. and 8 p.m. Yogoda classes Tuesday and Friday at 8 p.m. and Thursday at 2 p.m. day at 8 p.m. and Thursday at 2 p.m.

Wednesdays: "Fellowship Day," at 11:30; half-hour talk followed by Cooperative Luncheon. Class at 2 p.m.; Class for public at 8 p.m., to interest new students. Reading Room and Lending Library open daily from 9:30 a.m. to 9 p.m.; Saturday from 9:30 a.m. to 3 p.m.

### Boston, Mass.

Dr. M. W. Lewis, Conducting Teacher, 29 Edghill Road, Arlington, Mass. Monday weekly meetings, 543 Boylston Street, Boston, Mass.

### \*Boston, Mass.

Dr. S. Margaret Brown, Conducting Teacher, 22 Blagden Street, Boston; Elsa Waldecker, Sec., 37 Sampson Avenue, Braintree, Mass. Meetings held every Friday night at 8 o'clock at the home of Mr. and Mrs. Lawrence Apsey, 91 Mt. Vernon Street, Boston.

### Buffalo, N. Y.

Anna Krantz, Sec., 75 Goulding Ave. Sunday public meetings and Wednesday classes held at 475 Franklin St., Room 9. (Copies of East-West may be obtained at news stands in Hotel Lafayette, White Building and Ellicott Square Building, and from Mrs. Sattly's Art Store on Tonawanda Street, and the Unity Rooms in the Hotel Statler.

### Cincinnati, Ohio

P. K. Das, Conducting Teacher, 5642 Bramble Ave. Phone: Bramble 1555. Miss Mary Hammond, Sec., 5430 Rolston Ave. Monday class meetings and Sunday public meetings held at 24 East Sixth Street.

### \*Denver, Colorado

Frederick Wadley, Conducting Teacher, 3428 East Colfax Avenue A. Miss Dorothy J. Ladwig, Acting Sec., 1536 Willow St. Friday weekly meetings held in the Y.W.C.A. Building, 1545 Tremont Place, at 8 p.m.

### \*Milwaukee, Wis.

Meditation and Class Meeting held Sundays at 8 p.m. at the residence of Mr. and Mrs. Karl Neumann, 730 A.—West Madison Street.

### Minneapolis, Minn.

Sunday evening services held at 8 p.m. in Pioneer Hall, street floor, Lumber Exchange Building, 5th St. and Hennepin Ave. On Wednesdays, at 8 p.m., all Yogoda students meet for practice of the Yogoda Courses at the home of Mrs. Elizabeth Bauckus, 2201 East Leka of The Isles Blvd. Yogoda Course No. 1 is taught by Miss Ednah F. Hall, who also conducts reading groups who meet at 2201 Girard Ave., So. Noon Meditations every week day at the Yogoda Center, 433 Lumber Exchange Building, at 12:15 to 1 p.m.

### \*Kansas City, Mo.

Inner Yogoda Group.

### Salt Lake City, Utah

Mr. B. J. L. Merck and Alyce Gubler in charge. Yogoda Gubler Meetings held every Sunday evening at 7 o'clock in the Newhouse Hotel.

### \*Tulsa, Oklahoma

Mrs. C. F. Koenig, Chairman; Miss Ruth Zimmerman, Acting Secretary, 1415 South Carson St. Meetings will be held on the first and third Thursdays of each month at 310 Public Service Building, at 8 o'clock.

### St. Louis, Mo.

U. Punditji, Conducting Teacher, Sunday evening devotional services 8 p.m.; weekly classes, Tuesday, Wednesday, Thursday, and Friday. Prayer service at 12:20 and 1:30 p.m. every day except Sunday, at 208 Hotel Missouri, St. Louis, Mo.

### \*Indianapolis, Indiana

R. K. Das, Conducting Teacher; Miss Zella Garrett, Sec.; Miss Helen Woehlecke, Treas. Service on Sundays held at 11 a.m. Meditation and Class meeting, Thursdays at 8 p.m. in Hotel Severin.

### Washington, D. C.

Brahmacharee Jotin, Conducting Teacher. Several meetings weekly at 1424 K St., N.W.

### Mexico

Yogoda Center of Progress. General Caly Mayor in charge; Esq. Av. Coyocan Y., Tacubaya, Col de Valle, Mexico, D. F.

### Santiago, Chili, South America

Yogoda Center of Progress.

### Scotland

Yogoda Center of Progress. R. J. Calder in charge. 14 Devon Square, Alloa, Scotland.

\*These Centers are newly inaugurated and will be acknowledged and ordained after three years' trial.

# Books . . . By SWAMI YOGANANDA, A.B.

**YOGODA.** Descriptive 70-page booklet of the system originated by Swami Yogananda for Bodily Perfection through contacting Cosmic Energy, and for mental and spiritual developing along the lines of the great Hindu Teachers. 15c.

**SCIENTIFIC HEALING AFFIRMATIONS.** This book has become a world-wide inspiration. Swami has used these affirmations at Healing Meetings in many of the large American cities, and thousands have been liberated and healed of disease of the body, mind, and soul. This book gives not only many beautiful and inspiring Affirmations to use for awakening your inner powers and thus free yourself from the consciousness of sickness, poverty, bad habits, and mental sloth, but it also EXPLAINS the scientific reason for healing through the power of thought, will, feeling, and prayer. Unique methods of healing for different types of mind. How to Contact the Curative Life Principle and Cosmic Energy. 35c.

**PSYCHOLOGICAL CHART.** Ninth Edition. This book gives a Chart for Analyzing Human Nature and Conduct. Practical understanding of inherent and acquired natures. A Psychological Mirror for Self-Knowledge and Self-Discipline, highly recommended by University professors. Used with great practical success at Swami's Residential Schools in India. 25c.

**SCIENCE OF RELIGION.** Sixth Edition, with Frontispiece of the Swami. Preface by the English poet and philosopher, Douglas Grant Duff Ainslee, who writes: "This small book is the clue to the universe. Its value is beyond estimation in words, since between these narrow covers is to be found the flower of the Vedas and Upanishads, the essence of Patanjali—foremost exponent of the Yoga philosophy and method—and the thought of Shankara—greatest mind that ever dwelt in human body—placed for the first time within reach of the multitude. This is the deliberate statement of one who has at last found in the East, after many wanderings, the solution of the riddles of the West." \$1.50 (postage 10c extra).

**SONGS OF THE SOUL.** Fifth enlarged Edition. Intuitional Poems inspired through Spiritual Realization. For Chanting, Meditation, and Soul Revelation. "Exquisite imagery and psychological description of mystic experience." "Classical solemnity of thought with fascinating suggestiveness of modern inspired poets." "We mark in some poems the power of Milton, in others the imagery of Keats, and in all the philosophic depth of the Oriental Sages." With a Preface by Dr. Frederick B. Robinson, President of New York City College. \$1.50. (Postage 10c extra).

**METAPHYSICAL MEDITATIONS, 50c.** 90 pages. Deepest meditations on the Infinite made tangible and practical for the beginner, whose thoughts run away during concentration, and also for the deep student in Metaphysics who is tired of vague spiritual realizations. Written in the unique diction of "Whispers from Eternity."

**WHISPERS FROM ETERNITY.** Second Enlarged Edition. Swami's newest book. Devotional prose poems. With a Foreword by Madame Amelita Galli-Curci. \$2.50 postpaid.

**SPECIAL OFFER—SET OF SWAMI'S 7 BOOKS—\$6.25 POSTPAID.**

**EAST-WEST MAGAZINE,** \$2.50 yearly, postpaid. 25c per copy.

**SONGS FOR PIANO.** (Sheet Music). "SONG OF BRAHMA," ancient Hindu Temple melody, 35c. "MY SOUL IS MARCHING ON," words by Swami Yogananda, 20c. "OM SONG"—Beautiful, inspiring, 35c. "IN THE TEMPLE OF SILENCE," 15c.

**YOGODA EMBLEMS.** Pins and Lapel Buttons for Yogoda students. Gold plated, in orange and blue enamel. \$1.00 postpaid.

**PHOTOGRAPHS** of Swami Yogananda. Mounted. \$2.00.

**YOGODA CORRESPONDENCE COURSE.** Send 15c for descriptive pamphlet.

## SELF-REALIZATION FELLOWSHIP

3880 San Rafael Avenue

Los Angeles, California

# The Awakening

Make me transparent with purity, that Thou mayest shine through me.

Make me luminous with wisdom, that I may behold Thee in me.

Still the moving mirror of my mind, that I may behold Thy Mooned Face, undistorted by my restlessness, ever reflected there.

Open all the windows of Faith, that I may behold Thee in the Mansion of Peace.

Fling open the Doors of Silence, that I may enter Thy Temple of Bliss.

Awaken the memory of past Incarnations, wherein I sought Thee and loved Thee.

Remember when I met Thee in the bower of the Milky Way, and worshipped Thee in the ever-changing, living Temple of Nature.

Beloved Divine, make me know at once and forever that Thou hast always been mine, ever mine.

My error dreams are past and buried beneath the sepulcher of oblivion, and I am awake basking in the sunlight of Thy Awakening.

While I slept this sleep of earthly life,

I dreamt this Nature dream.

I awoke, and now I dream of Thee alone.

I was the small bee seeking the honey of Thy Happiness,

So I drank from the many blossoms of human life and Nature,

But it was when I drank the fragrant sweetness from Thy  
Lotus Feet,

That I hummed with desires no more.

—By S. Y.