EAST-WEST

INNER CULTURE MAGAZINE

What Christ is Doing Now

The Spiritual Journey

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

Meditations for January

By Sri Nerode

January 1. The new day is knocking at my door. Lo! I open my heart and my whole Being is filled with His light and blessings.

January 2. I pave my path with tolerance and charity. The more I rid myself of my pride and littleness, the more will I be acceptable to my God.

January 3. Every day is a new day, loaded with His gifts. As I make myself humble and pure, they are placed in my hands.

January 4. God is forever trying to push Himself into my life, but I resist because of ignorance and fear. I will watch his footprints on my Soul and resist no more.

January 5. My circumstances are the reflection of my thoughts, and my thoughts are molded by the plane of my consciousness. I will uplift my consciousness in order to uplift my circumstances.

January 6. The world is passing through the cycle which is but the result of what it has thought or done. I will raise my consciousness to Divine heights, and thus control my environment through God.

January 7. I depend not upon my own strength, nor upon the patronage of other people. I rely completely, unconditionally, and irrevocably upon God, and God alone.

January 8. Until I get what I want, I will not cease concentrating and meditating in order to receive His direction and guidance, and also His Light, on my path.

January 9. Clouds veil the Sun; ignorance veils the Truth. Distrust, impatience, and inactivity veil the abundant grace of God. I tear aside the concealing veil and wait to see the Spirit work in and through my life.

January 10. The Sun is the eye of the day. The Moon is the eye of the night. Wisdom is the eye of the Wise. Love is the eye of the lover. Truth is the eye of the truthful. God is the eye of each and all. I open my Divine Spiritual Eye.

January 11. Circumstances and conditions are waves of thought and action, thrown out by the Egos of men. I create new waves of thought and action, and thus re-create new conditions of life in me, and around me.

January 12. Life is a poem of the Soul, the beauty of which only the wise can read in the light of their wisdom. Daily I will grow in wisdom in order to be filled with beauty and poetry.

January 13. Faith in Self is a spur to work. Faith in other people is a means to self-expansion. Faith in God is a support in the deep sea of life. Faith! I am established in thee. I stand on the bed-rock of Faith.

January 14. All things move in and through God. In every point, God is beneficent. Therefore, everything is beneficent and is vibrating in God. I thank Thee, O Lord.

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INNER CULTURE MAGAZINE

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Your Birthday

By James M. Warnack

WHITE-HAIRED Nineteen Thirty-Three stands tiptoe on the mountain top of Time, shorn of his multi-colored robe, woven of joys and sorrows, good and evil, light and darkness, and, within a few days, realizing that he has served his purpose, he will plunge into the gulf of Eternity.

The old year will go, but you shall remain. Not only is there soon to be a New Year, but before you, in his bright new robe of knowledge, hope, and faith, will stand YOUR glad New Year. Cultivate his friendship and he will be loyal to you.

Had you thought that you have been born only once? Had you imagined that you came into Being at a certain moment of time and at a particular place? Ah, friend of mine, you have been born many times and many times shall you be born again. I am not talking now about reincarnation. I am stating a fact upon which science, philosophy, and religion have placed their stamp of acceptance. Not only every year, but every hour, every moment, you are reborn into a new world which you yourself have made.

Have you envied the gods, or even the Supreme God who can fling flaming worlds from their hands, even as you can throw soap bubbles from a pipe or spool? Envy them no more, but remember that to you they have given the power to create worlds of your own. You speak of "the world" and I speak of "the world," too often unaware of the truth that "the world" to you is only YOUR world, and that to me it is MY world, for each of us has made the world in which we live today, as today we are molding the world in which we shall abide tomorrow.

Every day is your "birthday" and every day you are living in a new world, a planet made dark and forbidding by your own thoughts and deeds, or rendered glorious by your striving to attain the heights within you.

Let us not, then, any longer, envy the gods and masters of life. Let us revere them and learn from them, as they are willing and glad to teach and lift us, but let us remember that it is we, ourselves, and not the gods, who are responsible for our environment, our attitude toward our surroundings, and our concepts of life.

Come forth with me, then, my friends, into this new floral field of time, into the new worlds which we have prepared for ourselves, taking different paths that lead to the Elysian Forever, but unified in our common desire to aid one another along the way Home.

What Christ is Doing Now

By S. Y.

ON the screen of time, a drama of Life is being enacted in the mundane movie mansion. The Cosmic Motion Picture Director has been filming on the screen many new pictures of ancient, medieval, and modern times. He films pictures of war, famine, poverty, tragedy, comedy, and good and evil, to keep us entertained through Eternity. The appetite of entertainment-loving minds, being enormous, the Cosmic Movie Director is trying to film and play any kind and all kinds of pictures.

This earth is a place of mirth, a pleasure house for immortals. Because we forget this and become identified with the earthly play, we suffer. We must remember that our real home is in the mansion of changeless, ever-new, blissful, omnipresent Immortality.

Unwise Souls who play truant and get intoxicated with mundane desires and delusions want to stay in the earthly movie house and experience the excitement of pleasure and pain, life and death, health and disease.

Lest immortals get tired of their endless immortal existence, they were sent on earth to watch the short, ever-changing dramas of life and death. On the other hand, while the immortals were being saved from boredom, they fell into the trap of duality. Through complete identification with the characters in this early movie house, the immortal images of Godly Souls developed the disease and delusion of change.

As one wealthy prince thought himself poor and miserable when he was drunk in the slums, so the immortals feel sick or well, alive or dead, happy or miserable, when drunk with the delusive change in the mortal show of this earth. I would prefer to be bored with my immortality rather than undergo the dream nightmare of earthly dream-death from a malignant disease.

Unwise immortals come on earth, and while playing a tragedy, identify themselves with it and become serious-minded and begin to moan if they have to play that they are dying in poverty. Of course, if an immortal faints and thinks he is dying from a dream-shot in this earthly dream-play, then he is foolish. Immortals who get foolish about this play of earth-life undergo many ridiculous mental tortures.

Some rich men, dying with nervous break-down dreams, say: "If only I could live on this earth with a healthy body, I would be glad to live without a penny." So they reincarnate as healthy men but without money. Then they struggle and struggle for money, and when they begin to die of starvation they say: "If only I had health and money, how happy I would be on this earth." Then they reincarnate on earth with plenty of money and health, but without happiness. Then on their death-bed they think: "If only I could have happiness, I would forego health and riches." The next time they come back to earth very happy but without riches or health.

In this way Immortal Souls punish themselves because they never can find the perfect ever-new happiness of their immortal home on this earth. To die of a broken heart and enter the grave with unfulfilled desires while seeing or playing in this earthly movie house, is extremely foolish, for the picture house of this earth could never afford the perfect happiness of Spirit.

Some people die thinking of perfect love. Others die dreaming of perfect happiness through the attainment of

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Quietness and Strength

By Hazel Salter

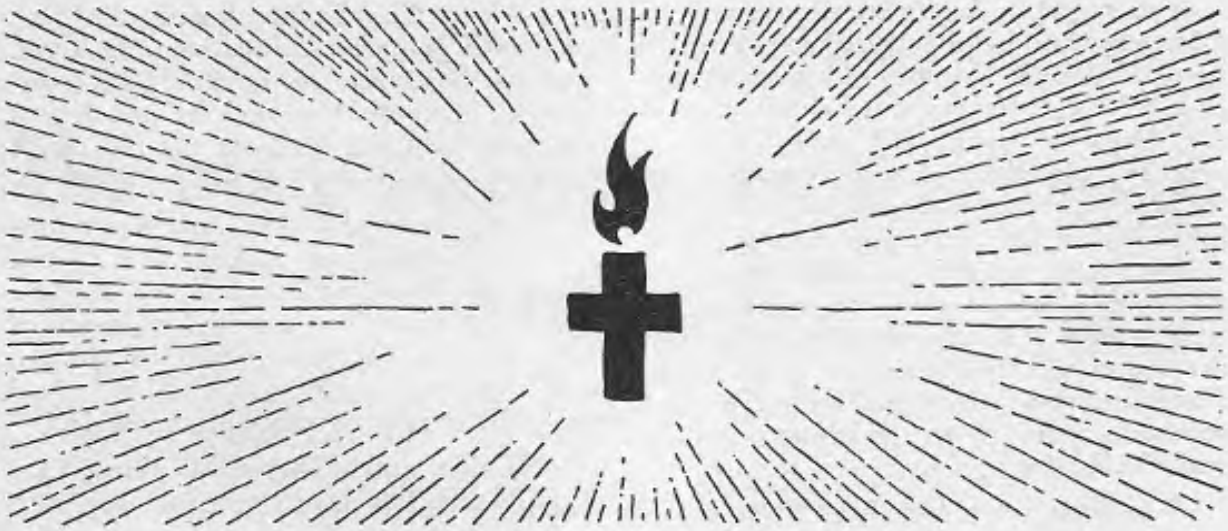
"MAN'S extremity is God's opportunity." In the past few years many of us have realized the truth of this statement. With position, wealth, and often even friends, gone, man is turning within to the only true source of power, and with this new-found power he is beginning to reconstruct his life on a higher plane. He is allowing God to work through him. It is the nature of God to express His perfection through man, but when man's mind is so filled with the outer things of life, such as amusements, luxuries, and material desires, there is no time or place for the inner Real Self to come forth. He is living only on the husks, and has not yet tasted the real kernel within.

Stripped of everything on the outer plane, man is turning within to find that happiness does not consist in the possession of things, nor does prosperity consist in the possession of wealth. True happiness can come only from being in harmony with the good and the beautiful—in tune with the Infinite—just as lasting prosperity can come only from the consciousness of abundance, by knowing the Law governing prosperity. Property may be swept away in an instant, but what power can disturb that inner poise and knowing, once it has been attained.

Throughout all Nature we find a period of rest followed by a period of growth. It is the rhythm of the Universe. This period of rest is not stagnation; it is a period of inner growth. "In quietness and in confidence shall be your strength." It is during the quietness of meditation that man is able to contact the Higher Power, the Christ within, and thus gain strength of character.

In the springtime, how often have we watched a little rivulet of melted snow, halted in its course by some obstruction, quietly gather its forces until it was able to surmount the object or dislodge it, and carry it with it on its way. The time was not wasted in which it remained quiet in gathering strength, for it was then able to cope with other obstacles that blocked its channel. As it rippled merrily on its way, it again gained strength by joining forces with other rivulets, streams, and rivers, until at last it merged with the mighty ocean itself.

What a valuable lesson we can learn from the tiny rivulet. It is in our periods of quietness in meditation that we gather strength to face the difficult problems that come before us. Each new obstacle that we surmount and dislodge from the pathway of life gives us added strength and brings us that much nearer our goal. Again, we gain strength by joining forces with the Saints and Masters through tuning our thoughts with the thought vibrations emanating from Divine Mind, until at last, like the little stream that has become the mighty ocean, we have become one with All Infinitude.



THE SECOND COMING OF CHRIST

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

INTRODUCTION

Intuitionally 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 intuitionally 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*)

"After these things, came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in AEnod near to Salim, because there was much water there; and they came, and were baptized. For John was not yet cast into prison.

Then there arose a question between *some* of John's disciples and the Jews about purifying. And they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, a man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.* The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus Himself baptized not, but his disciples,) He left Judea, and departed again into Galilee. And he must needs go through Samaria."

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

The above describes the difference between baptizing with water and baptizing with Spirit. John was baptizing people by immersing them in water, so he went where there was much water. Jesus baptized with Spirit.

When some of John's disciples and the Jews asked him about purifying and why all the people came to Jesus to be baptized, John replied: "A man can receive nothing, except it be given him from heaven. Ye, yourselves, bear me witness that I said: I am not the Christ, but that I am sent before him."

Difference Between Ordinary Saints and Special Incarnations of God

John was sent on earth to bear witness, i.e., to declare the coming of Jesus with a special Divine dispensation. All great persons who come on earth have to be declared, or properly introduced, so that people may understand their importance and attentively receive their Spiritual services. As a jeweler declares the value of a gem, so great Souls who are divinely humble, can be interpreted only by qualified Souls. John was the interpreter of the greatness of Jesus, so that people might know Him and drink of His wisdom.

John was trying to explain his mission on earth as a Saint and that of Jesus as an incarnation of God. John explained that a Soul could have no powers except those he received from the Heavenly Spirit. The Spirit is the fountain, and all the stars, Souls, thoughts, universes, etc., are its spray.

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The Hindu Scriptures or Shastras

By Laurie Pratt

THE classification and extent of the various Hindu Scriptures, *Shastras*, are not clearly understood by western students. Such a statement will be here attempted, but in an extremely incomplete and cursory manner, because to cover the subject in its entirety would be to cover the widest field of human knowledge.

The *Vedas* are the *Sruti*, "revealed" or sacred scriptures. *Veda* is from the root *vid*, to know, while *sruti*, according to Panini, is derived from *sru*, to hear, because the literature was perpetuated from teacher to disciple by word of mouth. It was considered so sacred that it was not committed to writing until the historical period. "Such was the scrupulous zeal of the Brahmans, who got the whole Vedic literature by heart by hearing it from their preceptors," Professor Surendranath Dasgupta tells us in his *History of Indian Philosophy*, "that it has been transmitted most faithfully to us through the course of the last 3000 years or more with little or no interpolations at all." Such fidelity was made possible through the Hindu belief in the divine origin of the texts. The *Brhadaranyaka Upanishad* tells us, "Just as when a fire is laid with damp wood, clouds of smoke spread all around, so in truth from this Great Being has been breathed forth the *Rig-Veda*, the *Yajur-Veda*, the *Sama-Veda*, the hymns of the *Atharvas* and the *Angirasas*, the narratives, the histories, the sciences, the mystical problems, the poems, the proverbs, and the expositions—all these have been breathed forth from Him."

Antiquity of the Vedas

Veda is the generic name of a vast literature originated in various centuries and through various sages. The antiquity of the earlier and more important of the *Vedas* is very great, so much so that they are often called "timeless" or "beginningless." Krishna Shastri Godbole has proven, from astronomical references to the equinoctial position as mentioned in certain of the *Vedas*, that these *shastras* were being taught some 25,000 years ago.

The *Rig-Veda* contains the name of the sage to whom each of its hymns was revealed—as Narada, Vasishta, Viswamitra and other *mantradrastas* or seers —and as none of these *rishis* was contemporaneous with the others, this fact is further evidence of the great length of the period in which the various parts of the *Vedas* came to birth.

The Brahmans assign the date of 3100 B.C. to Veda-Vyasa, who compiled the *Vedas* in their final form. The immense vitality of their teachings is attested to by the fact that the orthodox Hindu life of today is ordered by the same religious, social, domestic and legal rites and obligations as prevailed in the far days of Vedic civilization.

Types of Vedas

The *Vedas* may be loosely classified under four heads—*Samhitas*, *Brahmanas*, *Aranyakas* and *Upanishads*. The *Samhitas*, literally "collections" of verses, comprise the four *Vedas*—*Rig*, *Sama*, *Yajur* and *Atharva Vedas*.

The *Rig-Veda* is the oldest book of the Aryan race, and has much historical

value, some of it having been composed before the Aryans entered the land of India. The hymns of the *Rig-Veda* are praises of the impersonal forces of Nature and are filled with a fresh, imaginative beauty, a simple faith and gratitude for life.

The plurality of gods mentioned in the *Rig-Veda* did not indicate polytheism, but was a form of what Max Muller called Henotheism, "a belief in single gods, each in turn standing out as the highest." Later parts of the *Rig-Veda* tended toward monotheism, and the idea of *Prajapati* or *Brahman* as the Supreme Lord was elucidated.

The ritual of numerous sacrifices was given that men might rise, from dependence on the grace of the gods, to personal mastery. Ceremonial sacrifices were described as duty (*kriya*) and each had its own unalterable efficacy and result. Even the Supreme Being, it was stated, created the world only after sacrifice.

A comprehension of the cosmic order or law operating under divine direction in the natural world is shown in the *Rig-Veda* and designated by the word "*rita*," literally, the course of things. The teaching of *Karma* and rebirth are hinted at in this first *Veda*, but developed more clearly in later works. *Atman*, soul, is spoken of as the supreme essence in man as well as the universe. This, then, is a brief outline of the *Rig-Veda*, first and foremost of the four *Vedas*.

Sama, Yajur and Atharva Vedas

The *Sama-Veda*, literally, the *shastra* of peace, is a book of chants, sung to various fixed melodies and arranged in reference to their use for the *Soma* sacrifice. *Soma*, the Moon, is the symbol of secret wisdom.

The *Yajur-Veda*, the book of sacrificial prayers, is connected with the mysteries of sound and its creative powers on *Akash*, the spiritual essence of space. An aspect of *Akasa* is the *Kundalini* power or occult electricity in man, the universal solvent. This power is roused through the proper understanding and use of the *Yajur* Vedic prayers at the time of the ceremonial Vedic sacrifices.

The fourth or *Atharva-Veda*, literally, magical incantations, contains aphorisms and formulas on magic and incantations.

The Brahmanas

The second main classification of the *Vedas* comprises the *Brahmanas*, or prose theological treatises. These explain the divine significance of sacrificial rites, and employ an elaborate symbolism. "They reflect the spirit of an age," writes Professor A. A. Macdonell in his *History of Sanskrit Literature*, "in which all intellectual activity is concentrated on the sacrifice, describing its ceremonies, discussing its value, speculating on its origin and significance." Professor Dasgupta thinks that the *Brahmanas* arose during the period when the Indian caste system was being established, and thus brought the religious minds of the day to an earnest consideration of the necessity for sacrificial rites.

Aranyakas, Forest Treatises

The *Aranyakas*, forest treatises, are the third Vedic classification, and were composed by sages who had retired from the world. The science of meditation and symbolic worship is treated in detail in the *Aranyakas*, and the rituals of sacrifice are little stressed, though not condemned, as their necessity or value for certain times and for people in certain states of mind was realized.

These forest philosophers saw life itself as a sacrifice, patterned after the divine sacrifice by which all creation lives. "The true sacrifice is man;" the *Chandogya Upanishad* tells us, "his first twenty-four years are his morning libation . . . in hunger, in thirst, in abstinence from pleasure standeth his consecration. . . . In his eating and drinking and in his pleasures he keeps a holy festival, and in his laughter and feasting and marrying he sings hymns of praise. Self - discipline, generosity, straightforwardness, non-injuriousness (*ahimsa*), and truthful speech, these are his payments, and the bath of purification when the sacrifice is over is death."

Thus did the *Aranyakas* rise above the rigid ceremonialism of the *Brah-*

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The Spiritual Journey

Interpretation of the Bhagavad Gita

By S. Y.

Chapter I
Stanzas XXI-XXIII

Sanskrit:

Arjuna ubacha: Sanayorubhoyormodha ratham sthapaya machuta Jabadatanireekshaham yodhum Kamanbasthitan.

Kairmaya saha yodhabyamsminranasamudyama.

(Stanzas XXI and XXII.)

English Translation:

Arjuna spoke reverently: O Changeless Krishna, will you please place my chariot between the two armies so that I may behold those who stand ready in battle array? Let me see with whom I have to fight on the eve of this war.

Spiritual Interpretation:

When the devotee goes into deep meditation, and passes the sphere of the three different kinds of sounds producd by material things, both outside and inside his body, and Astral music, his physical Self contacts the changeless state of Spirit (Krishna).

The legend reads that in the battle between the good Pandus and the wicked Kurus, Krishna became the charioteer of one of the Pandu brothers, Arjuna. The allegory interpreted signifies that when the fiery self-control (Arjuna) of the devotee is ready to battle all the forces of the senses, then the Spirit (Krishna) becomes the charioteer and the guiding power which leads the chariot of life to victory in the battle against sense lures.

Three States of Meditation

There are three states in meditation. In the first state, the devotee is disturbed by mentally beholding the forces of restlessness, which he has to overcome. In this state, his mind is concentrated upon material sounds and restless thoughts. In the second state, the devotee contacts the calm Spirit within, and then mentally asks that Divine Power to guide him between the calm forces of discrimination, intuition, and the forces of the body-bound and restless mind. This is the state that is described in Stanzas XX and XXI of the Bhagavad Gita.

In the first state, the devotee's consciousness is in the Sense Centers. Millions of superficial devotees never pass beyond this state of struggle between the senses and intuition.

In the second state, the devotee's consciousness and energy become centralized in the Spinal Plexuses. It is then that he meets the Spirit in the brain and sees himself on the common battlefield of the spine, where the warring Spiritual forces and the forces of the senses remain in subtle form. If the senses win, the devotee becomes a prisoner of the flesh. If the Spiritual intuitive forces of Bliss and Peace win, then the devotee is taken deeper into the Kingdom of Pure Spirit. This is the third state of the devotee. From here there is scarcely any danger of falling back into sense consciousness.

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The Habits of the Essene Brotherhood

By Sri Nerode

Brahmacharee Nerode will henceforth be called Sri Nerode. Brahmachariee Nerode, his wife, who is also a Yogoda worker, will be called Srimati Nerode, and their little son, who has been initiated to Yogoda, will be known as Sri Anil.

(The following is a chapter from the book entitled: "The Mystic Brotherhood of the Essenes.")

THE history of the Essene Brotherhood, which flourished prior to the event of the Son of God, and of which John the Baptist was a member, is a very interesting and instructive study. I will refer here to some of the most remarkable characteristics of this ancient order.

1. The Essenes preferred the beauty and calmness of pastoral and agricultural life to the speed and ugliness of the city. They had the Souls of poets and enjoyed the open sky and the spreading landscape. Modern cities would have choked them to death; however, many of them did live in the cities, but they never forgot to bring their religion with them and to use it in everyday life. Armed with self-discipline, they had the capacity to resist the temptation and turmoil of the city, and the strength to keep from destroying their nerves and breaking their religious habits. A man of self-discipline can control his environment and live his own life anywhere.

2. They were communists in the real sense of the word, supporting themselves by manual labor, never making weapons of war, and replenishing their common fund with the proceeds of their labor. Each lived for all, and all contributed to the contentment and happiness of each member of the society. They drew their inspiration and initiative for work from an inner urge toward the common welfare and well-being. No greed of individual profit was necessary to induce them to labor, although we still hold it necessary in our competitive and acquisitive society. It is hard to make the blind see.

3. They preferred community holding of goods and community meals prepared by their elected priests. In other words, they believed, as the Hindus do in the holy, or unholy, vibrations of food. The meals prepared by the holy priests must partake of their holy vibrations, and these they rightly thought would be conducive to both their physical and Spiritual health.

4. They were devoted to study, prayer, acts of benevolence, and service to the sick and aged. For leading a higher life, knowledge is as essential as prayer and meditation. Our reason must be whetted before it blazes into the higher flames of wisdom and intuition. Intuition is but spiritualized reason. Again, action is needed to transform wisdom and reason into the solid facts of life. So these Essenes combined in their lives the Yogas of action, meditation, and knowledge. Consequently, theirs was a balanced life, lived for an ideal rather than a purposeless existence.

5. They practiced daily ablution in cold water. This practice kept their bodies clean and healthy. The hot bath weakens the body and makes it susceptible to cold, while a cold bath invigorates.

6. While many Assenes abstained from marriage, others were allowed to marry and to live family lives within the fold of the Brotherhood. As every person is differently constituted physiologically and psychologically, each member was allowed to follow his individual inclination as to the means for

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Strategy of Creative Motivation

By Dr. Sheldon Shepard

One ship drives east and another west,
  While the selfsame breezes blow;
'Tis the set of the sail and not the gale
  That bids them where to go.

Like the winds of the air are the ways of Fate,
  As we journey along through life;
'Tis the set of the Soul decides the goal
  And not the storm or the strife.

THE most far-reaching blessing which can come to any individual is the Divine setting of the Soul. All other gifts for their value depend upon this. None can tell toward what harbor or reef the storms of circumstance will drive a given bark of life unless he knows the set of its sail. Properly set of Soul, one may safely ride the roughest storm into the haven of his dreams. With a wrong exposure of the personality to the forces of life, the slightest squall may send one on the rocks, or even the breezes of Bliss gently sweep one upon treacherous reefs. Unfailing blessing abides with him whose heart is unswervingly set toward the best.

Every human being is capable of experiencing the drive of every motive, from the primeval urge, by which the first organism grabbed its food, to the highest swing of the Soul, by which men have made themselves like gods. Every person is not only capable of, but is likely to respond to, every motive by which animal or man has been driven to action. This is the point at which human nature cannot be changed, at least not until the forces of evolution have a million years more to refine its vital processes.

Each man and each woman in this intricate mesh of human relations has a mental, emotional and visceral set-up, by which he or she is capable of receiving the drive of every motive revealed by the whole story of evolution. Their thoughts and nerves are ready now to play the tunes of any motivation. Human nature cannot be changed, but each individual is always changing. None can sink so low as to lose the possibility of the grip of God upon him, and none can ascend so high as to be spared the necessity of continual watchfulness. We are neither born in original sin nor saved in entire sanctification; we are always in the process of becoming. Being capable of running the whole gamut of purposive action, the individual is "shaped to the thing he is" as he goes along through life. The motives by which he will live are a matter of environment, experience, and practice.

What can stab the heart with a sharper pain than to see a discouraged, unsocial, degenerate, outlawed man, or a coarse, dissipated, outcast woman, and try in imagination to go back through the years, step by step, to the time when the individual was a few years old, one year old, and ask: "What has made of that child, capable of becoming a saint, this distorted caricature of a human being?" With what engulfing sorrow every sight of unlovely humanity should sweep over our hearts!

We know that many things are involved. Malnutrition is to be consid-

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Scientific Digest

Mars Favorable to Life

MR. V. M. SLIPHER, distinguished English astronomer, has stated that recent observations confirm the belief that conditions on Mars favor the existence of life on that planet. Dr. Slipher is director of the Lowell Observatory, Arizona, where researches on planets have been carried out for the last four decades. He was recently honored by the British Royal Astronomical Society, and lectured before the Royal Institution of London upon the "Earth's Nearest Neighbors."

"If a rocket ship, or other form of interplanetary locomotion existed today," said Dr. Slipher, "I should certainly not discourage anyone from attempting to reach Mars."

With its polar snowcaps, seasonal darkenings almost certainly due to vegetation, and atmosphere containing water and oxygen and clouds, with an average temperature of 48 degrees Fahrenheit, conditions for life as we know it are very promising on Mars.

The regular markings on Mars, presumed by some scientists to be canals constructed by intelligent Beings, have been confirmed by independent astronomers. Photographs of the planets in different lights, by the use of colored screens, have given valuable additional information concerning the nature of their surface markings.

The reason why astronomers have sometimes differed in belief as to the existence of certain markings upon the surface of Mars is easily understood if we admit the presence of clouds and other atmospheric disturbances, which may considerably affect the appearance of the planet within a relatively short time. Dr. Slipher produced many photographs showing clearly the variation in the appearance of the Martian disc at different times.

Occupational Tests

THE Occupational Testing Clinic at Minneapolis, Minn., makes classification and rehabilitation service available for the unemployed. The Clinic records show that scientific methods of occupational guidance, made available for the first time to persons without money to pay for this expensive service, have revealed unsuspected talents among persons holding inferior positions.

The Clinic has discovered that the man who fails at a routine or inferior job, and is discharged, is not necessarily too stupid to hold the job; he may have superior abilities in a different line of work. It has been found that re-training, or in some cases, just guidance in the right direction, has resulted in successful placement at a higher wage level, and satisfaction for both employer and employee.

This scientific guidance has been made available to the unemployed in Minneapolis by the Employment Stabilization Research of the University of Minnesota. Working men and women of the country will be greatly benefitted if the new United States Employment Service follows the example of public employment services in Minnesota and makes this service in occupational classification and rehabilitation available to the unemployed of the nation.

Health, Intellectual and Spiritual Recipes

CHEESE AND VEGETABLE CASSEROLE

Scald 2¼ cupfuls of milk, pour over 1½ cupfuls of soft bread crumbs, and add the following ingredients: A scant ½ cupful of melted butter, 3 canned pimientos chopped, 1½ tablespoonfuls of chopped parsley, 2¼ tablespoonfuls of chopped onion, 2¼ cupfuls of grated American cheese, ½ tablespoonful of salt, some pepper, ½ teaspoonful of paprika, 4 eggs well beaten, and 1½ cupfuls of cooked vegetables, such as string beans, mushrooms, celery, and lima beans. Turn into a buttered casserole and bake in a slow oven for about 40 minutes, or until a silver knife inserted will come out clean and smooth. Serve with Pea Sauce made as follows:

The Sauce: Drain the liquor from a can of peas and add enough water to make one cupful. Combine the peas and liquid with 2 allspice berries, 2 peppercorns, 2 cloves, a large slice of onion, 4 bouillon cubes, and ½ teaspoonful of salt. Simmer for 15 minutes. Press through a sieve. Add one cupful of white sauce, and heat thoroughly. This will serve 6 persons.

BLUEBERRY COBBLER

Cover a baking dish with 2 cupfuls or more of blueberries. Sprinkle with 4 tablespoonfuls of white sugar. Sift one cupful of white flour with one teaspoonful of baking powder, half a teaspoonful of salt, and half a cupful of sugar. Combine one well beaten egg with ¼ cupful of milk, half a teaspoonful of vanilla, and 2 teaspoonfuls of melted butter slightly cooled. Turn the liquid ingredients into the dry ingredients, stirring just enough to combine. Spread the batter over the berries and bake in a moderate oven, (350 degrees F.,) until the batter is done, or for about 40 minutes. Invert on a platter. Serve with cream. This serves six persons.

SWEET POTATOES WITH APPLES

Boil 6 sweet potatoes and pare 2 tart apples and slice them all. Put a layer of the potatoes in a greased baking dish. Dot with bits of butter, cover with a layer of apples, and sprinkle with brown sugar. Repeat the layers until the potatoes and apples are all used, having a layer of apples on top. You will need 3 tablespoonfuls of butter, and 4 tablespoonfuls of brown sugar in all. Leave in the refrigerator until ready to cook. Bake in a moderate oven, covered, for about 20 minutes, then remove the cover and brown slightly.

Creating Happiness

By S. Y.

IF you want to be happy, learn to live alone most of the time, and learn how to plunge into introspection about every experience, about good books, problems, religion, philosophy, and inner happiness. Contented, self-chosen, habitual seclusion is the price of real happiness. When you are forced into a diversely-talking crowd, retire within the cell of your deep thoughts, and enjoy the peace oozing out of the fountain of Silence.

If you are inwardly disturbed and worried, you will make it hotter than

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Between Two Suns

By Starr Daily

I HAVE wandered about in many strange lands, have seen many strange people, but he was the most singular creature I have ever come across in all my varied travels. I came upon him as the mask of the dying day drew on in one of the few remaining places of solitude left in our great Southwest. He was camped on the tindered floor of an ancient arroyo, and was preparing his evening meal over a grease wood fire. I didn't ask his name, nor he mine. Here, where only the gods and the everlasting silences hold reign, names mean nothing, nor the mistakes nor the designs of man. Only the NOW has tangible existence: the Past and the Future are merged in that boundless ocean of Eternity men call the "Present."

His supper consisted solely of red beans boiled in clear water with neither condiment nor animal fat to enhance their savor. He explained that his apparent poverty was by choice and not by necessity, and when he considered the food sufficiently cooked, he divided it equally on two tin plates, taking for granted that I would share it with him.

"At sunrise," he said, "I take only a little rice. I eat but twice each day."

I wondered how he managed to subsist on a diet so palpably lacking in balance.

"It was written a long while ago," he murmured, climaxing my thought in a strangely coincidental manner, "that man shall not live by bread alone. There is food in the sun we absorb, in the air we breathe, in the water we drink, and"—he looked off in the direction of a purpled chain of mountains—"in the thoughts we hold."

We ate in silence and I had an opportunity to observe him closely. The sides and lower part of his face were completely hidden behind a vast array of sun-faded beard and hair that cascaded down to end in graceful ringlets about his shoulders. His clothing was a chessboard of patches; and the shoes he wore were decayed shreds of hard-used leather. To all outward appearances he was typical of the confirmed desert rat, and yet there was a difference—some nameless, intangible difference that could only be felt, not seen. His whole Being seemed to exude a puzzling, exotic atmosphere of cleanliness and purity.

But the hands of this extraordinary man mystified me more than anything else. They were like the hands of a young woman—long, slender, strong, and beautiful. Still, their owner must have been well past seventy years of age, and the hands themselves must have long been subjected to the withering process of careless usage.

At the conclusion of the frugal meal, I offered him my pouch.

"I never use the weed," he said, and I was struck with the rare quality of inoffensiveness in the tone of his refusal.

For a while he busied himself with the fire. Night by now had folded the desert in the drapery of its softest sable. In the distance the blurred profile of two mountain peaks cradled a big white moon. Silence and witchery clutched the world in silken fingers. My strange companion resumed his seat.

A man long given to solitude, he meditated with his gaze fixed on the fire. With a restless mind, I tried to analyze him; I tried to fathom those seemingly uncanny qualities of his personality that cast such a spell of intrigue and fascination over me. I fell to wondering, too, about the man's past. That he was an educated man and a man of wide experience I entertained no doubt. What had driven him into

the lonely solitude of the desert? Was there a tragedy—a woman?

"What brought you to the desert?" he asked. The question, as sharp and unexpected as summer hail, caught me wholly unprepared. I started, lifted my eyes from the fire and met his gaze. I wondered if the man had literally read my very thoughts. Were his eyes accusing me of stirring among the dead ashes of his past? For a moment I experienced a feeling of guilt and embarrassment. Those eyes were calmly penetrating as they rested upon me, and somehow I got the notion that they were adjusted to things beyond the ordinary limits of human vision.

I told him I was burned out with the crowds; sick of the world of restrictions, laws, homilies, and confused doctrines; that I wanted freedom, peace, and—

"God," he added.

I was amazed, for it was upon that very word I had hesitated to give my voice. The true God!

Out in the desert a noise as of a breaking twig disturbed the stillness.

"Coyotes," explained my companion, and my hand moved toward the holster at my hip.

"Animals experience pain," he said. There was a sharp tone of reproach in his voice. It checked my deadly intention with an inexplicable power of dominance. I had never before extended a thought of consideration to a wild animal.

"He who possesses weapons that wound," he went on, his voice now soft and dreamy with wisdom, "may never know peace; may never touch the hem of God's garment."

"You would advise me to disarm myself in this beast-infested country?" I knew my accents carried to his ears the cynicism that I felt.

"I have no weapons," he said softly, "nor fears. God's creatures come to me when"—he paused—"when I'm alone."

I was abashed. "You almost persuade me to throw my gun away," I told him, and this time I spoke sincerely.

"One weapon is not enough to cast away," was his reply. "You must cast them all away."

"But one is all I have."

"Sometimes the thoughts are deadly; the tongue; the eye." It seemed as though he were addressing these remarks to himself. "The naked hands can wound, and the feet. The ears have blinded the eyes of many a seeing Soul."

His words were strange, unusual. I didn't fully comprehend the thoughts they clothed. But stranger still was the fact that I did not mentally reject them with an accusation of madness upon the man who gave them utterance. Somehow in this man's presence I felt the immanence of—was it the gods! An unearthly calm seemed to have settled over my nerves; my Spirit was pervaded with some wholly foreign sensation of quietude; my Soul rose, as it veritably seemed, unhampered within me. I was like a man enrapport with all the realities, yet knew them not.

The moon had climbed out of the mountain peaks and was riding far up on the deep mauve dome of the heavens. A billion coruscating stars looked down with approval upon the stillness and serenity of the world. Peace and silence filled with soundless melody reigned everywhere.

"God, if I could have it always!" The words came spontaneously, unbidden to my lips, the hunger cry of a vexed and craving Soul tasting real food for the first time.

"You can," he said quietly.

"No, no. This could never last. I am chained to the world of affairs. I am a slave to the problems of earth and of men. Soon I must return."

"God is everywhere," he mused. "He is out there where you must go. Wherever you go, whatever you do. there He shall be also. He shines in the faces of men; He blooms in the flower; He slumbers in the stone. Within you, always within you, He waits your knock. You are no man's superior, neither are you inferior to any man. You are one with all in His Infinite bosom. Know Him by serving that which is His, and

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The Master's Footprints

By Starr Daily

I stood there looking out to sea;
No part was I—all mystery
Shrouded the deep, when lo, there fell
Upon my Soul a drowsy spell:
I slept, and yet it did not seem,
This Vision that I saw, a dream.

The Christ upon the waters walked;
To wind and wave alike he talked
As one, it seemed quite plain to me,
Who spoke with great authority:
Then straightway to my side He came,
Gazed fondly down and called my
name.

"Over the wind, the sea, the rain,
I have command; you hold the chain
That binds Me; though I often spake,
You heeded not—Awake! Awake!"
"But, Master"—and I seemed to bow
Before His presence—"tell me how."

To this His silence deep, profound,
Closed in upon me all around;
Never a word He spoke, and then
He walked upon the sea again:
Although the dream was now no more
I looked for footprints on the shore.

Philosophy of Abundance

By Sri Nerode

EVERY point in time and space contains all the potencies of eternal time and endless space. Both interminable time and tractless space are wholes containing points which are wholes in themselves. As there is nothing else but the Absolute, every point in time or space is absolute in nature. The Infinite alone is. Consequently, every duration, or every point in it, is Infinite itself.

You are a point, a duration, a microcosm. You are, as a matter of fact, the whole, the eternal, the macrocosm. The Infinite is that of which and in which you are. You are nothing but Infinite yourself.

The Infinite is the container of all that is to be contained. You contain within yourself the container of the Infinite. As soon as you come to the realization of this paramount fact of life, you become abundance itself. All concepts of lack and want hang on the thin thread of the consciousness of finitude. When you are free from the consciousness of limitation, you become that Infinite which in reality you always have been. You become the center of gravitation. Matter rotates on the orb of your thoughts. You become the master of destiny and the mariner of peace and abundance.

Therefore, avoid the corruption of greed and the thirst of possession. Your sordid desires are the tacit admission on your part of your limitations. First, be yourself. You are absolute, unconditioned, unchangeable, ever-peaceful, and ever-sufficient. This illumination will be the veritable magnet attracting all good to you, as you are the sustainer and receiver of all good.

The Habits of the Essene Brotherhood

(*Continued from Page* 10)

the ultimate growth of the Self, which is, after all, the common end of all seekers, no matter what road each chooses to take.

7. They condemned slavery in theory and in practice. It is remarkable that such democratic ideals were possessed at a time when slavery was rampant everywhere, and when, even in later days, it required a Lincoln to give his life in order to emancipate the slaves in the New World. Thus, we can say that the Essenes lived in the Kingdom of Heaven here and now.

8. They despised passing pleasures and luxuries. In a society of equals, where there was no slavery, there was no place for luxury. Most of the luxuries of modern times have been made possible through the exploitation and the wage slavery of sweated labor in some country or other. The Essenes had understanding enough to recognize this fact. While millions starve on God's fair earth, a few live in luxury and plenty in our civilization. Therefore, Mahatma Gandhi is today inviting people to return to the simple life. The motto of man should be: "Simple living and high thinking."

9. The Essenes loathed taking oaths, but oath taking was beyond annulment. It requires a very strong character and high wisdom and love to cling to one's oath. Our civilized statesmen and politicians take oaths only to break them. One of the blackest tragedies of modern civilization is the lack of respect for words, covenants, and treaties made by our opportunistic politicians. Words of honor do not mean a thing to them, and so the exploitation of weaker nations and wars between the strong ones go unhindered.

10. They observed a strict Sabbath, worshipped the Sun, and did not eat meat, nor drink wine. As they realized that their whole life process depended upon the sun, the ancients invariably worshipped it. The earth whereon we live is nothing but a living limb of the Sun. The vegetables that we eat are solidified sun rays. So, also, are the animals. In addition, the Sun lights the earth and supplies all the energy of the solar system. Therefore, why should not man worship the great life-giver and sustainer?

The Essenes understood that the alcohol in wine attacks the brain cells and is injurious to clear thinking. Regarding meat, we observe that the excessive use of meat creates a toxinated condition in the system which ultimately becomes a playground for various diseases. Besides, the taking of life is anything but a virtue. Meat also creates animal vibrations in the human body which manifest themselves in the psychological abnormalities, such as anger, cruelty, passsion, and criminality. The great meat-eating races of the world are the ones who are the warmongers and contribute the highest rate of criminality.

So, we see that the habits of the Essenes were formed out of the great social wisdom and sanity which, if even partially followed in our own age, will spell miracle in bringing in the millennium.

(*In the next issue will be published the chapter*: "*The Essene Principles.*")

Love Divine

By Justice E. Mason

Create within my heart, Oh God,
A storm of Love Divine
To wash away all sin and dross
And make me wholly Thine.

Oh, flood my heart with Love Divine,
Wash from my life all ill,
And purify my heart and mind,
Let me fulfill Thy Will.

And as the sun at dawning day
Floods all the world with light,
So may this flood of Love Divine
Make all my pathway bright.

Contented But Not Satisfied

By Louis E. Van Norman

(Continued from Last Issue)

"Everything Spiritual, everything essential," he said, "within us can express itself only as a symbol. If you see nothing but the physical facts of life, you forget the essential part. If you want to be happy, healthy, and normal, and do not think of inward growth, then you get down to the level of animals. Modern life is on the wrong track. Spiritual facts do exist. The question of monogamy is infinitely more fundamental than any theory or anything which human imagination can change. Monogamy provides unique possibilities for growth. A state in which marriage consists chiefly of divorce is not a state which can last very long, simply because it is against Cosmic order. Man is biologically monogamous. He cannot be happy in the highest sense otherwise."

It is quite possible to have one's heart full of gratitude that he is not like other men without being in any sense a Pharisee. We can be thankful that we no longer worship our former gods of wood and stone; that we are no longer dominated by purely physical desires; that we have made the inner adjustment that gives us peace; that we are beginning to see God in everything. But this is not self-glorification, not praying on the street corners so that our deeds may be seen of men. It is the direct opposite. We are thankful that, when we pray, we really want to enter into our closet and shut the door, because we know that our Father, who seeth in secret, shall reward us openly. We are content because our Soul has so far transcended its limitations that it can begin to realize its Oneness with God.

For many of us, and the writer of these lines is no exception, the past two or three years have been a period of struggle, disappointment, even distress, but there is so much to be thankful for that we who have found the Light have no time for repining. In our morning meditations we can always find cause for deep gratitude to God for what we have been permitted to enjoy, to see, and to understand.

"I have learned," said the wise man, "in whatsoever state I am, therewith to be content." This does not mean passive resignation to evils, or unnecessary and unproductive sufferings that might be cured, nor does it mean dumb submission to pain and injury, or the "expressionless existence" of the stoical Red Indian. It does mean that we should put a hedge around our wants. Swami Yogananda, in his "Science and Religion," says on this point:

"A created want becomes a natural want in time through habit. Of whatever sort the want may be, it gives pain. The more wants we have, the greater the possibilities of pain. For the more wants we have, the more difficult is it to fulfill them, and the more wants that remain unfulfilled, the greater is the pain. Increase desires and wants, and pain is also increased. Thus, if desire finds no prospect of immediate fulfillment, or finds an obstruction, pain immediately arises. And what is desire? It is nothing but a new condition of "excitation" which the mind puts on itself—a whim of the mind created through company. *Thus desire, or the increase of conditions of "excitation" of the mind, is the source of pain or misery, and also of the mistake of seeking to fulfill wants by first creating and increasing them, and then by trying to satisfy them with objects rather than lessening them from the beginning.*"

"Pleasure and pain, having their origin in desire and want, it should be our duty, if we wish to attain Bliss, to banish desire and what seriously fans desire. If all our im-

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Meditations for January

(*Continued from Inside Front Cover*)

January 15. I have committed many sins, and each time I have suffered an unending pain and learned a great lesson. Now, in the light of concentration, I will watch every thought and every step, so that I can always walk on Thy narrow path.

January 16. Food for the body consists of regulated material diet and of controlled breath and Cosmic Life Energy. Food for the mind consists of thought. Food for the Soul consists of love and wisdom, and food for a happy and successful life consists of a combination of patience, action, trust, and honesty. I will nourish my life with these Divine calories.

January 17. This life is just a season for the Soul. I will make this season a pride for all the rest. I will bedeck it with all the colors, songs, and glories of my Soul.

January 18. Atheism is an assertion of negation; Agnosticism is a statement of doubt; Philosophy is a quest for Truth; Science is the discoverer of laws; Religion is the positive statement of belief, but Self Realization is the positive knowledge of Truth and Spirit. I will realize Self by all means.

January 19. Life continues with breath, while death commences with its end. I will control breath in order to control life and death.

January 20. Nobility is the mark of an aristocratic Soul. As a Divine offspring, I am inherently noble.

January 21. As the shell is broken in twain before the sprout comes out, so I break the shell of selfish personality to release the Impersonal Self.

January 22. I am the helm of my family. Love is the helm of my life. With love and service I build the sanctuary of my home.

January 23. There is a quickening power in the Spirit. May Spirit work out His quickening process through me.

January 24. I seek nothing for the luxury of my flesh. I seek things only for those who depend upon me. Therefore, O Infinite, I will constantly work, yet will I surrender the results to Thee.

January 25. I have the Eternal Healer within me. I heal my ills and those of others through the invigorating power of life and love.

January 26. Every center in my body is a center of higher consciousness. I will awaken this consciousness by constant practice.

January 27. Whatever I do is a success to my Soul. Whatever befalls me is a blessing from the Spirit. As I live, I succeed; as I succeed, I become daily more blessed.

January 28. May I be at peace with the whole world. I am at peace! I am at peace!

January 29. My Soul is beyond all taint of the world. I am the pure, stainless, spotless Soul.

January 30. I will overcome all my past Karma by incessant good work and meditation in this life. I will attain freedom here and now.

January 31. No more reincarnation for me under the bondage of Karma. I will be free, and if I come back, it will be by my own free-will. I am free! I am free!

Contented But Not Satisfied

(*Continued from Page* 19)

provements—scientific, social, and political—are guided by this one common universal end—removal of pain—why should we bring in a foreign something, pleasure, and forget to be durably fixed in what is tranquillity or Bliss?"

And so contentment. But what of complete satisfaction? Why do we desire and long for things, not to possess, but to be? Why do we yearn for states of mind, of feeling, of Soul qualities, and attainments? The deepest thinkers tell us it is because we remember that once we were perfect, and that it is for that long-lost perfection that we sigh and yearn. We are all children of God, and even though unconsciously, but none the less really, we long to have restored to us a full realization of Sonship. Heaven is very near to us in our childhood. Recall the simple impressive grandeur of those lines of the poet Wordsworth,

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The Spiritual Journey

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In the second state, the devotee feels a simultaneous pull both toward the Sense Centers in the body and toward the Spinal Plexuses. It is then that the devotee asks the Spirit to put the chariot of intuition between the subtle Divine perceptions and the gross sense perceptions. The devotee expects, with the aid of the Spirit, to rally his forces of meditation to fight the forces of restlessness.

For the Advanced Student

The supreme chariot signifies also the Centers in the spine. There are three places, or intuitional caravanserai, in which the devotee stops while journeying through the Centers Godward to the brain. If the devotee's mind stays at the Coccygeal Plexus and understands the vibratory Dong-seed between Coccyx and Sacral Centers, then he understands the domain of desires. This is the first stopping place.

When the devotee understands the vibration of Jong Jum in the Dorsal Center, then he feels the Coccygeal, Sacral, Lumbar, and Dorsal Centers all at one time. This is the second stopping place. Then, when the devotee understands the vibration of Pong, between the Cervical and the Medullary Christ Center (between the eyebrows), he understands the Six Centers and the elements of the earth, water, air, fire, ether, and super-ether in their subtle, separated state, which, when combined, produce the consciousness of his solid body.

Sanskrit:

Yotsyamananbakshaham ya atatra samagatah

Dhartarastrasya durbudharyudah priyachikeersabah.

English Translation:

Here in this field of Kurukshetra I wish to behold those who are gathered here to fight, desirous of pleasing the evil-hearted Durjodhana by taking his side in the battle.

Spiritual Interpretation:

Here in this bodily battlefield of action, I wish to behold the sense-loving tendencies that have gathered around the confusion and misery-making King Material Desire.

The Soul of the devotee during meditation looks at the misery-making material desires that dare to lure him and his Spiritual perceptions from their superior, lasting, and blissful states by offering cheap temporary pleasures latent with poisonous, ultimate suffering, both mental and physical.

In a psychological clash between discrimination and the senses, all the fire of bad material habits is kindled by King Material Desire. King Desire pictures the will-o'-the-wisp of the hope of new comforts in the wicked tendencies in man, and thus misleads him. The inner discrimination of the yogi sees how material desires, by false hopes, reawaken the bad habits in man, though he knows they are misery-producing.

Whenever King Material Desire tries to encourage false hopes, true discrimination should discourage the bad habits by exposing to them their inability and impotency to hold man permanently by their misery-making ways. When the living bad habits are convinced of their worthlessness, they cease to exist.

(*To be Continued*)

Contented But Not Satisfied

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in his "Ode on the Intimations of Immortality":

"Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness.
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy.
Shades of the prison-house begin to close
Upon the growing Boy,
But he beholds the light, and whence it flows;
He sees it in his joy;
The Youth, who daily farther from the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day."

This yearning for our lost perfection; this urge to do and be the supreme thing, the highest, the noblest, the

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Between Two Suns

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then the gates of hell cannot prevail against you."

"Do you always feel as I feel now?" I asked him, and I envied the answer I knew must come.

"Perhaps," he said. "I am one of the wealthiest men in the world."

"I have never wanted for money," I prompted.

"My wealth is of a different coinage," was his calm rejoinder.

"With money," I reminded him, "men can obtain the things which are said to bring them happiness."

"And sorrow," he added. "Money is an aid to service; and service leads to Him. Otherwise spent, it can obtain only the shadows which come and go and which are neither here nor there. The sentinel at the door of Heaven cannot be bribed."

I rose. "It is growing late," I told him. "I had hoped to make Haven Springs before sunset." He also rose and held out one of those finely molded hands. As I gripped it across the fire, I had a feeling that I was gripping the hand, not of a tattered, grime-touched vagabond of the desert, but of some glorified personage who had lived long and conquered much.

When a quarter of a mile or so away, I paused to look back. He had regained his seat by the fire. His hand was stroking the shaggy coat of a gaunt coyote. The beast's head lay in his lap, and I fancied that its eyes, unafraid, were lifted to his in a long affectionate embrace of perfect understanding.

I moved off into the night, now visited with a presentiment of lurking peril, a feeling that I was being watched by unseen enemies who would strike at me with the first signs of fatigue or lessened vigilance.

Once more my hand strayed to the holster at my hip, the fingers found the butt of a heavy pistol, and a sense of protection surged through me at the touch. Only a few minutes before I had been fearless, exalted. I had stood in the eternal presence of peace and security, but now the earth was fraught with enemies; the instinct to fight and survive was upon me, and I was back again in that ever shifting existence he had called "the shadows."

He was a strange creature framed in a strange setting. Years have elapsed. His bleached bones, perhaps, may be found somewhere on the burning sands of the desert, but the picture of him as he was in the glow of the campfire, ragged and grizzled, still hangs unimpaired in the gallery of my recollections. The things—the strange unearthly things he said—linger on in my thoughts. Just a queer old desert rat, to be sure, with queer, incomprehensible notions, but somehow I have always had a feeling that my life has been better, aye, I almost said holier, for having crossed his rugged trail.

Going Home

By Dr. M. W. Lewis

Creeping inward, creeping upward,
Diving deep within, we find
Treasures lasting and uplifting;
Best of all, that Peace sublime.

Many lives we've spent in serving
Senses, passion, and mind's whim,
And we've missed our own true Being,
Oneness with the God within.

Let us, therefore, give this one life
To the fight for higher gain,
With the hope, when life stops ebbing,
That the task was not in vain.

O, Great God above, in Heaven,
Hear our cry, we pray, tonight;
Keep us steadfast in Thy wisdom,
Keep us always in Thy Light.

The Second Coming of Christ

(*Continued from Page 6*)

This does not mean that all Souls are specially created and predestined by Heaven, but it means that Souls, according to the right use or misuse of their Spiritual powers, manifest God more or less completely.

John was simply declaring that he came on earth as an ordinary Saint, who had realized God according to the measure of his Spiritual efforts and activities acquired in his present and past lives. According to that, he was only Spiritual enough to be allowed to declare the mission of Christ. John had glimpses of the Spiritual omnipresent wisdom of Christ, whereas the consciousness of Jesus could feel itself in every unit of vibrating space in all Creation.

Jesus was called the bridegroom because, with his positive consciousness, he united Himself with the negative vibration in all Nature (the bride). It is by uniting the positive, universal consciousness, which flows toward Spirit, with the outwardly-flowing, matter-projected negative Cosmic Energy, that a Soul can see Spirit and Nature together.

Ordinary Souls see only Nature because their consciousness is projected outward on the screen of material vibration, but when the consciousness is reversed into the Cosmic Booth, from which all pictures of Creation are projected outward, then it is possible to perceive only the Christ Consciousness present in all space. Jesus had reached this state by several lives of meditation and was fit to be called a complete manifestation of God.

There is a story that the sun of Spirit was shining on two diamonds which were covered with mud. One diamond scratched off the mud and manifested the sun's rays fully, but the second diamond scratched off only a little mud from its surface and only partially reflected the sun. The first diamond without any mud was like Jesus and the second was like John. John knew the difference between his own consciousness and that of Jesus and therefore he called Jesus the bridegroom, for He was the consort of the entire Christ Consciousness present in all matter and space.

John Speaks of His Consciousness Rejoicing in the Bridegroom's Voice

This has a special Spiritual interpretation, in that John speaks of the Christ Intelligence which vibrates in the Cosmic Sound of Aum (Amen), heard by Yogoda students. John had only heard the Cosmic Sound and received the glimpse of Christ Intelligence in it, but had not penetrated beyond the Cosmic Sound and Nature vibration into the pure realm of Christ Intelligence contained within them.

The Yogi first *listens* to the Cosmic Sound within his body, and then he can hear it in any part of Creation. Next, he *feels* the Christ Intelligence in the sound in his own body, and then he feels the Christ Intelligence in any part of Creation. John had not attained this last stage but he had heard the Cosmic Sound and indirectly felt the presence of Christ Intelligence in it. That is why he came on earth as a messenger to announce the coming of Jesus, who had Christ Consciousness, and who was the only one qualified to baptize with Spirit. Therefore John wanted more people to be baptized directly under the supervision of Jesus. John came on earth for his own salvation and to baptize people according to his limited capacity, but his special mission was to draw people to Jesus so that they might receive His superior service.

God does not import, or specially create Christ-like Souls and send them on earth, but He sends those Souls who partially or fully manifest Him, as the result of their own Spiritual evolution and effort through several lives. Those Souls who manifest God fully, like Jesus, Babaji, Lahiri Mahasaya, and others, may be called incarnations of God, for qualitatively they have redeemed more Souls than flashing religious and political reformers, who, however, do much quantitative human good. Qualitative good consists in the degree of partial or complete Soul liberation. Quantitative good consists

in the degree of physical, mental, or moral evolution of the masses.

John realized that Jesus was better qualified to inspire the masses than he was, and he was not at all grieved because more people sought Jesus than himself, but he rejoiced at being in the company of the Divine Bridegroom who had won the Divine Spirit as His Bride.

John speaks of those Christ-like Souls whose consciousness was not actuated by the downward earthly desires, but by the uplifting Cosmic Consciousness from above. Human Souls, being identified with earthly things, speak of them alone. Heavenly Souls, being One with Cosmic Consciousness, speak only of the imperishable Kingdom within. That is why great Souls, who are guided entirely by Spirit, are above all other Souls.

Divine Souls do not speak from intellectual imagination, or from book knowledge, but they speak only the truth which they hear, perceive, and see through the all-seeing power of intuition. Of course, no mortal man, who depends for truth on the testimony of his limited senses, can grasp the truth perceived by men of Self Realization, but uplifted Souls who develop their intuition by meditation can comprehend the truth declared by prophets, and thus are able to prove to themselves the truth of their intuitional conviction (seal) that God is the only true substance which exists forever, and that Nature, which plays like waves on the bosom of Spirit, is changeable. One who realizes God, speaks forth only what God speaks through him. To such Souls, God does not give wisdom according to the caliber of their acquired powers, but He gives them unlimited wisdom. Those that are One with God are God themselves.

The Son is the reflected Intelligence of transcendental God, the Father, in vibratory Creation, and, as such, this Christ Intelligence is the reflected Divine Love in all its purity and has control over all matter—all things. Any Soul who believes, and gradually becomes one with this everlasting Christ Intelligence in all Creation by becoming One with the Cosmic Sound of Aum heard in meditation, shall be One with the imperishable life of Christ.

The only way to Cosmic Consciousness consists in penetrating material vibrations and the immanent Christ Intelligence. Those Souls who shut their eyes to the Cosmic Vibration and the Christ Intelligence in matter fail to reach God. God is both angry and sorry for such Souls, as a mother would be angry and sorry for a son who misused his free choice in order to hurt himself.

After God announced the coming of Jesus through John, and showed to the Pharisees the magnetic power which Jesus possessed of drawing Soul-bees unto Him by His Divine Fragrance, Jesus left Judea and departed to preach the gospel (the intuitive Truth which God spells or speaks through man) in Galilee. He had a special mission to redeem a fallen disciple of former incarnations in the woman of Samaria. That is why it was written: "And He must needs go through Samaria."

DREAMERS AND DOERS

The world generally divides men into these two general classifications, but the world is often wrong. There are men who win the admiration and respect of their fellowmen. They are the men worth while. Dreaming is just another name for thinking, planning, devising—another way of saying that a man exercises his Soul. A steadfast Soul, holding steadily to a dream ideal, plus a sturdy Will determined to succeed in any venture, can make any dream come true. Use your Mind and your Will. They work together beautifully if you will only give them a chance.—Anon.

What Christ is Doing Now

(*Continued from Page 3*)

wealth and fame, but they are all deceived, for, to own this whole earth, and be adored by all its people, is very little compared to what would be lost by being a prodigal mortal. To contact Omnipresence is to own the whole Cosmos with all its entertainment and ever-new immortality. To own this earth is nothing and is fraught with sorrows, for at the time of death the delusion of it being wrested from you would torture your Soul.

Material things cannot be owned by anybody, for at death they must be left behind and given to others. We are only allowed the use of things. It is foolish to be possessed by material things. Just pray to be given the use of things which you need and to be given the power to create at will what you need.

It is foolish to think that you are rich and then at death be compelled to give up everything. Even a millionaire dies poor. Rather be like Jesus, materially poor, but rich with God in life, and having nothing material in life, yet having all after death. Most rich people have everything in this life and nothing hereafter.

Remember, no matter who you are or what your condition is, do not think your trouble is the worst in the world. If you are playing a part of poverty or disease, there are others who are playing a worse part than yours. In this earth life, to be a millionaire or a poor man is the same *if you but understand*. If you see yourself as an actor in this earthly movie house, all you have to remember is to play your part, small or big, cheerfully and well. That is all.

During the playing of your part, agreeable or otherwise, do not wish to play somebody else's part, for then you will have to spend aeons of time playing the imperfect human parts, changing from one to another, according to the change of your desires. Get away from this trap. The only way to fool earthly disappointments of prosperity, fame, and happiness is not to feel sorry when you are denied what you think you want. Of course, you will say: "Our desires are conditioned by our needs. We want food because hunger was given to us." I admit that, but remember, I am talking of a greater freedom in mind and Soul. When you attain that, not even starving to death or tattered robes can produce an iota of unhappiness. Having nothing, you can have all.

When you possess the all-in-all God consciousness, even though you have nothing of material possessions, yet you have all. People who really contact God can never feel poor or left out, or consider the rich as more fortunate than themselves. Instead, the man who is intoxicated with God happiness pities everybody else.

When Jesus said: "Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head" He was not bemoaning his poverty. Instead, He was signifying that He was the owner of the Cosmos, because He could not remain caged in a small place as earthly creatures do.

Jesus had no bank account, nor did He exhort people to demonstrate prosperity first, as modern religious organizations do, teaching their church members to pray to God or to go into the Silence with both eyes fixed on the dollar. "Ah yes," they say, "if you demonstrate prosperity and pay large donations to our church you are most Spiritual."

To be beloved by a church organization will not necessarily make you beloved by God. Jesus warned that: "Bread, the men of the world seek, (matter-loving, short-sighted people) but "Seek ye the Kingdom of God; (entire Cosmos) and all these things (prosperity, wisdom, happiness, riches) shall be added unto you," (without your prayer).

The person who finds God, owns the Cosmos and, owning the Cosmos, he owns everything in it. Jesus knew that He was One with the Father. That is why He could do things which many mortals could not do. He raised the dead. He rebuilt His mutilated body. Compare a millionaire on his deathbed, forced away from his home and fortune without a penny, with Jesus Christ after death, who owned the Kingdom of Omnipresence. So, do not desire to be

a millionaire, rather wish and try to be a Christ. It is a waste of time to delude yourself with the desire to be a millionaire. Spend your time in daily meditation, longer and deeper, which is the quickest way to become a Christ.

What of it, even if you do become a millionaire? You would then want to have still more, and perhaps die of heart failure, striving for another million. To strive for God-contact in meditation is pure Joy. You will be happy when you meditate and you will be happier when you arrive at the end of the trail of meditation and meet God, the King of ever-new happiness.

During your sojourn here upon earth, remember that you are only a movie actor. You may be called upon to play any part, tragedy or comedy, and you must play well, and as you watch your tragic pictures say: "That was a fine, sad picture and I played it well." Likewise, if you say: "Lord, I played the parts of birth and death well; I played the sad and joyous parts well, and I saw my plays with great satisfaction and joy, and Lord, I was highly entertained with your marvelous earthly movies, but I did not create any new desires to play new parts," then perhaps He will say: "All right, you need not stay in the movie colony of the earth any longer. Come back to my Home of Eternity, my Home of Ever-New Joy."

Then God will say: "Son, know this: you are eternally my child, naughty or good, whether in heaven or on earth, but, my Son, when you forget that your Home is my Kingdom and get mixed up with my earthly shows, you make yourself miserable. When you know you are an Immortal made in my blissful image, you can remain on the earth enjoying earthly shows with an Immortal attitude, or can come Home and enjoy the ever-entertaining, ever-new joyous entertainment of my unending Nature."

Wash your hands of all desires now, yet perform your earthly duties with an increasing ambition to please God and to make others happy, and when the door of death is opened, laugh and dance and shout: "Now through its opening I shall dash to my Home of Immortal Bliss." Disappoint all earthly adversities so that they will not bring you here on earth any more, but unshackled, will let you race straight to your home in God.

You will tire of all things quickly when you have them. You will tire of all things quickest if you win all things, but one thing you will never be tired of, either now or throughout Eternity, and that is the ever-new Joy realized in God-contact. Joy which is always the same may cause boredom, but Joy which is ever-new and continuous will entertain you forever. Such joy can be found in deep meditation only.

Deluded Souls travel through many corridors of incarnations—rising, falling, hoping, rejoicing, weeping. Nature keeps excitement-loving Souls entertained with variety, mixed with sorrow and pleasure. Christ-like Souls are busy with the ever-new, continuous changeless joy in everything—in God.

Christ is blowing with the wind, laughing in the brooks, twinkling in the stars, blushing in the sunset, and gently smiling in the blossoms, with His fragrant Presence. Christ is dancing on the sea of human emotions and thoughts. Christ is joy in all hearts and in all things. Those who have their eyes of wisdom closed, perceive the dark qualities of suffering, death, disease, sorrow, and pleasure. With open eyes, Christ sees naught but light, laughter, and beauty, which He prayed might come to earthly Souls when they open their eyes of devotion.

Every human mind is a great slumbering power until awakened by keen desire and by definite resolutions to do.—Edgar F. Roberts.

The Hindu Scriptures or Shastras

(*Continued from Page* 8)

manas, and establish the superiority of philosophical meditation, self-knowledge and self-sacrifice.

Upanishads or Vedanta

The fourth and last classification of the *Vedas* embraces the *Upanishads* or *Vedanta* (*Veda-anta*, end of the *Vedas* both literally and metaphorically, for it marks the end of the Vedic texts, and also contains the essence of their meaning). These *shastras* are generally spoken of as the 108 *Upanishads*. The great Vedantist, Shankara, wrote commentaries on the ten earliest and most outstanding ones. He gave the root-meaning of *shad*, to destroy (ignorance), to the word *Upanishads*.

The oldest of these works are in prose and come down to us in archaic Sanskrit. "The earliest *Upanishads*," writes Professor Dasgupta, "have an almost mysterious forcefulness in their expressions, at least to Indian ears. They are simple, pithy and penetrate to the heart. We can read and read them over again without getting tired. The lines are always as fresh as ever. As such they have a charm apart from the value of the ideas they intend to convey."

Jnana and Karma Marga

The *Upanishads* differ from the three preceding parts of the *Vedas* by being designated as *Jnana* or wisdom scriptures, while the rest are all included under *Karma-Marga* or the path of action or works.

Many commentators on the *Upanishads*, including Shankara, referred to the qualification of *adhikaribheda* or difference in fitness, and advocated the study of the *Upanishads* only for those who had gone beyond the necessity of Vedic duties or works and whose minds were set on complete emancipation.

The general nature of the *Vedanta* texts is free from pedantry and concerned only with one quest—what is *Brahman*? How can one penetrate His masks and become one with Him? Positive definitions of the Supreme were not possible, and the *Upanishads* are full of "*neti, neti*," "He is not this, nor that." He was seen to be both *Sat* and *Asat*, Being and Non-Being.

"Thou Art That"

Atman or spirit in man is declared by *Vedanta* to be identical with *Brahman*. He alone is declared to be real, while all else is unreal. The most glorious teaching of *Vedanta* is "Thou art That."

The doctrine of *Maya* or Illusion is mentioned in two of the earliest *Upanishads*, the *Brhadaranyaka* and *Svetasvatara*. The doctrine of Transmigration of souls is developed in this section of the *Vedas*, and *Mukti* or Emancipation is shown as the escape from rebirth. The Supreme Being who is attained by *Mukti* is here described as *Sat-chit-ananda*, or pure being, pure intelligence (consciousness), and pure bliss.

With this brief and superficial survey and classification of the *Vedas*, the eternal *Shastras*, which are sometimes referred to as *Sabda Brahmam* or "ethereal vibrations diffused throughout space," this article comes to an end. The *Vedas* are the principal Hindu *Shastras*, but many more types remain to be described.

(*To be Continued*)

Strategy of Creative Motivation

(*Continued from Page* 11)

ered, and society has no right to lay the blame on any criminal until every child in the land is sufficiently fed. Unwholesome environment has done its work, and we must share the blame of every life until children are reared in surroundings of taste and beauty. All wrong treatment has warped the life—in home, school, and church, where we have not understood the tremendous forces which were there taking shape. No wonder we should "judge not." Every person's blunder is our blunder, and there are no failures we do not share.

Not only is every individual organism capable of all emotions, drives, and motives by which any person has ever lived, but probably every person has at some time acted by virtue of every possible motivation. We have shown our kinship to the saints and the sinners, the angels and the animals. It is not that all these urges have taken turns at the major wheel of life, but that action has at some time been taken under the influence of each of them. Every one has done things for the satisfaction of appetite, wholesome or unwholesome. I have seen a man in the face of certainty of injury, continue with alcohol, or tobacco, or meat, or overeating.

If one has not done any of those things, he has nevertheless been motivated by appetite when he has eaten. Everyone has probably done some things on account of the spur of self-glorification. Half the trouble between parents and children comes from the unconscious strutting of imagined parental superiority. It is probable that we have all at some time responded to the urge of hate, or anger, or envy, or fear. Everyone has done something simply because he desired to help, catching the grip upon his heart of the motives of good-will, service, and brotherhood. One has stayed awake when sleep pulled at his eyelids, has given up that which was dear to him in order to serve another. Everyone has at some time "loved his neighbor as himself" and found greatness because he was "a servant."

All motivation is creative. It has a direct relation to health, happiness, character, and the visitation upon us of the blessings of the Unseen. With our patent ability to guide our lives by the urges of nobleness, we continue to live on low levels. We have been tricked. We have sold birthrights for messes of pottage. Born to be gods, we have been sold as slaves.

Selfish interests, finding their only greatness to consist in the power and the things they have, have glorified them and made us worship them. Kings, potentates, powers, and wealth have combined to bolster up their slipping self-satisfaction by arousing the adulation of millions in their worship of material things and in subservience to the lower motives. And humanity has fallen into line. We have done the goose-step as faithfully as any German soldier who ever carried a gun. And we go on strutting our miserable selfishness in comic antics, while godliness stands at the door of our hearts and knocks.

He toiled and saved his earnings every day,
But starved his mind, and grasped at common things;
His prisoned Soul ne'er struggled out of clay,
His better nature never found its wings.

He hoped to sit with happiness at last,
Mansioned, sufficient, when he would be old;
But he was just a graveyard! And the past
Left naught for him but a rude pile of gold.

For the masses of men, the past lived in selfishness does not leave even the rude pile of gold. But on they go, in the goose-step of selfish, low motivation, clipping the wings of the Soul, and making the Spirit, which was designed to soar the heavens, strut along in the dust of materialism.

Let us declare our freedom, remove the bonds from our minds, the chains from our hearts. Let us drop out of the goose-step and make our own rhythm of life. Let us determine to think much about the meaning of life, give our hearts a chance, give the cause of humanity a chance, give God a chance. In the light of our Oneness with all the race, of our place in the universal brotherhood, of our place as children of the great common Creator who gave us life with its opportunities and its blessings, let us see if we can find the Divine motivation by which the Eternal Heart of the Universe would have man direct his life.

Purpose, aim, set of the Soul—these are the things which make or mar an individual's life. If we can find a thrilling, throbbing, driving purpose, we shall tap the resources of the Infinite for power. And if that stirring purpose is in harmony with the moving sweep of Creation, in tune with the Oneness of all men and our places as children of God, we shall come, as the years grow riper, to find life growing finer, richer, wider. Such motivation builds the eternal things of the Spirit, and like love, they never fail.

Creating Happiness

(*Continued from Page* 13)

Hades for yourself even if you are in a heavenly place. If you are inwardly peaceful, you will establish your Heavenly Altar of Peace even in the heart of inharmonious Hades. What you are within is most important in becoming happy.

It should not be forgotten, however, that mental environment is largely the result of outer environment. If a Hindu baby, brought from India to America, is raised in an American home for 15 years, he will act like a full-fledged American, saying: "Go ahead," and "O. K." Send a Canadian baby to India, and keep him there in a Hindu home for a few years, and he will act like a Hindu, chanting and meditating.

It will be seen that there are many avenues through which the outer influences percolate into the mind and form the inner environment. Don't let unhealthy materials float down the stream of your habit-forming thoughts. Watch the quality of the books you read. Watch the kind and quality of the people you associate with. Watch the influence upon you of family, country, and immediate daily friends who constantly associate with you. Many people are unsuccessful because their families have infected them and their subconscious minds with habit-forming, progress-paralyzing, discouraging thoughts, such as: "Oh John, no matter what you try, you make a mess of it."

Disabuse yourself. Wake up! Remember, no one can affect your happiness unless you, yourself, choose to be unhappy. If you have made up your mind to be happy, to keep your own inner happiness under all conditions, then no one can make you unhappy.

Remember, if you try to make others unhappy, you will have to first start unhappiness within yourself. Therefore, always be happy yourself, and in being so, learn to rejoice in the happiness of others.

Contented But Not Satisfied

(*Continued on Page* 21)

most beautiful of which we are capable, is the creative impulse of art, of every high achievement. We strive for perfection here because we long to be restored to our Oneness with God. Another poet has expressed this idea so well when, in the Christian hymn, he asks: "Soul of mine in earthly temple, why not here content abide? Why art thou forever pleading? Why art thou not satisfied?" Then he records the response of the universal and individual human soul: "I shall be satisfied when I awake in His likeness."

It is the height of absurdity to sow little except weeds in the first half of one's lifetime and expect to harvest a valuable crop in the second half.—Percy H. Johnston.

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THE VISION

The Vision of things to be done may come a long time before the way of doing them appears clear, but woe to him who distrusts the Vision.—Jenkins Lloyd Jones.

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Smile Forever

Smile when the roses are budding; smile when the petals of pleasure are falling.

Smile when vigor is throbbing in your breast; smile when you have dreaming wrinkles in your brow.

Smile when flowers of praise are showered over you, and smile when the world erects statues of you after you are gone; smile at those monuments of glory which you will never know.

Smile because you find happiness in peace and not in passing possessions.

Smile because you are fearless, because fear is ashamed to cause you apprehension and failure.

Let smiles be the everlasting vehicle in which you roam through life and death, sorrow and pleasure, and health and sickness, alike.

Smile at death, for it pretends to destroy you, who are the indestructible image of God.

Smile when trials burst upon you; smile when the goblin of poverty stalks, and when all hope threatens to leave you.

Let all things—fame, fortune, even life, leave you, but hold on to the throne of your smile, for if you can smile, no matter what happens, then God will smile through you.

Smile when you are crying; smile when you are laughing; smile when you are losing, and smile when you are winning.

Smile when you are growing; smile when you are dying, and you will die no more, for laughter is the Life of Spirit. In the spark of a lasting smile is the attainment of Immortal Happiness.

Smile when you are good, and smile when you are bad, that you may be evil no more.

With the sun-glow of a smile, dispel gloom, evil, poverty-consciousness, ignorance, and all dark, negative ideas. A smile is the light which burns away all gloom and puts the dark birds of sorrow to flight.

Smile at the sad past, for it is no more; smile, thinking of the joys of yester-years, for they are not gone, but are ever living in you each day.

Smile at threatening sorrow, for it may never come; smile that the sorrow of tomorrow, even if it comes, can never touch you—the ever-smiling.

Smile at the past; smile today, smile tomorrow, and you will qualify to smile forever and forever.

Smile newly with the ever-new smile of God every second, every minute, every day in the New Year, and keep smiling in GOD—Forever.

—By S. Y.