

EAST-WEST



INNER CULTURE MAGAZINE



Christmas Message to the
Nations of the Earth



Reversing the Life
Current

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

December
9 3 3
\$04 25 Centre
Vol. VI, No. 2

Meditations for December

By B. Nerode

December 1. There is but one season for the Soul to grow and flourish, which is the season of Joy and Gratitude. I will forever be joyful in my heart and grateful to my God and benefactors.

December 2. Nothing helps so much to open the door to the mansion of real success and contentment as does the spirit of gratitude. O God, awaken in me the song of gratitude and praise.

December 3. Grateful hearts become susceptible to the higher vibrations of life. I will be grateful to everybody for everything that I receive, thus making my life a constant playground of the Divine Forces.

December 4. As I look back to the days that are gone, I feel guilty of commission and omission of many things. None the less, I will not grieve over the dead past; rather will I daily reconstruct my habits and thoughts, so that I can be proud of my present in some future day.

December 5. I am a free Soul, bound only to higher morality and Infinite love. I will not forsake the Path of Higher Principle for that of Expediency.

December 6. Days and years come and go, but my Soul is ever jubilant over its eternal youth. I am the Soul; in my world the sun of youth never sets.

December 7. Every cell of my body hears the tremor of my thoughts. O my mind, think only thoughts of radiant health and tell all the cells of my body the romance of rejuvenation. I am the spring-tide of rejuvenation.

December 8. I will play in the sun, feeding my body with its strengthening rays. I will play in the snow, stimulating my circulation with the clean crisp air. I will play in Divine thoughts, cleansing my mind of all dross. I will play with the Infinite, and thus live a godly life.

December 9. To me there is but one God, who is Love; one religion, which is fellowship, and one country, which is the world. All other ideas of God, religions, and country are merely the travesty of Truth or half-truths.

December 10. Patience is the mark of the Soul's advancement. I will be patient even under the fire of cruel provocation.

December 11. I will not profess things which I do not believe or live up to, because exaggerated words impoverish the heart.

December 12. I will be a teacher, first of all, to myself. If I am untutored, undisciplined, unenlightened, what will I teach others, or how will I put the Divine spark into my words? O myself, be disciplined.

(Continued on Page 20)

EAST-WEST

INNER CULTURE MAGAZINE

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

Copyright, 1933, All Rights Reserved.

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

VOL. VI.

Printed in U. S. A.

No. 2

CONTENTS

Meditations for December	Cover	2
Spinal Tree of Life		2
Christmas Message to the Nations of the Earth		3
Christmas	<i>Dr. M. W. Lewis</i>	4
THE SECOND COMING OF CHRIST—		
Steps Toward the Attaining of the Con-		
sciousness which was in Christ Jesus		5
Shankara, the Great Vedantist	<i>Laurie Pratt</i>	7
Reversing the Life Current		9
To You Who Deny Me	<i>James M. Warnack</i>	10
Contented But Not Satisfied	<i>Louis E. Van Norman</i>	11
Scientific Digest		12
Health, Intellectual and Spiritual Recipes—		
Squash in Spanish Style		13
Nut and Cottage Cheese Loaf		13
Health Pudding		13
Creating Happiness		13
Christmas Realization	<i>Dr. M. W. Lewis</i>	14
A World Message	<i>Mignon Splane</i>	15
Working Beyond the Letter of the Law	<i>Hazel Salter</i>	16
Christ—a Spiritual Mountain	<i>James M. Warnack</i>	17
The Brotherhood of Man	<i>Anne Walker Doughty</i>	18
Mrs. Annie Besant—An Appreciation		19

All unsigned articles by S. Yogananda.

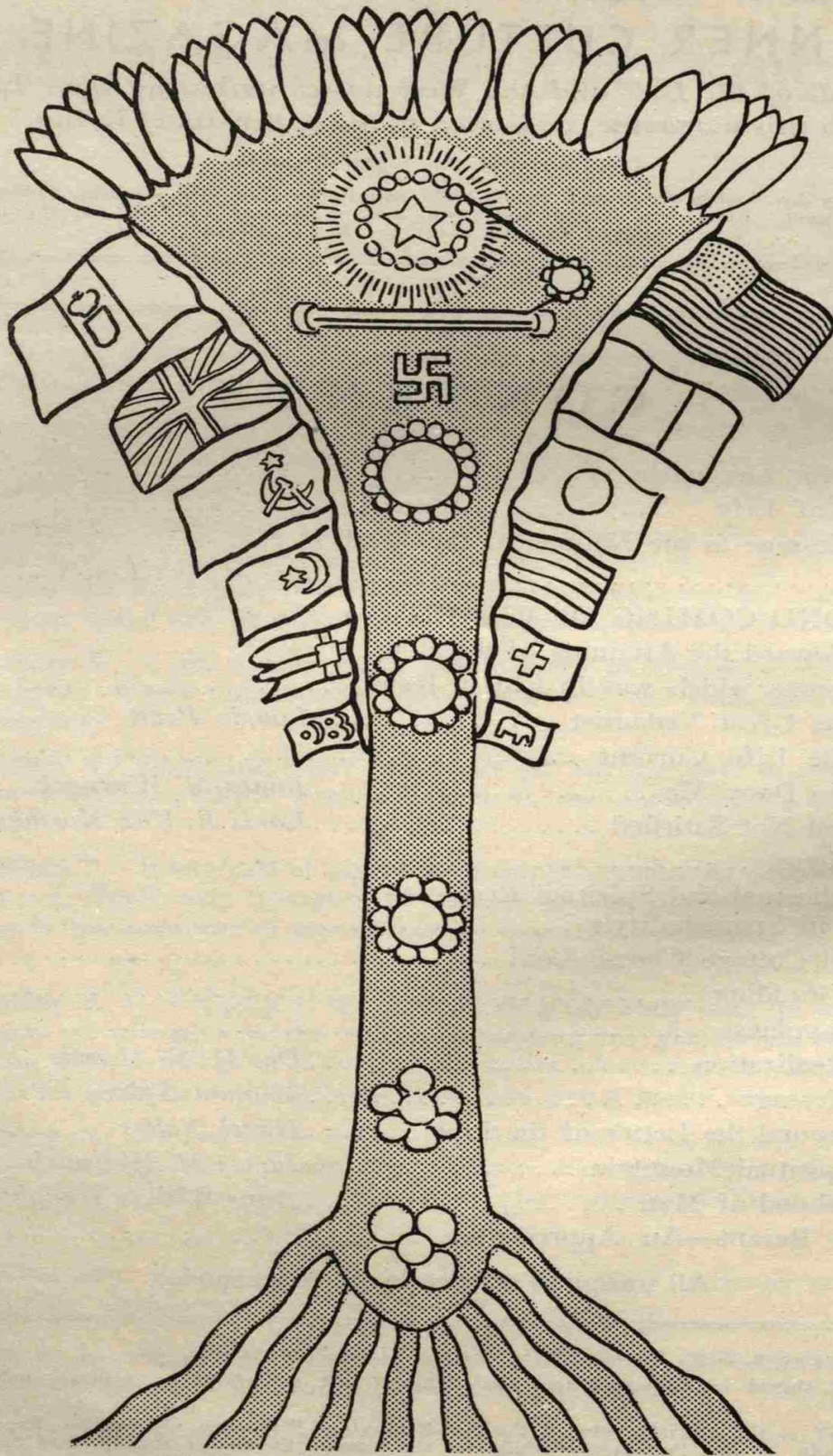
Yearly subscription, \$2.50; Canada, \$2.75; Foreign, \$3.00. Single copies, 25c.

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

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

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

Spinal Tree of Life



With the Seven Centers (See Outside Back Cover)

Christmas Message to the Nations of the Earth

By S. Y.

A HOUSE divided against itself is bound to crumble to pieces. A politically-divided America would usher in uncertainty, severe depressions, and destructive industrial revolution. The comfort-loving people of America are too sensible to venture into a suicidal armed revolution, as many people expect them to do. Only when the civilized people of a nation are hurled from opulence into sudden poverty and starvation, and when they are forced to remain there by aristocratic capitalistic selfish kings of industry, are physical revolutions bound to come.

This condition of affairs does not seem possible now, as President Roosevelt is trying from his Soul to do something to relieve the people, and has averted an actual revolution by showing some real action. Even this last business depression was not as bad as previous ones, only people became panic-stricken because of the action of the stock market which made them suddenly feel very poor after having made them for a little while imagine they were very rich.

Also, industrial selfishness—mergers, the taking away of individual prosperity—the fight between the big tigers of industry, and the slumping of prices, were instrumental in bringing on this depression. The poor man was fleeced for the good of one rich man, and many millionaires were flayed for the good of one, or a few exceedingly rich men — multi-millionaires and billionaires.

Besides, the present depression was caused, not by lack of food products, lack of money, or by Nature's vagrancies, but by selfish, unspiritual industrial leaders. A few wanted everything from everybody, but they found out that by taking everything from every-

body they could not swallow it, and they died of economic indigestion. Industry can only live and thrive when it considers the greatest good of the greatest number.

Depressions can only be removed by removing the artificial barriers of selfishness which involve industries and banking systems. America is suffering from over-production, and it is the richest starving nation on the face of the globe.

All nations should beware of selfishness, whether individual, social, national, or industrial. It is bound to bring untold disorders and troubles in its wake. The depression in America exists because the industrial King broke the metaphysical law of selfishness by not including the well-being of others, but only considering his own selfish interests. The richest nation on the globe became suddenly poor. Well dressed men and women walked the streets hungry without a penny, and with voices choked with hidden tears of muffled pride. They were used to success and plenty and were starving while money still jingled in the pockets of the rich and in the United States treasury, and yet they had to suffer because selfish industrialists said: "Unless you get a job, you cannot get money, and unless you get money, you can't eat God-made food."

Such are the evils of the love of money. In a home, all the members may eat, even though some do not earn, but in the nation all the people contributed their efforts to make the American family what it is, and yet some do not eat because they are crippled by a selfish industrial system and cannot get hold of a few green bills. We must live each for all, and all for

(Continued on Page 24)

Christmas

By Dr. M. W. Lewis

NINETEEN hundred years ago a child was born in Bethlehem, a child destined to give to the world something that would live throughout the ages. Many children have been born before and since without notice and without causing anything out of the ordinary. Why was this particular birth such a momentous event? It was because on this event God's will was acting in a special way—a prophet had come to help raise men to the Spirit. But this in itself would not have been noticed by the masses. It was the fact that certain wise men lived in the Spirit, that their consciousness was attuned to feel the power of the Spirit, and that they saw and felt the great manifestation of that Spirit which sprang forth at that time. If you search the astronomical records, you will not find any extraordinary phenomena of the birth of Jesus, but how do we account for the Star of Bethlehem referred to in this connection?

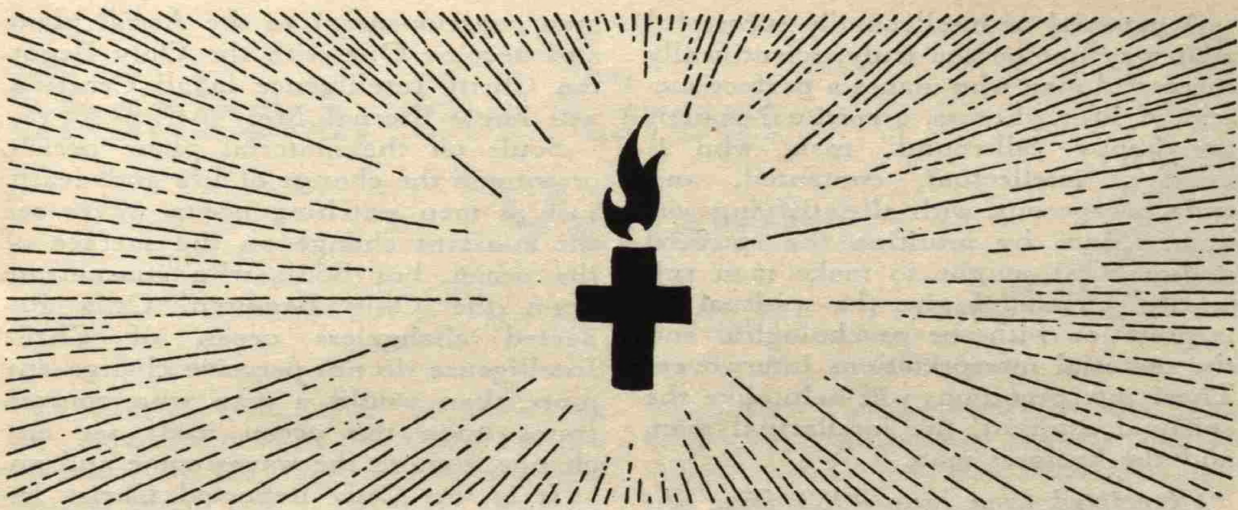
In the ancient philosophies we find places in the body spoken of as North, South, East, and West. We are especially interested in the East and West locations. The West refers to the posterior part, or that part containing the spinal Centers, while the front, or anterior portion, is referred to as the East. It is here that we see the Light, the reflection of the medulla Center, in which is the Door through which Christ Consciousness is attained.

There are times when we seem close to the Spirit, and the Light shines brilliantly as we feel its power and presence. A reference to this manifestation of the Spirit is found in the Bible in connection with Its guidance of the children of Israel with "a cloud by day and a pillar of fire by night." And so at this time of the birth of Jesus, when there was a great surge of the Spirit, so to speak, the wise men of the East, being men of the Spirit, perceived the Light brilliantly and followed it through Intuition to the new born babe. And so we all, by throwing ourselves into the Light, can be guided by this unfailing Intuition.

It is the custom to celebrate Christmas by bestowing gifts, but because of the exploitation of the people, commercialism has crept in and the real Spirit of Christmas has been forced into the background, and its noble purpose lost. God gave us His greatest gift—a living example to follow to reach the Spirit. He gave us, not a far-off Ideal, but the Ideal of the beauty of the Spirit in full bloom, which Ideal our slowly opening buds of Spirit can and will reach.

The greatest gift we can present to one another is the gift of Spiritual help. Material gifts are given and much good is done in this way, but if only more Spiritual help were given, the effect would be much better, for true Spirituality only will rectify and adjust all conditions and make the real Christmas Spirit be ever present.

Let us, therefore, strive to better know the Spirit through deeper and deeper meditation and devotion of our lives to Him, and that calmness and poise which we shall attain will be transmitted to all with whom we come in contact. That calmness will be felt throughout all Creation, for it is beyond time and space. One silent calm person, having the power of Truth, is worth more than a million orators, speaking without the conviction of the Spirit.



THE SECOND COMING OF CHRIST

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

INTRODUCTION

Intuitively Perceived Spiritual Interpretation of Words Spoken by Jesus Christ

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

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

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

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

Threefold Meaning of the Hindu and Christian Bibles

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

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

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

(Continued from Last Issue)

To fully understand the meaning of the expression "Only Begotten Son," the student should read the earliest chapters of this series, for only a short summary can be given here.

The Spirit is unmanifested Absolute—ever existing, ever conscious, ever new Joy. When He projects Creation, He becomes three: (1) God, the Father, (2) the Only Begotten Son, and (3) the Holy Ghost. God, the Father, is the Spirit and Intelligence which remains indirectly active beyond Creation (Cosmic Vibration). The transcendental God, the Father, has only one reflected, directly active Intelligence (or the Only Begotten Son) working in the Holy Ghost, or in creative vibratory matter (Virgin Mary).

The consciousness in the body of Jesus was not confined to the physical, but was identified with the Only Begotten Intelligence of God, the Father, in all Creation. Just as the waves change on the bosom of the changeless ocean, so all vibratory waves of Creation dance and change on the bosom of this Only Begotten Christ Intelligence.

Jesus, the man, was one with the Only Reflected, Only Begotten Christ Intelligence in all matter. He referred to this changeless Only Begotten Christ Consciousness within himself and in the hearts of all true Souls of all ages. Jesus said that all good Souls, who lift their physical consciousness (son of

man consciousness) to the Astral plane and become One with the Only Begotten Christ Intelligence in all Creation, will know Eternal life.

Souls on the material plane perish, or witness the change of life and death, just as men watching ocean waves see the constant change on the surface of the ocean, but Souls who concentrate upon the Only Begotten, Only Reflected changeless ocean of Christ Intelligence do not perceive change any more than would a man who concentrates upon the ocean itself see any change, though the waves come and go.

It is this Only Reflected Christ Intelligence in all matter which is the saviour of all. Souls tuning in with this Universal Christ Consciousness can release their consciousness encased in the body and plunge it into the vastness of the Ocean of Omnipresence.

Why Is the Only Begotten Son the Only Saviour of All Mankind?

This Christ Intelligence is the Only Reflected Intelligence existing between God and matter, through which all matter-formed individuals, irrespective of different castes and creeds, must pass in order to reach God. This Only Reflected Christ Intelligence in all matter is the only saviour of all mankind throughout all ages. Jesus never referred to his son-of-man consciousness, or to his body, as the only saviour throughout all time. People, like Abraham and others, were saved even before Jesus was born. It is a metaphysical error to speak of the body of Jesus as the only saviour, or Only Begotten Son.

God did not reflect His pure Christ Intelligence in all matter in order to let it act like an eternal detective to punish man. This Christ Intelligence is in the bosom of every Soul, whether sinful or virtuous, waiting with infinite patience for it to wake up in meditation and be redeemed through Him.

The person who believes in this Christ Intelligence Saviour is not tortured by error, but the person who laughs at this thought is condemned to remain steeped in ignorance and to suffer until he wakes up. Unbelievers remain body bound, and do not desire

(Continued on Page 23)

Shankara, the Great Vedantist

By Laurie Pratt



TWELVE centuries separate us from the time of Shankara, but the influence of his mighty intellect and flawless life is felt increasingly in India and in all lands where men seek guidance for divine inspiration.

Shankara is regarded in India as an incarnation of *Shiva*, one of the aspects of the three-fold Godhead. The following passage is found in one of Shankara's works: "I prostrate not to the gods. One who is beyond all gods does not salute a god. After that stage, one does no prescribed act. I prostrate again and again to my own Self, which is the root of all endeavor. . . . The Lord facing the south (*Dakshinamurti*, the Lord *Shiva* in the shape of a spiritual teacher) himself has composed this work entitled, 'The Definition of One's Own Self', which will dispel the darkness of ignorance and will carry one across the shoreless ocean of phenomenal existence. The sky of my mind is illumined by the sun of the Master who is the Lord *Vishnu*, that causes the lotus of realization to blossom."

His Birth and Early Life

Shankara was born in 788 A.D. in the Malabar section of the Deccan, the son of Shivaguru, a Brahman of learning and devotion who placed the child in a Vedic school at an early age. At three, Shankara was familiar with the *Puranas* and could read the deepest philosophy with understanding. He adopted the life of a wandering ascetic in his eighth year, and soon became the disciple of Govinda, a famous sage who taught from a mountain cave near the Narbuda River. The *guru* (master) of Govinda was Gaudapada, who also accepted Shankara as his disciple. Three

years later, when Shankara was only twelve, he wrote his famous *bhasya* (commentary) on the *Brahma-Sutras*, the essence of the *Upanishads*.

Miracles cluster thickly in the story of Shankara, as they do around all supremely enlightened men whose conscious oneness with the Universal has given them mastery over the forces of nature. This son of India, born with Yogic powers, was tenderly attached to his mother, and the tale goes that once, when she was suffering from the intense heat, he caused the river nearby to rise and cool her. Another story concerning his mother is that she opposed his plan to become a wandering *sannyasin*, and that he would not leave without her permission. One day a crocodile seized his foot as he was bathing, and he cried out to his mother that he would not release himself from the crocodile until she had promised to release him from home ties. In this way he won her reluctant consent.

Still another exercise of his Yogic power in connection with his mother occurred at her death. He had promised to return to her should she ever need him, and fulfilled his word by reaching her death-bed in time to give her instruction in divine knowledge. His life as a *Yogi* forbade that he witness her funeral rites; to overcome this difficulty, he caused her body to be consumed before his eyes by fire which spurted from his upraised hand.

Another interesting story concerns Shankara's favorite disciple, Sanandana. This young man, hearing his *guru's* voice calling him from the opposite shore of a river, plunged into the water without hesitancy. Shankara

caused a lotus flower to emerge from the dark depths to support each foot-fall of his disciple across the rushing river. From that day on, Sanandana was known as Padmapada, "lotus-foot." This same disciple later wrote a *bhasya* which was accidentally burnt. Shankara had read it once and, to Padmapada's joy, recited it faithfully from memory while the disciple wrote it down. It has been preserved for us as the *Pancapadika*, a commentary on the *Brahma-Sutras*.

His Unique Place as a Scholar

Shankara is unique among the outstanding spiritual teachers of the world in that he was a great scholar—"mightiest mind that ever dwelt in human body," in the opinion of Douglas Grant Duff Ainslie, the English philosopher—and left many written works behind him. He did not, however, claim to be the originator of any new system of philosophy or plan of salvation, but regarded the ancient *Vedas* as the infallible, divinely inspired repository of Truth. He writes: "The *Vedas* are the highest authority, either because they are beginningless or because they are the utterances of the Supreme Lord. Knowledge, therefore, cannot result either by itself or from any other authority. The Vedic word which does not depend on any other proof, but on which depend proofs, is the only source of the knowledge of *Brahman*. As no authority is equal to the eye in the perception of forms, so no authority is equal to the *Vedas* in the realization of that which is beyond perception."

Shankara's main works are his commentaries on the first ten *Upanishads*, and on the *Brahma-Sutras* and *Bhagavad Gita*. These *bhasyas* earned him the title of Acharya, "great spiritual teacher," (Shankaracharya), and he is considered the foremost Vedantist, whose authority exceeds that of Ramana, Vallabha and other celebrated Vedic commentators.

Vedanta means "end of the *Vedas*" and refers expressly to the *Upanishads*, which constitute not only the last part of the Vedic texts but also summarize the final and ultimate meaning of the entire scriptures. The principal teach-

ings of the *Vedanta*, and hence of the *Upanishads*, were formulated by Vyasa into a collection of aphorisms called the *Brahma-Sutras*. These *sutras* have formed the subject-matter of various commentaries by different writers, but the first *bhasya* on them which is available to modern students, that of Shankara, is by far the most famous, due to its profound and subtle reasoning and power of illumination. Because of this, the *Vedanta* philosophy has come to mean the *Brahma-Sutra* interpretation of Shankara.

His Monistic Advaita Views

The great Acharya insisted on a strict non-dualistic, absolutist interpretation of the *Vedas*, and credited his own *guru*, Gaudapada, with the recovery of the monistic (*advaita*) creed of the *Upanishads*, which had been misinterpreted for centuries by commentators who professed to find grounds in the traditional scriptures for belief in dualism. According to *Vedanta*, individual souls (*jiva*) are but illusory manifestations of One Soul or pure consciousness the *Brahman*; according to the *Sankhya* philosophy, *jivas* are true and numerous. *Sankhya* cosmology also claims the reality of *Prakriti* (root principle of matter); *Vedanta* denies reality to anything except *Brahman*.

Shankara expounded his teacher Gaudapada's monistic views on the *Vedas* with additional insight of his own, and Shankara's *bhasyas*, rather than Gaudapada's, have been the basis for a host of additional commentaries by later Vedantists. But Shankara himself wrote a *bhasya* on Gaudapada's work, and at the conclusion, he says that "he adores by falling at the feet of that great *guru*, the adored of his adored, who on finding all the people sinking in the ocean made dreadful by the crocodiles of rebirth, out of kindness for all men, by churning the great ocean of the *Veda* by his great rod of wisdom, recovered what lay deep in the heart of the *Veda*, hardly attainable even by the immortal gods."

In another place, Shankara eulogizes the *guru* thus: "There is no known

(Continued on Page 26)

Reversing the Life Current



Interpretation of the Bhavagad Gita

By S. Y.

Chapter I Stanzas XIX and XX

Sanskrit:

Sa ghaso Dhartarastranam hridyani
byadarayat Navascha prithibeenchaiba
tumuloahvhyanunadyan.

English Translation:

And that tremendous noise reverberating throughout heaven and earth pierced the heart of Dhritarashtra's clan.

Spiritual Interpretation:

And those sounds emanating from the Astral activity of the earth, water, fire, air, and ether Centers, as heard by the devotee in meditation, discouraged the body-bound mental and material desires (Dhritarashtra's clan).

Elaborate Spiritual Interpretation:

During meditation, the devotee's attention first leaves the realm of physical sounds in the material world. Then the attention is caught by the sounds emanating from the physical body, heart beat, and so on. When the attention becomes more deeply interiorized, the devotee hears the sounds emanating from the vital activities of the different earth, water, air, and ether Centers.

When the attention reaches this state, the material habits of sense pleasures, sense desires, and mental tendencies, become very worried at seeing the devotee fast escaping from their noisy sense plane to the Astral plane governed by super-Astral music.

Just as materially-minded children love jazzy music and are not interested in higher Spiritual music, so the senses love the noisy world of sense pleasures

and do not at all like the soothing music of the Astral world. When the devotee loves to dwell in the vibrations of the Astral symphony, he develops a distaste for sense pleasures and avoids the noisy surroundings created by sense-ensnared people.

In one of the earlier stanzas—stanza twelve—we found that the Ego created many material vibrations to cheer the mind and its restless clans. In the nineteenth stanza, we find the opposite. The Astral sounds created a terrific stupefying effect on the restless mental tendencies.

Chapter 1, Stanza XX

Atha byabashitan dristwa Dhartarastran
kapidhwajah prabitta shastrasam-
pata dhanurudyamya pandabah hrishikasham
tada bakyamidamaha maheepata.

English Translation:

When the Lord of the world beheld Dhritarashtra's clan ready and about to begin battle, then Pandava, whose flag had the monkey emblem, lifted his bow and spoke the following words to Krishna:

Glossary:

1. Hrishikasha means Krishna. The Spirit who is the Lord of the worldly senses.

2. Pandava represents the discriminating faculty born of meditation.

3. Dhanurudyama—lifting the bow—making the spine straight. In meditation the spine takes the shape of the string of a bow. It becomes straight.

4. Kapidhwajah—the monkey ensign which signifies the control of the restless thoughts by certain Spiritual

(Continued on Page 21)

To You Who Deny Me

By James M. Warnack

TO you who deny Me (thus came a Voice out of the darkness)

I will whisper a word that shall make you aware of My presence,

That shall rouse you from slumber and reveal you unto yourself.

Do you think your denial of Me can make Me less potent,
Or your affirmation of Me make Me more wondrous?

My presence in you depends not on your doubt or belief,
It depends on the Truth of My Being and the light of your Spirit,

For you are the essence of Me and you cannot escape Me.

When you sleep, I am near you and in you, as you are in Me;
When you wake, I am still by your side and I never desert you,

For I am the thoughts that you think and the actions you do,
Your hope and your love, and your highest and noblest desires.

I am the throb of your heart, the blood in your veins,
The flesh of your body, your power to move and to rest.

Your dearest friend may desert you, but I will not leave you,
For I am your Self and the Self of all Beings you contact.

If My word does not rouse you at present, I wait in My patience,

For one day I know you shall waken and see Me and know Me,

And then you shall cast aside all things and rush to My heart,
Or, accepting Life as you find it, shall see Me in all things.

But know this: that whether renouncing or whether accepting,
You shall wake in My likeness and know yourself only in Me.

God's Goodness and Mercy

There is dew in one flower and not in another because one opens its cup and takes it in, while the other closes itself, and the drops run off. God rains His Goodness and Mercy as widespread as the dew, and if we lack them, it is because we will not open our hearts to receive them.

—Henry Ward Beecher.

Contented But Not Satisfied

By Louis E. Van Norman

IS such a state of mind possible for mankind? Contented but not satisfied. Certainly, as the poet has put it, if such a state is attainable, it is a "Consummation devoutly to be wished."

Yes, it is not only possible. This state has actually been attained by many human beings. Having experienced life's "ups and downs," having suffered and rejoiced, these Souls have learned that contentment and peace are not at all incompatible with that "Divine dissatisfaction" which keeps them always seeking to realize more completely their Oneness with God.

The peace that passeth all understanding may be ours if we bring about that inner adjustment, possible when we have rid ourselves of the consuming desire for material things. Contentment, of course, has in it an element of cheerful renunciation. It has also, however, a keen realization of the possession of things that are really worth while. "Riches," remarked a keen observer of American life, "consist, not in the number of things a man has, but in the number of things he can be happy without." "Deliver us, O Merciful Providence," exclaimed Carlyle, "from the tyranny of things."

We attain contentment—we are not born with it. It is usually the result of experience and "living through." Life teaches, if we are willing to let it, that, not only can we get along without most of the material things we are so often convinced we must have, but that we are actually happier without them. The possession of and care for things can become a real burden. Conversely, the relief in the realization that we are no longer responsible for material possessions is often very keen.

If one has nothing worth envying or coveting, he will never have to worry about kidnapers or "racketeers."

Blessed is he that hath nothing, for then no one will want to take from him. Locks and bars are not necessary when there is nothing to lock up or bar against attack. Then there is much joy in counting one's blessings. All of us have blessings, even those apparently most destitute. The mere enumeration of them is distinctly helpful.

It is a fact, paradoxical as it may seem, that the human mind and Spirit often do feel a sense of relief and peace after they have been freed from the "carking care" of houses and lands, gold, and other physical belongings. Perhaps the human Soul needs to learn in this way its capacities and limitations, the boundaries of its powers, as well as the strength of its urges, by deprivation, by suffering, by the discipline from the buffetings of life, under the "slings and arrows of outrageous fortune."

Then there is the deepest satisfaction in a realization of duty done. Even the least spiritually-minded person feels this glow, this pleasurable inspiring uplift that comes from the knowledge that he has done his "job" well. Finally, it would seem that a perception of one's powers and limitations is in itself a source of contentment. "I know what I can do"—and that conviction gives me not only the joy of creative power, but a sense of acceptability with my fellows. "I belong"—in the phrase of the day. "I am a useful part of the machine, the social order."

We are inclined to look upon all modern writers on social or Spiritual philosophy as inevitably and exclusively materialistic in their point of view, but the ideas and conclusions of many of the most ultra modern of them are often startlingly otherwise. Walter Lipman is certainly an ultra-modern,

(Continued on Page 28)

Scientific Digest



Creating Matter

Out of Energy

SINCE the discovery of radioactivity, it has been known that energy can come out of apparently inert matter. As atoms of radium explode spontaneously, out come two energized forms of matter, alpha particles and electrons, and radiant energy in the form of gamma rays. Thus Nature is seen transforming matter into motion or energy. Now Dr. Carl Anderson and his associates at California Institute of Technology have reversed the process—created matter out of energy.

Dr. Anderson is the scientist who discovered positrons, which are particles of matter that everybody took to be electrons until he discovered that each carries a positive charge. If they were 1,840 times larger, they would be regarded as protons, but they are tiny, no larger than electrons, yet they differ from electrons in that they carry an opposite charge. The queer thing about a positron is that it flashes out almost instantly the moment it is born. After the flash, there isn't any positron; so here is another case of matter being transformed into energy.

To create positrons, Dr. Anderson bounces high frequency radiation off the nucleus of atoms; then, for some reason not yet known, two tiny particles of matter are created, one of which is positively charged (a positron), the other negatively charged (an electron). The energy required to form these two particles, he says, comes entirely from the radiation itself, which is another way of saying that radiant energy becomes transformed into matter. Being oppositely charged, the particles have an electric affinity for each other. When they combine, they annihilate each other—disappear as mat-

ter and reappear as energy or radiation.

The Joliot (son-in-law and daughter of Mme. Curie) last year obtained a somewhat similar effect, but did not appreciate the significance of the phenomenon. Bombarding lithium with alpha particles, they produced what was then thought to be a "new Ray." It was found to consist of boron atoms and neutrons, which together weighed more than the lithium and alpha particles combined. Where did the extra weight come from? Dr. Kenneth Bainbridge, of Bartol Research Foundation, England, showed that the gain in weight "probably" came from the energy which shot alpha particles at the lithium.

Prof. E. O. Lawrence, of the University of California, has been breaking up the nuclei of atoms with deuterons fired under high voltage, and at every hit, he says, twenty times more energy is released than the bullet carried.

In spite of the pessimistic utterances of Lord Rutherford at a recent meeting of the British Association for the Advancement of Science, it looks as if ways and means for liberating atomic power were being developed.

Perhaps it should be said that no one now is trying to obtain atomic energy for commercial purposes. Before atomic power can be utilized, much more will have to be learned about atoms than is now known. Scientists are doing their part, and if funds are provided, the problem will be solved ultimately, of course. Meanwhile, other people can prepare themselves for such a great gift by changing many of their ways. Unless we learn how to dis-

(Continued on Page 18)

Health, Intellectual and Spiritual Recipes

SQUASH IN SPANISH STYLE

Slice five to six tender scalloped squash without peeling them. Cut up one medium-sized onion, one tomato, and one small sweet pepper. Add salt to taste. Cook all together in just enough salted water to keep them from burning. Ten minutes before serving, add three to four ears of sweet corn cut from the cob, or about one cupful of canned corn, and one tablespoonful of butter. There should be enough liquid left to cook the corn. Heat well and serve. Do not cook too long. Zucchini may be used in place of squash.

NUT AND COTTAGE CHEESE LOAF

Mix thoroughly one cupful of cottage cheese, one tablespoonful of lemon juice, one tablespoonful of butter, one-fourth teaspoonful of white pepper, two tablespoonfuls of finely chopped onion, one cupful of chopped nuts, two tablespoonfuls of catsup or tomato juice, one teaspoonful of salt, one cupful of bread crumbs, and half a teaspoonful of vegetable flavoring. Put into a greased pan. Bake in a moderate oven until brown, or for about forty minutes.

HEALTH PUDDING

Mix one cupful of cooked whole wheat with two cupfuls of milk, one cupful of seedless raisins, two beaten eggs, two tablespoonfuls of butter, one teaspoonful of cinnamon, and half a cupful of sugar if necessary. Put into a well buttered baking dish, and bake in a medium hot oven until firm. Serve with cream or vanilla sauce.

Creating Happiness

By S. Y.

UNKIND words, ill-spoken words used in a fit of emotion, are like a conflagration which spreads over the forest of friendship and burns up all the green plants of courteous dealings and sympathetic thoughts.

People, drunk with excitement and accustomed to anger-slavery, are very often emotional fire-bugs who, at the slightest provocation, light the matches of wrathful words and set fire to the inner peace of souls.

As forest fires cause millions of dollars of loss to the Government, so the emotional fire-bugs, by setting fire to the happiness of millions of intelligent people, cause billions of dollars of loss to creative thinking, and also cause great waste of human nerve-energy.

If husbands and wives, instead of target practicing on each other with bullets of wrathful language and discourtesies, would try to entertain each other with the soul-solacing charm of kind words, they would create a new happiness in family life. Unkind behavior, like eczema, increases by discourteous arguments and disagreements.

In order to be kind, it is not necessary to agree about everything, but if you do disagree, always remain calm and courteous. It is human weakness to get angry and scold, but it shows Divine strength to be able to hold the reins over the wild steeds of your temper and speech. No matter what the provocation may be, behave yourself, and by calm silence, or by genuine kind words, show that your kindness is more powerful than the other person's ugliness, and that before the mellow light

(Continued on Page 22)

Christmas Realization

By Dr. M. W. Lewis

WHEREVER your consciousness is, there you live. Consciousness has certain Centers in the body. It lives in the heart, in the spine (Centers) and between the eyes. That is the higher Center, and when your consciousness is turned heavenward you are filled with God. Or we might say, when you are filled with God thoughts, you are in heaven or here in this region, (between the eyes) the Spiritual Center. When your thoughts are of a baser nature, you are away from the Spiritual Center; you are not in heaven. With bad thoughts are conditions with a psychological make-up that gives you no peace or joy. Do we need to go further to know that we have fallen from heaven and are living under satanic influence right here on earth?

The body is divided according to localized consciousness in different directions. Southward is downward from the head or chin, while northward is above. Eastward is in front, and the place between the eyebrows, where the Spiritual Eye is found, is the East. Higher consciousness finds us here, and when darker thoughts come, we find the local consciousness downward, together with the corresponding flow of Prana outward. Now, if the mind is calm, the eyes are calm, the breath is calm, and the bodily relations, because the flow of Prana goes on normally and naturally, are harmonious, and we have wisdom. But with a restless mind, the eyes, the breath, and all the body, is restless. The attention or consciousness is away from the calm Spiritual Center, and although God Consciousness knocks at our temporary bodily abode, we hear IT not.

The inner body is made up of Rays. The Will can expand this body or it can keep it small and limited. We bring that limitation on ourselves. We can stay cooped up in the narrow lane of delusion, or we can expand to the unmeasurable region of God Conscious-

ness. How can this be done? Through the "Only Begotten Son"—the Christ Consciousness—that slender thread of pure consciousness which comes down into delusion. That unpolluted, Divine, all-satisfying Cosmic Consciousness that is found in the deepest recess of the subtle Light which we see.

Oh, ring of gold
Within, of nameless hue,
Oh, Door of Heaven,
By which we all pass through
Into that realm,
God's Kingdom Bright,
Eternal Bliss, Immortal Light.

Even though we may not be able to plunge fully into that Cosmic Consciousness, still, if we have a degree of calmness, Divine Will flows through us, perhaps unnoticed, yet we shall be able to see the Hand of God guiding our lives.

Now, the wise men, or yogis, of the East were continually living in Heaven, or in the Spiritual consciousness, so that they, through Intuition, knew of the coming of the prophet Jesus, and by the guiding "Star of the East," or God Consciousness in the Spiritual Light flowing through them, were led to the Christ Child.

Let us, therefore, realize the true values of life—the Realities. Let us not be deluded by the seeming reality of matter and natural things—things not of the Spirit. Rather let us live with our hearts and consciousness uplifted, in the region of the Spiritual Reality, where we are sure of our path, and where our true heritage (Sons of God) is to be attained.

A man says: "I am a beggar,"
And a beggar he continues to be.
Another says: "I must have money,"
And wealthy he is destined to be.
But another says: "Oh, I have nothing,"
Yet still, by the Light in his eyes,
He is the wealthiest man in Creation,
For he has Great God by his side.

A World Message

By Mignon Splane

"Grasp thy pen and cast My forethought back to men.
(Lord in humbleness I have heard,
Give to me Thy Holy Word.)
"Hearken ye! All mankind!"
Search the Scriptures through and find
This Christ's Message; bear in mind.

I come not to destroy, but to fulfill.
Be silent; listen to the Father's will.
(The Messianic Message vibrates, dynamic, clear)
Come unto Me! Do ye not hear?
Ye heavy laden, I your burdens bear,
Cast them on Me and be Spirit, Free.

World problems are created by one and all;
Love one another, lest ye fall.
The Kingdom of Heaven is now at hand!
Let this be broadcast o'er every land.
A Brotherhood of Nations make;
Christ was crucified for Mankind's sake.
Arise! Make haste! Ere it is too late!

Cease thy avaricious taking,
Cease bombarding. Cease forsaking.
Let Peace be thy Soul ambition,
Beat to plowshares, weapons, ammunition.
Seek forgiveness through contrition.

All things are possible. Love's weapon try,
I am Omnipotent, ever nigh.
Peace on earth, good will to men,
Must apply to all. Amen!"



Working Beyond the Letter of The Law

By Hazel Salter

MANY Truth students find it difficult to understand why, after using God's Laws in demonstrating supply and health, they reach the place where it apparently does not work for them. At first they were so elated with their new-found power it was as if they had discovered Aladdin's Wonderful Lamp, which only had to be rubbed to produce everything they desired. They were using a Law and knew it, for every time they did their part, certain definite results followed.

Why, then, they ask themselves, should they fail after years of practice and deep study? Were they, after all, working on blind faith? Did conditions just happen, or have they lost their grip, and are they slipping back? No, indeed, things do not "just happen" in God's Kingdom, nor are they slipping back. The truth is, they are working beyond the letter of the Law, and opening up new avenues for fuller and deeper understanding.

"The kitten's ball is the cat's mouse" is a familiar expression in showing that the child's play is fitting him for the responsibilities and problems of later life. A child, given a new Christmas toy, is delighted to find that every time he winds it, it will run. Without knowing the principle on which it runs, he is perfectly satisfied with the results. A short time after Christmas, however, we find him tearing it apart to find "what is inside." His young mind is seeking to know what is causing it to run. Natur-

ally, during this period, he cannot make it run at all. Many a toy is relegated to the trash heap at this time, but if the child is persistent, he puts it together again, and finds that it will run as well as ever. He is satisfied in having learned the mechanism of the toy, the cause or principle upon which it operates.

It is just so with the student of Truth. When he begins to study the principle, or cause, back of the Law, he is tearing his toy to pieces, and it will not work. It is then that some students become confused and panicky, thinking that all is lost. They slip back into their old habits of worry and fear, depending upon the doctor to heal the body. The new toy has been discarded. However, if, like the precocious child, they persist a little further, they find that they are again using the Law, and with a fuller and deeper understanding of its underlying principle.

It is during these trying times, torn with doubts and fears, yet always glimpsing the Light of Truth ahead, that the student must be on his guard, and "pray without ceasing." It is then that he must, like Kipling suggests in his poem "IF," be able to "Hold on when there is nothing in you except the will which says to you: 'Hold On'."

Nothing is surer than that the one who does "hold on" in the face of all obstacles will find that not only does the Law work, but that he has increased his understanding of God as the Law of the Universe.

Christ—a Spiritual Mountain

By James M. Warnack

THE editor of East-West suggested that I write an article about Christmas. It is too great an undertaking. Christmas means Christ, and when one assumes to talk about Christ it is as if an ant should try to describe the mountain upon whose breast it lives.

Jesus was a man among men—a man for all men. Christ is a Spiritual Himalaya. The birth of Jesus was a beautiful fact. The glory of Christ is an eternal Truth. Facts pass, Truth remains, and none knew this better than He who exemplified in his daily, earthly life, the light of the ineffable One whom He called His Father. It is significant that He never told men to worship Him. Instead, He said: "Worship God."

Lesser men have welcomed the praise of men, the laudation of the world. Jesus Christ was too big for that. "It is my Father that worketh in me," He said. His social ideal was universal brotherhood. His Spiritual ideal was, first, the recognition of God, and, finally, the realization of the unity of God and man. His message was the same as the message of all sages. His desire was to make man free through realization of the Truth, through contacting the heaven within the heart. He said nothing of, nor for, Himself, that he did not say of and for all men.

When He said: "I am the resurrection and the life," surely He must have meant that each man shall finally come to realize that Truth for himself, and of himself. That resurrection, if possible for Jesus, is possible for all men. That "Life," which was in Him, is in all men. May we all find that Life within ourselves and dwell forever in its radiance.

A Settled Purpose

I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a Will which will stake even existence upon its fulfillment.

—Anon.

The Brotherhood of Man

By Anne Walker Doughty

"As long as there is want or hunger in one Soul,
I, too, will wander naked, lone, and cold.
As long as there is pain within one breast,
I cannot know the joy of perfect rest,
For that great heart of God I call my mother
Sees me not apart, but one with my brother."

What has become of our boasted pioneer spirit? Have we as a nation become such luxury addicts that we quake at the prospect of sacrificing a few trinkets in order that others may have necessities?

When the Spiritual muscles have become weak from lack of exercise, it is high time to strengthen them by unselfishness and cooperation.

This old ship of State has laid long in a dry dock, accumulating many barnacles, but now, with the rising tide of civilization and prospects of speedily sailing again the high seas of life, the work of removing them has stirred the shallow waters of inertia, causing the miasma of fear and depression to obscure the real issue.

Soon our old world is to embark upon the greatest adventure it has ever experienced. The call for recruits has gone forth and must be answered by hearts with vision lofty enough to appreciate the true meaning of the Federation of the World, and the Brotherhood of Man.

Safety and security cannot be built upon such an unbalanced foundation as over-supply for the few and actual want for the many. It ever creates that dissatisfaction which undermines it, giving rise to more stately mansions constructed upon truly universal principles.

Let us cease bickering, and with a clear idea of Brotherhood in our hearts, join hands with our true leaders everywhere, offering our services according to our abilities, ambitious only to serve.

Christmas Greetings of the Trees

By Mrs. S. O. Coolidge

From our grove of mighty redwoods,
Where we live and love to be,
We are sending Christmas Greetings
And our great, big Christmas Tree.
This is one of God's great sentinels—
Oldest living things on earth—
That were growing, tall and stately,
At the time of Jesus' birth.

If we had the understanding—
Knew the language of the trees;
Understood the gentle whispering
Of its branches and its leaves,
We could hear the sweetest story
Of the Star of Bethlehem
And the Christ Child in the manger,
From this witness, living then.

My Daily Desire

To awaken each morning with a smile brightening my face; to greet the Day with reverence for the opportunities it contains; to approach my Work with a clear mind; to hold ever before me, even in the doing of little things, the Ultimate Purpose toward which I am working; to meet men and women with laughter on my lips and love in my heart; to be gentle and kind and courteous through all the hours; to approach the night with the weariness that ever woos sleep, and the joy that comes from work well done.

—Anon.

Creating Matter

Out of Energy

(Continued from Page 12)

tribute fairly and squarely the products of power, giving each one a proper share, the harnessing of atomic energy would probably prove to be about the worst thing that could happen.

Mrs. Annie Besant—An Appreciation

DEATH recently brought to a close in India the career of a woman whom George Bernard Shaw once called "the most wonderful woman of the Age." Mrs. Annie Besant, when she died, in her eighty-sixth year, had lived a long and varied life. Known throughout the world as the leader of the Theosophical Society, she was also revered for her life-long attachment to the Cause of India and for her championship of a number of social reform Movements in London while still a young woman.

Few sterner tests can be imposed upon any thinker than that their recommendations are at first rejected and then accepted by a later generation. When this attribute prevails, foresight and wisdom are evident, and Mrs. Besant fulfilled the test. Free press, equal suffrage for women, divorce, birth control, and other social reforms which she advocated are accepted today. Unlike so many teachers with her ability to see beyond the mental horizon of her own Age, she lived to see the world agree with many of her teachings.

A dissenting mind and great gifts of magnetism, oratory, initiative, organization, and leadership are attributed to Mrs. Besant. She employed them to improve the working conditions of women, in the Suffrage Movement, for birth control, and finally for the youth of India. Freedom and independence in all their phases were a passion with her. She had the intellectual, physical, and moral courage to fight for them. In 1892 Mrs. Besant moved to India,

where she became active in social and political work, and where her all-consuming passion for justice for India caused her to be called the "Mother of India."

Mrs. Besant founded a University in India as part of her work for her adopted land, and worked hand in hand with Indian leaders for better government. Long before Mahatma Gandhi became the idol of the people of India, she was fighting for a more liberal government. She said that a people can only be permanently improved through their determination to live unselfishly, never by physical force and the compulsion of laws.

Mrs. Besant's chief claim to be remembered will be as the successor of Mme. Blavatsky as the leader of the Theosophist Movement, which has probably done most in our time to make the Western World acquainted with the Buddhist doctrine of Reincarnation. She grew up in an Age when people were quick to take up with new religious beliefs, and, once inspired with fervor for the belief that human beings are continually reborn, she made it her principal interest.

Intellectual rebellion, when it is a genuine intellect that rebels, may lead to astounding results. There can be no denying the fact that Mrs. Besant's was one of the most extraordinary feminine personalities in contemporary life. One of the last of the mid-Victorian giants, she was the product of a time which seethed with new ideas and groaned with the birth pangs of great Movements.



Meditations for December

December 13. My work or business must show the prosperous touch of God's hand, but may His hand first touch my life and my Soul and thus bring me light and understanding.

December 14. To love the work that I am doing, is well nigh half of the success. Following the honest path, my loving heart will lead me to loving success.

December 15. Everything has a season of ripening. I will wait with patience and silent work for the ultimate result of my undertaking.

December 16. I will never feel superior to my fellow Beings. Such an attitude breeds pride and unhappiness. Rather, will I love and help others to success and happiness.

December 17. I will make my words vibrant with the Truth of the Spirit. Whatever I say, I will say with the unqualified sincerity of my inner Self.

December 18. I will always meditate on each day's thought and contact the vibrations of higher minds all over the world.

December 19. I will absolutely practice the teachings in my daily life. A little practice today will build in me a tower of strength for tomorrow.

December 20. Through "The Temple of Silence," I will contact God; through the "Horn of Plenty" I will manifest His abundance.

December 21. Through "Concentration" I will conquer nervousness and unsteady breath; through "Meditation" I will conquer death and distrust.

December 22. Through the daily study of "East-West Magazine" I will know the ancient wisdom and break the walls of ignorance and ill-health. Through its teachings I will embrace both East and West and be universal.

December 23. I will be reborn in the arms of Universal Truth. Away with the lesser truths before my marching Soul.

December 24. I am reborn; I feel God in me, without me, around me, and above me. I am reborn and feel that I am God.

December 25. I am dead; I am alive; I am resurrected. Dead in mortal thoughts, I am resurrected in the Immortal Christ Consciousness. I am free from the death-bed of mortal desires I am Freedom Itself.

December 26. Blessed am I; blissful am I; universal am I. Divine am I, permeating through all ages, all peoples, and all climes. I am the happy flame, dancing on the lap of the Divine Fire.

December 27. Christ whispers to me from all directions. Wherever I look, I see Christ, Christ, Christ—universal love, universal understanding, universal wisdom. Oh, I am clasped tightly in the arms of the Infinite, Cosmic, Christ Consciousness.

December 28. I bid farewell to all limitations, all misunderstandings, all prejudices, all narrowness, and all that is base and mean. Oh, I feel the warmth of the Divine Breeze swarming the shore of my consciousness.

December 29. I am in All and All are in Me. All the demarcations between mine and Thine are gone forever. I am All; I am All. All-loving, I am He.

December 30. Light floods over light, hopes are heaped upon hopes. Oh, I am encircled on all sides by the flood-tide of God's grace. Blessed am I. Grateful am I.

December 31. Here I stand at the crossroad of years—a monument of vitality, energy, and new hopes. O, God, I am renewed in body, mind, and Soul, to receive the New Basket of Thy Divine Moments.



Reversing the Life Current

(Continued from Page 9)

exercises of reversing the Life Force from the body to the medulla by touching the tip of the little tongue or palate (negative pole) with the tip of the regular big tongue (positive pole). This exercise, when practiced under the Preceptor's guidance, switches off the current from the senses to the medulla—Godward.

Spiritual Interpretation:

During meditation, the Pandava (the devotee's discriminating Soul) beholds the rebellion of the mind, which does not like the devotee to be carried away by the Astral music on the Astral plane. Then the devotee hoists his flag of self-control with the monkey emblem, signifying the control of restlessness. He straightens his spine by making his head straight, and by pushing his chest forward and keeping his abdomen in. This position of the spine, curved in the front and not in the back, is called the bow of meditation, well strung and ready for battle with the senses.

The devotee who meditates with a bent spine does not get much Spiritual result because he throws his spinal vertebrae out of order, thus squeezing the principal Centers of the spinal nervous system which feed the senses. This pinching of the nerves in the vertebrae is injurious to a clear sense perception of material objects and also retards the flow of Life Force into the brain and Spirit. Squeezed spinal nerves do not feed the senses with the proper amount of conducting, outgoing energy necessary to have clear sense perceptions. Squeezed spinal nerve Centers obstruct the retirement of energy from the senses to the brain.

Every time the devotee, with a bent spine, tries to concentrate upon Christ Consciousness, at the point between the eyebrows, he finds his consciousness tied with the outgoing nerve current at the senses and unable to retire through the pinched nerves in the spinal Centers. Just as a rubber tube, squeezed in the middle, stops the flow of water forward or backward, so the pinched

spinal Centers, due to displaced vertebrae, obstruct the life flow to the senses outward and the life flow inward from the senses to the brain.

In all bodily activities we send thought and energy from the brain to the body surface, thus keeping the Ego engaged in material things.

IN MEDITATION BOTH THE MIND AND ENERGY MUST BE WITHDRAWN FROM THE SENSE CENTERS

In every process of meditation we send the thought and energy from the sense Centers to the brain, where God reigns. Most devotees who try unscientifically to enter the silence only helplessly try to direct the mind to the brain while the outgoing energy keeps the attention tied to the sense Centers. In mentally retiring within, the scientific Yogoda devotee knows how to withdraw the energy as well as the mind from the senses. When the energy retires into the spine, the five sense-telephones of smell, taste, sight, hearing, and touch are automatically switched off, preventing mental disturbance by sensations.

Thus, every devotee must keep his bow of meditation, (the spine) in the proper position. A bent spine is called a broken bow, in which the devotee easily becomes defeated by the forces of restlessness, caused by the mind and energy being tied to the sense Centers and unable to retire through the pinched spinal Centers.

Then, the devotee, after hoisting the flag of self-control and making the spine straight, lets the nerve force flow inwardly through the spine into the abode of the master of the senses or of the Spirit dwelling on the cerebral throne. This is the state in which the Padava (discriminating Soul faculty) addresses Krishna, the Spirit, while the devotee's discrimination is ready to discharge its missiles of concentration at the rebellious, restless thoughts.

There is a difference between the nominal Christian church member who has to be dragged to church, and the real Christian, baptized by the Christ-peace of meditation, who listens daily

to the sermons of Christ Consciousness in the church of deep Silence. There is the orthodox Hindu priest who is after the money of the pilgrims who visit his temple, and there is the real Yogi who retires into the temple of communion within himself, and there daily hears the sermon-song of Eternity, (Bhagavad Gita) from the lips of Omnipresence.

Churches are many, and divided, unable to inspire with the one universal Truth of God. Let us pray that all churches, since they are erected for our One Father, become one in Spirit and one in creed. This is possible only when the discriminating faculty is able to mentally and astrally retire within into the One Church of Christ, (Christna) or the church of One Peace, and there find Christ (Christna) delivering unto all the one sermon of everlasting wisdom.

(The amazing three states of devotees will be explained in the next issue.)

What is Youth?

Youth is not a time of life; it is a state of mind. People grow old only by deserting their ideals and by outgrowing the consciousness of Youth. Years wrinkle the skin, but to give up enthusiasm wrinkles the Soul. You are as old as your doubt, your fear, your despair. The way to keep young is to keep your faith young. Keep your self-confidence young. Keep your hope young.

—Dr. L. F. Phelan.

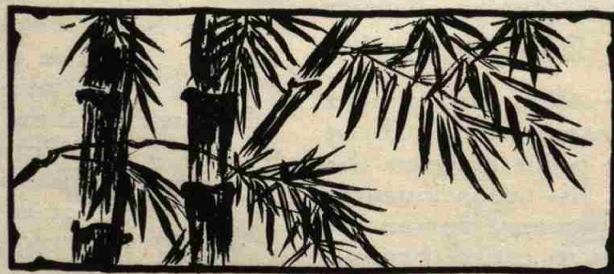
Creating Happiness

Continued from Page 13)

of your forgiveness all the gathered hatred of years in your enemies will melt away.

If you are suffering from the indigestion of unkindness or choleric crab-biness, drink the medicine of sweetness. If you make up your mind to change, start by speaking sincere, kind words to those to whom you have been unjustly harsh. Make yourself attractive by wearing the fine garment of genuine courteous language. First, be courteous to your immediate relatives. When you can do that, you will be habitually kind to all people. Remember, you may not have realized it, but it is true that real family happiness has its foundation on the altar of understanding and kind words.

Unkind words are ruthless murderers of life-long friendships, of the peace of Souls, and of the harmony of homes. Banish unkind words from your lips forever, and make your home life safe from the invasion of sudden partings and trouble. Sincere, sweet words are nectar to thirsty souls. They are in demand everywhere. Sweet words create happiness in friends, enemies, societies, churches, business offices, and everywhere. People feel happy when a crabby person is removed from their presence, and they are glad when a sweet-voiced, sincere friend appears.



The Second Coming of Christ

(Continued from Page 6)

to seek the only path of salvation, through the Christ Intelligence.

Jesus said: "AND THIS IS THE CONDEMNATION, THAT LIGHT IS COME INTO THE WORLD, AND MEN LOVED DARKNESS RATHER THAN LIGHT, BECAUSE THEIR DEEDS WERE EVIL. FOR EVERYONE THAT DOETH EVIL HATEETH THE LIGHT, NEITHER COMETH TO THE LIGHT, LEST HIS DEEDS SHOULD BE REPROVED. BUT HE THAT DOETH TRUTH COMETH TO THE LIGHT, THAT HIS DEEDS MAY BE MADE MANIFEST THAT THEY ARE WROUGHT OF GOD."

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

The Origin of Sin and Misery

The origin of sin and erroneous ways of living and their resultant physical, mental, and Spiritual suffering came from the fact that Souls endowed with free choice and intelligence misused their discriminating powers and took the easy way of rolling down the hill of bad habits. Such souls did not concentrate on the light of wisdom emanating from Christ Intelligence and on its voice of personal conscience. Souls who grew accustomed to evil habits preferred to be miserable, or temporarily happy, in the indulgence of their bad habits, because they forgot the infinitely more tempting and joyous experience of good habits in Christ Consciousness.

Why Some People Hate the Light

Worldly people, who are used to continuous activity, nervousness, and worries, almost suffocate when they are asked to enjoy the calmness of meditation. Men love darkness because their deeds are evil. This does not mean that all Souls love darkness, but only the ones who are already used to the darkness of worry, nervousness, useless talk, and material desires. These Souls would much rather indulge in destruc-

tive tendencies than experience the unending joy of God contact.

Jesus said that when bad habits precede good habits, Souls under their influence prefer darkness and discomfort to the yield of better comforts emanating from good habits. People used to restlessness are horrified at the thought of calm meditation. People used to sex indulgence or greed shudder at the thought of self control. They erroneously believe that they would be tortured and unhappy if they didn't indulge in bad habits.

Bad habits promise little temporary happiness and ultimately they invariably cause misery or destroy all happiness. People who yield to bad habits do not know this. They helplessly get so used to drifting with bad habits and their subtle tortures that they become shocked at the thought of forsaking their poisonous comfort. It is, therefore, natural for people used to the darkness of bad habits to hate the light and comfort of good habits.

Jesus said that it is a universal psychological error among people of bad habits to not want to think of better comfort and the light of good habits because they fear that they will have to suffer by giving up the imaginary temporary joy of the flesh. People of bad habits are afraid of change. Just as the owl thrives in darkness and hates the daylight, so do people of bad habits dislike better ways of living.

Evil Ultimately Drives Bad People to Seek the Good

Of course, people of bad habits in the initial state shudder at the thought of better living, but after they have had enough of evil ways and reach the point of satiety, they turn toward the light of God, even though formidable bad habits still stand in their way. Then, if they develop good habits by practicing true ways of living, they come again to understand the luminous joy brought by good habits.

People of bad habits seek bad company. People of worldly habits seek materially-minded companions. People of meditative, peaceful habits seek the company of Christ-like saints. There

is one thing very good about the promises of bad habits—they seldom keep their promises. Bad habits are easily found out to be habitual liars and deceivers. That is why Souls can never remain perpetually in bondage. Never condemn the sinner, for he knows too well the fears and tortures of sin. Do not drown him in your hatred, but give him a chance to have his own knocks, then he will be only too willing to be lifted up. Jesus said that material habits keep millions away from God.

How Bad Habits Can Be Cured

Upon awakening in the morning, instead of meditating and living forever in godly happiness, most people eat a heavy breakfast, which causes indigestion and shortens their lives. Most people hate the light of eternal comfort found in meditation, and will continue to do so until they deliberately uproot the effects of bad habits by performing good actions daily and by forming good habits.

Jesus said that the grand method of killing bad habits lies in the actual performance of God awakening good habits of meditation. When the habit of dark delusion precedes the habit of wisdom and settles in the Soul, the only way out lies in using the will power to meditate deeply, daily, until the actual, all-alluring, Bliss-contact of God is definitely achieved and can be reproduced in the consciousness at will.

Evil people hate the light of Truth, but of course this is true only as long as they are intoxicated with evil. When they have enough of evil and suffer long enough, they turn to the light of understanding and right living for relief.

(To be Continued.)

Christmas Message to the Nations of the Earth

(Continued from Page 3)

each, not only in a family or a nation, but in our international family as well.

President Roosevelt will go down in history as one of the greatest Presidents of the United States because he, unlike most politicians, is not trying to

satisfy people with promises, but is really trying to do something. Bloodshed and revolution are unnecessary in America. Capitalistic or communistic propaganda is unnecessary. Whatever is necessary for the greatest good of the greatest number, comfort for the majority instead of for a few, must be gained in whatever way is necessary, no matter what the particular method is called.

Russia has tried to establish democracy by cutting off the heads of aristocrats. France did the same thing. A nation that succeeds in uplifting its people by any means whatever has accomplished something, but if any nation attains a higher state by a Spiritual method, such as Mahatma Gandhi is trying to enforce in India today, enduring results will be gained.

President Roosevelt is stabilizing the banks and making them guarantee the safety of the depositors' money, even if the bank fails. It is good that the banks will have to put up security for depositors' money, even as individuals are obliged to do when they borrow from the bank. At first, if you could not pay your note, the bank sold your safe security to protect themselves, but when the bank failed, the individual depositor could get nothing. Of all the things that the President has said, the greatest is that he wants prosperity for the many and not only for a few.

The Divine right of kings and industrialists to enjoy special privileges must be forgotten unless they want to lose their heads by an awakened mob. Capitalists should forsake their selfish propaganda against labor, and labor should renounce its hatred of capitalists. They should get together for the equalization of opportunities and the lasting common good of the majority.

President Roosevelt has struck the keynote in urging the obedience of the universal metaphysical law of "prosperity for the many." Americans must heartily cooperate with him to remove the mental depression and drown party politics, industrial chiselling, and individual differences. The N.R.A. can succeed only if "none regrets annihilating selfishness." No matter what laws

a President may make, unless American industrialists learn to forsake huge profits made through organized graft and enslavement of factory-chained people, permanent prosperity for all can never come.

Industrial competition increases overhead expenses and cuts down jobs, and without jobs people cannot buy the output of the capitalists. The just law of God always works. If you want to be rich by denying riches to others, you finally will be denied riches and comforts for yourself, and may ultimately get the guillotine. Let others live prosperously and they will make prosperity for you.

Hitler is to be admired for leaving the League of Nations because peace can never be attained by the victor and vanquished attitude, but only on a basis of equality and brotherhood. Instead of preventing Hitler from having equal armament with other nations, the other nations should reduce armaments to the level of Germany, then the millions of dollars that are thrown away on idle battleships could be used for national or international prosperity. America, France, and Great Britain should reduce their armaments first, and thereby destroy the desire of Japan, Russia, and Germany to become equally armed. An insulted, snubbed Germany, if it gets away from the uplifting guidance of Hitler, may join Russia and make her a more powerful enemy of France, and so on. The Allies must reduce their own armaments first, and then they will find out that example speaks louder than words.

To keep in political subjugation the Philippines, India, Egypt, China, and all minor nations, makes them the eating cancer festering in the wounds of the international system. Unless all nations are given freedom, equal treatment, and fair play, the entire circulatory system of international life will be poisoned by the seeds of explosive hatred, which are the cause of all wars.

If the present depression was caused in America by industrial rivalry, then the World War must have been caused by international industrial competition,

and the world, being a system inter-linked by commercial and educational living and thinking relations, can never be permanently happy and prosperous as long as the anti-Christ principle of selfish politicians exhorts people to fight with one another for patriotic selfishness to serve their own ends.

Patriotic selfishness defeats its own purpose. International welfare will insure lasting national security and welfare. Many rich corporations wanted the World War to continue, for they were making millions selling war materials. Those people who seek prosperity by destroying the prosperity and happiness of millions of other people can never be happily prosperous themselves. Force always causes trouble. Depressions will never cease if one nation seeks its prosperity at the cost of the well-being of other nations.

Let us all forget we are Americans, Britons, Hindus, Germans, or Frenchmen. Let us rather think that all brother nations are made of one blood and that the brown, the white, the black, the red, and the yellow races are all the descendants of Adam and Eve, and all are the children of our One Father.

Let us, during this coming Christmas season, live this thought, and broadcast it by our example, so that we may get together and strive, not just for the good of America, England, or India, or one nation only, at the cost of the good of other nations, or forgetting their good, but let us strive for the common good of all nations.

Let us strive and help one another to be prosperous, healthy, wise, Spiritual, and happy in an abiding way, for in the all-round well-being of all nations lies the secure happiness of each nation. Just as we imprison the bandit who wants his own prosperity at the cost of the community's well-being, so must we loathe the patriotic selfishness which wants to be prosperous at the expense of international upliftment.

Let us, as children of God, demolish the greatest engines of war—industrial and individual selfishness, wrong ambition, greed, and wrath. Let us reduce

the armaments of evil within ourselves, and automatically we shall learn to throw away our international fears and firearms, and embrace one another in the awakened Brotherhood of Christ Love, and make this earth an United States of National Hearts.

Shankara, the Great Vedantist

(Continued from Page 8)

comparison in all the three worlds for the venerable teacher that bestows knowledge. If the philosopher's stone be assumed as such, it could only turn iron into gold, but not into another philosopher's stone. The venerable teacher, on the other hand, creates equality with himself in the disciple that takes refuge at his feet. He is therefore peerless, nay, even transcendental."

Reorganizes Ancient Swami Order

Shankara reorganized the ancient monastic Order of *Swamis*. The title of *Swami* can rightfully be bestowed on a disciple only by one who is himself a *Swami*, tracing his title from Shankara's time and following the life prescribed by the great Vedantist.

Shankara travelled about from place to place in India, meeting in public debate all the eminent sages of his time, and converting *Buddhist*, *Sankhya* and *Mimamsa* philosophers to his own monistic views of the *Vedas*. It is said that Vyasa¹, author of the *Brahma-Sutras*, returned to earth in the guise of a Brahman scholar in order to debate with Shankara, thus testing the latter's Vedic knowledge. But even a superhuman adversary could find no flaws in the young Acharya's exposition, and Shankara was admitted the victor.

An interesting story comes in here. At Shankara's birth, his horoscope was cast, in accordance with the ancient

¹One of the seven *Chirajivis*, literally, "beings endowed with longevity" whose manifestation is not confined to any one epoch.

custom of the Hindus. The astrologer found that the boy was allotted but sixteen years of life. A short time later, a great *Rishi* announced that Shankara's years would stretch to thirty-two.

When the Acharya met and conquered Vyasa in debate, the latter declared that, because of this great victory, Shankara's life span would be doubled. In this way, the predictions both of the astrologer and the *Rishi* were justified. The disputation with Vyasa presumably took place before or during Shankara's sixteenth year. It is interesting to note that both Jesus and Shankara had incarnations of thirty-two years each.

One more extraordinary story of Shankara must be told. The great Vedantist went to Benares to meet in debate the eminent *Mimamsa* scholars of the day. Of these Kumarila was the chief, but he was then at death's door. He arranged for his own most distinguished follower, Mandana, the author of *Vidhiviveka*, to meet Shankara. The *Mimamsist* was so much impressed by the superiority of the *Vedanta* expounded by Shankara that he became a great Vedantist himself, taking the new name of Suresvara.

His wife, one of the greatest women of India, a veritable *Saraswati* (goddess of wisdom), acted as umpire during the debate. Afterwards, she herself engaged Shankara in controversy. Confident that the young ascetic knew nothing of the science and art of earthly love, however wise he undoubtedly was in *Bhakti* or divine love, she questioned him on intimate matters beyond his ken. He admitted his temporary defeat and asked for a month's grace. Committing his body to the care of his disciples, Shankara directed his consciousness into the corpse of King Amaraka, even then on its way to the funeral pyre. The mourners were overjoyed to see the King awake to life, and bore him back to his throne and Queen. A month later, the borrowed body of Amaraka knew the vivifying consciousness of Shankara no more, and the great sage, returned to his own earthly habitation, met and an-

swered the *Saraswati* whose questions had previously confounded him.

Out of this experience, Shankara wrote a famous treatise on that branch of astrological science dealing with the conception, evolution and reproduction of the human species under certain categorical conditions laid down by the ancient *Rishis*. It expounds certain principles regarding the structure of the human organism, its mental and moral qualities, aesthetic, physical and psychological tendencies; interrelation of the sexes, and attraction and repulsion of persons born under various stars. Shankara also dealt with this subject in his commentary on the *Brihadaranyaka Upanishad*.

He took final leave of his body in his thirty-second year, in the city of Kanchi. His disciple Anandagiri describes the end thus: "As he was seated he absorbed his gross body into the subtle one and became Existence, then destroying this subtle one he became pure reason; then, attaining to the world of *Ishwara* (the personal God), with full happiness completed like a perfect circle, he passed on into the Intelligence which pervades the universe, and in this he still exists. The Brahmins of the place and his pupils and their pupils, reciting the *Upanishads* and *Bhagavad Gita* and the *Brahma-Sutras*, then excavated a grave in a very clean place and making due offerings to his body raised a tomb." The unpolluted body of a *Yogi* is considered in India to be beyond the need of the purifying funeral fire.

Some of the writings of Shankara have been made available to the western world through the translations of Radhakrishnan, Max Muller and other scholars. An English translation by S. Venkataramanan, entitled *Selected Works of Sri Shankaracharya*, (Natesan & Co., Madras), contains the famous *Century of Verses* by the great Vedantist. Some extracts from this work are given below.

Shankara pointed out that the study of *Vedanta* was not for everyone, but only for those who were filled with a true desire for emancipation. Such a man should have the following quali-

fications: (1) true discernment, an understanding of the difference between the transitory and the eternal, (2) desirelessness for rewards both in this world and the next, and (3) faith, concentration, self-control, patience, peace and longing for liberation.

Extracts From Shankara's Works

Spotless freedom from desires means dissatisfaction in respect of all objects. Discrimination of the real means the determination that the nature of the self is eternal while all that is perceptible is otherwise. The constant eradication of mental impressions is called control of mind. The restraint of external activities is called control of body. Extreme abstention is the turning away from the objects of enjoyment. The endurance of all kinds of pain is called resignation, which is beneficial. Devoted belief in the sayings of the *Vedas* and of the teacher is called faith. The concentration of the mind on the Reality that is the ultimate goal is called balance. Desire for liberation is the name given to the intense thought, "How and when, O Lord, shall liberation from the bonds of *samsara* (phenomenal existence) come to me?" Whoever desires his own welfare should, after acquiring the above-mentioned qualifications, commence the inquiry with a view to the attainment of knowledge.

Knowledge cannot spring up by any other means than inquiry, just as the perception of things is impossible without light. "Who am I? How was this universe born? Who is its maker? What is its material cause?" This is the kind of inquiry referred to.

Whatever is made of gold retains forever the nature of gold. So, too, all that is born of *Brahman* is of the nature of *Brahman*.

Just as one sees not the separate existence of the pot when he knows that it is clay, or the illusive existence of silver when he knows that it is mother-of-pearl, so, too, does one see not the condition of the individual soul when he knows *Brahman*. Just as a pot is only a name of clay, and an earring, of gold, so too is the individual soul a name of the Supreme.

When the knowledge of the Reality has sprung up, there can be no fruits of past actions to be experienced, owing to the unreality of the body, in the same way as there can be no dream after waking. Action done in past lives is called *prarabdha*. But that has no existence at all at any time, since past life is itself unreal. Just as the dream body is a mere illusion, so is this physical body also. How can an illusory thing have life, and how, if there is no life, can there be past action? As clay is the efficient cause of the pot, so is ignorance declared by the *Vedanta* to be the efficient cause of the universe. When that ignorance itself is destroyed, where then is this universe?

Without constant practice, the self that is pure existence and knowledge cannot be realized. Therefore, one who desires knowledge and seeks liberation should meditate on *Brahman* for a long time.

The control of the senses (*yama*), the control of the mind (*niyama*), the avoidance of unreality (*tyaga*), spiritual silence (*mauna*), place (*desa*), time (*kala*), posture (*asana*), the subduing of the root-cause (*mulabandha*), the equipoise of the body (*deha-samyā*), the firmness of vision (*drikshīti*), the control of life-forces (*pranayama*), the withdrawal of consciousness (*pratyahara*), the holding of consciousness (*dharana*), self-contemplation (*dhyana*) and absorption (*samadhi*)—these, in order, are said to be the steps.

One should see the cause in the effect, and should then eliminate the effect. The cause, as such, will vanish of its own accord. What then remains, that the sage becomes. For, one soon becomes that which he contemplates with extreme assiduity and absolute certainty. This should be understood by the illustration of the wasp and the worm.²

Feeling, while going about, that he is a wave of the ocean of the self; while sitting, that he is a bead strung on the thread of universal consciousness; while perceiving objects of sense, that he is realizing himself by perceiving the self; while sleeping, that he is drowned in the ocean of bliss—he who, inwardly constant, spends his whole life thus is, among all men, the real seeker of liberation.

Fire does not touch wet fuel even exceptionally, but only fuel that has been dried in the sun. So the fire of knowledge does not touch the mind that is wet with attachment, but only the mind that is dried with non-attachment.

Water taken from the sea, when solidified, goes by the name of salt; when it is thrown back into the sea and is dissolved, it loses its name and form. So does the individual soul merge into the Supreme Self. At the same time, the mind is dissolved into the moon, speech into fire, sight into the sun, blood and semen into water, and hearing into the (four) directions.

Compared with other means, knowledge is the only direct means to liberation. As cooking is impossible without fire, so is liberation impossible without knowledge. Ritual cannot dispel ignorance, because they are not mutually contradictory. But knowledge surely destroys ignorance, as light the densest darkness.

One should separate the grain of the pure inner self from the chaff of the body and other sheaths by the threshing of reason.

Passions, desires, happiness, misery, etc., exercise their function when the consciousness is present, and do not exist in deep

²A popular belief that the worm in the wasp's nest develops into a wasp by its constant expectation of the wasp's return.

sleep when the consciousness is absent. They belong, therefore, to the consciousness and not to the self.

The very nature of the self being knowledge, it does not depend, for a knowledge of itself, on any other knowledge, in the same way as a light does not require another light to reveal itself.

The flame of knowledge that arises by the constant churning of meditation on the wood of the self will completely burn away the fuel of ignorance.

Brahman being known, all this universe will become known, in the same way as all earthen jars, pots, etc., become known when the clay, which is their cause, becomes known.

Contented but not Satisfied

(Continued from Page 11)

yet, in his thought-provoking essay, "A Preface to Morals," he has the following to say as to the contrast between the philosophy of the "worldling" and that of the spiritually-minded person:

"The philosophy of the Spirit is an almost exact reversal of the worldling's philosophy. The ordinary man believes that he will be blessed if he is virtuous, and therefore virtue seems to him a price he pays now for a blessedness he will some day enjoy. While he is waiting for his reward, therefore, virtue seems to him drab, arbitrary, and meaningless. For the reward is deferred, and there is really no instant proof that virtue really leads to the happiness he has been promised. Because the reward is deferred, it too becomes vague and dubious, for that which we never experience, we cannot truly understand. In the realm of the Spirit, blessedness is not deferred: there is no future which is more auspicious than the present; there are no compensations later for evils now. Evil is to be overcome now and happiness is to be achieved now, for the kingdom of God is within you. The life of the Spirit is not a commercial transaction in which the profit has to be anticipated; it is a kind of experience which is inherently profitable.

And so the mature man would take the world as it comes, and within himself remain quite unperturbed. When he acted, he would know that he was only testing an hypothesis, and if he failed, he would know that he had made a mistake. He would be quite prepared for the discovery that he might make mistakes, for his intelligence would be disentangled from his hopes. The failure of his experiment could not, therefore, involve the failure of his life. For the aspect of life which implicated his Soul would be his understanding of life, and, to the understanding, defeat is no less interesting than victory. It would be no effort, there-

fore, for him to be tolerant, and no annoyance to be skeptical. He would face pain with fortitude, for he would have put it away from the inner chambers of his Soul. Fear would not haunt him, for he would be without compulsion to seize anything and without anxiety as to its fate. He would be strong, not with the strength of hard resolves, but because he was free of that tension which vain expectations beget.

Would his life be uninteresting because he was disinterested? He would have the whole universe, rather than the prison of his own hopes and fears, for his habitation, and in imagination all possible forms of Being. How could that be dull unless he brought the dullness with him? He might dwell with all beauty and all knowledge, and they are inexhaustible. Would he, then, dream idle dreams? Only if he chose to. For he might go quite simply about the business of the world, a good deal more effectively perhaps than the worldling, in that he did not place an absolute value upon it, and deceive himself. Would he be hopeful? Not if to be hopeful was to expect the world to submit rather soon to his vanity. Would he be hopeless? Hope is an expectation of favors to come, and he would take his delights here and now. Since nothing gnawed at his vitals, neither doubt nor ambition, nor frustration, nor fear, he would move easily through life. And so whether he saw the thing as comedy, or high tragedy, or plain farce, he would affirm that it is what it is, and that the wise man can enjoy it."

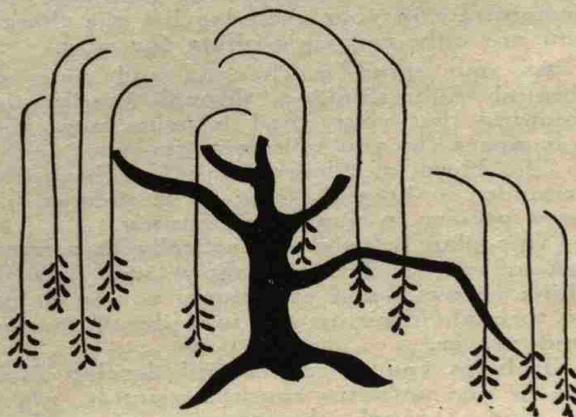
A large and dominating factor in contentment arises from our social relations to our neighbors, our friends, our business associates, and our families, but, most particularly, our "mate." It is a mysterious provision of our natures that the most important event in our lives from the moment we are born until the moment we pass away from this physical form, is our relation to a Being of the other sex. The will to love is as vital as the will to live, and much more so than the will to have power—to rule others. Some woman, some man, enters our life, and everything is at once changed, either disturbed, troubled, impeded, or else soothed, helped, and inspired in its search for peace and happiness. Psychologically, mentally, socially, morally, and spiritually, the problem of sex is a tremendous one. When met honestly and settled on a pure and lofty plane, it can be one of the strongest forces aiding us in our life's endeavors.

It is very doubtful, however, whether modern America is not going very far

wrong in the matter of cheapening the marriage relation by making the tie so loose. Aside from religious or ethical ideals, which persist in this relationship more than perhaps we realize, it is coming to be recognized by thinkers that much of our national restlessness at the present time, our discontent, is to be traced back to our sex irregularities. Admitting freely that the legal separation of man and wife is often justified, these thinkers are pointing out to us that we are taking this matter far too lightly.

Count Herman Keyserling, the eminent German social philosopher, who, a couple of years ago, introduced the teachings of Yoga into his famous school in Germany, on a recent lecture tour of the United States was emphatic in his belief that monogamy is an essential in the building of a sound race. He was frank to say that by monogamy he meant not only one wife, or one husband, at a time, but, except for the gravest cause, one consort for life, and only one.

(To be Continued.)



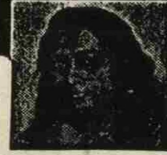
Notice

For forwarding magazines and change of address.

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

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

HOW TO USE YOUR INNER POWER TO END ILL-HEALTH Worry . . . Unhappiness



Amazing science of **SWAMI YOGANANDA**, India's famous philosopher, has helped thousands of men and women gain health, happiness and success. Priceless secrets reveal simple methods anyone may use to harness the dynamic forces of Inner Power. Attain prosperity through cosmic consciousness—banish fatigue—re-charge body energy—adjust stomach and abdominal troubles—remove fat or gain weight—increase lung capacity—prevent colds, headaches, rheumatism—overcome nervousness—attain lasting youth—gain bubbling energy, radiant happiness and success. Endorsed by Luther Burbank, Galli-Curci, Homer Samuels, Vladimir Rosing, Marie Carrera, E. de M. Baruch and others. **FREE BOOKLET**—Swami Yogananda invites worthy students. A 64-page Free Booklet sent to those sincere in their desire for help. Address Swami Yogananda, Self Realization Fellowship, San Rafael Ave., Los Angeles, Calif.

The Horn of Plenty Bank

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Name _____

Street _____

City _____ State _____

LAURIE PRATT

Astrologer

Box 187 Atlanta, Ga.

Co-author of
"COSMIC CREATION," \$1.00

DIVINE HEALING PRAYER SERVICE FOR ALL

Every morning Swami Yogananda sends a Divine Healing Prayer Vibration to his students and all who ask his help in healing and liberating themselves from physical or mental disease or the spiritual suffering of ignorance. Any one who wishes to avail himself of this help, which Swami Yogananda is happy to extend to all, may write to the Los Angeles Headquarters, briefly stating the nature of his or her trouble. There is no charge except what is given as a freewill offering to help spread this Christian Yogoda Healing work.

All letters asking for help from The Self Realization Fellowship (Yogoda Sat-Sanga) should be addressed to YOGODA, 3880 San Rafael Ave., Los Angeles, and NOT addressed to individuals.

MONTHLY DONATIONS AND LOVE-OFFERINGS

These offerings by students and friends of Yogoda form one of the chief means of support of the work and enable the message to spread for the benefit of all humanity. Books and other gifts for the Yogoda headquarters in America and for Swami Yogananda's schools in India are also welcome.

WONDER BOOKS

"HUMAN ANALYSIS, Etc."

Extraordinary Announcement

"Science of Sex and Life"—\$1. By Dr. F. Brown and Dr. J. Greer. 166 pages. "Man and Woman Know Thyself"—\$1. By Dr. Greer. 260 pages. Illustrated. "Drugless Road to Health"—\$2. By Dr. Greer. 45 plate illustrations. 255 pages. All neatly bound. 200,000 sold. **This set of 4, prepaid and insured, \$2,** or the first two of this set \$1.25 (limited time offers.) If our famous "SCIENCE OF COLORS," by E. J. Stevens, M.Sc., Ph.D., D.Sc., (reg. \$2) is ordered, add simply 50c. This set is worth its weight in gold.

Three Combined Lesson Books, Title: "How To Read Character at a Glance," "How to Understand Yourself" and "How to Find a Job." Illustrated. 100 Faces, Forms and Features. A condensed Cyclopaedia. Priceless Knowledge. Taken from two \$50 courses. Strongly bound and copyrighted 1930. Price for limited time for this magazine's readers, complete de luxe edition \$1.00, add 12c for postage, or a cheaper full edition 56c, including postage. Order now.

"MODERN MIRACLES OF CHEMISTRY"

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

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

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

SPECIAL NOTICE

To Students and Friends of Yogoda

We shall be glad to consider manuscripts embodying the highest quality of spiritual thought. No payment will be made for printed contributions.

Kindly keep a carbon copy of your manuscripts, as we cannot be responsible for your articles unless accompanied by a fully stamped self-addressed envelope for return.

FREE... UNTIL CHRISTMAS

we are offering free a copy of *Metaphysical Meditations*, Swami's latest book, with each subscription for one year to East-West.

*East-West one year and
Metaphysical Meditations* **\$2.50**

Directory of Self Realization Fellowship Centers

(Yogoda Sat-Sanga Society)

Ranchi, India

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

Puri, India

Yogoda Sat-Sanga Ashram.

Calcutta, India

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

Los Angeles, Calif.

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

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

***San Francisco, Calif.**

Mr. Wm. Wolfe, Conducting Teacher; Miss Tress Mason, Sec.; Mrs. Lillian Grove, Treas.-Cor. Sec. Monday evening. Weekly meetings held at 2253 California St.

***San Jose, California**

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

San Diego, Calif.

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

***Sacramento, California**

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

***San Bernardino Center**

Mrs. Mamie Thompson, Conducting Teacher; Secretary, Mrs. Alice Heeney. Meetings: Mondays at 8 o'clock, in the home of Mrs. Opal McMullen, 645 4th St., San Bernardino, Calif.

***Portland, Oregon**

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

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

Boston, Mass.

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

***Boston, Mass.**

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

Buffalo, N. Y.

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

Cincinnati, Ohio

R. K. Das, Conducting Teacher, 5642 Bramble Ave., Bertha Shimler, Sec., 5642 Bramble Ave. Monday class meetings and Sunday public meetings held at 24 East Sixth Street.

Cleveland, Ohio

Calvin A. Judson, Conducting Teacher, 623-625 Society of Savings Bldg. Friday weekly meetings at Hotel Winton.

***Denver, Colorado**

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

***Milwaukee, Wis.**

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

Minneapolis, Minn.

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

***Kansas City, Mo.**

Inner Yogoda Group.

***Tulsa, Oklahoma**

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

Pittsburgh, Pa.

Mrs. Harold E. Wilson, Conducting Teacher, 1003 Ross Avenue, Wilksburgh; Miss Rachel J. Logan, Sec. 808 Washington Blvd. Weekly Thursday meetings held in Committee Room of Carnegie Library, Forbes St.

St. Louis, Mo.

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

Washington, D. C.

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

Mexico

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

Santiago, Chili, South America

Yogoda Center of Progress.

Scotland

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PHOTOGRAPHS of Swami Yogananda. Mounted. \$2.00.

YOGODA CORRESPONDENCE COURSE. Send 15c for descriptive pamphlet.

SELF-REALIZATION FELLOWSHIP

3880 San Rafael Avenue

Los Angeles, California

A Christmas Letter to Students, all Individuals, and all Nations

Dear Friends:

Let us decorate the growing Christmas Tree of Civilization with the flaming flags of all brother nations. Let us drown our differences and behold the branchlets of our National Life spreading out from the tree of one International Life. Let us demand that America, India, Germany, Russia, France, China, Japan, Austria, Italy, Switzerland, Sweden, Mexico, Egypt, and all nations, learn to decorate their flags on the Christmas Tree of Brotherhood and celebrate the coming of the United Nations of the World through their awakening in Christ.

Let all brother nations contribute their best to make a League of Hearts and a League of Wisdom in preparation for their coming Union. Let all nations consider themselves as Children of God, with different names only. May the love of nations be the twinkling lights with which to decorate the Christmas Tree of World Union.

Let us obliterate the oddities of dogmatism and behold all religions as the branches of the One Tree of Truth. Let all sects celebrate around this One Christmas Tree of Universal Religion in the coming United States of the World.

Let us behold the soft twigs of our temporary joy-loving senses, not projected away from, but joined together to, the everlasting Christmas Tree of Divine Joy.

May we all learn to climb up the Spinal Tree of Life and pass by the starry knots into the Infinite Kingdom of Christ.

In this coming Christmas, we shall celebrate the coming of One Kingdom, One Religion, One Brotherhood, One Human Nationality, One Wisdom, One Ever-New Happiness, One Language, One Race, One Universal Law, One Freedom, contact of One God, and One Understanding for all human brothers.

May this Christmas and New Year time fill you with the adamant determination to improve yourself and others, as Christ would wish you to do, to usher in Paradise on Earth.

Very sincerely yours,

SWAMI YOGANANDA.