

# INNER CULTURE

THE MAGAZINE OF INDIA



In the Cradle  
Of Christ  
Consciousness

By SWAMI YOGANANDA

— ❖ —  
The Secret Science  
Of Indian Music

By MARGARET E. COUSINS

— ❖ —  
Man, Creator of Nature

By LILLIAN R. CARQUE

— ❖ —  
Meditation More Restful Than Sleep

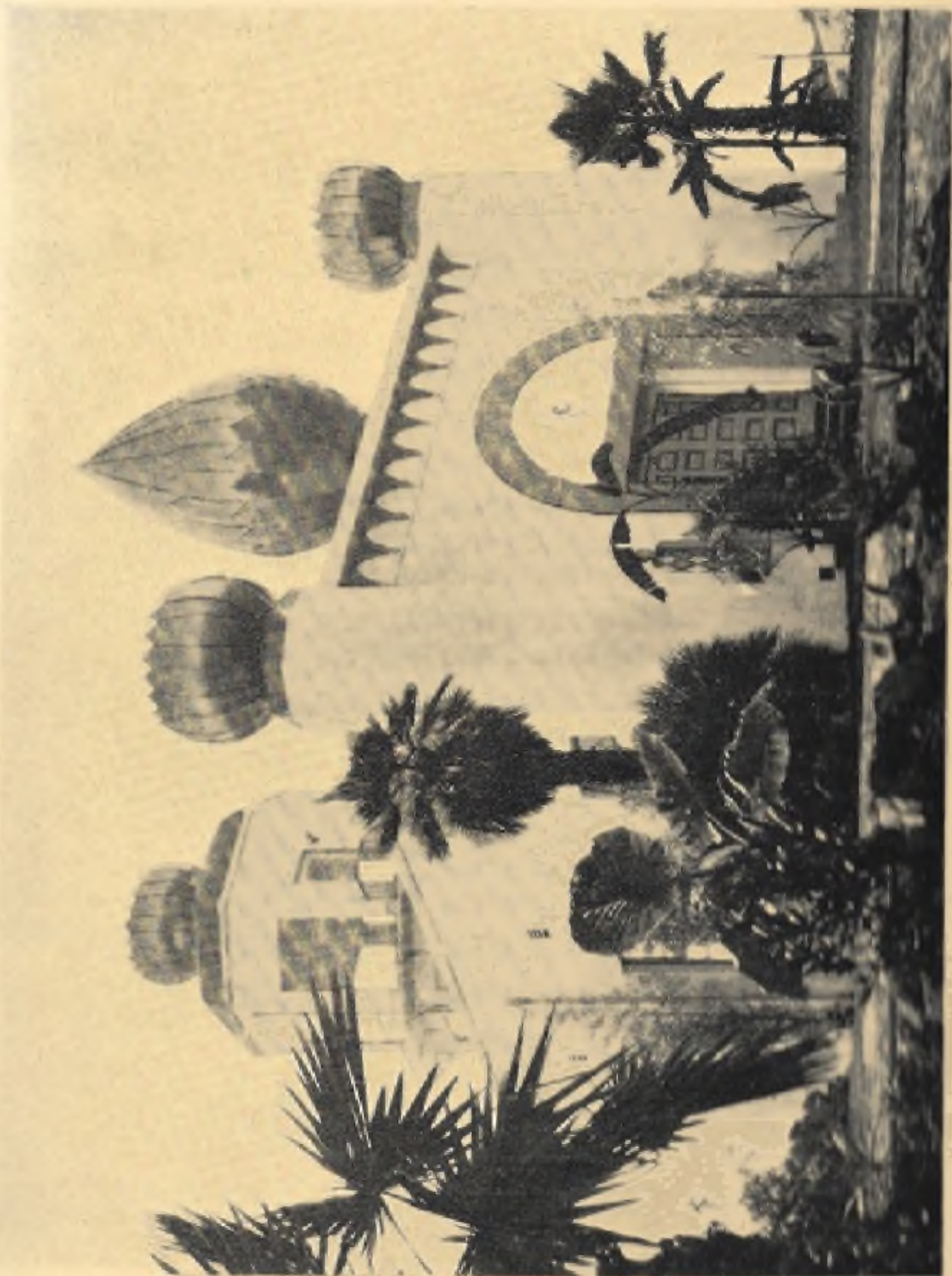
By SWAMI RAJESWARANANDA

DECEMBER

1937

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Golden Lotus Temple of All Religions



# INNER CULTURE

## THE MAGAZINE OF INDIA

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# Man, Creator of Nature

*How Man's Diet Follows His Spiritual Evolution. Why Nature In All Her Moods Is Only Reflecting The Face of Mankind.*

By LILLIAN R. CARQUE

There is a tendency on the part of most political radicals and lovers of liberty to attribute world evils to an apparently unjust economic system. But we must not attribute our present social unrest to political causes only. The far deeper causes for social disease are the outcome of the false materialistic course of life followed by the people — an absence of lofty and noble and spiritual thinking and plain living, causing a resultant artificial structure of society.

A great deal of evil today is due to dislodged or usurped vital vibratory energies, rendering natural law inharmoniously operative. We are creating by our ignorance, greed, selfishness

and gluttony an atmosphere that is antagonistic to the universality of the law of harmony, and hence we call into play discordant vibratory currents. Note the peace and serenity of nature; nature is never confused. Purity of heart and mind, simplicity, frugality, abstemiousness or lack of greed must inevitably accrue to us as virtues, when we irretrievably place under control our base animal appetites and passions.

In the selection of his food and in the control of his appetite, the individual passes a test of character more severe and critically unerring than if he stood before the most august body of judges. His pow-

Lillian R. Carque, head of the noted Carque Natural Foods Research Bureau, says: "The character of the food deliberately chosen by an individual for his diet is directly or indirectly determined by his own character. The evolution of the mind must invariably be in advance of dietary progress. A mind controlled by mental greed responds to foods of a corresponding grossness."

er to control his appetite, face to face with the numberless opportunities that every hour of the day prompt its gratification, requires more firmness of will and strength of character than many a temptation of vastly more formidable aspect.

In the first stages of man's mental progress, there is a dietary response by the use of hardy vegetables such as turnips, onions, carrots, cabbage, cauliflower, peas and beans. As the mind of man continues along the upward path of culture, we notice among the coarser tubers, the finer leafy vegetables such as lettuce, watercress, celery and parsley. Fruit is the latest expres-

sion of nature in the evolution of foods. Its high manifestation of electric magnetic energies, its readiness to enter into the vital processes of physiological chemistry, its nutritive value united with ease of digestion, and its non-irritating roughage in just the essential and balanced proportions, give to fruit a dietetic value unparalleled in the

scale of other natural foods.

The constantly increasing demand for fruit, with a subsequent increase in the quantity and quality of its output, indicates a general ascent of human life along all the various avenues

of human expression. The advent of the reign of fruit in the realm of diet is significant. It stands as an answer to a demand for higher ideals and modes of life. Dietetic purity and balance have a direct ratio to moral purity and balance. A persistent craving for a pure, wholesome diet will arise in a mind whose own purity demands a correspondingly purity of food.

A fruit diet, which in a self-controlled and idealistic nature would result in the most beneficial changes, would very probably give rise to tissue starvation and progressive emaciation in an eccentric and ungovernable subject. A gross animal-disposed and animal-fed nature, if suddenly reduced to a diet of fruit and green-leafy vegetables, would be



**Mrs. Carque Says:**

Fruit is the latest expression of nature in the evolution of foods, undeniably in response to the urge in the individual for a more refined diet. The mind began to feel the need for subtler nourishment to sustain the stirring yet feeble impulses toward a higher life.

**Mrs. Carque Says:**

An exclusive diet of leafy vegetables and fruit for a man of gross, passionate mind would involve the same difficulties in the combustion and distribution of heat and energy in his system as the explosive heat generated by some swift combustible fuel like paper in a steam engine.

likely to come to grief in his experiments and suffer physiological disturbances, because of the failure of his digestive functions to react normally on the high-tensioned discharge of the subtle polarizations of fruit yielding a quick-burning sugar, ready for immediate absorption into the blood stream.

A slower means of combustion is more harmonious to a nature dissipating tremendous leakages of vital force through assorted forms of mental, moral, emotional and physical misconduct. Such a life makes demands upon the organism for copious quantities of fuel more tardy in ignition to replenish continuous and even violent diminution of energy. Only to the extent, therefore, that our moral and physical development have evolved digestive and assimilating powers corresponding to a

higher phase of diet, is it advisable to fundamentally alter our food habits.

It is a mistake to regard human nature and physical nature as entities progressing through separate air-tight compartments. Mind and matter, form and idea, spirit and substance, in every ramification of life and consciousness, follow the same principles and orders of expression, are subject to the same laws of rise and fall, of growth and decay, of evolution and involution. Nature responds to human thought and imagination with the same necessity as she physically responds to the seeds and nuclei of growth deposited in the soil. If the seed is degenerate, the resulting growth also becomes degenerate, while with no seed, nature will yield no response—a fact equally applicable to conditions pertaining to the culture of the mind. While man demoralizes the whole of nature and himself through the poison of his selfish emanations or vibrations, yet there is hope, for while evil defiles, altruism serves as the purifier or antidote.

Nature is a faithful reflector of man. The living sapphire of the grape, the animated gold of the orange, the spirit of the ruby and emerald in the apple, coupled with their luscious exhilarating flavors;—or, on the other hand, the deadly poison of the hemlock, the venom of the snake, the

deadly ferocity of the beast of prey—constitute, one and all, the fateful but law-governed returns of human modes of consciousness, the rebound of dynamic thought, the progeny of the mind nursed and reared in the zone of motive, and projected by imagination as creative, fashioning impulses into the various kingdoms of nature, molding their character and tendency.

The progressive works of beauty and power in horticulture; the constant advance in magnificence of the annual exhibitions of flowers, fruits and animals indicate the advance in grandeur of the human intellect, reflected in its influence on nature, her creatures and environments. The lily can unfold its symbolic purity; the rose its queen-like poise and swelling beauty; the pansy its pensive appeal; the chrysanthemum its lingering charms of grace and color, only because the minds active in the cultivation of these flowers have chosen the good, the true and the beautiful as

inspiring and guiding motives.

There are scientific records by which the inquirer is able to trace the career of the magnificent Belle-Fleur apple from the most insignificant beginnings in Peruvian woodlands in South

America. Similar origins are back of the French prune, the California fig, the Bartlett pear. Every step in the pathway of natural science is proof of man's power over nature.

It is this solidarity and reciprocity between man and nature, this parallelism between the human and the cosmic process, that ultimately shall lead us to the solution of the problem of diet. As beauty in the form and expres-

sion of the entities of natural evolution unfolds in response to ethical and aesthetic ideals, so the nutritional or assimilative properties of plants unfold in response to moral ideals.

In the last analysis, the question of diet is a question of moral growth, and man's conscious fulfillment of all his duties to the



**Mrs. Carque Says:**

**Nature advances only to the extent man advances. Man is at once the vilifier or degrader as well as the purifier of nature, according to the character of his motives. Hence he elevates, purges and perfects, or debases, all matter or life, organic or inorganic, by his thoughts.**

**Mrs. Carque Says:**

Nature would be powerless, either for good or ill, were it not for the influence of mind over matter, exhibited in the relation of man to his environments. The apple, the pear, the orange, the grape, would never have been able to reveal their treasures of palatable exuberance and nutritional force had not man's growing ingenuity elicited them from their primitive types of small, bitter berries.

whole of life. Everything in nature is the expression of the one universal creative unfoldment or evolution, moving and acting through such forms, bodies or coats of flesh as serve as appropriate vehicles through which expanding intelligences or growing comprehensions may express themselves. Yet nature, unaided by man as an ethical and creative force, cannot go on in her work. Thus we carry out the great law of evolution, culminating in the physical, mental and moral regeneration of the human race, and helping at the same time to sublimate, liberate and elevate the kingdoms below man in their upward and onward evolutionary flight.

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SPIRITUAL INTERPRETATION BY SWAMI YOGANANDA

## RUBAIYAT OF OMAR KHAYYAM

*Translated Into English Verse by Edward Fitzgerald*

### IX

*But come with old Khayyam, and leave the Lot  
Of Kaikobad and Kaikhosru forgot:  
Let Rustum lay about him as he will,  
Or Hatim Tai cry Supper—heed them not.*

#### **Spiritual Interpretation:**

Souls may come, souls may slip away in the secret silence—mind it not. Let others be indolent or engrossed in mundane life—you forget them. Let not sadness nor attachment hinder the progress of your soul. Follow the ancient wisdom for soul emancipation, heeding not the relativities, dualities, complexities of life which is nothing but a Cosmic Dream.

#### **Moral:**

There are moody metaphysicians on this earth who often philosophize about the sad fate of souls and civilizations which bloom on earth with great splendour and pomp, only to droop in the hot breeze of death. But nothing is gained by brooding over the destinies of forgotten souls and civilizations. Only by following the paths of ancient but ever-new wisdom can we find solution to the conundrum of life.

There are powerful, opulent people who while away their time beneath the brittle walls of false material security. And there are

those who, like the gold-carrying mule, painstakingly bear the burden of daily duties, only to be lost in the oblivion of disillusionment, old age, and death. It is best neither to brood over destiny nor to while away precious time of life in idleness. Neither trust in riches nor painstakingly pursue material life to the utter exclusion of the cultivation of the age-old, ever-new wisdom which alone can give lasting happiness, contentment and freedom.

#### **Applied to Ordinary Life:**

There are brooding metaphysicians who turn up their noses at an angle of one hundred and eighty degrees at all things which are materially beautiful, just because they are short-lasting. And there are the idle rich who while away their time armored in false material security and roaming in the mire of delusion and approaching death. And there are people who regularly eat breakfast, lunch, and supper and painstakingly pursue their material duties only to die of disillusionment. But that poet is happy who uses his imagination to think of the immortality of the soul made in the image of God and sees His changeless beauty manifested through the windows of short-lived material changes.

#### **Glossary:**

1. *Come with*—Follow the inner manifestation of.
2. *Old Khayyam*—Ancient age-old wisdom by which soul emancipation can be gained.
3. *Leave the Lot of Kaikobad and Kaihosru forgot*—And forget the sad destinies of millions of souls which come and go on earth. Brooding over them cannot save you from a similar fate. But redeem yourself through wisdom.
4. *Let Rustum lay about him as he will*—Let the great of earth, like Rustum, while away their precious time of life by foolishly pursuing temporal pleasures.
5. *Or Hatim Tai cry Supper*—Let the worldly painstakingly pursue their worldly duties, reaping disillusionment and death as the harvest.
6. *Supper*—Hunger for material duties.
7. *Heed them not*—Do not imitate the foolish ways of people and life—follow the ancient wisdom.

#### **X**

*With me along some Strip of Herbage strown  
That just divides the desert from the sown,  
Where name of Slave and Sultan scarce is known,  
And pity Sultan Mahmud on his Throne.*

### **Spiritual Interpretation:**

This law of cause and effect governs all men, slaves and kings. A powerful emperor cannot escape the effect of his bad actions. Ye souls remember! you may be indifferent to your past actions and forget them, but they will not forget you, no matter what your earthly position is.

Come away with me by the fresh grown green plants of wisdom which separate the desert of delusion from the cultivated field of material culture and which divide bad and good karma. Come and rock in the cradle of Perfection.

### **Moral:**

Every truth-seeking soul should seek the ever-rejuvenating, ever-fresh, ever-inspiring state of Divine Superconscious Wisdom which lies hidden between the desolate desert of subconscious mind and powerfully organized material consciousness. By meditation and introspection on the joyous state of deep sleep, the state of all-satisfying superconscious wisdom is reached. Then the devotee is free from the slavery of instinct and moods and habits hidden in the subconscious mind, as well as free from the influence of powerful material desires of conscious life. Such a devotee who has gained ultimate everlasting satisfaction through the attaining of superconscious wisdom by going into a deep daily silence, can easily pity powerful kings like Sultan Mahmud who are inwardly unhappy, for they foolishly try to find lasting happiness from short-lived pleasures.

### **Applied to Ordinary Life:**

That lover and beloved are happy who are wise enough to seek mutual contentment in each other's company, cultivating true happiness in a simple environment which is neither a desolate desert nor a place gorged with high-pressure, ever-driving, restless, artificial, so-called aristocratic life. Such lovers, with their simple life and happiness free from complications, can pity even powerful kings who vainly seek happiness amidst material plenty, who find friendlessness amidst many selfish seeking friends, who find loneliness amidst a crowd, and joylessness amidst false pleasures.

### **Glossary:**

1. *Strip of Herbage*—Narrow unseen plot of fresh grown superconscious wisdom which is hidden between subconsciousness and short-lasting pleasures of conscious life.

2. *Divides*—Subtly separates.
3. *The desert*—Of desolate subconscious mind where the fresh daily experiences of the conscious mind are lost and buried.
4. *From the sown*—From the atmosphere of cultivated material civilization.
5. *Name of Slave*—Slave to illusions and distractions and instincts of the subconscious mind.
6. *Sultan*—Powerfully cultivated material consciousness.
7. *Pity Sultan Mahmud on his Throne*—By finding and rolling on the ever-living green grass of wisdom, be content to scorn the pitiful path of temporal powers like those of Sultans.



### MEDITATE THUS:

Truly this all is God! As born of Him, returning to Him, breathing in Him—so let a man with peace at heart meditate thereon. For man is in truth a being that yearns. As is a man's yearning in this world, such does he become on departing hence. Therefore let him yearn for God in meditation thus:

Of Mind is He made; Life is His body; Light is His form. His purpose is truth, His spirit is space. His are all deeds, all desires; His are all scents, and all tastes. Pervades He this all, silent, unconcerned.

He is my soul within my heart, smaller than a grain of rice or barley, smaller than a mustard seed or a canary seed or a husked seed. He is greater than earth, atmosphere and the heavens, greater than these worlds.

—*Chhandogya Upanishad.*



There are three gates to hell—lust, hate and greed.—*Krishna.*

### SPIRIT OF THE EAST

"In the Orient religion is a far more vital part of life than it has been in the Occident on any similar large scale; for in the Orient it has been more individual, and more necessary to the individual, and less an organ of governments and political life. The whole argument of church and state, so important a part of western history, has never existed in the Orient, where man knows his relation to the universe and where men think of religion as the individual search for the soul's content in the universe. No one can understand the spirit of the East if he does not understand the part religion has had and has today in the creation and maintaining of the life and philosophy of the East."—*Pearl S. Buck, in "Asia."*



"Success in the attainment of objects forsaketh the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses."—*The Mahabharata.*

# Secret Science of Indian Music

By MARGARET E. COUSINS

How little the wide world knows of India, the musician! How seldom are its musical treasures, its musical accomplishments, the subjects of art criticisms such as are freely poured out in encouragement and comparative study on its architecture, its sculpture, its painting, and its literature!

The gold of Golconda, the jewels of Maharajas, the muslins of Dacca, the brass of Benares, the shawls of Kashmir, the silks of Surat, the cave paintings of Ajanta, the sculpture of Elephanta, the glory of the Taj Mahal, the feats of fakirs, the sacred lore of Sanskrit, the fecundity of its philosophies, all have been bruited abroad in the earth, but its gift of song remains unoffered, unknown and unsung outside India's own confines.

Yet none of its arts is more perfect, more loved, more wide-

spread, more interwoven with its life, than is its music. The *Vedas* are the oldest literature in the world, and one of them, the *Sama-Veda*, is entirely devoted to an exposition of music and the potency of sound. Indian music is a pure product of the eastern tropics; it is the development of centuries of devoted study and practice; it is the root stock of all subsequent music.

The love of propaganda is not a characteristic of India. No nation ever knew less or cared less for the art of self-advertise-

ment. But art, as well as politics, has to become democratized and internationalized. The printing press demands its meal of music as well as of poetry, both formerly oral arts; the phonograph, the gramophone and wireless telephony have their own musical script of vibrations that will not be denied, and finally the im-

Margaret E. Cousins, for the past twenty years a notable resident of India, in her new book, *The Music of Orient and Occident*, says: "Captive Greece led captive her rude conquerors but yesterday, contemned Russia dominates European art today, subject India will lavish royal gifts of culture on the world tomorrow."

Margaret Cousins Says:

A Hindu music party is no program of fragmentary songs; it is a mental and moral discipline necessitating powers of patience and concentration. A really fine musician will almost hypnotize his hearers as he works up to his climacteric points. Their hands and feet will join in keeping time, facial expressions change, heads move to appreciate the minute changes which gradually pile up "the ascension from the abysses of silence toward sounds which are continually becoming more intensive, acute and etherealized" to rise into that higher "silence implying sound" which comes at the moment of ecstasy. Sometimes on these occasions it is but a small step from the sublime to the ridiculous, but such a thought never enters the Indian mind. This music is not emotion for its own sake. It is not abstract music, nor didactic, neither vague nor impressionist, but one-pointed in "devotion to something afar from the sphere of our sorrow." Such music is a veritable instrument of yoga.

proved methods of speedy travel that will telescope distances and bring about rapidly increasing interchange of knowledge, all will take their share in disseminating "from China to Peru" the hitherto secret science of Indian music.

Music in India is a science, an art and a religion. One often hears there the phrase "scientific music" and at first it sounds paradoxical to bracket cold-blooded science with emotional expression, yet a study of the musical system from which are created its forms reveals it as basically mathematical, logical and scientific, leaving no room for human weaknesses or predilections, as it ruthlessly formu-

lates its sound material from permutations and combinations of twelve *swarans* (semitones) and its rhythmic material into *jatis* and *talas* (time signatures). Each resultant *melakarta* (scale), and its derivatives in limited form or melody mould, have been experimented with, classified, named in a way that would excite the admiration of even a super-scientific German.

Art has been defined as "skill in action." Shakespeare spoke of it as holding "a mirror up to nature." The music of Hindustan is in its method a reflex of nature, with its repetition of type, elaborating by a slight, but at each repetition increasingly

developed, variation of the original. A psychological study of a classical *raga* (melody) would reveal it as a replica of the doctrine of the evolution of species, with reincarnation, free-will and reversal to type all included!

The human voice is its measuring rod, its center and circumference; not even Italy has paid more attention to the control of the voice and the breath than has India.

Can East and West ever meet in musical appreciation? Yes. By intellectual study, by external aids, and by a yoga (spiritual discipline) which will draw its music from the Inner Source from which all music has welled forth.

The West has for some time been straining its ears to catch fresh musical and rhythmic inspiration from the Orient. One remembers the popularity of "Indian Love Lyrics," the "Persian Garden" of Liza Lehmann, the "Chinese

Songs" of Bantock; earlier still the "Geisha" and the "Mikado." But these and other more ambitious efforts, such as Holst's "Hymns from the Rig-Veda," are not the authentic thing. They are instead Eastern music as most Westerners imagine or wish it to be.

A great advance, however, has been achieved by Henry Eichheim in his "Oriental Impressions for Orchestra" based on long residence in the Far East. Notwithstanding the 150 years' residence in India of large numbers of British people, only five of them have published accounts of the music of the country, while only as many Indians have written similarly in English as exponents of their art for the benefit of the outside world. And even of these, many books are out of print, such as the works of Rajah S. M. Tagore and the life-work of A. Chinna-swamy Mudaliar — *The*



**Mrs. Cousins Says:**

The Indian musical system has endowed its exponents with a perfectly trained ear for consecutive sounds, with a brain and memory for the most intricate and sustained rhythms, with the most inspiring subject-matter for its expression, namely, the praise and nature of God, with an unequalled power of concentration on a single theme, and with a wealth of accompanying instruments.

*Regeneration of Oriental Music*—which proved the open sesame to the writer of this article into South Indian music.

The gramophone has a not unworthy *dharma* (duty) to play in this drama of mutual unfoldment. Remarkably good records of Indian, Chinese, Javanese and Western music by the best musicians of each country are now to be had, and by getting the ear accustomed to the strange sounds (the mind being held quiet by reason of having previously made itself acquainted with the theoretical elements of the system), a whole new world of musical expression in timbre, tone, nuance and rhythm is opened up respectively to East and West.

In my studies for the examination for the degree of Bachelor of Music in Ireland, I had to read much concerning the history of music, but save for a couple of quotations from Strabo stating that Pythagoras derived his knowledge of music from India, I never came across any-

thing relating to the existence of a great system of music in India. As a matter of fact, Western musicians do not know that India is a musical nation, or that it has developed its own musical science and instruments.

But what do we actually find? That since the earliest days music has been studied and venerated in India. Musical research proves more and more that if Greek and Egyptian music were not derived from the root stock of Indian music, then there must have been some forgotten race which acted as musical parent to all three. The old Greek modes are all found in common use among Indian musicians.

**Mrs. Cousins Says:**

In the Orient music is essentially subjective. It is not for concert rooms; it is either for the shrine or the sunrise or the social religious ceremony. Being based on the self-sufficiency of the human voice, it is vocal in essence; being individualistic, it is necessary melodic. One may generalize that oriental music is monistic, intuned, while western music is dualistic, outtuned.

Both East and West have twelve divisions of the octave as their common stock of sound material within an octave. The Indian system alone, however, further divides these into the twenty-two *shrutis* and uses, though not frequently, these delightfully fine sub-divisions called quarter-tones. The sense of hearing of the average musi-



cian of the West, or of the non-musician, simply cannot distinguish these minute variations from its well-known sound. Therefore, in the amount of material for the formation of musical compositions, and in the more perfect sense of trained musical hearing of single notes in sequence, Indians are in advance of Occidentals.

The contrast between East and West in the use of the twelve semitones or *swarams* is most remarkable and from a study of it India emerges far and away superior to Europe. Every form of permutation and combination of these twelve *swarams* in arrangements of seven has been scientifically classified ages ago and, as the seventy-two *melakartas* (scales), form what Westerners would call seventy-two complete different scales. These again have been selected from to form derived partial scales or *ragams*.

What do we find in the West? Only three out of the seventy-two are used. Only to three combinations of the twelve sounds taken seven at a time does the

Western ear respond with keen pleasure or understanding; only to three scale foundations has it become accustomed. The Greeks chose seven out of the possible combinations and used them for some centuries; but since about 1500 A. D., four have fallen entirely into disuse either through Western prejudice or its limited aesthetic psychology.

Thus the fact remains that all Western music is formed from *Dhira Sankarabharana*, *Kiravani*, and *Gaurimanohari ragams*, according to South India terminology; in other words, from the major scale, the harmonic minor scale and the melodic minor scale. Nothing of the beauty of *Mayamalavagaula*, the sweetness

of *Kalyanai*, the pensiveness of *Bhairavi*, the strength of *Todi*, are known to the Western world. Songs written in these *ragams* are as inexplicable to Western ears as a conversation in Tamil or Hindustani.

There are very truly musical languages as foreign as spoken languages. The Western hearer must get his ear accustomed to the particular

**Mrs. Cousins Says:**

The Indian millions are trained by tradition in at least sixteen different root scale combinations, and their skilled musicians have a working knowledge of over forty and a theoretical knowledge of seventy-two. What unworked mines of musical gold for the world's musicians! It will be like presenting a palette full of new colors to a painter.

sequence of sounds contained in each of these *ragams*; otherwise the melody will have no appeal to him; it only confuses him in the same way as the addition of harmony to a melody confuses the Eastern hearer till he too has accustomed his ear to hearing perpendicularly, as one may say, instead of horizontally.

If India's gift of three *ragams* only, has already so enriched the West artistically, what joy will she not bring to the world when she freely and lavishly pours forth her full musical wealth through traveling singers and instrumentalists and explanatory musical literature? Gifts of beauty and knowledge do not impoverish the giver, but are like mercy, twice blessed; they take nothing from the giver, but give him added honor and reverence.

But it is not only in its science of *ragams* that the East can teach the West, it is also in its science of *talams* or rhythm. The Western ear is accustomed only to rhythmic divisions of two,

three, four, six, nine, and twelve units. The Indian musician delights in those composed of five, seven, ten, fourteen, and the intermediate numbers right up to twenty-nine, in addition to the few common in the West. It is

this Eastern peculiarity of rhythm that often causes the Western listener so much aesthetic discomfort. He cannot find his rhythmic bearings and feels entirely at sea. He tries to fit Western times into these complicated *talams* and of course it cannot be done. In disgust, he exclaims, "There's no method in their madness!" whereas the fault lies in his own ignorance of what is being worked out.

The Indian mastery over time, or rather over periodicity in time, is one of the most noticeable traits in the national psychology, and it shows itself in music in the amazing popularity of drumming. In India it is as if the very pulse of the earth were being continuously marked by the drums herald-

**Mrs. Cousins Says:**

India has many wind instruments with which nothing in the West can compare. There is the *nageswara* (the snake trumpet or oboe) with its piercing colorful quality of intricate runs and weird long notes. The favorite time for rehearsing it is 4:30 a.m., so it is not popular with Westerners in India! But to a trained musician it is an instrument with as promising a future as it has a notable past.

ing birth, marriage, festival and funeral. And what power over intricate rhythmic designs is shown! Ingenuity also to the highest degree! We have nothing to come near them in the West.

There is a final aspect in which the East differs very much from the West in musical matters, namely, its sensitiveness to an aesthetic of hour, season, mood, with the mode in which the song is sung.

There is a mass of legendary lore connected with the correspondences believed to exist between most of the *ragas* and their patron deities, appropriate hours, times and seasons, and their psychological power to excite certain emotions. The five basic rhythms are traced to the great god, Ishwara. It was Nataraja who gave the finishing stroke to these time-measurement in his dances before the gods, while Brahma counted time as conductor, and Vishnu played the *murdanga* (drum). With the growing evidence of worlds existing beyond the physical, daily being investigated by science, this aspect of the Indian system of music becomes more and more credible, and its magic of evocation will doubtless get the *imprimatur* of future scientists.

So many miracles of sound have happened in these last few years, such as the radio, that it behooves sceptics about the evocative power of sound to keep

silence. Perhaps the East will open another secret of the power of music, and the magic of Orpheus with his lute be reenacted.

---

## CITY PEOPLE

*By Mabel Krause*

We walked along a city street  
and watched the people  
there.

Some were encased in armor  
strong and some, as even I,  
wore coats with bristles  
sharp and long.

Eyes looked out upon a world  
of sorrow or of fear.

We saw no sun, nothing of joy  
nor beauty.

We went our way as robots, all,  
With faces tense, unsmiling,  
glances hard and cold.

Then in a doorway of a store  
we saw a little girl, smiling  
at all who passed,

Her dear sweet face uplifted,  
patiently waiting for mother.

With a smile from her twinkling  
eyes she was doing a work  
no man could do,

For she pierced the armor and  
laid our bristles flat.

We went our way no longer as  
robots . . .

Disarmed by the smile of a child.

---

"All science is transcendental or else passes away. Botany is now acquiring the right theory—the avatars of Brahma will presently be the textbooks of natural history."—*Emerson*.

# In the Cradle of Christ Consciousness

By SWAMI YOGANANDA

Jesus was born in the cradle of Christ Consciousness twenty centuries ago. His universal Christ Consciousness is reborn in every wise man. Are you ready in the coming Christmas to expand your soul to behold within yourself the birth of the Omnipresent Christ? To celebrate the birthday of Jesus with gifts and festivities shows some respect and attention to the ideals of his life. But to meditate and prepare your mind for the holy occasion of Christmas that you may perceive the birth of a new consciousness of universal brotherhood and love for all living creatures is to really celebrate the Christmas experience. Drive away all pride and prejudices from your mind

that you may fittingly hold the omnipresent Christ Consciousness in your love-expanded bosom.

If at Christmas you find your strong will unconquered by the tests of temptations, then know

Christ is born within you in reality.

If in the coming Christmas you can maintain inner peace when crucified with disquietude, then know Christ is with you.

If at Christmas you can meditate with deep joy in spite of the horde of restless invading thoughts, then know Christ or Divine Joy of meditation has manifested within you.

And when you know your wrath cannot be roused by the crucifixion of wickedness, then know you are ready for Christ. When



"If in the coming Christmas you have forgiven all those who crucified your love by hatred and vengeance, then know Christ is born within you. If in the coming Christmas you find in your consciousness and life a shelter and home for all races, for all physically, mentally or spiritually needy brothers, then know Christ is born within you."

you feel love for all in spite of any hatred toward you, then know Christ's altar is created within you.

When you can feel the ecstasy of unbroken joy of meditation all the time within you, then know Christ is with you ever more and that you will celebrate Christmas every moment, every minute, every day, every year unto Eternity within your deathless consciousness.



### THOSE WHO HAVE SOUGHT

"I bring to listless readers motives not for escaping from themselves but for discovering themselves. To find the deepest Self, naked, without a mask, without hypocrisy, I have made myself a company of those who have sought this Self, whether they are living or dead, and I am not at all anxious about the lines of demarcation between centuries or between nations. There is, for the naked soul, neither Occident nor Orient: these are its garments. The world is its dwelling. And, being the dwelling of all, it is for all."

—*Romain Rolland, in Europe.*



It is in thy power to live free from all compulsion in the greatest tranquillity of mind, even if all the world cry out against thee as much as they choose, and even if wild beasts tear in pieces the members of this kneaded matter which has grown around thee.

—*Marcus Aurelius Antoninus.*

### KNOWLEDGE

(1) One who wishes to be a disciple must know that all visible phenomena, being illusory, are unreal.

(2) One must know that the mind, being without independent existence (apart from the One Mind), is impermanent.

(3) One must know that ideas arise from a concatenation of causes.

(4) One must know that the body and speech, being compounded of the four elements, are transitory.

(5) One must know that the effects of past actions, whence cometh all sorrow, are inevitable.

(6) One must know that sorrow, being the means of convincing one of the need of the religious life, is a *guru* (teacher).

(7) One must know that attachment to worldly things maketh material prosperity inimical to spiritual progress.

(8) One must know that misfortune, being the means of leading one to the Doctrine, is also a *guru*.

(9) One must know that no existing thing has an independent existence.

(10) One must know that all things are interdependent.

—*From Tibetan Yoga and Secret Doctrines, by Dr. W. Y. Evans-Wentz (Oxford University Press).*

# When the Morning Stars Sang

By ORSON PRATT

(Famous Astronomer and Mathematician)

AS THE elements of all worlds were not created, but are eternal, and as they have always been the tabernacle or dwelling place of God, they must have eternally been acted upon by His spirit; consequently must have passed through an endless series of operations without beginning. Instead of seeking to trace out evidences of a beginning to the elements, we shall at once pronounce them eternal, from the fact that we have no account of their creation from nothing, for God Himself must be an eternal substance: and it is just as reasonable to believe that all the other elements which are His tabernacle, are eternal, as to admit, as we are compelled to do, the eternality of His substance.

## *Without Beginning*

How many thousands of millions of times the elements of our globe have been organized and disorganized; or into how many millions of shapes or forms the elements have been thrown in their successive organizations and disorganizations; or how widely the particles have been diffused through boundless space; or of how many different

worlds these particles have, at one time and another, formed component parts; or how long that system itself has formed a branch of our stellar heavens—is unknown. We can only go back to the organization of our present globe—to the time when “the morning stars sang together, and all the sons of God shouted for joy”. This is only one link in the endless chain—only one grand event in a series without beginning.

## *Law of Gravitation*

That this all-powerful Spirit performed its operations in a definite and fixed manner, according to certain prescribed laws, there is no doubt. If any of our modern philosophers had been present on that grand occasion, they undoubtedly would have beheld every particle moving toward the great common center, with a resultant force varying inversely as the square of its distance from every other particle. They would have called it the law of gravitation: while those better acquainted with the origin of the force, would have called it the law by which the Spirit of God moves together the particles of matter.

# Meditation More Restful Than Sleep

By SWAMI RAJESWARANANDA

Sleep is not a mere state of inactivity. It is a rich boon and a great tonic to the poor and the rich, to the young and the old, to the saint and the sinner. It is the happy occasion when every creature by nature comes in touch with the Divine Source at least once in four and twenty hours. It is the balm of life to the sick and the old. It is a rich reward to the laborer after a hard day's toil which thus culminates in happiness. It is always indicated by the blissful characteristic. It is the bugle call of nature to every one to retreat within. It is the hour when every one casts aside unconsciously bodily afflictions, mental troubles and all anxieties, and finds himself entering into a new life and a new joy, having come in contact with the Divinity within. It is then the load of life seems lightened or forgotten.

It is in sleep we enjoy appar-

ent rest for a while although it is not the real rest which is possible in *samadhi* (superconsciousness) alone. In short, sleep is the refuge which nature affords to one and all and which is involuntarily and unconsciously sought after by every one. A man, a woman, an animal, nay, one and all enter into sleep now and then, and come into contact with the principle of consciousness (*prajna*).

In deep sleep, speech, mind and the senses rest; and the breath keeps itself awake, drawing out the distinction between

a sleeping man and a dead man. A common comparison is that just as a bird whose wings are tied by a string settles down at a place after trying in vain to fly in all directions, so also the mind settles down on breath to which it is fastened, after struggling to be free in every direction and finding no rest anywhere either

Swami Rajeswarananda, former editor of the noted magazine *Peace*, says: "Every time we go to bed and just at the moment we step into sleep, we should assert our divinity. This assertion of truth creates a world of harmony within us which we enjoy till we get up. This practice will aid our spiritual growth."

in waking or dreaming conditions.

On waking up from such deep sleep, each says: "I slept soundly." This happiness cannot be said to have been derived from the objects of the senses, because no such objects of the senses are perceived in deep sleep.

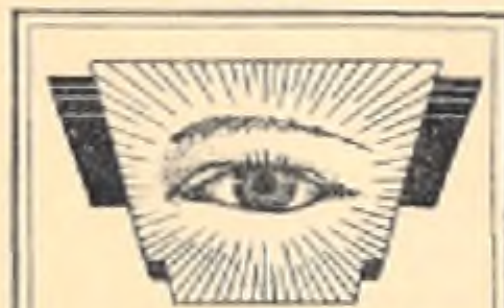
There are three planes of our ordinary consciousness, namely, conscious, subconscious, and unconscious planes. Let us suppose the mind to be a lake. The conscious plane is the topmost surface layer of the lake; the subconscious plane is the stratum just below the surface; and the unconscious plane is the dark stratum at the bottom of the lake. A thought that arises in our mind generally colors only the topmost surface of the lake and so we should say we are always conscious of the conscious plane alone and not of the other two planes. But by constant practice of concentration, we can bring the contents of the other two planes to the con-

scious plane and be conscious of the whole mind-stuff, as it were. And if the mind-stuff is trained in the light of the Spirit, if we drive into it the consciousness of spirituality (the one thought, "I am Brahman"), the whole of the mind gets illumined. It is then the superconscious state or *samadhi*.

In the ordinary states of consciousness, we are generally found to work only with a portion of the mind at a time, in other words, only a portion of the mind is illumined by rays of intelligence from the *atman* (soul), whereas in *samadhi* we remain in our Nativity beyond the so-called conscious mind and matter that form the very bases of all the apparent vis-

ions and activities in the regions of relativity and duality.

Even though in dreamless deep sleep the relative activity of consciousness vanishes, the consciousness itself does not die. In *sushupti* (deep sleep) the ordinary consciousness only re-



"In sleep we generally enjoy the Divine Bliss like dumb animals, without understanding. But we should be able to enjoy it always consciously, at our will. If we do not learn to keep ourselves awake in superconsciousness, it means we really waste much of our life in sleep, by being unconscious of the Universal Presence."



mains inactive and comes in close touch with the Absolute Consciousness for a brief space of time, to renew its vigor and vitality. The word *sushupti* (sva-ip-ti) itself means going back to one's self. We will have to remember that though *sushupti* (deep sleep) resembles *samadhi* (superconsciousness), the bliss of the latter is not the same as that of the former in spite of the fact that there is a sort of enjoyment of Supreme Bliss in both.

In *sushupti* (deep sleep), there is present the seed of *avidya* (ignorance) and as such the Supreme Bliss is only experienced mixed with ignorance. *Samadhi* (superconsciousness) is far different. For an example—the moonlight is a reflection of the light of the sun alone; it is sunlight itself; yet it cannot make the day. Similarly though the Supreme Bliss of *samadhi* (superconsciousness) is enjoyed in *sushupti* (deep sleep) too, still *sushupti* is covered up with ignorance and the emancipation from the fetters of the world is not yet gained.

This is so because, when a man goes into sleep, all the thoughts of his worldly struggles and turmoils, his selfish desires and petty notions still cloud him. In this way he drops into sleep, in the midst of the encircling gloom, being dull, heavy and world-weary. When he wakes, his thoughts of course

"We sometimes complain regarding the insufficiency of sleep. What we really need is not merely sleep, but the effects of sleep, vigor and strength, which we derive through contact with the Divine Source. Mere sleep brings us freedom, only for the time being, from mental distractions and bodily afflictions; we cannot consciously enjoy the Bliss Divine except by transcending the limitations altogether of the body and mind."

move again toward matter, and he is but vaguely conscious of the place (the Abode of Bliss) where he had been, like a person who backs into a room with his face turned toward the door, and is unseeing to all that is in the wide world outside. On the contrary, when a man goes into *samadhi*, his heart and soul eagerly long for Brahman or the Reality, his whole attention is turned Godward, and his every thought, word, and deed point toward Eternity. He goes out of the room with his face turned forward and thus sees all that is in the open, and what is left behind (the world), he cares not to view again.

*Avidya* (ignorance) possesses two kinds of *shakti* or pow-

er, namely, *Avarana Shakti* and *Vikshepa Shakti*. In dreaming sleep there is the place of *Avidya* with both the *shaktis*, whereas in dreamless sleep, it exists with its *Avarana Shakti* alone. The *Avarana Shakti* means ignorance or forgetfulness of the Reality (Brahman) and the *Vikshepa Shakti* is the super-imposition of some disguise upon the Reality. In the oft-quoted comparison of the rope and the snake, the non-perception or ignorance of the rope is due to *Avarana Shakti* and the super-imposition of the snake vision (i. e., the imposition, a false guise on the rope) is due to *Vikshepa Shakti*.

In dreams both these *shaktis* (powers) play their part; there is the ignorance of the real Self or *Atman* and there is the super-imposition of the mental vision in the form of dreams. Even in *sushupti* (deep sleep), the ignorance of the real nature of one's own Self remains; but in the state of *samadhi* (superconsciousness), both the functions of *avidya* vanish without a vestige; and the *Atman* shines in

"In sleep the outward sense-consciousness is lost, and the self for a time remains in the region of the Self. But sleep affords only a glimpse of the true Bliss which is still under the cover of ignorance, and so it cannot bring real happiness in itself. Sleep gives merely an illusion of happiness, owing to the temporary absence of pain."

its entire glory of self-conscious illumination. The dreamland is the mind's night dream and the world is its day dream. The former is the dream in the dark and the latter is the dream in the light. Both these dreams are withdrawn in dreamless sleep, but they lie latent, with the certain possibility to come back recharged with life and energy. But in *samadhi* these dreams dash off and dissolve themselves in the Eternal Infinity. Thus the inner and the outer worlds in which a man lives while in the relative plane are tracelessly effaced in *samadhi* and the Absolute state of super-consciousness results.

But very often there is a complaint that *tamas* (principle of inertness) or sleep steps in, during the period of meditation, in almost every one's case. It is a great bar and a hindrance on the path of Truth. It is by its nature a heavy obstacle, since it delays man's progress when he attempts earnestly to realize the *Atman* (soul) within himself. Ignorance is its source. It is ignorance that gives rise to it, to envelope

the discriminating power of man at the moment of meditation. It has to be dexterously kept under control, lest it would take possession of him and keep him in its bosom wherein can be seen no glimpse of the Reality.

It is but natural that ignorance and heavy sleep interfere readily in the case of beginners,

making a search after the One Glorious Goal of the whole universe. Sleep acts like a screen drawn between an aspirant and the Supreme Self. When we try to trace out the source wherein sleep takes birth, our analysis reveals that it no longer exists. Never should we give room to sleep while we try to enter the inner chamber of our heart. In case it intrudes and tries to gain victory over us, we should take to the practice of *pranayama* (simple breathing exercises taught by the *guru*) or take a walk for a while, or, if endowed with strong discrimination, we should attempt to trace it back to its source.

Let us make it a point, every time we go to bed at night, to keep a watch to detect from

where sleep springs. Just before a man goes into sleep, he forgets first his physical body and then the mental impressions. He first, by degrees, gets himself unconscious of his body. This unconsciousness creeps from the toe upwards. He gradually loses the sense of his touch with the body, till at last he reaches the

seat of *Buddhi* (center of will), the place between the two eyebrows. From that place he suddenly jumps into sleep with a pause, they say, of only one hundredth part of a second. If we try our best to detect this short space of pause, we may find it. But it is very subtle. Its secret can be more easily watched while stepping into the dream state from



"A man enters into deep sleep (*su-shupti*), and comes out the same man as he was before. But even an ignorant man, entering into *Samadhi* or super-consciousness, comes out a sage."

the waking state, than while getting into *jagrat* (waking state) from sleep. For we have full control of our body in *jagrat* and there is every possible scope to trace its source. When we are able to master this process fully while going into sleep, we can then try to master it while coming out of sleep also.

We cannot afford to sleep

nine or ten hours a day and thus spend nearly half of our life in vain; our life is precious and time is our estate. We can, in another sense, sleep every moment of our life; but that sleep should attach us to our Divine Center. We can, again, be ever awake in the sound-sleep state, just as we can sleep in the hours of waking.

The *Gita* declares: "That which is night to all men, is the time wherein the self-subjugated man remains awake; and in that state where all beings keep awake, that is the night for the Knower of Self."

It is the experience of the perfected ones, that, on the death of duality, *Atman* manifests. That state is *samadhi*. Even in deep sleep (*sushupti*), non-cognition of duality is common as in *samadhi*. But the former is enveloped in sleep or gloom whereas the latter is entirely free from it. This is the difference between the two. A man enters into *sushupti* (deep sleep) which resembles *samadhi* under delusion, and comes out the same man as he was before; whereas even an ignorant man entering into *samadhi* comes out a sage.

Although the mind is withdrawn for the time being even in *sushupti*, yet it exists in the state of potentiality ready to spring up into all the worldly activities with reinforced energy which it gathers from its touch with the Principle of Life.

"It may appear to worldly people that, at one time, a man of God-realization sometimes goes into *samadhi* (super-consciousness) and, at other times, comes out of it. In fact, there is neither going in nor coming out, from his standpoint. The universe is to him a gross dream of the soul. Every atom of his structure will be thundering out his immersion in the Great Beyond. Though working unceasingly in the world, he is perfectly at rest."

In *samadhi*, the veil of the mind is, as it were, utterly annihilated, having lost its deluding nature. Mundane phenomena are negated entirely and the *Atman* shines without a second in its infinite Bliss and Glory.

In *sushupti* (deep sleep) the mind is full with its contents; the world is dormant in it. But in *samadhi* (superconsciousness) the mind is contentless. The seed of mind in *sushupti* retains the capability of manifesting itself in the *jagrat* (waking state), on its coming back to that state; whereas in *samadhi* it is like a roasted seed that can no more sprout. Hence the delusion of this world cannot reappear. The false snake-vision is lost once for all and the man of realiza-

tion is ever-conscious of the Reality of the rope alone. The snake-vision has no power to cheat or delude him as before, as he stands, now, firm and fast, one with the Reality. The dualistic world with all its force of attraction and repulsion has now become lifeless to him who realizes his unrivaled self-effulgent, self-resplendent and self-conscious state. As Sri Shankara describes: "With eyes he is without eyes, as it were; with ears without ears; with speech and without speech; with mind and without mind; with vital airs and without vital airs, as it were."

Further, just as the mirage loses its power of deluding a person who has once realized its empty nature, the world with all its charms is zero with a *Jivan Mukta*, one who has tasted the nectar of *samadhi*. The mirage may come into his view again and again as long as he goes on traveling in the desert, but he stands undeceived, not at all deluded since he has already solved its mystery. Similarly the world may come into his cognition as long as there is a body, yet he will stand firm like a rock, unshaken and unshakable, seeing the same Self in everything and everything in Himself: for, name and form appear before him labeled plainly with the word "Unreality." Through working unceasingly in the world, the man of God-realization is perfectly at rest, identi-

fied with the fundamental Principle of All Existence, which is ever actionless, in one sense, or all-active in another sense.

Generally man is found to be rotating on the cycle of *jagrat*, *svapna* and *sushupti*, or waking, dream and deep sleep states. These three belong to the first personal pronoun "I," which is the cause of all misery. The *turiya* or *samadhi*, the transcendental state, is rarely dreamt of by him, as he is firmly wedded to matter. It is only when the body consciousness ceases to exist, that *turiya* can be realized by him; and then *samsara*, the agony of birth and death, will no more bind him. He is *Jivan Mukta*, "the living free."

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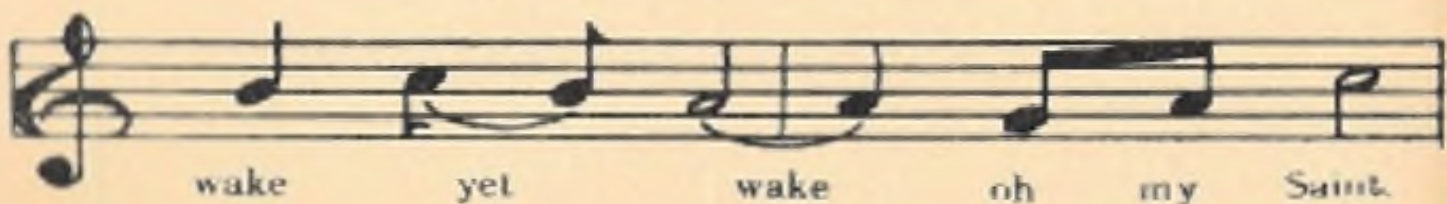
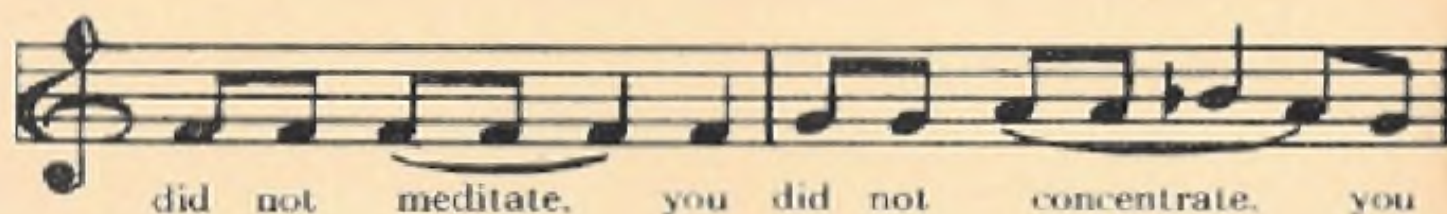
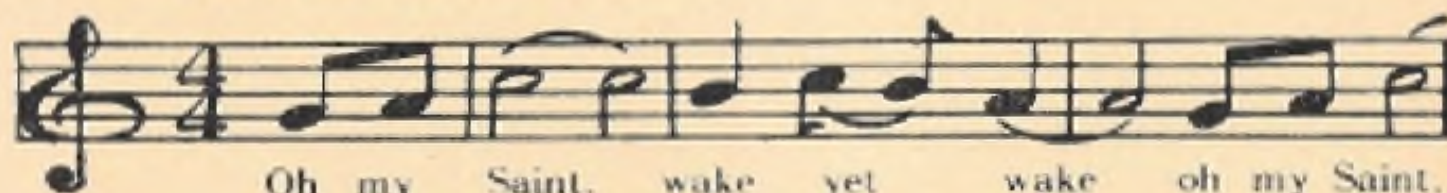
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# Wake Yet Wake,

WORDS AND MUSIC BY SWAMI YOGANANDA



# Oh My Saint

(Hindu Chant)



wake yet wake oh my Saint, Death will be at thy door.



You may not have time any more. Death will be



at thy door. You may not have time any more



to re - - - dee - m thy soul oh my Saint.



wake yet wake oh my Saint.



wake yet wake oh my Saint.



# *Spiritual Interpretation* OF THE ★ **BHAGAVAD GITA**

*Know The Soul As Cosmic Sound, Light or Wisdom*

By **SWAMI YOGANANDA**

*Chapter 2, Stanza 29*

### **Literal Translation:**

Some behold the soul in amazement. Others describe it as marvelous. Still others listen to the soul as a wonderful entity. There are others who after hearing all about the soul do not comprehend it at all.

### **Poetic Rendition:**

Through the instruction of a great *guru*, the deep-delving devotee beautifully beholds the soul as a wonder. Others, diving into the ocean of ecstasy, unceasingly describe it as amazing. Others who listen to the Cosmic Vibration hear the soul as an exquisite dream-song. There are others whose ears of spiritual perception are deaf,

and who thus cannot grasp the philosophy of the soul even when they repeatedly hear about it.

### **Spiritual Interpretation:**

The spirit in the unmanifested absolute state is ever-existing, ever-conscious, ever-new Bliss. The soul is a ray of the Spirit and as such is individualized ever-existing, ever-conscious, ever-blissful Spirit. The Spirit also manifests itself as Cosmic Light, as Cosmic Wisdom, as Cosmic Sound. The Soul, therefore, is also perceived as a ray of Cosmic Light, Cosmic Wisdom and Cosmic Sound. Through various techniques, learned through a real *guru*-preceptor, the devotee



"The culture of intuition by meditation precedes the perception of soul or Spirit. This is why even colossal intellects and famous theological students who have read everything about the soul, understand so little about it."

finds his intuition absorbed on the various manifestations of the soul as Light, Wisdom, and Sound. When the true devotee develops a deep intuition, he sees the soul as a great mystical Light. It is then that he describes his experience of the soul as a wonderful visible light. Another time when the devotee feels the soul as a ray of Cosmic Wisdom, he speaks of it in terms of amazing wisdom. When the devotee perceives the soul as a vibration of the Cosmic Sound, he describes it as an exquisite, audible experience. Yet there are some superficial truth-seekers whose minds are so engrossed in restlessness that no matter how many times they listen to a wise man's discourse about the soul, they fail to practically perceive it within their unmanifested intuition. It can be safely concluded that there are only a few devotees who can perceive the soul as Cosmic Light or Cosmic Wisdom or Cosmic Sound. And there are

many superficial truth-seekers who do not understand anything about the soul even when they hear descriptions of it from the lips of true masters.

It also can be truly said that only they understand the soul who experience it in definite forms of Cosmic Light, Cosmic Wisdom, or Cosmic Sound, through their developed intuition. The soul cannot be understood by hearing about it through the limited power of perception belonging to the intellect. Soul and Spirit and all inner entities can be perceived only by developing the power of intuition by regular deep meditation. Intelligence and sense-perceptions can perceive only phenomena or *qualities* of the eternal substance whereas intuition alone can perceive the inner Spirit and the soul. Ordinarily human beings use their sense perceptions and intelligence, in studying and working with material life. That is why such people with their undeveloped intuition cannot understand about the soul even when they hear about it. Therefore it is evident that the culture of intuition by meditation precedes the perception of soul or Spirit. This is why even colossal intellects and famous theological students who have read everything about the soul, understand so little about it. On the other hand, sometimes illiterates who have deeply meditated have been able to clearly

expound the nature of the soul. Therefore, it is evident that both educated and uneducated truth-seekers should meditate and develop their intuition if they expect to experience the definite manifestations of the soul.

*Chapter 2, Stanza 30*

**Literal Translation:**

O, Bharata, this, the indwelling Spirit in the bodies of all human beings, is never destructible. Therefore, you should not lament for any departed being.

**Poetic Rendition:**

As the owner of a temple does not necessarily perish with the destruction of the temple, so also, the indwelling soul, being immortal, is not destroyed with the dissolution of the perishable bodily temple. Therefore, it is foolish and unnecessary to lament when an indestructible soul departs at the death of its perishable bodily residence.

**Spiritual Interpretation:**

The above stanza is a great light of wisdom offered to those who are suffering from bereavement of a beloved one, or who

are afraid of experiencing such sorrow at the inevitable bodily death of loved friends or relatives. As it is easy to remember that the owner of a house does not necessarily die if his house happens to collapse, similarly every person should remember that the soul does not die with the death of the body, though apparently the soul seems to die or disappear with the disintegration of its physical body. In India great Masters never speak of an individual's death. They would not say: "Rama is dead." Instead, the great ones say: "Rama left his body." The ordinary expression: "John is dead," is very misleading and

saddening to most people, who assume that the owner of the body suffers death with the death of the body. It is ignorance, attachment and selfish love which make one friend grieve for another lost friend. The wise man never grieves for a soul who has departed from one body residence into another, just as an understanding individual never grieves for a man who leaves one



"The *Bhagavad Gita* instructs us to look upon the death of the physical body as the death of a dream-body in a dream cosmos and nothing more, for each soul will wake from the sleep of death to realize itself untouched, unharmed by death, and indestructible."

residence and goes to another.

An individual grieves for his lost friend thinking that he is annihilated and also because he cannot be approached again for the satisfaction of the self. Wise men who can see beyond the veil of life look upon souls who are born and reborn as actors who appear and reappear on the stage of life with constant change of costumes. It is foolish and ridiculous to weep for an actor who superficially appears changed when he transfers himself from one costume to another. So, wise men who can behold souls at death changing residence from one body to another deem it foolish to weep for newly-departed souls. Wise men never consider departed souls as dead souls. When we read in history of the beheading of Mary, Queen of Scots and mentally visualize her beautiful head torn from her body, we cannot help feeling this sympathy and the consciousness that she was killed under the cruel stroke of an iron blade. But metaphysically, we must remember, though we feel sympathy and sorrow for the beheaded Queen, still we should never think or indulge in the philosophical blunder that her soul was dead with the destruction of her body.

If a frail man sleeps and dreams that he has become a warrior, engaged in a duel with an enemy, and was suddenly

"When the true devotee develops a deep intuition, he sees the soul as a great mystical Light. Another time he describes it in terms of amazing Wisdom. When he perceives the soul as a vibration of the Cosmic Sound, he feels it as an exquisite, audible experience."

slain, then he would go through the agonies of a dream death. But at this time, if the dreamer suddenly regains consciousness, he realizes that he was not dead. His consciousness remained unharmed even though his dream body was destroyed by a dream warrior.

#### **Overcome Habits**

There are people who are so addicted to the weakness of their senses and bad habits that they feel themselves murdered by their wicked habits. Such souls should remember that wicked habits may enshroud them for a little while only but can never forever keep them suppressed nor destroy them. Every soul, no matter how deeply buried beneath bad habits, should be able to resurrect itself from beneath the sepulchre of wickedness and prenatal and postnatal weaknesses. Everyone should remember, no matter what happens, the soul is indestructible.

# Tibetan Precepts

"A hen, when at rest, produceth much fruit;  
A peacock, when it remaineth still, hath a handsome tail;  
A gentle horse hath a swift pace;  
The quiescence of a holy man is the sign of his being a Sage."

"A foolish man proclaimeth his qualifications;  
A wise man keepeth them secret within himself;  
A straw floateth on the surface of water,  
But a precious gem placed upon it sinketh."

"Much talking is a source of danger;  
Silence is the means of avoiding misfortune:  
The talkative parrot is shut up in a cage;  
Other birds, which cannot talk, fly about freely."

"The greatest wealth consisteth in being charitable,  
And the greatest happiness in having tranquillity of mind.  
Experience is the most beautiful adornment;  
And the best comrade is one that hath no desires."

"Men of little ability, too,  
By depending upon the great, may prosper;  
A drop of water is a little thing,  
But when will it dry away if united to a lake?"

"Hurtful expressions should never be used,  
Not even against an enemy;  
For inevitably they will return to one,  
Like an echo from a rock."

"When about to perform any great work,  
Endeavor to have a trustworthy associate;  
If one would burn down a forest,  
The aid of a wind is, of course, needed."

"Meditation without Knowledge,<sup>2</sup> though giving results for awhile,  
Will, in the end, be devoid of true success;  
One may melt gold and silver completely,  
But once the fire be gone they grow hard again."

<sup>2</sup> *Or without the guiding teachings of a guru.*

"Time is fleeting, learning is vast ;  
No one knoweth the duration of one's life ;  
Therefore use the swan's art of extracting milk from water,  
And devote thyself to the Most Precious Path."

"The science which teacheth arts and handicrafts  
Is merely science for the gaining of a living ;  
But the science which teacheth deliverance from worldly existence,  
Is not that the true science?"

"The foolish are like ripples on water,  
For whatsoever they do is quickly effaced ;  
But the righteous are like carvings upon stone,  
For the smallest act is durable."

"Charity produceth the harvest in the next birth.  
Chastity is the parents of human happiness.  
Patience is an adornment becoming to all.  
Industry is the conductor of every personal accomplishment.  
Meditation is the clarifier of a beclouded mind.  
Intellect is the weapon which overcometh every enemy."

"Some there are who turn inside out their whole interior  
By means of over-talkativeness."

"Relinquish an evil custom even though it be of thy fathers and  
ancestors ;  
Adopt a good custom even though it be established among thine  
enemies :  
Poison is not to be taken even though offered by one's mother ;  
But gold is acceptable even from one who is inimical "

"Rogues there are even in religious orders ;  
Poisonous plants grow even on hills of medicinal herbs."

"He who knoweth the Precepts by heart, but faileth to practice  
them,  
Is like unto one who lighteth a lamp and then shutteth his eyes."

### *Spiritual Advice To The Disciple*

The devotee seeking Liberation and the Omniscience of Buddha-  
hood should first meditate upon these ten things which are causes  
of regret:

(1) Having obtained the difficult-to-obtain, free, and endowed human body, it would be a cause of regret to fritter life away.

(2) Having obtained this human body, it would be a cause of regret to die an irreligious and worldly man.

(3) This human life in the *Kali-Yuga* (or Age of Darkness) being so brief and uncertain, it would be a cause of regret to spend it in worldly aims and pursuits.

(4) One's own mind being of the nature of the *Dharma-Kaya*, uncreated, it would be a cause of regret to let it be swallowed up in the morass of the world's illusions.

(5) The holy *guru* being the guide on the Path, it would be a cause of regret to be separated from him before attaining Enlightenment.

(6) Religious faith and vows being the vessel which conveyeth one to Emancipation, it would be a cause of regret were they to be shattered by the force of uncontrolled passions.

(7) The Perfect Wisdom having been found within oneself in virtue of the *guru's* grace, it would be a cause of regret to dissipate it amidst the jungle of worldliness.

(8) To sell like so much merchandise the Sublime Doctrine of the Sages would be a cause of regret.

(9) Inasmuch as all beings are our kindly parents (in one or another of our inconceivably vast number of rebirths in the course of evolution), it would be a cause of regret to have aversion for and thus disown or abandon any of them.

(10) The prime of youth being the period of development of the body, speech and mind, it would be a cause of regret to waste it in vulgar indifference.

—From three Tibetan collections of "Elegant Sayings"—*The Precious Treasury of Elegant Sayings*, translated by Csoma de Koros, *The Staff of Wisdom*, and *The Ocean of Delight for the Wise*, both translated by Lama Kazi Dawa-Samdup, and edited by the Tibetan authority, Dr. W. Y. Evans-Wentz, in his *Tibetan Yoga and Secret Doctrines* (Oxford University Press, London and New York). The passages on the "Ten Causes of Regret" are from the same book, and were first compiled in the 12th century by the Tibetan sage, Dvaggio Lharje.



## Second Coming of Christ

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

### **Build Your House of Consciousness On the Rock of Immortality**

By SWAMI YOGANANDA

*And he spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?—Luke 6: 39-41.*

**T**HOSE that are physically and mentally or spiritually blind, if they try to lead others who are like them, all will fall

into the same ditch of physical, or mental, or spiritual suffering. The disciple who has studied for some time with a master does not all at once become like the master. A master is he who has perfectly acquired the art of contacting God. When a disciple can also completely contact God he becomes like the master. But an advanced disciple just the same always gives respect to his master who has been the portal to freedom and a messenger of God. Jesus honored John the Baptist as the

*guru* of his past incarnations even though Jesus had become more advanced than John the Baptist.

### "Know Thyself"

It is an unprofitable act for a man to go on beholding the defects or blindness of spiritual vision of others when he himself is spiritually blind. It is a waste of time to uselessly spend his time measuring the spiritual defects of others when he could very well profitably spend it in correcting his own faults. Those that spend their time criticizing others have no time for criticizing their own faults. This mistake is indulged in by people of all walks of life. There are some people who are angry themselves but cannot stand anger in others. Some people are greedy themselves but cannot stand greed in others. Some people gossip about others but cannot stand being gossiped about. Some people have very bad social manners yet they never recognize that fact in themselves. Some people criticize others about certain faults which they themselves possess plentifully.

So it is a psychological and metaphysical error to spend our time in pointing out the mental dirt in other souls when we ought to spend our time in cleaning out the inner dirt residing within the mansion of our own soul. How can we say to our brother, "I know the art of pulling out ignorance from your

soul," when we have not pulled out our own ignorance? Dispelling ignorance is not an easy job. It requires practical experience and practical living of the life. If we are not a jeweler how can we teach others to distinguish between good and bad jewels or detect imitation jewels mixed up with good jewels? So, if we are not a divine jeweler how can we teach others to distinguish between ignorance and wisdom? To pull out ignorance from others' souls presupposes that we have pulled ignorance out from our own soul first.

### Avoid Hypocrisy

Therefore we are a hypocrite, insincere in our actions, if with our vision befogged by ignorance, we try with that blurred inner vision to heal others suffering from inner blindness. Whenever we think that we are not progressing spiritually and that we are wasting time meditating, then reflect, that by being able to sleep we forget all the dualities and miseries of physical existence, indeed, the whole world vanishes into the invisible vastness; so, if we could produce conscious ecstasy and *samadhi* at will, we will be able at the time of misery and death to be conscious of the vast kingdom of bliss which remains locked up behind our state of wakefulness and subconscious state, even as the all-misery quelling sleep remains hidden behind our conscious mind.



We have learned to sleep but have not learned to be in ecstasy which is far more enjoyable than sleep, and which can constantly show us that matter is the frozen imagination of God, as sleep shows us that dreams and nightmares are our own frozen imagination. A dreaming person can never know that a nightmare is a nightmare unless he wakes up. So also, unless we wake up in the land of ecstasy and become one with God and awake in God, we cannot realize that this universe is a frozen imagination of God or the dream of God which can be dispersed only by our awakening in Spirit and by *samadhi*.

When we are engrossed in watching a tragedy scene in a motion picture we almost begin to feel the reality of the picture, and the seemingly real material nature of the motion picture becomes strong upon our consciousness. But suddenly when we are troubled by a particular scene of cruelty in the motion picture or a catastrophe like the burning of a city, if we look up suddenly from the picture to the beam falling upon the screen and if we closely watch the figures in motion on the screen, we realize that all the solids, liquids, human beings and misery are nothing but the different vibrations of the electric current, and that all the human beings, scenes and material things in this picture are nothing

but different manifestations of electric current.

### Seeing God Dreaming This Cosmic Dream

Likewise, the materially-engrossed individual beholds rain, sunshine, property, change of weather, birth, death, marriage as material facts. But when this individual wakes up into the consciousness of God through constant ecstasy or union with God then he begins to see a light trembling in all matter. He sees that all matter with solids, liquids, gaseous substances, with human life and thought, is nothing but the different vibrations of that all-pervading, quivering light of God. By further development one can actually see God dreaming this Cosmic Dream.

In a motion picture house while a picture is playing, one person can concentrate on the beam falling on the screen and another might concentrate on the pictures on the screen. These two individuals of course would have two different experiences. The man concentrating on the beam which causes the materialization of the pictures on the screen would see only a beam of light without any pictures and the man concentrating on the pictures would see the pictures without the sight of the pictureless beam.

Likewise, a person concentrating on matter will see only material objects and a person concentrating on God's light would

see God. And a man sitting in the motion picture house can once in a while look at the pictureless beam falling on the screen as well as the pictures on the screen. So likewise, the man who has highest *Nirvikalpa Samadhi* can see the great light of Cosmic Energy which is coming from God and falling on the vast space creating the pictures of planetary stellar universes as well as the motion picture of this universe. Such a divine man and advanced individual can see the pictureless cosmic energy as well as the motion picture of the universe emanating from it.

*For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.—Luke 6: 43-45.*

### **The Physical Nervous System**

A human being is composed of three kinds of trees, (1) the physical nervous system with its roots in the brain and the trunk in the spine (the cerebro-spinal axis) and efferent and afferent nerves branching out from it as the branches, and the senses and

sensations at the end of the nerve branches as the fruits.

This human tree of nerves yields good or bad sensations according to the nature of the individual who owns this tree of nervous system. When an individual administers the water of poisonous thoughts at the root of this tree of life in the brain he produces fruits of evil sensations hanging from the branches of different nerves. That is, when a person feeds his brain with evil thoughts those thoughts create desire for evil sensations, and the end of the optical branch nerves or the auditory branch nervous system becomes laden with fruits of evil sensations in the form of desires to listen to words of flattery or words of evil. Likewise the tactual and olfactory and gustatory nerves are laden with the fruits of sensual desire and sensations of greed.

That is why it must be remembered that a brain that is fed with good thoughts creates a good tree of life with good habits and cravings for good sensations. Every tree of life has its roots in the soil of Cosmic Consciousness and as such the human nervous system was originally made to attract and enjoy good sensations. But man, through his freedom of will, has converted this tree of life into a bearer of fruits of evil sensations. Once a nervous system is changed so that it produces desire for evil sensations, it is

very hard to change it. For the good nervous system will not produce fruits of desire for evil sensations nor an evil tree of life produce the fruits in the form of desires for good sensations.

Besides this physical tree of life man is fitted with two other trees—the astral tree of life and the tree of consciousness.

### **The Astral Tree of Life With the Astral Powers**

(2) The astral tree of life has its roots as the thousand petaled rays in the brain. The *susumna* cerebral current is the trunk of this tree of life and the fine currents branched out through the nervous system are the astral branches. This astral tree of life, being fed by Cosmic Energy, usually produces fruits of fine inner perception which the advanced devotee can pluck and enjoy. As a person cannot enjoy the fruits of a mango tree hidden in a garden, so a person or a devotee who has not seen this astral tree of life with the light of ecstasy cannot possibly enjoy its fruits of fine perceptions. Some of the fruits of this astral tree of life consist in possession of miraculous powers of seeing visions which are true to life and of listening to sounds beyond the reach of human ears, of feeling touch sensations of the bodies of others, of smelling astral fragrance, of astral taste, of possessing the power to dislodge the astral body from the

physical body, of lengthening or shortening the astral body. Behind this tree of astral life is the tree of consciousness.

### **Tree of Consciousness**

(3) The ordinary tree of consciousness has its roots in the intelligence in the brain. Its trunk consists of the mind and its branches consist of reason, will and feeling. It bears fruits of evil and good desires. When one feeds this tree of consciousness with the water of intuition springing from the fountain of meditation then this tree of consciousness becomes entirely a good tree bearing only fruits of good desires. Hidden beneath these three trees of the physical nervous system, of astral life, and of consciousness, is the tree of Superconsciousness.

### **Tree of Superconsciousness**

The tree of superconsciousness has its roots in Cosmic Consciousness. Its trunk consists of superconsciousness and its branches consist of superconscious perception, subconscious perception and conscious perception. This tree of superconsciousness when perceived will be found to bear fruits of superconscious intuition and of subconscious spiritual dreams and fruits of good sensations. God can be spoken of as the root and the Cosmic Energy can be spoken of as the trunk and all rays shooting out of this Cosmic Energy for the creation of universes can be called the branch-

es. The worlds and universes of astral and physical constitution can be spoken of as the fruits of the tree of Cosmic Consciousness.

God originally planned that this tree of Cosmic Consciousness should only bear fruits of good vibrations, but Satan put some poison sap of his evil desires in this tree of Cosmic Energy. That is why we find collisions, earthquakes, dissolutions of planetary systems, and so forth.

### Speech Is Our Index

When Jesus said, "Out of the abundance of the heart the mouth speaketh," he meant that speech is the index to the contents of the heart. The vibrations of an individual's speech, no matter how dressed up with polished language, contains the vibration of his inner tendencies buried in the heart. Hence, in the tone and vibration of a man's voice we find the echo of his heart experiences. A bad man may imitate the voice of a good man, but his evil heart will certainly vibrate in his pretending voice. So, we must remember that the vibrations of our heart reverberate in the vibration of the voice. Through the tone of the voice of an individual and its vibrating mildness or harshness we can recognize the nature of his hidden heart. The whole history of an individual as to how he lives his life within himself and his fam-

ily is revealed in his voice. Also the postnatal and prenatal story of one's life is written in the eyes of an individual. Those that cannot detect others' lives through their eyes can, by the perception of calmness, detect the evil or good hidden in the nature of an individual's voice.

*And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.*

*But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell: and the ruin of that house was great.—Luke 6: 46-49.*

Jesus spoke: "And why call ye me Christ Intelligence, the Lord of all creation, without knowing how I manifest myself in creation and in your consciousness? Because you call me Christ but do not feel my presence in your consciousness, is why you do not lead your life as I say unto you or as my consciousness signifies by its Christ vibrations beneath your super-

consciousness. When you will be able to feel my Christ consciousness by awakening your super-consciousness then you will do the things which I signify through your inner perception, but not before.

#### House of Consciousness

"Whosoever, forsaking the slums of matter and sensations, cometh to me hidden in the temple of superconsciousness, can listen to the silent vibrations of my inner being, and accordingly his nervous system automatically acts according to the perceptions of the inner divine impulses. He is a soul who builds his house of consciousness not on the foundations of passing pleasures but who digs deep with the pickaxe of meditation and God to the unshakable rock of intuitive knowledge, building his house of bliss on the everlasting rock of cosmic consciousness. And when the flood of ignorance comes in life or in the after-death state in all its vehemence and impetuosity, the house of cosmic perception and intuitive understanding built on the rock of God consciousness is unshaken. That soul who overcomes material desires and has built his house of cosmic consciousness will not be carried away by the flood of reincarnation-producing desires. The soul who has built his consciousness on the rock of God consciousness shall not lose his consciousness in

death or life but will forever be housed in immortality.

"But that devotee who hears the voice of his inner consciousness and inner perception but does not act according to those inner impulses is a man who has built his consciousness on the foundations of earthly habits. When temptations will come to him, his house of self control will break and he will be swept away by the tide of ignorance and his temporary house of spiritual discipline will be devastated."

#### INTER-PENETRATION

"Inter-penetration or inter-mutuality sums up the doctrine of the *Avatamasaka* treatise; each object is not only itself but every other object. All things are mutually conditioning to such an extent that the withdrawal of one means the disturbance of the whole system, which is to say, that the world grows imperfect to that extent. So long as this insight is not attained, the world remains sense-bound, and misery follows beings at every step. This the Buddha pities, and with his overflowing love, he embraces the world and all creatures in it; his activity never ceases until every being is delivered."—*P. K. Mukherji*

The beloved of the Almighty are the rich who have the humility of the poor, and the poor who have the magnanimity of the rich.—*Saadi*.

# Meditations

*For Each Day In December, 1937*

By SRI NERODE

**Wednesday, 1st.** I was, I am and I shall ever be a free soul in a free universe.

**Thursday, 2nd.** I am the mighty manifestation of the Almighty. All-might scintillates through my whole being.

**Friday, 3rd.** I am the resurrected spirit out of the death-bed of past incarnations. O my spirit! move ever on.

**Saturday, 4th.** My life is the pure breath of God's regenerative love.

**Sunday, 5th.** My flesh is the holy instrument for the expression of the Divine.

**Monday, 6th.** The honest path is the shortest cut to peace and God. Move, move, my soul! in the shining path of straightforwardness.

**Tuesday, 7th.** Good alone brings good. I move in good, hear good, speak good, dream good, aspire to good alone.

**Wednesday, 8th.** Life is a hallowed gift of God. My life is a consecrated love-offering to serve my fellow beings.

**Thursday, 9th.** Truth is without guile and fearless. In truth I seek my freedom and fulfillment.

**Friday, 10th.** The conquering spirit of God moves in and through me. My humble soul is the conqueror of proud matter.

**Saturday, 11th.** I find in either love or jealousy the test of my love for God through my fellow beings. In either case, seek God, O my soul.

**Sunday, 12th.** Better to live in God for a day than to live thousands of years without the divine consciousness. My life is sheltered in His shadow.

**Monday, 13th.** Good, joyous and robust thoughts manifest the Divine Intelligence through me. I think nothing but divine thoughts.

**Tuesday, 14th.** The Divine Intelligence is creative because it wants to be serviceful. In service I find my attainment.

**Wednesday, 15th.** Heart craves for friendship. All that is good is my friend eternal.

**Thursday, 16th.** I am the spark of immortality, shining in the everlasting grace of Omnipresence.

**Friday, 17th.** My soul is the embodied essence of Life Eternal.

**Saturday, 18th.** There is no past, present or future for my soul. It is all fulfillment in the eternal Now.

**Sunday, 19th.** Before my eyes, I see nothing but an ocean of good, stretched throughout eternity.

**Monday, 20th.** Words uttered from the depth of pure being, manifest instantaneous actions. I utter words of peace, peace and peace to all directions.

**Tuesday, 21st.** Thoughts revolved in mind constantly, acquire power and result in manifestation. My constant thought is, I am righteously prosperous and successful.

**Wednesday, 22nd.** I have the heritage of the Divine in me. So I am the God-center of all that is good.

**Thursday, 23rd.** Peace unto those who seek war; peace unto those who are in war; peace unto those who seek peace. Peace, peace, peace to the world.

**Friday, 24th.** The Christ spirit bestirs the universe. In me I feel the birth of Christ.

**Saturday, 25th.** The Christ is born in me out of my virgin soul. Through my whole being I feel the dawn of a regenerated life.

**Sunday, 26th.** My love to those who love me; my love to those who hate me; my love to those who know me or know me not. My love to all.

**Monday, 27th.** My soul is born of the purity of God. I am embodied purity.

**Tuesday, 28th.** I am girded with the breastplate of patience and forbearance. I am patience incarnate.

**Wednesday, 29th.** I am one with humanity; I am one with the universe; I am one with God.

**Thursday, 30th.** My heart sings with the ever-new song of God. God, God, God!

**Friday, 31st.** There is no old nor new. Everything is a trend of eternal continuity. Eternity alone is.

# BOOK REVIEWS

## THE MUSIC OF ORIENT AND OCCIDENT

By Margaret E. Cousins, B. A.

(B. G. Paul & Co., 12 Francis  
Joseph St., Madras, India.  
Rupees 4.)

Every music lover and student of Oriental culture will find in this thoroughly delightful book a wealth of little-known and vastly interesting material about Indian music, written in a clear and entertaining style.

There are unusual chapters on A Comparative Study of Eastern and Western Music, India's many Unique Musical Instruments, the Mythological Origin of Western Music, Russian Music—a Link between East and West, Appreciations of Japanese, Chinese, Tibetan and Javanese Music, and the Value of Music in Education, Emotional Balance and Nation-Building.

There are illuminating suggestions and provocative discussions of the treasures of Oriental music and art awaiting Western discovery. The entire book is definitely stimulating, intellectually expansive to the reader. So little is known of Indian music—and yet there is so much to be known and appreciated by the West! The tremen-

dous success in England and America of Shankar, the Hindu dancer, and his Indian orchestra with Indian instruments proves that the time is ripe for further Western knowledge of the Oriental musical heritage. Westerners owe a debt of gratitude to Mrs. Cousins for her sympathetic, scholarly and discerning presentation of this little-investigated subject. Some extracts from the book follow:

### *Music Needs a Herald*

"Understanding is the first step toward appreciation. Music does not explain. Through constant repetition it may impress itself on hearers, and thus set up a new taste, but this is a long method. Every new sovereign needs a herald, every Saviour a John the Baptist, and literary explanations of the bases on which her music has been evolved are necessary preludes to a loving acceptance of India's great gift of song."

"It is noticeable that it has been those composers who have intuitively and sympathetically identified themselves with Nature who have found themselves driven to self-expression in a new musical formula. Debussy is one of these—with his whole-tone scale which is identical with



a derivative of the Indian scale C, D, E, F sharp, G sharp, A sharp, C (named *Rishabhapriya*). So similar is the source of his inspiration to that of the Indian *ragas* that his pieces have surrounded themselves with their own appropriate times and seasons, and to a sensitive performer refuse to express themselves save at those affined times. If one tries, for instance, to play his 'La Lune sur le Temple qui Fut' on a bright morning, it becomes a dismal failure; or conversely, how the effect is heightened if one plays 'Les Jardins sous la Pluie' when rain is gently falling rather than when a wind-storm is driving all before it! This is the meeting of East and West along the pathway of aesthetic correspondences."

#### *Transcendental Science*

"There is in India a whole school of devotees who look on music as a transcendental subject and who use the medium of sound for the attainment of eternal bliss. They believe that the First Cause, Brahman, who is Bliss, embodied that Bliss in its first expression of itself, the Creative Sound, AUM. They believe that all sound is divine in nature and that through the efficacy of sound, especially musical and scientifically modulated sound, mankind can achieve self-realization. There is a complete science (*pranavopasana*) of this. It is as far removed from the

ordinary study and aims of music as is jazz from the Ninth Symphony of Beethoven."

"Every day science is showing us more and more plainly that we live and move and have our being in an ocean of musical sound. So far we have discovered the reproduction or eternality only of sounds produced by ourselves. The Hindu scriptures speak of the 'sound of the sky'. Shakespeare wrote 'there's not the smallest orb... but like an angel sings'."

### SPRING SHOWERS

By Hari Prasad Shastri

(*Shanti Sadan, 30 Lansdowne Crescent, London, W.11*  
2 shillings)

A quiet little book of devotional prose poems, dedicated, like most Indian songs, to the Supreme Being. Some extracts follow.

#### *To Virtue*

They sing of Beauty, they sing of Truth. Let me sing of Thee, O essence of Religion,

Cast of philosophy, fabric of spirituality. United with Thee, all is good; prison, gallows, pangs of unrequited love are as sweet as roses.

When Thou art absent, thrones, temples, high positions, are but barren rocks to me, learned talks are meaningless.

O Goddess Supreme! espoused by Jesus, revered by

Mahomed, extolled by Buddha, loved by Confucius.

Thy powers are as multitudinous as the stars in heaven, and truly happy are Thy devotees.

Thou art the radiance in the sun of Beauty;

O most ancient Diety, Truth is but thy shadow; Beauty is oft illusive, surface deep; Truth is bitter and harsh; but Thou, O Mother of heaven and earth, art ever sweet, ever healing, ever loving.

Like a stream gushing out of a straight and dazzling glacier, my heart flows to Thee.

Be with me, Divine Mother, when the "Angel of the Darker Drink" offers his cup to me and I plunge into the ocean of Infinity.

#### *Birth of Woman*

God made the Sun and the Moon, and filled the firmament with shining stars.

He created birds and flowers, and rainbows and hills.

He thought awhile and poured his own infinite, immortal spirit into man and said, "Rule creation and this nature with thy thought and imagination."

Still He found something lacking.

God was not satisfied with the world, and said within Himself, "This picture made by me is imperfect yet. Man is too fiery and ambitious.

"He will, in his pride, destroy my work and ere long shed rivers of blood in my name."

Then He took coolness from the moon, beauty from the flowers, grace from beautiful birds, and music from the spheres. He took the heart of the angels and mixing these with his own Intuition and Love poured out His Spirit into it and said,

"Woman, thou art my masterpiece, thou shalt represent my Love and Compassion.

"Go forward, keep thy virtue pure and untainted, and scatter the flowers of mercy and purity all around. Thou shalt be mother of my creation, and the world will progress through thee. I will bless those who will bless thee and my wrath will fall on those who seduce thee or rule thee."

Angels saw Woman and bowed to her, and all creation rose in a song celestial, praising the Masterpiece of God.

#### *A Student*

The day has melted into quiet dusk, and the moon has risen in her full glory.

The temple bells are calling all to worship the Eternal wisdom, beyond all human understanding, the Luminous One who sits in our hearts awaiting discovery, who dispels the mists of ignorance.

Come, leave your books and logic, toys to amuse babes, and unite your souls in contemplation with the real Soul of the universe, knowing whom, nothing remains to be known.



# Around The World

## LEAGUE PRESIDENT

H. H. the Aga Khan of India was elected president of the Assembly of the League of Nations at their September session. "You have done my country a great honor, and my delight is undisguised," said the new president. "India's whole philosophy of life is attuned to the fundamental principles on which the League of Nations is grounded, and her greatest thinkers from time immemorial and of whatever culture or creed have sought in the supremacy of law the sole escape from the anarchy of force."

## "CHINA ON THE PHONE"

Ten thousand miles and thirteen hours were bridged in a fraction of a second recently when Mrs. Franklin D. Roosevelt spoke to Mme. Chiang Kai-shek in China, on the occasion of the opening of the radio telephone service between America and China. The latter is the 70th nation to be included in the circle of international telephone communication.

Mme. Chiang, educated at Wellesley College, spoke to Mrs.

Roosevelt on the pressing subject of world peace. "We women in China," she said, "have been following the splendid work of the American people with great admiration and interest. Would it be possible for you to mobilize the women of the world so that peace may be established and reign always?"

From the large nature of this request, one may assume that Mrs. Roosevelt's reputation for phenomenal activity has spread to the Far East.

## CIVILIZATION 30,000 B. C.

Black layers of soil in Nebraska's badlands, Dr. Edwin H. Barbour, professor of paleontology at the University of Nebraska, said recently, have yielded evidence pointing toward the existence of American civilizations 15,000 to 30,000 years ago.

From holes dug in cuts and canyons, a museum field party brought forth examples of handicraft of an ancient civilization and the remains of forty different kinds of animals.

These finds and the soil strata in which they were uncovered led Dr. Barbour to express the

opinion that western Nebraska may be "the cradle of ancient civilizations in North America."

The field party's diggings revealed at least five and probably six cultural horizons providing evidence of animal and human life, Dr. Barbour said. They strengthened the conclusion, he added, that the finds are "among the most scientifically valuable sites anywhere in the country."

From a stratum which often dipped twenty-five feet below the surface, the field party took fashioned pieces of flint, technically known as "Yuma points." Conservative scientists, Dr. Barbour said, "agree that Yuma men lived at least 13,000 years ago, while others maintain their existence dates back considerably farther."

Those who have virtue attend to their obligations; those who have no virtue attend to their claims.—*Lao-tse.*

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### NEED FOR PURIFICATION

God is present everywhere at every time. Nevertheless, how is it that everyone of us does not feel His presence? It is only because the Divine Essence is the purest of the pure and subtlest of the subtle. In order to know and grasp that subtle principle we shall have to make the medium—the body, mind and intellect—fit to receive that immaterial light.

#### *A True Vision*

So long as the body is unclean, the mind unsteady and impure, and the intellect gross and indeterminate, it is not possible to obtain a true vision of God. Cleanse the body through penance, purity and good conduct. Purify and control the mind through association with holy men, chanting the Blessed Name, and dwelling on the divine virtues of the Lord. Refine the intellect and make it one-pointed by meditating on the Divine Principle which is the only indisputable Reality. This being accomplished, you will be able to realize God, to obtain a vision of the Lord, in no time.

#### *Purity Necessary*

Purity of the medium is supremely necessary for enthroning therein that Supreme Reality. Then the veil will be lifted and you will be able to feel His thrilling presence through all your limbs and organs and thus fulfill your human destiny.—*"Siva" in Kalyana-Kalpataru.*



# INTERNATIONAL FELLOWSHIP

The text of an address delivered on June 28, 1787, by Dr. Benjamin Franklin at Philadelphia, is given below. To the modern uneasy political world, his words on the need for prayer in the Federal Convention are equally applicable today:

"Mr. President, the small progress we have made after four or five weeks' close attendance and continual reasonings with each other—our different sentiments on almost every question, several of the last producing as many noes as ayes—is methinks a melancholy proof of the imperfection of human understanding. We indeed seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics which having been formed with the seeds of their own dissolution now no longer exist. And we have viewed modern states all round Europe, but find none of their constitutions suitable to our circumstances.

"In this situation of this assembly, groping as it were in

the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the divine protection.

"Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine that we no longer need His assistance?

"I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it prob-

able that an empire can rise without His aid?

"We have been assured, sir, in the sacred writings, that 'except the Lord build the house they labour in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and by-word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance despair of establishing governments by human wisdom and leave it to chance, war and conquest.

"I therefore beg leave to move—that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

As the fire is hidden behind the match stick and by scratching can be brought out, so the Divine Fire is invisibly present behind the match stick of the devotee's devotion. When the devotion is scratched on the sacred walls of the soul the Invisible Flame of Divinity springs forth—*Swami Yogananda*

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUG. 24, 1912, AND MARCH 3, 1933, OF "INNER CULTURE", published monthly at Los Angeles, California, for October, 1937. State of California, County of Los Angeles, ss. Before me, a Notary Public in and for the State and county aforesaid, personally appeared Parson Jay Moss, who, having been duly sworn according to law, deposes and says that he is the Business Manager of "Inner Culture" and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537 Postal Laws and Regulations, printed on the reverse of this form, to wit: 1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Self-Realization Fellowship Church, 3880 San Rafael Ave., Los Angeles. Editor, L. V. Pratt, 3880 San Rafael Ave., Los Angeles. Managing Editor, None. Business Manager, Parson Jay Moss, 3880 San Rafael Ave., Los Angeles.

2. That the owner is: California (non-profit) Corporation, Self-Realization Fellowship Church, 3880 San Rafael Ave., Los Angeles, Calif. Swami Yogananda, President; Richard Wright, Secretary and Treasurer, 3880 San Rafael Ave., Los Angeles, Calif.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and that affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

PARSON JAY MOSS, Business Manager.

Sworn to and subscribed before me this 1st day of October, 1937.

CICELY McBRIDE.  
(SEAL)  
(My commission expires March 10, 1939.)

INNER CULTURE

# SCIENTIFIC DIGEST

## TELEPATHY EXPERIMENTS

Experiments on clairvoyance and telepathy conducted at Duke University definitely prove the existence of a "sixth sense", Dr. J. B. Rhine recently declared in the book, *New Frontiers of the Mind*. His tests extended over a seven-year period, and indicate that second sight is a scientifically provable fact.

"What we have so far found in extra sensory perception research would be at least favorable to the possibility of survival of personality after death," he said. "That is, such survival would naturally entail existence without bodily sense organs, nervous system and brain."

Telepathy has been carefully tested by Dr. Rhine, under many conditions. "A special frame of mind seems to be one requisite for success even among those who possess the unusual ability," the professor stated. "Hubert Pearce, who was a young divinity student at Duke, once called twenty-five cards in a row correctly, the most phenomenal thing I have ever observed. If there is anyone in the world who can believe that it was due to sheer luck, that would be another phenomenon equally startling. The odds against his feat having been due to pure chance are 1 in 298,023,223,876,953,125."

## SPEED OF BIRDS

A circular recently issued by the Department of Agriculture, containing a scientific analysis of the speed of various birds, reveals that, once on the wing, heavier birds fly at higher speeds than lighter birds of the same type. At the head of the list comes a duck hawk which traveled at 165-180 miles an hour (three miles a minute) while hunting for food. Second on the list is a golden eagle which recorded 120 miles an hour while being chased by peregrines. The average maximum speed of the pheasant is 60

## EAR MICROPHONE

More than one fifth of man's impressions of the world about him is recorded by his ears, states Dr. V. O. Knudsen of the University of California at Los Angeles in a paper on "Recent Developments in Acoustics."

He has disclosed that experiments on the velocity and absorption of sound waves in various gases indicate that sound has at last given physicists a new weapon for prying further into the elusive realm of the molecule, through the fact that sound refuses to travel through nitrogen gas to any appreciable extent, and the presence of other gases can be detected by the

way in which sound waves are influenced by the various kinds of molecules.

The human ear, Knudsen pointed out, contains a marvelous mechanism that is very similar to the radio microphone. This is the cochlea, a tiny coiled canal situated in the temporal bones. "The cochlea transforms sound pulsations into electrical pulsations very much as does the microphone. And the nerve impulses which travel up the auditory nerve, like other known nerve impulses, travel as a wave of electro-chemical change similar to the burning of the fire-cracker fuse."

### MICROPHOTOGRAPHY

At the annual meeting of the American Library Association, important uses to which the modern mechanical device of microphotography may be put in the book world were pointed out. An entire book can be photographed, page by page, on a tiny film, from which enlargements can be thrown on a screen. In this way the treasured volumes of the great libraries of the world can circulate freely—for the first time in centuries, in the case of such books and documents as have few or no copies.

### THE BRAIN BATTERY

A theory that electricity holds the key to mental abnormalities was advanced recently by Dr. Newdigate M. Owensby of At-

lanta, secretary of the Southern Psychiatric Association.

"Scientists hold electric energy constitutes the 'driving force' of life," Dr. Owensby said. "My hypothesis is that the brain is the human battery, that oxygen circulated by the blood furnishes the motivating power and that the nerves correlate the body and the brain.

"We have found," he continued, "an angry man or one suffering with a convulsion has what can be described as an electrical brain storm—nervous and physical diseases show reactions in the electrical flow.

"While only 2 per cent of the body weight, the brain consumes 10 per cent of the oxygen and the intelligence centers require 10 per cent more than other parts. When oxygen is reduced electrical activity decreases and there is 'battery trouble'."

The specialist said decreased oxygen probably causes chemical reactions which account for epileptic fits and hysterical convulsions.

✦

"God is the Light of the heavens and the earth. His light is like a niche in which is a lamp, the lamp encased in crystal, as it were a gleaming star. From a blessed tree is it lighted, the olive neither of the East nor of the West, whose oil would be luminous even though fire touched it not. It is light upon light!"—*Koran, sura 24.*



# ★ Diet and Health ★

By TRUTH BURBERY

Translations from Bengali books on diet give us the following information about fruit:

## **Oranges:**

Are good for the voice; they correct asthma and shortness of breath. The juice increases bodily temperature. The bitter skin decreases fever. The dried skin of oranges chewed the first thing in the morning will act on the salivary glands, inducing a new flow of healthful saliva. Do not swallow this dried skin, simply use it to cleanse the mouth.

## **Persimmons:**

When ripe destroy impurities in the blood. Excellent for skin eruptions.

## **Cantaloupe:**

Good for the complexion.

## **Pineapples:**

Aid digestion, increase appetite, destroy excessive bile and decrease fever.

## **Dates:**

Good for all wasting diseases, and for general vitality.

## **Seedless Raisins:**

Correct urinal diseases and destroy bile in the blood.

## **Grapes:**

White, oval-shaped grapes are the most beneficial, good for the throat and breath, soothing to the voice and cooling to the blood. Grapes are very help-

ful in overcoming any wasting disease, such as consumption.

## **Ripe Mangoes:**

Good for blood and flesh; an appetizer, cooling and helpful in diseases of the heart; give a clear complexion.

## **Bananas:**

Increase the vitality and improve the complexion. They help tired nerves and overcome weariness.

## WHICH TYPE ARE YOU?

At a recent meeting of the British Union of Practical Psychologists, P. St. John Doherty, Manchester psychologist, gave out the results of his findings about chemical types among people. Intellect and artistry depend, he claims, on plenty of iron, found abundantly in lettuce, spinach and prunes. Other points made by Doherty include the following statements:

"Calcium makes the strong silent man, reliable, plodding. Too much carbon produces dull, lazy, plump people. The oxygen types are good talkers, mixers, salesmen. An excess of phosphorus makes for credulity, while hydrogen people are big-bodied, easy-going, with refined sensibilities. The sulphur types are indicated by their emotionally unstable reactions."

# Golden Lotus Temple of All Religions

*Dedication Services To Be Held January 2nd*

A SINCERE invitation is extended to Self-Realization Fellowship students and friends all over the country to attend the Formal Opening of the Golden Lotus Temple of All Religions, recently completed by the Fellowship at Encinitas, California. Conceived and designed by Swami Yogananda, who minutely supervised all the building operations, it is the most beautiful and unusual temple ever built by a Hindu in the Western world. The Temple, as distinctive in its own way as the Taj Mahal or the famous Golden Temple of the Sikhs in India, has many unique features, including its commanding situation on a hilltop by-the-sea, its absolutely new golden lotus design, and its representation of non-sectarian, all-inclusive religious sympathies.

## **Overlooking The Ocean**

The Temple is a large building with an open roof and a four storied glass tower overlooking the Pacific Ocean. On the roof scores of students and devotees can sit and meditate on the Infinite in sky and sea. Inside the Temple hundreds can enjoy through the windows an inspiring ocean view. The en-

tire structure is mirrored like a lovely dream in a large pool by the side of the Temple. Palms, olive and other stately trees and rare plants beautify the grounds.

Anyone motoring to San Diego from Los Angeles cannot fail to see in the distance this Temple of All Religions whose gold lotuses glittering in the sunshine or moonlight look like huge flowers floating on the ocean. Domes and steeples are often seen on temples and churches, but never have such huge gold lotuses been used on any other temple. Their sparkling glint in the sun is visible for miles around.

Through the immense front window there is presented a glorious view of an ocean-and-sky altar. The blue tile altar beneath the window supports the statues of Christ, St. Francis, Krishna, Buddha, Zoroaster, Mohammed, Rama, Shankaracharya, and Chaitanya, as well as statues of Swami Yogananda's Masters, Babaji, Lahiri Mahasaya, and Swami Sri Yukteswarji of India. There will be a special place on the altar reserved in honor of all liberated prophets and saints of God.

### Significance of Lotus

The lotus is one of the most important symbols of spirituality in India, as its unfolding petals signify the expansion of the soul, and the growth of its pure beauty from the mud of its origin is a beautiful spiritual promise.

The Golden Lotus Temple of All Religions is the first one of its kind in America, as it recognizes Christ, the Masters of India, and all true religionists as devotees of the One God, and thus fosters a recognition of the universal brotherhood of man and Fatherhood of God.

Included on the 17-acre tract is the Yogoda Hermitage, completed one year ago, where Swami Yogananda is engaged in writing his eagerly-awaited book on the wisdom of Christ. Both the Hermitage and Temple are pictured in this issue.

### Christmas Celebration

A special Christmas Celebration is planned for the 24th and 25th of December, to be held at the Mount Washington headquarters in Los Angeles and also at the Encinitas estate. The 24th will be passed in meditation, and the following day will be the joyous occasion of festivities and the Christmas Dinner.

Self-Realization Fellowship members and Center leaders are cordially invited to attend these festivities. Those wishing to reserve accommodations at the

Mount Washington headquarters in Los Angeles will please write at once to the Secretary.

This will be a rare and momentous occasion in the annals of the Self-Realization Fellowship. The combined Christmas festivities and the Formal Opening of the Golden Lotus Temple of All Religions at Encinitas on Sunday, January 2nd, promise a week of delightful spiritual fellowship to all those fortunate enough to be present. The meditation services on December 24th are a blissful experience and many have felt the contact of God on previous similar occasions.

### Title of "Paramhansa" Given Swami Yogananda

During Swami Yogananda's visit to India in 1936, after fifteen years' spiritual work in America at the command of his great master, Swami Sri Yukteswarji of Puri, the latter honored him with the title of *Paramhansa*. *Param* means "supreme" and *hansa* means "soul". It is the highest spiritual title which a divine *guru* preceptor can bestow on his disciple. It is never merely a title, given without reason or just in recognition of material service to others. The *guru* only bestows it on his disciple when the latter has reached a very high state of Cosmic Consciousness, Divine Joy, Wisdom Bliss and God-contact in Self-Realization.

### The Divine Swan

Another meaning of *hamsa*, in the word *Paramhamsa*, is "swan". The ancient scriptures speak of a fabled swan which when drinking can separate the milk from the water if the two are mixed. In this sense, the title *Paramhamsa* means the divine swan or he who is able to extract the milk of spiritual bliss from the waters of material life. The swan also floats in water without drowning or getting its feathers wet. So the royal divine swan or *Paramhamsa* is he who can float on the waters of material life without getting attached to it or drowned in it.

*C. Richard Wright,*  
*Secretary,*  
*Self-Realization Fellowship.*

### BOOKS WANTED FOR LIBRARY IN INDIA

A great library in India, for the Calcutta Students' Home and the coming World-City in Bengal and the Ranchi Headquarters of the Self-Realization Fellowship, is desirable. An appeal is hereby issued to all members and friends of the Fellowship in America to donate books with an educational value for this purpose. Dictionaries, encyclopedias, reference books, books on science, philosophy, history, drama, art, religion, English language, mathematics, dietetics and health, also bound periodicals, maps, atlases, etchings, oils

and busts will be welcome for this important library.

Please address such parcels of books to Self-Realization Fellowship, India Library Secretary, 3880 San Rafael Ave., Los Angeles, Calif.

—♦—  
"Whatever good betideth thee is from God, and whatever betideth thee of evil is from thyself."—*The Koran.*

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# Directory of Self-Realization Fellowship Centers

(Affiliated with Yogoda Sat-Sanga Society of India)

## Los Angeles, Calif.

WESTERN HEADQUARTERS of THE SELF REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society). Founder-President, Swami Yogananda. Free public lectures when announced. Special meditation services conducted on Thursday evenings, 8 p.m., 3880 San Rafael Avenue, Los Angeles. Phone: Capitol 9531.

SECOND TEMPLE OF SELF-REALIZATION FELLOWSHIP, 711 West 17th St. (Georgia and 17th Sts.) Sri Nerode, Director-in-Charge. Seva Devi and Sri Khagen, associate teachers. Teacher and student training classes. Services each Sunday at 11 a.m., and Wednesdays at 8 p.m. Sunday School for children each Sunday at 10:15 a.m. Daily meditation at 2 p.m. Phone: Capitol 9531.

ENCINITAS, Calif. Yogoda Hermitage and Golden Lotus Temple of All Religions.

## \*Santa Barbara, Calif.

Meetings held each Thursday evening at 8 p.m. at No. 39 Mibran Bldg., 17 E. Carrillo Street. Telephone 7752. The Center will be open afternoons for study and meditation. Study group and meditation, Mondays at 7:45 p.m. Mrs. Lloyd Briggs, Conducting Teacher. Residence address, 1740 Prospect Ave. Telephone, 27984.

## Washington, D. C.

Brahmachari Jotin, Conducting Teacher. Sunday Service at 8 p.m. Tuesday Class on Philosophy and Yoga at 8 p.m. The public is welcome. 1758 Columbia Rd., N. W.

## \*New York City

Center at Carnegie Hall, 7th Avenue and 56th St. Studio 906, 7th Avenue entrance. Phone, Circle 6-2987.

## Boston, Mass.

Conducting Teacher, Dr. M. W. Lewis, 29 Edgemoor Road, Arlington, Mass. Assistant, J. Albert Simpson, Corresponding Secretary, Miss Ellen MacTwiggan, 158 Summer St., Somerville, Mass. Meetings every Monday evening at 8:15, at 543 Boylston St., Copley Square, Boston.

## \*Miami, Florida

Conducting Teacher, Mrs. Olga Lade, 2120 W. Flagler St. Meetings at 8 p.m. on Sundays, Wednesdays, and Thursdays. Library.

## Cincinnati, Ohio

Mrs. Bertha Shimier, Conducting Teacher. Weekly meetings at 5642 Bramble Avenue.

## \*Cleveland, Ohio

Dr. P. M. Wherret, Conducting Teacher, 10609 Euclid Ave. Mrs. Stella Jurjewicz, 1903 E. 70th St., secretary; Mrs. A. R. Brenne, treasurer, 1651 Clarence Ave. Meetings each Thursday evening at 8 p.m. at Hotel Statler.

## \*Canton, Ohio

Mr. L. K. Whittemore, Conducting Teacher. Thursdays meetings at 8 p.m., also Sundays at 8 p.m. at the home of Mrs. J. E. Bowen, 821 Harriet Ave., N.W. Phone 23129. Miss Erna Coleman and Miss Mary Singer, secretaries. Mr. E. Davies, President of Board of Directors.

## \*Akron, Ohio

Conducting Teacher, Miss Minnie Hargreaves, 2221 21st St., S.W., Akron. Meetings each Tuesday evening at 8 p.m. at 24 S. High St., Pythian Bldg., Room 201.

## \*Dayton, Ohio

Conducting Teacher, Mrs. Alma King, 730 North Main St. Telephone Adams 2835. Meetings each Wednesday evening at 8 p.m.

## Minneapolis, Minn.

Conducting Teacher, Ednah F. Hall, 4006 W. 44th St. Phone Walnut 0856. Wednesday, 8 p.m. Inner Circle, at home of Mrs. E. W. Backus, 2201 E. Lake of the Isles Blvd. Public Sunday Services, 8 p.m. Monthly vegetarian supper, 25c, 6:30 p.m., last Sunday of each month. All services at Center, 483-34 Lumber Exchange Bldg., 5th St. and Hennepin Ave. Center open daily, except Saturday and Sunday, 11 a.m. to 6 p.m. Rental Library.

## St. Louis, Mo.

U. Punditji, Conducting Teacher. Daily Meditation, 1:30 p.m., open to public. Sunday, 10:00 a.m. Sunday School. Morning Services, 11:20 a.m. Evening Services, 8 p.m. Each Friday at 8 p.m., Psychological Study and Question Class; all welcome. The Center is open each day after 11:30 a.m. Library and Center at Maryland Hotel, Room 840-42, 9th and Pine Sts.

### Topeka, Kansas

Meetings the second and fourth Thursdays of each month at the Y. W. C. A. Building, until further notice. Mr. Roy H. Clark, chairman, 532 Kansas Ave.; Mr. A. E. Seal, Conducting Teacher, 2732 Wisconsin Ave. Mrs. Alta M. Redmond, Sec. and Treas., 1908 N. Kansas Ave., North Topeka.

### Milwaukee, Wis.

Meetings every Thursday evening at 8 p.m., at the Republican Hotel, Room 20. Conducting Teacher, Miss Lillian Grabler, 3035 North Richards St.

### Indianapolis, Indiana

Conducting Teacher, Sri Ranendra Kumar Das, 35 1/2 Pennsylvania St., Penn. Bldg., Rm. 408; Sunday services at 11 a.m. Class, Friday evening at 8 p.m. Public cordially invited. Miss Meta Eckhardt and Mrs. Chas. Hoffman, Mentors; others when announced. Lending library.

### Denver, Colorado

Conducting Teacher, Mr. Arthur N. Hilliard, 418 Fillmore St. Meetings are held in room 209, Y.M.C.A. Bldg., 1545 Tremont Place, every Friday evening. Study class every Tuesday evening at 7:30 p.m. at the home of Mrs. Leo J. Friend, Associate Teacher, Secretary and Treasurer, at 429 Acoma St.

### Salt Lake City, Utah

Alyce Gubler in charge. Self-Realization Fellowship Center Meetings held every Sunday, 11 a.m., at the Newhouse Hotel.

### Calcutta, India

Self-Realization Fellowship (Yogoda Sat Sanga Society) and the Students' Home. Secretary: S. Majumdar, B. A.; 52 A Vivekananda Road. Sallen Das Gupta, Superintendent.

Yogoda Girls' School and Yogoda Sat Sanga Center (for ladies), 39 Raja Dinendra St. Manager, Tulsī Narayan Bose.

### Ranchi, India

THE EASTERN HEADQUARTERS of YOGODA SAT-SANGA (Self-Realization Fellowship), SHYAMA CHARAN MISSION, with Ashram accommodations and departments for Fortnightly Instructions by Correspondence, and the Brahmacharya Vidyalaya, a Residential School for

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# Christmas Greetings

To Students, Friends and All

CHRIST comes every year, newly cradled in our freshly awakened devotion. Though Jesus was born long ago, we are happy to find His Christ Wisdom born in our joy every year at Christmas. Let us celebrate Christ in a new way this year by remodeling the cradle of our consciousness and by decorating it with the dazzling soul-qualities of brotherhood, humbleness, faith, meditative desire, will-power, self-control, renunciation and unselfishness. These are the ornaments which our Baby Christ ever loves to play with. We will celebrate His birth by exercising imperishable gifts—by making ourselves and our friends happier, by being better and by more love of God.

With the coming of the Omnipresent Baby Christ another time, the cradle of our consciousness will expand and improve and keep developing, until it can fully hold Him. Let us prepare to clean this cradle, rusty with selfishness, divine indifference and sense-attachments, by polishing it with deep daily divine ecstasy, introspection, and discrimination, that we may celebrate the birth of the new-born babe of Christ Consciousness on the coming Christmas fittingly, everlastingly and joyously.

I wish you all an uplifting Christmas and an enlightening New Year.

*Susan Yaguarda*