

CINNER CULTURE

EAST - WEST MAGAZINE



From Nervousness to Calmness

By Swami Yogananda

How to Conquer Fear

By Dr. Roman Ostoja

The Psychology of Prayer

By Sri Kumar Das

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

JULY

37

5 Cents

No. 9



LORD SHIVA DRINKING THE
WORLD'S POISON
(See Page 56)

INNER CULTURE

EAST-WEST MAGAZINE

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

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JULY, 1937

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Keep I One Song

By Omar Garrison

Keep I one song of a remembered dusk, when drops of dew
like silver blossoms fell from that wind-shaken tree
of night:

O Lord, Thou didst draw infinite rhapsody from this
prosaic heart; Thou didst make music upon these
broken harpstrings.

From this inert and voiceless soul hast Thy unceasing
attrahent called forth melody, forked and rivered in
the blue night; and there is no end to it.

O Spirit of mine, that infinite peak is but the caryatid
of Thy temple; Thy tenderness is the twilight-talk
of little mothers; and home-coming is Thy love.

Thy going forth is the dawn-making, the motions of day,
the sea-tides; and Thy return is the soothing of small
fears in feathered breasts when evening comes.

Great is Thy love, for who but Thee could light the lamps
of heaven with starry fire, to end this joyous day?

From Nervousness to Calmness

By SWAMI YOGANANDA

NERVOUSNESS appears to be a simple ailment but in reality it is very complicated and very uncomfortable. If you are nervous, it is difficult to heal any disease you may have. If you are nervous, you cannot concentrate and work efficiently to attain success. If you are nervous, you cannot meditate deeply and thus acquire peace and wisdom. In fact, nervousness interferes with all the normal functioning of the human body and mind. It upsets the physical, mental, and spiritual machinery.

The body may be compared to a factory, in which many kinds of products are made by various machines, which are run by electricity conducted through wires from a main dynamo. In the body factory, the brain is the main dynamo which sends energy through a complicated system of special conductors, or nerves, to the different organs and members, which in turn act as the machines to produce vision, touch, hearing, taste, smell, movement, metabolism, circulation,

breathing, and thought. You are the manager of your own body factory, and you must see to it that its departments work together in perfect harmony, and produce the highest class of products—physical, mental, and spiritual.

Any violent or continued mental or physical excitement causes disturbances of the balance in the flow of Life Force throughout the sensory-motor mechanism and the bulbs of the senses. It is as if you put a two thousand volt current through a fifty-watt lamp. It would burn out the lamp. In the same way, too great a stimulation upsets the functioning of the nervous system.

Special Causes of Nervousness

Nervousness may be caused by great and continuous excitement, whether it is excessive stimulation of the senses, as in pleasure hunting, drinking, wrong eating, over-eating, faulty elimination, over-activity, over-indulgence physically, or following the modern speed mania, or whether it is mental or emotional over-stimulation,

such as long-continued fear, anger, melancholy, remorse, sorrow, hatred, discontent, or worry. Lack of the necessities for normal and happy living, such as proper exercise, fresh air, sunshine, right food, agreeable work, and a purpose in life, aggravate, if they do not actually cause, a condition of nervousness. Nervousness is highly contagious and may also be caused by association with nervous, fault-finding, or otherwise disagreeable people.

Some of the emotions which do most damage are fear, worry and anger. Fear and worry are very closely connected. Worry is usually fear that something undesirable is going to happen, fears which are often unjustified. Volumes have been written on this subject, and it cannot be dealt with at length here. All that can be said now is that a calm analysis of the cause will usually remove worry.

Why Fear Death?

Another form of fear is the fear of death. Death should be regarded as a universal experience, a change through which everyone passes. It should be looked upon as a good, as a new opportunity, as a rest from the weary struggle on this earth. When you have made a mess of life, God sends this relief and gives you a fresh trial. Besides, there is nothing

to fear, because as long as you are not dead you are alive, and when you are dead, it is all over and there is nothing then to worry about. This fear is born of the greatest ignorance, and it paralyzes activity, thought, and ambition. Live today well and the next step will take care of itself.

Choose the Right Associates

Association with strong, happy, serene, kind and spiritual people is of great benefit to the mentally or emotionally nervous person. Even a few moments' company with a saint can work wonders in producing calmness and quiet. A real holy man acts as a raft to carry you over the sea of suffering. Many persons who know the way to peace and permanent happiness are too slow to follow it. They take lessons and forget. Make use of your spiritual development. You want to be fed by intellectuality, but your souls remain hungry.

Married people should cultivate spiritual joy and communion in order to preserve their serenity, love, and happiness. Intuition and understanding are needed instead of nagging and fault-finding. No matter what the provocation, always remain quiet yourself and try to see God in the other person.

Get away from the delusion of matter. Remember, until

you have built the Temple of Silence within yourself, until you have broken down the ramparts with which environment has surrounded you, you will never see the glory of God, you will never have real peace and lasting joy. When you meet the Great One, darkness will pass away forever. The power of Truth is here, and if you will but make a determined effort you will no longer walk nervously in fear and uncertainty on the path of life. There is a power which will light your way, which will bring you health, happiness, peace, and success if you will but turn toward the Light.

Peaceful After-Effect

Meditate as much as possible, and try to hold on to the quiet and peaceful after-effect. Find the affirmation which has the most meaning for you, and repeat it to yourself until your subconscious mind is clear of all tendency to anger and harsh speech. Live a godly life yourself and every one who crosses your path will be helped just by your contact. Criticize and reform yourself. That is where your greatest problem lies. Affirm divine calmness and peace, and send out only thoughts of love and good-will if you want to live in peace and harmony.

The temple of God is within your soul. Enter into this

quietness, and sit there in meditation with the light of intuition burning on the altar. There is no restlessness, no searching or striving here. Come into this temple which was not created by man. Come into the silence of solitude, and the vibration there will talk to you with the Voice of God, and you will know that the invisible has become visible, and the unreal has become real.

All Healing from God

Realize that all power to think, to speak and to act comes from God, and that He is with you now, guiding and inspiring you. As soon as you actually realize that, a flash of illumination will come and fear will leave you. Sometimes the power of God comes like an ocean, and surges through your being in great boundless waves, sweeping away all obstacles.

Let God flow through you, and you will have all the power you need. Fishers of Souls are needed to speak with the voice of wisdom. Words without Soul Force are like guns without ammunition. Meditation is the only way to keep yourself filled with the power of the Spirit.



"By Jove the stranger and the poor are sent
And what to those we give, to Jove is lent."

—*The Odyssey.*

The Self

By Mansfield Spasoff

I am the origin of Life,
In splendor spread afar
Throughout the pathways of the sky
As Planet, Sun and Star.

I witnessed first Creation's dawn
When darkness burst to light,
When finitude began its march
Out of the Cosmic Night.

In all past lives I have beheld
Both ecstasy and pain,
And all the dual opposites
That shall recur again,
As long as Man in finitude
Is bound by Arjun's chain.

Yet I look forth as does a cliff
Upon a boundless sea;
My feet rest on the earth, my view
Commands Infinity.

Life is an opportunity
To strive, to love, to know:
And what experience it gives
Will follow where I go.

Then, though the way lie o'er the sea,
Or by the cliff's sharp edge,
I make of Life a journey free,
A Joyous Pilgrimage.

How to Conquer Fear

By DR. ROMAN OSTOJA, Ph. D., M. S. D.

MAN has used various devices in past ages to conquer fear, but with small success. One secret of his failure is, he has appealed to the aged instead of to the youthful and hence has been bound by the traditions, laws and superstitions of the past. For elderly persons, set in their habits, find it extremely difficult to accept a new idea. Through heredity, fear has actually been bred into the human race. Only through the coming generations can fear be mastered. The technique for this mastery includes eugenics and proper education of the youth of all lands, for the minds of children are receptive to new ideas.

Harmony Is Essential

I am convinced that harmony is essential to the mastery of fear. To achieve harmony we must co-ordinate and master our three bodies; the mental, the emotional, and the physical; these are intimately related to each other. Children can be taught simple exercises which will balance and co-ordinate them. This co-ordination will open or unfold the solar plexuses of the three bodies. And, be it remembered, these

are controlled by the ego, or higher self, through the spiritual body. Through this mastery harmony can be expressed on the physical plane in happiness, health and success, which are the direct expressions of harmony.

It is my purpose, not only to state my convictions, but also to demonstrate in my life that the body can be mastered through harmony. This includes the mastery not only of pain, but of the circulation and of all the organs and functions associated with life.

The material is the unreal; the spiritual the real. So long as we lay stress on the material body and its limitations, just so long shall we be slaves to fear. But, when we find the God within us and let Him rule us, then can we master fear and overcome the limitations of the flesh and the so-called laws governing man on the physical plane. Fear is born of ignorance and ignorance can only be overcome by a knowledge of the truth concerning man—the real man, who is not subject to the domination of the lower animal self.

The mastery of fear is also associated with an understanding of the unseen powers latent in man and the utilization or expression of these powers. We all possess the same mind—the same capacity of mind—we all have possibilities to gain everything we want — if we could only have enough will to carry out our desires and decisions. The will then is also a power, a quality of spiritual strength by which one person can control the conduct of others, and can save himself from being unduly controlled by them. To increase will-power, one must exercise the will. But one must not exercise it merely on others; he must first practice self-control and resist committing acts that are contrary to ethics and the voice of conscience. Self-control is far more difficult than controlling others! To learn self-mastery, one must co-ordinate one's conscious, subconscious and spiritual self.

No Greater Science

There is no greater science or art than the mastery of the human self. Self-mastery is a science because it is based on self-knowledge. Science is knowledge classified, truth associated. The ancient Greeks considered self-knowledge the quintessence of wisdom. Over the great arch of the Temple of Delphi was written: "Man, know thyself." What accomp-

lishment! Man possesses two natures and two minds; he is both a god and a beast! He is furthermore a microcosm, a miniature universe, for wrapped within his immortal soul is a seed containing in its essence everything found in the universe. This is the teaching of the ancient philosophers and the masters. No wonder self-mastery is so difficult. The lower animal self must be mastered by the higher abstract spiritual mind. Evolution, not devolution, is surely man's destiny. But to evolve, man must fight and conquer the beast of the lower self. When man knows himself, he can then be himself and thus rule himself.

One of the most important steps toward self-mastery is the understanding of the relationship between mind and matter. Is matter a manifestation of mind? Are they two aspects of one great eternal force or energy? These questions are being asked today by both physicists and metaphysicians. Descartes writes: "I think; therefore, I am." Man is a thinker and therefore more than an animal. He transcends nature, in that he possesses a mind and soul—at least most philosophers and wise men, particularly the masters, make this statement. Harmonious, loving, truthful thoughts and emotions are consequently the very essence of health, happi-

ness and self-mastery. Man should be poised and very still, before he can hear the music of the spheres, then will he awaken the god within him and rise to heights supernal. By the study and practice of self-mastery, darkness or ignorance is replaced by light, undesirable tendencies are eliminated, and by degrees man becomes a master.

Love Destroys Fear

We have said that self-mastery is an art. Now art cannot be divorced from beauty and harmony and above all from love. For love never loses sight of beauty. Plato tells us that "Truth is beauty, and beauty Truth." One of the sacred books states that there is no fear in love, because love destroys fear. Therefore, to cultivate the love of the beautiful—is to conquer fear.

My dear friends, if you wish to present an offering to God, you can do so by uniting yourselves with Him through harmonious co-ordination of yourselves.



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

JULY, 1937

COMING IN OUR NEXT ISSUE

The August issue of **INNER CULTURE** will contain two extremely interesting articles. One by

PAUL BRUNTON

famous author of "A Search in Secret India," "A Hermit in the Himalayas", and "The Secret Path", who has written his impressions of India for **INNER CULTURE** readers.

ALSO

The first of a Series of Articles on the Spiritual Interpretation of the

RUBAIYAT

of

OMAR KHAYYAM

By Swami Yogananda

Electrify Our Minds and Souls

By Swami Yogananda

IN the garden of our soul we sowed the seeds of Thy love. Destroy the clouds of oblivion; let the sun of Thy wisdom flow through us.

May Thy glory ooze out of the flowers and blossoms; may Thy blessings come out of the heart and inspire and saturate all souls. Infinite blue Nature, open Thy veil; show us the face of the beloved Spirit.

Father, we shall rest no longer; snatch away Thy veils of clouds and sunshine; snatch away Thy veils of stars and moon; clear away the veils of the mind and thoughts; tear them anon, that we may behold Thy joy.

Vitalize our minds with Thy mind, vitalize our wisdom with Thy wisdom and teach us to love Thee with the love of Christ, with the love of all saints who ever loved Thee. Father, let us inundate ourselves with the love of all devotees and let our hearts be free from all taints. Let the flood of Thy love rush through us.

O Shining One, electrify our minds; O Shining One, electrify our souls and awaken us with the desire and thirst for Thy presence. May we be awakened forever, never to sleep again. Make us as Thou art.

Peace! Joy! Peace!

Soul-Force—Atmashakti

By BRAHMACHARI JOTIN

THE pragmatic value of religion is to make life on earth a joyous journey by unfolding absolute peace from within. Peace is not a stagnant state of trance. It is ever-pulsating consciousness infused with dynamic power, a living power. Peace is a quality of soul. It is not acquired through senses. Peace is the inherent nature of man. Misery is imposed upon him, yes, it is self-imposed. While it is true that man has made himself a captive in the prison-house of misery, nevertheless he himself must regain his freedom in joy. His success is assured.

Not From Without

Religion does not approach life from without. It views life from within. It teaches man to approach his objective life with subjective realization. It takes man within himself and offers him a clear vision of the highest goal of his life's pursuit, and at the same time awakens in him the necessary power to guide his own life to reach that goal. To use a simile: It is like steering a ship from the steering-cabin where the vision is clear and the power is knowledge. To direct life from

without, seeking inspiration, guidance, strength and peace from outside source alone, is to accept its inevitable wreckage in the abyss of misery as a boat would do in the depths of the ocean, if it were to be steered by holding the rudder-blade.

Man is a child of peace. He must not be robbed of his divine possession under any circumstances or at any time. But to make his rightful claim upon and enjoy his divine heritage of peace, he must fulfill two conditions.

First of all he must banish from his thought-processes the subtly dangerous and destructive belief that life is a constant fight; that he must wage an incessant battle with the environment in which he lives, either to get or to forget something. Life is not a continuous war, nor is it a succession of defeats. Life is acceptance and upliftment. Learn to accept every circumstance of life, whatever may be its characteristic. Never try to run away from the unpleasantness of life, for that would be as futile as attempting to run away from one's own shadow. Embrace

life with all its sweetness and bitterness, and out of these dualities learn to discover and realize absolute bliss. Dualities are the necessary conditions of earthly existence. To live on earth is to be prepared to face them and then to rise above them. To live is not to kill and conquer, but to love and win.

Magnetic Power of Soul

But how is this to be accomplished? Herein enters the need of fulfilling the second condition. By the application of soul-force (*ātmashakti*). What is soul-force? It is that magnetic power of soul which sends out the illuminating radiation of wisdom, made impregnable by the indomitable will, yet at the same time blessed with the gentleness of love. It is the regenerating spiritual power generated out of the highest intensity of wisdom, will and love, which constitute soul. Soul-force is not passive indifference, but all-winning power.

To approach life with soul-force is to accept life intelligently, willingly and with devotion. It is to guide the course of life with the security of intelligence, determination of will, and peace of all-inclusive love. Love is the realization of unconditional oneness with the beloved. Love God, but in your love there must be ample room for all objects and beings

of creation, for both the creator and the created are intertwined to make one perfect reality. Every detail of life should be intelligently analyzed, courageously accepted, and sweetened by love and devotion. This is the only way to peace on earth.

In order to apply soul-force in everyday life, one must first of all realize one's own soul by practicing the scientific and verified method of meditation.

Soul is peace. Happiness abides in him who accepts life with the peace of soul. Peace is the mightiest power. Peace reveals God. Man, in his peace, is God.



"To me it is unthinkable that a real atheist should exist at all. . . . The best reply to the question: 'Do you believe in God?' is that *it requires an education rather than an answer*. It is obvious that no one who doesn't know all about the universe can have any sharply defined conception of the integrating factor in it. It seems to me that everyone who reflects at all believes one way or another in God."—*Dr. Robert A. Millikan*, Nobel Prize winner.



When the knowledge of the Reality has sprung up, there can be no fruits of past actions to be experienced, owing to the unreality of the body, in the same way as there can be no dream after waking.—*Shankara*.

Doorways Dimly Lit

By Omar Garrison

As the secret, midnight sounds of wind, under the eaves,
so come the whispered harbingers of storm; so come
the doorways dimly lit, the agonies, the heart-deep
cries; so comes the War.

Loud will I call upon Thee, my God, with a sound
mightier than trumpets, with voice importunate with
grief; Thou shalt hear my sorrow-riven litany:

From battlefields and slate-gray skies; from the red
night-clouds; from the smoke and loud lament; and
from shattered living temples, O Lord, deliver us.

The moveless limbs, the fevered foreheads in the mud, the
death-damp, upturned faces in the pallid dawn,—
these are the hearts that cry to Thee!

These sighs are more than air, though with the air they
mingle; these tears are more than water, though into
earth they flow;

Mark their inner being, Lord; and be not slow to mercy!

Message of the Earth

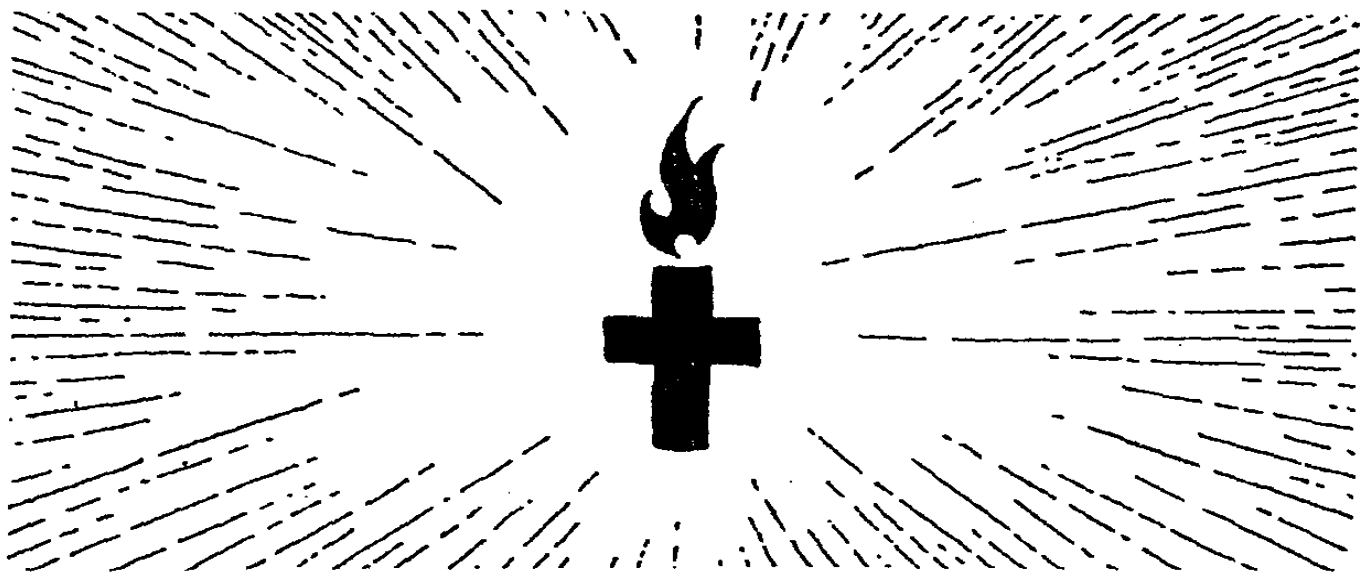
O how great is the delusion of these kings and rulers who, though highly intelligent, regard themselves as immortal, even though their life is as transient as a bubble! Labouring as they do under the wrong notion that they would conquer and establish their sovereignty over earth and the ocean, these people do not see death standing at their elbow.

Even if they succeed in bringing the whole earth girdled by the ocean under their sway, the value of such conquest is nothing as compared to the conquest of the mind. True independence or freedom is attained only through conquest of the mind. The earth which their ancestors left where it was when they departed from this world, and which even their immediate predecessors could not take with them, these kings through their foolishness desire to conquer.

Those whose heart is swayed by the grasping spirit engage in fight for land or wealth with their parents, sons and brothers through excessive infatuation. The kings who preceded the present generation of kings imagined through their ignorance that the whole earth belonged to them and would perpetually remain in the possession of their descendants. Is it not a wonder, then, that the successors of those very kings whom they saw with their own eyes entering the jaws of death leaving all their possessions behind—possessions which they made much of during their lifetime, hanker after the same without pausing to think that the same fate will overtake them sooner or later?

The Earth says—when kings send the message to their enemies that the earth belongs to them and that the latter must quit it bag and baggage, she cannot restrain her smile, and feels compassion for those foolish ones.

—*Vishnu-Purana.*



Second Coming of Christ

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

By S. Y.

"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do."—John 5:19.

IN this sentence we must clearly understand the meaning of the words "Father and Son" and the two words "he seeth." The definition of a "Son" was given by Jesus when He said in St. John's Gospel, "All those that receive Him, to them He gave the power to be the Sons of God." A piece of charcoal and a diamond lying side by side under the sun reflect it differently. The diamond receives the light of the sun and reflects it brilliantly, whereas the charcoal

shuts out the light of the sun by its darkness and does not reflect it.

Likewise, the omnipresent consciousness of God shines equally in the life of a spiritual Master and in the life of a materially-minded man. The spiritual Master by the transparency of his consciousness, and purity of his living, reflects the omnipresent consciousness of God, whereas the materially-minded man by the opaque darkness of his material consciousness does not receive the impartial light of God.

There are spiritual-diamond mentalities and there are ignorance-dark mentalities. The

Master mind who receives God through his inner transparency of developed intuition is called a Son and the individual who keeps himself ignorant and shuts God out is a prodigal son. There is no essential difference between a spiritual son and a prodigal son, for as charcoal by high pressure can be converted into a diamond reflecting the rays of the sun, so a prodigal son with a charcoal mentality can by spiritual development convert himself into a diamond mentality reflecting the omnipresent consciousness of God. Therefore, all prodigal sons who became real sons of God by inner purification are called Sons of God.

Omnipresent Father

Jesus spoke of such sons who could see by their intuitional eye ("he seeth" what the Omnipresent Father or Spirit is working in all creation). The word "Father" signifies the Omnipresent Spirit who to ordinary consciousness seems to be like a human father with a human form. Jesus in his body appeared to other human beings of his time as seeing through his physical eyes, but the real inner Jesus could see everything with his spiritual eye of intuition. Even as omnipresent Jesus appeared in a human body, so also God can appear in a human body materialized out of the ether even as He appeared to Jesus on the

mountain top. At that time Jesus with the human eyes could not watch the materializing form of the Father with His hands working in all creation. It is the inner spirit with countless eyes in Jesus the Son which saw or intuitively perceived the Omnipresent Father secretly working, staying in the heart of atoms, of electrons and protons contained in everything materially created. The Cosmic Consciousness of the Father only works as the reflecting son in all vibratory creation. Beyond all creation, God the Father is inactive and is only indirectly active in reflecting His intelligence as the Christ Intelligence in all creation. No physical eyes can see the Omnipresent, Invisible Father and know of His secret work in all creation.

"What things soever he doeth, these also doeth the Son likewise."—John 5:19.

Any Son of God with a human body internally feels himself tuned with the Universal Christ Intelligence present in all vibratory creation. Every Master, true Son, knows that the Christ Intelligence present in all vibratory creation is nothing but the reflection of God the Father's Intelligence present beyond vibratory creation. The sun reflected in a crystal ball is divided into two, the sun beyond the crystal ball and the sun in the crystal ball.

The sun in the crystal ball though limited is the same as the sun shining beyond the crystal ball. Likewise, God the Father's Cosmic Consciousness shining beyond the crystal ball of cosmic vibratory creation though limited is the same as the sun of Christ Consciousness shining within the crystal ball of cosmic vibratory creation. Therefore, Jesus says that He, as one of the Sons of God, felt His Presence in all creation, believing the reflection of the Cosmic Father beyond creation could only do as His Father's Consciousness actuated Him to perform.

"For the Father loveth the Son and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel."—John 5:20.

Respected Differences

God the Father differentiated Himself into the Holy Ghost or Cosmic Vibratory Creation or the Virgin Mary. In the womb of the Holy Ghost or Cosmic Vibratory Creation was born the Christ Intelligence of God the Father. Since God the Father differentiated Himself into God the Father beyond creation and God the Son in all creation, He respected all the differences that He created. So, God the Father beyond creation being ever-new Bliss and Love was re-

fecting the same ever-new Bliss and Love in the Son or Christ Intelligence present in all vibratory creation. This is what is meant by the "Father loveth the Son." The Father showing all things to the Son denotes that God the Father's Intelligence beyond creation has all Its revealing qualities in the reflecting Christ Intelligence in all creation. Hence as Omnipresent God knows everything, so also the Sons who can feel the Omnipresence of God likewise know everything.

Revelation of greater works to the Son signifies that to all Masters, including Jesus, as they more and more advance towards God, that is, more and more know about the endless manifestations of God's power in eternally progressive creation, there will always be greater works revealed throughout eternity more wonderful than all the works revealed at one time. Greater works signifies that the progress of creation in God is endlessly new, for God is eternal and eternally new in his expression.

"For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will."—John 5:21.

As the Father has the power to make a dead body alive by charging life force in it, so a Master, if he is commanded

by God, can make a dead body alive. Metaphysically speaking, real death means not only death of the physical body of sixteen elements, but also the disintegration of the two other bodies in which the soul is encased—the astral body of nineteen elements, and the causal body of thirty-five elemental ideas. Only these three bodies can be dead, that is, the soul can rise above the tentacles and attachment of these three bodies, providing it is raised in all space by being united to the consciousness of the Omnipresent Father.

“Quickening”

Those who by meditation techniques and help of God escaped from being held in the prison of the three bodies — such souls with their three bodies metaphysically dead, are quickened—that is, they are hastened out from the limitations of three bodies to the perception of the infinite kingdom of life. As God can help to resurrect souls from being buried within the delusive sepulchre of the three bodies, so also, Sons and Masters or real Guru Preceptors who are one with the Father can raise any truly devoted disciple from the imprisonment of the three bodies to the omnipresent Spirit. A true Guru can help the truly meditating disciple to take his consciousness and life from the feel of the limited body out

into the omnipresent space to feel all life in all space. By spiritual technique when a soul is quickly transferred from the body to feel the universe, is the meaning of the “Son quickeneth” or the “Father quickeneth.”

“For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.”—John 5:22.

The transcendental Cosmic Father lying beyond all creation was reflected himself as the Christ Intelligence in all creation. It is the Christ Intelligence in Vibratory Creation which is directly responsible for the creation of man. Therefore, it is Christ Intelligence which has given to each man his power of free choice to do good or evil. Hence, all men living in vibratory creation are directly responsible to the Christ Intelligence in all creation.

Judgment

“The Son judgeth all men” does not mean that the Christ Intelligence punishes or rewards each man, but that each man being made in the image of Christ and God, must suffer by his own action when he misuses his free choice. Man being made in the image of

Christ should naturally live the life of Christ, but when he resists and acts against the Christ Conscience in him, then he puts himself in disharmony with the ever-flowing judgment or wisdom or harmony or love or peace of Christ. When a river wants to flow and make a land fertile, if an embankment is put over the land, the river indirectly passes judgment of punishment by denying water. So also, when the soul puts up a wall of ignorance and non-receptivity and matter-identified living, he finds that the divine waters of Christ wisdom have passed judgment not to flow in his life.

In the study of the scriptures, great care should be taken in not ascribing to Christ, who suffered on the cross, saying: "Father, forgive them for they know not what they do," and to God or God-like souls, any sin of revengeful thought or action. All sensible men desirous of knowing the Father must know that the Father remains hidden in all space and is manifesting through His true Sons who are born on earth and receive and reflect His wisdom. Those who mentally respect the Father but cannot hear His voice, should respect and honor true Sons of God, or Guru Preceptors, whose voices are audible and through whose voices God speaks to

truth-seeking devotees. It is so easy for devotees to not only hear the voice of God but to receive definite guidance through God-known Guru-Preceptors. Ignorant people do not receive God by purifying their minds, therefore they do not know that God exists. It is Christ and Christ-like souls who manifest God and therefore ignorant people who do not honor or offer respectful attention to Sons of God or Guru-Preceptors can not offer respectful attention to the Father who is responsible for the manifestation of true Sons on earth.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."—John 5:24.

Interpretation:

"Verily, verily, through the certitude which I feel through my intuition, I say unto you and all mankind, the devotees who listen to the Cosmic Vibration, the Word or comfort-

ing Holy Ghost and my guided wisdom felt in it, believe and know that my wisdom comes from God the Father.

People wonder why there are so many so-called Christians who believe in Jesus and God who sent him, but never actually know or feel in their consciousness what everlasting life is or that they are free from condemnation or working out of the evil effects of all actions of past lives. Only souls who can feel Christ in all creation by constant meditation and spiritual ecstasy are real Christians. They are the ones who know Christ as manifested as the Cosmic Vibration. They know and believe in Christ Intelligence and the Father who reflected that Christ Intelligence in all creation. That is why it is emphasized "he that heareth my word;" that is, he who feels Christ wisdom intuitively flowing into him can only believe in Christ or Him that sent him and those that know and believe Christ and God, they are one with the everlasting life emanating from them.

Such souls who are one with Cosmic Vibration and the Christ Intelligence in it and God's Intelligence beyond creation are free from condemnation; that is, from the law of action and its inscrutable judgment which governs our lives. In passing from death into life, a man has to practice the tech-

nique of listening to the Cosmic Vibration and feeling Christ Consciousness. When he is consciously able to do that, he raises the three bodies as spoken of above and is metaphysically dead to pass on from the confinement of the three bodies to the perception of perpetual freedom of Spirit.

The Promise

Ordinary persons who do not know anything of the Cosmic Vibration or comforting Holy Ghost which Jesus promised to send and which people can feel by practicing methods of Self-Realization, actually do not live; that is, consciously feel and live after death. But verily, verily, I say unto you, all devotees, the time is coming in future (as revealed to great saints according to this prediction of Christ) and the time has arrived now when advanced disciples who are really dead; that is, who by the Guru's help and by meditation are able to lift their souls from perceiving sensations of the physical body, power and energy of the astral body and last, thought confinement of the causal body, shall hear the Cosmic Sound of Holy Vibration or Holy Ghost and feel their wisdom as emanating from the Son of God, or Christ Consciousness which is reflected in all creation and is the reflection of God the Father beyond all creation. And those ad-

vanced devotees who commune with the all-comforting Holy Ghost or Holy Vibration (as taught in Lahiri Mahasaya's technique and as told by Christ to his advanced disciples before) shall not experience oblivion of death as experienced by ordinary dead people, but shall live forever; that is, feel their omnipresent life in all creation.

Apparently an ordinary soul lives only once in a life time because he cannot remember his identity during the process of transition from one life to another. Neither can he remember his identity when his soul passes through many incarnations, therefore an ordinary person is spoken of as living only once even though his soul is immortal. But a fairly advanced master passing through a few last incarnations required to finish up his latent desires can in his life preserve the identity of his soul. Such souls live because gradually they learn to live forever in God without their consciousness being interrupted by death. Ordinary souls live many times and die many times without knowing it, therefore in that sense, they don't live forever.

Cosmic Energy

As the Father has eternal energy or Cosmic Life in Himself so He has given the Christ

Intelligence in all vibrating creation to possess Cosmic energy by the condensation of which worlds are created; and He has given the Son or Christ intelligence to execute judgment and create anything in the universe. And this Son or Christ Intelligence can be manifest also in the form of a man or a human body as it was in Christ and Sons of God who can receive God Consciousness through the transparency of their consciousness.

When Jesus spoke of his physical body, he referred to it as the Son of man; that his body which was the son of another man (which sprang from Joseph or which was spoken of as related to Joseph, immaculate or ordinary way as the case may be). Whenever Jesus spoke of the crucifixion of the physical body, he said it was "the Son of man" which should be delivered unto the gentiles and crucified. He spoke of the *Son of man* or *his body* as different from *himself* who was *the Son of God*, the emancipated reflection of God. Jesus never taught that the omnipresent Son of God could be crucified.



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

At Encinitas

By Troy Garrison

The great red sun
Arose
And shook the night-long dew
From its fiery hair
And gazed towards the West,
Its journey's end.
And all day
The silver planes flashed their beauty over the sea,
Co-mingled with the gulls and clouds,
And with the thoughts of men.
And all day
They sat and talked
Of mighty things;
Of God and immortality;
How the soul, like the sun, did rise
And travel towards its western destiny,
And how the heart dropped, weary with the strife,
And the eyes were blinded with the inner light.
And the night came
Over the sea with great silence;
The slender moon like a white gull's feather
Floating in a sky more tranquil
Than its sister waters,
And That which dwells within me said:
"That which they seek
Is within themselves where all worlds are,
All suns and gods and destinies;
Your heart is the sun,
Your body is the universe
And your blood is the pulse
Of its Infinite Mind,
And that great sea is your consciousness,
And You are not less
Than All of these."

Meditations

By SALOME E. MARCKWARDT

Thurs., July 1. By thinking and expressing the divine qualities of mind, you surround yourself with a protective cloak of high vibration which keeps evil and destructive tendencies of others' thoughts away from you and which also attracts to you the positive conditions which mean success and happiness.

Fri., July 2. In reality only *the One* exists—One Life, One Power, One Mind, One Love, One Substance. Let go of your illusions long enough to realize what this means for you. You are not an isolated speck of dust which must battle an antagonistic universe for its existence. You are an integral and necessary part of this One. You are not alone. The power which sustains all life cares for and protects you.

Sat., July 3. Since there is only *One Life*, it is the same urge that causes the seed to germinate, the rose to bloom, the sap to push up into the trees, the birds to fly, and your own heart to beat. Is there anything more wonderful or mysterious than Life? Through it you are one with all that is. Identify yourself with it, meditate upon it until you realize its full meaning.

Sun., July 4. There is only *One Power* no matter how many forms it may take. It blows the winds, it hurls the stars through space, it glows in light, and vibrates in waves of heat and sound. It breathes through you and moves your hands and feet. There is no motion of any kind without this One Power. Through this power also you are related to all that is. This power never tires or gets sick. It flows through you always and is ever at your command.

Mon., July 5. There is *One Mind* or One Infinite Intelligence. This it is that guides the atoms to their appointed places and causes one combination to be water, another to be wood, and another to be flesh. This it is that determines the color, shape, and place of all things and causes all power to work according to law. This Intelligence, which set the perfect pattern in all seeds in the beginning, held also the perfect idea in mind for your creation. This perfect idea of health, harmony, success, happiness and security is the only reality for you. All else is illusion, which should be cleared from your mind so that the One Intelligence may be free to work its harmony and perfection through it.

Tues., July 6. There is only *One Love*. This is the law of attraction which brings together and holds all the molecules of matter in place and keeps stars and planets in their orbits. All the forms of human love and devotion are its expressions and all the harmony in the universe is due to it. This divine love enfolds you, surrounds you and permeates your being. Let go of discontent, resentment and sorrow and realize this glorious Presence. Let it express through you. Recognize it as it looks at you through the eyes of your friends, as it speaks to you through the song of a bird, and as it wells up in your heart at sight of the beauty in the sunset or the fragrance of a flower.

Wed., July 7. There is only *One Substance*, for God is all, and there can be nothing else. Everything in the universe, no matter how fine or how gross, how small or how large, is composed of the one divine substance. This means that the essential being of everything is perfect—and this includes you. Let go of your wrong and limited ideas now and realize that you do not have to acquire, but that you actually *are* strength, beauty, health, harmony and wisdom.

Thurs., July 8. Understanding and enlightenment were meant for you but you have allowed your mind to become so confused and cluttered with non-essentials;

you hold so fast to your fears, to your greed, to your dislikes, to your desire for comfort, to your dependence upon others for ideas, that your vision is clouded as by a heavy fog.

Fri., July 9. Would you be free? Would you have an unclouded consciousness and see clearly with complete understanding as Christ saw? Then you must make the effort. Meditate until you realize the presence of the All Power within you and express the One Light and Love in every word and act.

Sat., July 10. Would you be free? Loose yourself from all the fetters which bind your soul. Let go of the ideas which have been thrust upon you by your particular school, your particular economic class, your particular town, country, race, religion and occupation. Think you that Life itself and Truth can be so limited, or that the completeness of life can be realized by a mind in bondage?

Sun., July 11. No matter what your conditions are, your next step lies right in front of you. You must start from where you are. Each time you fail, a new opportunity is presented to you.

Mon., July 12. If you would be healthy, successful and happy, then, each day master every disappointing, exasperating, irritating and unhappy experience which comes to you.

Tues., July 13. You must free yourself entirely from resentment, hate, fear, worry, anger, unkind criticism, irritation, regret, prejudice, and all tendency to blame others, or to dominate or dictate to them. This requires constant watchfulness. It is even more necessary to clean out the filth which has collected in your mind than it is to cleanse your body.

Wed., July 14. Constantly fill your mind with the right ideas of kindness, faith, praise, love, gratitude and success. Daily, during your meditation, send these positive ideas out to your friends, to your seeming enemies, and to all mankind.

Thurs., July 15. Every thought which you project into the ether has its effect upon you. You cannot expect success and happiness if you constantly criticize and condemn other people.

Fri., July 16. Speak only words of kindness, seek something to praise in every person you meet, and always be quick to express gratitude. An attitude of praise and gratitude is the best method of demonstrating your own good, besides awakening and bringing out the divine qualities in others.

Sat., July 17. You have the same kind of mind, soul and body as any genius or great man who ever lived. The perfect pattern for man, the perfect idea of God, is set in you. You have all power and wisdom at your command. You need only to call it forth and release it for the good of humanity. What are you doing with your divine heritage?

Sun., July 18. You are always successful, for the law always works. You succeed in bringing to you that which corresponds to the kind of thoughts you think. Sow the kind of seed which will produce the harvest you desire. Watch your mind and see upon what it is centered.

Mon., July 19. You are not your mind. It is a machine for you to control and direct as you choose. See that you take good care of it for it is a precious and delicate tool with which you can create all the wonders and beauty of life. Guard it carefully against corruption and train it to precision and exactness. Be sure you know what you want and then command your mind. It will obey your will.

Tues., July 20. Try looking at the world with a free mind and with new eyes, as if you had never seen it before. Try draining each instant of all the sweetness and pain that it holds, for here lies understanding. You miss all of livingness because your mind is wandering away back in the junk heap of the past or floating dreamily in some fantastic vision of the future which will never

be. The richness of life is flowing past you and through you *Now*. Do not miss it.

Wed., July 21. Do not be afraid to be alone. There is joy in solitude, and peace in the stillness of the mind. Give up distractions and idle company and pass willingly through the inevitable period of loneliness in order to reach serenity, understanding, joy and vivid perception.

Thurs., July 22. You must live life for yourself. You must experience the wonder and beauty of it now, this instant. The future never comes. Now is the only time you can ever be aware of. Beauty, joy, intense awareness are for you now. Wake up and see!

Fri., July 23. When you have freed yourself from anger, envy, malice, injustice, greed and all forms of discord, you are then in the kingdom of God. You do not have to wait until you die. It is a joyous and serene state of mind which you can reach here and now.

Sat., July 24. If the world seems a dark, miserable place that you ought to clean up and make over, the best thing you can do to help it is to radiate gladness, confidence, peace and kindness from your own heart. Become enlightened yourself and you will automatically help and heal every one who contacts you. You do not have to make over anyone else; your only problem is yourself.

Sun., July 25. Your power of speech is a sacred responsibility. Words are powerful missiles carrying either good or evil to others and returning to you with the same message. You have no right to discourage or to judge anyone. See that you learn how to use this power that has been placed in your hands, with which you can either create or destroy. Beware of gossip, fault-finding, pettiness, and idle words generally—they are escaping energy and bring only disastrous results. Be master of your tongue and speak only vitalizing words of kindness, understanding, gratitude and helpfulness. If you cannot do this, keep silent.

Mon., July 26. Are you vain, conceited, spiritually proud? Are you absorbed in the effort to attain some particular achievement? Are you bound by some religious, class, national or race idea? Whatever your particular prejudice or mental bias, it prevents you from seeing things as they really are—impersonally as God sees them.

Tues., July 27. Free yourself from your narrow boundaries or you can never realize Truth. The recognition of such fetters and the realization of their utter uselessness is the greatest step in ridding yourself of the burden of any qualities which hinder the growth of your understanding.

Wed., July 28. It is wonderful to welcome each experience freely, joyously, spontaneously, with a fresh unspoiled outlook unfettered by the binding grip of preconceived ideas. Such an attitude toward life means adventure, fascination, eagerness and happiness.

Thurs., July 29. Are you fully alive or are you nine-tenths asleep? Are you even partially aware of the beauty which surrounds you everywhere? Do you recognize the voice of God when He speaks to you, or are you too concerned with the pettiness and confusion of mere existence? Wake up! Pray and work for intense awareness so that you may know the fullness of life.

Fri., July 30. When you have order and peace in yourself which is based on truth and understanding, then you will have order and harmony in all of your surroundings. The only way to overcome sorrow and suffering and confusion is to attain complete understanding, or enlightenment, and there is no other way about it. Each one must get it by his own effort. No one can give it to another.

Sat., July 31. The one power, the one essence of life animates every thing, every flower, every animal and every man. All things and all people can help to give you understanding if you are alert and interested. There is a vital lesson for you in every experience.

Philosophy of Love

By SRI KHAGEN

GOD is love. All other love is merely the different shades of divine love. God has created man and woman after His own image. He has planted the germ of love in the consciousness of all men and women equally. All we need is the manifestation of love.

Love extends to infinity. The characteristic of a true lover is that he loves all irrespective of caste and creed. He sees the face of God penetrating through all phenomenal form, from a tiny microbe to a huge sea monster—a true lover does not hate anyone, as he knows that hate means defeat where love means victory.

A true love knows no barrier, nothing is impossible for a man who has once tasted true love. Look at the love Jesus had for His disciples. A man, once intoxicated with the wine of divine love, can go to the cross thousands of times.

Love is just like a melody. A true lover sees everything through rose-colored glasses. All the narrowness and jealousy vanish away before the love of God, and fills the heart with the soft warm glow of universal love.

Love fills your heart and thrills you. *A moment of madness of love for God wins you an eternal freedom.* A true love is the genuine search for the Lord and the nearest approach to God. When your mind is filled with the love for your omnipresent Lord; there is nothing that can penetrate into your mind; you stay in a divine ecstasy. Omar, the great Persian poet, sang, "A jug of wine, a loaf of bread and thou beside me;" what could be more heavenly than sitting in the midst of wilderness alone with God, talking to Him the words of love?

True love is just like a May morning, pure, wholesome, calm and without an odor of greed and selfishness, electrifying every cell of your body with its soothing effect and stimulating you towards perfection.

A Priceless Gem

Love needs no bargaining. It is a priceless gem. You cannot buy it with all the riches in the world. It is always within your divine Self. A true lover will give up everything before the love of God. Fame and riches and all the glory in the world

cannot be compared to the love of our divine Father.

Love is emancipation, love is salvation. As Krishna said in *Bhagavad Gita*, "If anyone loves me and completely surrenders to me, I make him completely free." In India love is considered as the supreme virtue and the easiest method of self-realization.

Jesus taught, "I can never be lost by anyone, even those who will seek to kill me. I will be everywhere where anyone believes in me. I cannot be lost by anyone, provided that he hold me in his heart. I shall not be lost alone in the desert nor alone in the water of the lake, nor alone in the garden of olives, nor alone in the home."

Blessedness is the main characteristic of true love. The only purpose of true love is to make you free from earthly bondage, and to lift you up to a place where love is everlasting, far away from all worldly desires, in the land of perfect bliss and happiness, where there is no separation between you and your Beloved, where you drink the divine nectar of love for all time to come.



THE MUSICAL DOCTOR

Early Greek and Egyptian physicians seem to have made considerable use of musical treatment. Just as noise in-

creases nervousness and irritability, so it is that suitable music is found to have soothing and quieting effects which may be quite as powerful as sedative drugs and less dangerous to the system in other ways. The *London Lancet* recently called attention to the little use made by the medical profession of the possible curative value of suitable radio programs.

"Instead of writing prescriptions for medicine, in future the musical doctor will place copies of music in the hands of his patients and confidently look forward to a cure."

This was the recent prediction of Dr. Alex S. Hershfield, former state alienist for Illinois, who said considerable progress had already been made toward a standardized "musical pharmacopeia." He foresaw music as a treatment not only for mental illness but for physical disorders.

"It won't be long," he said, "before medical musicians will prescribe certain symphonies, sonatas, march music or dance music to fit the case."

He suggested:

For grief—Chopin's etudes, Beethoven's *Pathetica*, and some of Dvorak's cello works.

For personal depression—Wagner's *Ride of the Valkyrie*.

For nervous exhaustion—Grieg's songs.

An Evening With Swami

By Troy Garrison

He sits, his hands encompassing the Universe,
And draws the Spirit of Things
From the varnished box,
While his brown fingers
Spin the prayer-wheel of music
Into an ecstasy of movement
Almost beyond the mind's eye;
And if his tongue is strange to us,
It is not so with God;
And if his wine is too great to be held
In our meager cups,
It is not so with God;
And though my body be
Too turbulent with passions
To realize his Passion,
It is not so with God.

May that night be
The evening star that foreruns
The myriads yet to come
In my empty firmament.

The Song of the Joy Flower

*(Inspired by Swami Yogananda's chant—Joy, Joy,
Ever-New Joy)*

By SRI RANENDRA KUMAR DAS

ONLY a tiny bud am I, swinging and swaying at the bidding of the rhythmic waves of the ether. What inexpressible joy is mine! I dance with the breeze and the more boisterous they become, the merrier do I sway in glee. I have no fear, for I know naught else but joy. I am wedded to the consciousness of Joy. For each moment of the day, there is something of glory for me. I bask in the warmth of the sun; the warm earth nourishes me; the humming bees hover around me; and the birds carol and twitter for my delight. At night, the moon in the starry heaven sheds its soothing light upon my face. I only know that all is peace, and more of joy is mine. I am completely filled with joy as, moment by moment, my petals unfold. Never do I become impatient for I know that as I am fully conscious of joy, they will open and I will soon behold this loveliness around me.

“At last that day is here. More and still more do I smile, and smiling, show my gratitude to that Giver of all joy, for now I am a full-blown flower, a Joy Flower.

I meditate upon Him, the Giver of all, and long to be At-One with the universe, to give of myself so that not one vestige of ego-consciousness or limitation remains to linger in my memory. I long to feel the embrace of all and to hear the music of the spheres. And so, no longer do I tarry but softly shed my petals to the ground. My cage is gone. I am free to mingle with the cosmos.

Some say that I am dead—and why? They mourn and grieve for me, but never was I more alive. My being is still one of joy. Joy that I have given of my earthly existence to the dust of the ground—of my fragrance that it may be borne to the four corners of the earth—of my beauty to the electronic atmosphere for the delight of the mystic. I am not dead. I am not gone, but living—living in every atom as Joy, Joy, Joy, Ever-New Joy am I!



Spiritual Interpretation
OF THE
★ **BHAGAVAD GITA**

Reincarnating Soul

By SWAMI YOGANANDA

Chapter 2, Stanza 22.

Literal Translation:

“Just as an individual forsaking dilapidated raiment dons new clothes, so also the body-encased soul relinquishing a decayed bodily habitation enters into other new ones.”

Poetic Rendition:

Just as a child of flesh is wont to discard a decayed dress and don a new one, so also a body-encased child of Spirit does away with a dilapidated, fleshly dwelling to occupy another new dream-body.

Spiritual Interpretation:

The above stanza illustrates the doctrine of reincarnation expounded by the *Bhagavad Gita*.

The writer of the *Gita* takes away the gruesome conception of the dance macabre leading the motley crowd of human beings to the chasm of destruction, when he describes death as nothing but the discard of worn-out clothing for a new dress. It is a common practice for human beings to often change their old clothes for new ones. So also, it is a common habit of the soul to discard old bodies for new ones. A soul discarding a decayed body enters into a new one and when that new body becomes old and useless again, the soul forsakes that to enter into another fresh body.

A man discards his clothing according to its destructible na-

ture. So also, a soul discards a body according to its durability as ordained by the laws of *karma* (law of cause and effect governing human actions). The soul being made in the image of Spirit is immortal. But the soul being identified with the body behaves like its mortal nature and becomes entangled in the labyrinths of births and deaths.

Many Bodies for the Soul

It takes a long time for the soul, by good company, help of *Guru*, self-awakening, wisdom and meditation to regain its consciousness of all-liberating immortality. So *Bhagavad Gita* says as a human being during a lifetime several times changes his old clothes for new ones, so also the eternal soul, an image of eternal Spirit, during its wanderings on the path of delusion and mortal desires, many times casts off old *karma*-worn bodies for new ones.

A delusion-steeped, ignorance-drunk, gross individual considers and imagines his body, family, and position as invulnerable and that is why, when there is the sudden experience of a death in the family, he is shocked and does not understand the difference between the immortal soul encased in the changeable mortal body and the temporal body. That is why the ordinary man is stricken with grief and horror when he witnesses death or finds himself nearing it.

But *Bhagavad Gita* counsels all souls that as people are glad to change worn-out, useless clothes for new ones, so also, everyone should rejoice when he is changing a disease-torn, old-age-destroyed, over-used, useless body for a new one.

A master, when he was about to transfer his soul from the limitations of the physical body to the omnipresent kingdom of Spirit, found his disciples crying and in order to console them, spoke the following words: "Beloved Ones, I have been long with you, serving you with the joy of divine wisdom. Please don't be selfish about your loss in me, but rejoice that I am discarding the prison-house of my body by working out my term of *karmic* law, and am now going to reclaim my kingdom of omnipresence and meet the Beloved of all."

Seemingly Cruel Death

Of course, it must be realized that ordinary souls who are attached to their bodies and families find it very difficult to maintain mental balance when they are confronted by seemingly cruel Death who comes like a tyrant to mar the harmony and peace of life. There are some persons who are habitually so attached to all their possessions that when they have to discard their worn-out much-liked clothing, they grieve over it. Likewise, ordinary mortals, no matter what wisdom is offered to

them, grieve when they have to give up their much-loved, worn-out bodies.

It is not so bad for an individual to give up a much-loved, worn-out clothing when he has the prospect of a new one, but the ordinary body-bound individual at the time of death is full of fear and grief, for he does not have any prospect or divine assurance of entering into a new body. As some children are afraid to go into the dark for the possibility of meeting ghosts, so also, some people are afraid to enter the dark domain of death for the possibility of meeting unknown evils and tortures. As wicked ghost stories are told by people with strong imaginations, so also, death is depicted as gruesome and terrible by people with fantastic imaginations.

As in sleep every night an individual discards the consciousness of the worn-out body and care-worn mind and finds peace, so also, in the greater sleep of death, every soul forsakes the disease-torn body and the attachment-corroded mind for a restful state of great joy. But as desire for life brings the sleeping man to the state of wakefulness, so also, the desire for a lost body and the earth environment awakens the disembodied soul into the little embryo in a mother's body.

Ordinary mortals after leaving the bodily prison temporarily enjoy the rest of a peaceful death-

sleep, but then their mortal desires awaken them and through transgressions, latent material desires, they get back into their accustomed much-liked bodily prisons. If these souls by meditation could consciously leave the bodily prison, they could find their way to their home of omnipresent bliss and then would never desire to return to the misery-making bodily prisons.

The Bodily Prison

As a bird long confined in a bird-cage loves to come back there even when set free, so also, a soul attached to the bodily prison wants to return to it even after being released from it. As long imprisonment in a cage makes the bird forget its free home in the skies, so also the soul living in the bodily prison through many incarnations, forgets its free blessed home in all space.

In order to realize the moral in the above stanza, every soul must practice meditation or transfer the consciousness from the limited body to the unlimited joy felt in the sphere of limitless boundless peace of meditation. By continuous unity with Spirit in meditation and by non-attachment to the body, the soul realizes the body as its temporary place of confinement due to mortal desire and looks forward to return to the home of everlasting blessedness in omnipresent Spirit. When that is accomplished the soul with self-realiza-

tion at the time of approaching death looks upon the bodily change as changing an old dress for a new one.

There are other similes which also beautifully illustrate the soul's transition from one body to another. Some illustrations follow:

As a man is glad to be rich and to discard his dilapidated cottage for a new palatial house, so also the advanced *Yogi* with an old body should be glad to leave it when through the accumulation of the riches of wisdom and self-realization he attains the heavenly kingdom of omnipresent bliss.

Super Airplane

Just as the traveler would rejoice to discard his old, useless motor car for a fool-proof, crash-proof, super airplane, so also the advanced soul should be glad to leave his time-worn bodily car for a great ride in his ethereal plane of astral body in the lost kingdom of his own omnipresence.

As a storm-lashed wave at the end of the storm should not moan the loss of its individuality into the expansion of the sea, so also every desire-dashed soul-wave at the end of the storm of reincarnation (through the attainment of Cosmic Consciousness) should not grieve about the loss of individuality but should be happy to be expanded into the

ocean-vast consciousness of omnipresent Spirit.

As it is foolish for criminals by fresh acts of crime to return again to their prison-houses, so also it is a metaphysical error for *karma*-punished, body-imprisoned souls to desire to reincarnate and forget their everlasting freedom and happiness in Spirit which is their divine birthright.



A DREAM OF HEAVEN

By James Warnack

I shall go to sleep when the moon is dipping

Her yellow hair in the sunset sea,

And while my precious stars are dripping

Their happy, golden tears on me.

I shall waken when the larks are singing

In glad, green fields where soft winds blow,

And purple violets are springing

And daisies, lilies and lupines grow.

And I shall gather my friends around me

And we shall follow the woodland streams,

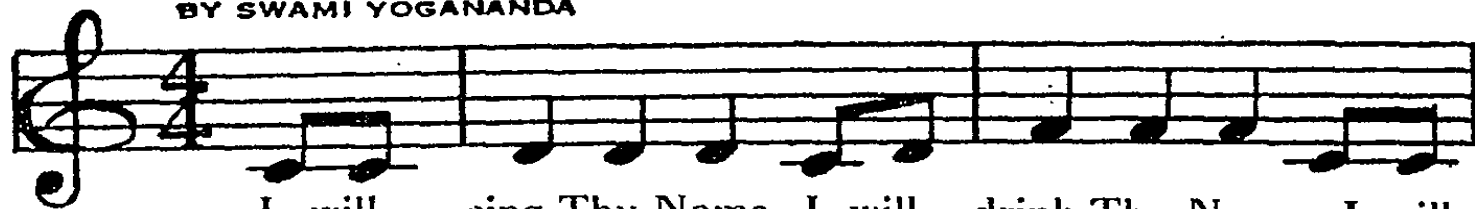
Singing, dancing, laughing, shouting,

Forever the masters of our dreams.

I Will Sing Thy Name

(Hindu Chant)

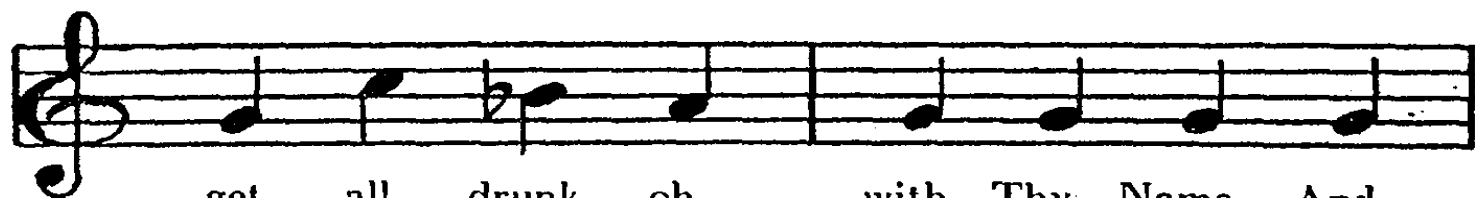
BY SWAMI YOGANANDA



I will sing Thy Name. I will drink Thy Name; I will



sing Thy Name, I will drink Thy Name, I will



get all drunk oh with Thy Name - - And



get all drunk oh with Thy Name. I will



sing Thy Name, I will drink Thy Name; I will



sing Thy Name, I will drink Thy Name.

The Capstone

By Marie Daily

RECOGNITION of Divinity often comes in a burst of wonder and the thought follows quickly, "Why have I not known this before?"

So very simple is the fact of God, that He is mirrored in the placid waters of a lovely lake. The strength of Him is declared in the mighty surge of the sea. His joy is expressed through the happy laughter of little children and his tender love shines from the eyes of a mother, as she presses her babe close to her breast.

The freedom of God is shown in the flight of the eagle and His Light is ever reflected in the sun and moon and stars. Everywhere His beauty—the beauty of Holiness—is before man. The tiny wing of a butterfly or a moth holds as much of His beauty as does the radiantly beautiful glow of the sunset.

Man MUST behold GOD.

What a great rush of joy accompanies this first recognition. It is like the tiny light which precedes sight after long years spent in the prison of blindness. It is like the sound of a tinkling brook to the one who is worn and weary from long travel and has great thirst. Surely, this is worth seeking,—this recognition of Him who is ALL.

The recognition though, is but the first step of a toddling babe. After the first step how eagerly the seeker searches. Each face of his fellow creature is part of his quest, each light and shadow; for shadows lend themselves that the light may be the brighter. And so the search goes on and on.

Suddenly, without the blare of trumpets, with not so much as the sound of a muffled drum, HE COMES.

The Reality of GOD IS, Omniscient, Omnipresent and Omnipotent. Ah, the Capstone has been realized at last. First rejected, then sought and recognized and now the realization that He IS and WAS EVERPRESENT and ALWAYS WILL BE.

Renunciation

By DR. M. W. LEWIS

WHENEVER we hear of renunciation we are apt to picture ourselves as giving up everything and going into seclusion to find God. But that is not necessary. It is *far greater* to rise above our present environment and conditions and find the working of the Great Spirit behind and through our every action and duty.

Scientifically, renunciation means the transferring of one's habitual center of consciousness from matter or delusion to the Spirit. It means the breaking of the bad habit by which we think ourselves to be apart from God when in reality we are all of the same substance—Force or Spirit. It means removing the attention from things of matter and placing that attention in things of the Spirit. Rich men and princes have left all in an effort to do this. But such action alone will not do—the God within us must be found and His power only can raise us to Eternal Reality.

Therefore to follow the path of renunciation scientifically we must meditate. By meditation the direction of the flow of *prana* is changed to inwards taking the consciousness to where the beauty of peace and the silence

of the Spirit is found. In other words, the center of consciousness is changed from the gross or finite to the subtle or infinite. Remember the rule that wherever the feeling of the heart is there the attention is and wherever the attention is there can be applied the force of will enabling us to overcome all hindrances.

Forgetting Real Self

An illustration might be helpful. There are two men, the first of which has his center of consciousness and attention in finite things. He works and labors forgetting his real self and lays up treasures only on earth. Once in a while, at certain times in life—as in out-of-the-ordinary happenings, meeting great men, during great sorrow and so forth—he temporarily raises his center of consciousness to the infinite but drops back to his habitual consciousness readily.

The other man has raised his center of consciousness above matter and delusion. Having broken the old habit and firmly established the new one, he is habitually in the higher consciousness. He comes down, so to speak, to material consciousness, performs duties as the other man, but always flies back to his

habitual consciousness which is in the Spirit. He places values according to the standard of this consciousness and so lays up *treasures of reality*.

With our center of consciousness in the Spirit we are truly following the path of renunciation. Although living and acting in matter we have renounced it, for we are above it and its power has fled. We see clearly in the Spirit and whatever labor we do becomes real spiritual treasure. This is true renunciation.



ENGLISH THE WORLD LANGUAGE

Speaking at the Calcutta Rotary Club, on "Basic English," Mr. W. C. Wordsworth said:

"What the world wants is not 1,480 more dead languages (there are about 1,500 living languages) but a world language that is easy to learn.

"Artificial world languages have failed. Esperanto was the best known. But it was based on European roots, and the East, for which especially a world language is needed, knows little of Mediterranean tongues. So it occurred to Mr. C. K. Ogden of Cambridge that English might give what is wanted, as that tongue is now used by a quarter of the human race.

"By ten years' labor he devised a concentrated English

which one who knows English can use with a little care, and one who does not know English can learn in a few weeks. This is Basic, the initials of its description, British, American, Scientific, International, Commercial.

Vocabulary 850 Words

The whole vocabulary, 850 words, is printed on one sheet in all his Basic books; of these 600 are nouns, 150 adjectives, 100 prepositions, conjunctions, operatives, or primitive verbs. The grammar is simple enough to join the words to make sense. With a little practice these 850 words can be made to serve any ordinary need, and with a small extra vocabulary for any special science or for science in general, would make any scientific conference or journal international.

Those who master Basic are not English scholars, but they can communicate with one another, for in use the 850 words can be made the equivalent of 20,000. This is all that is wanted in an auxiliary language for international use.

Of special interest for India is that Basic might furnish an easy introduction to English, progress in it would be rapid, and the boy under competent teaching would easily be led on into normal English. Experience in Japan and China and other countries proves that Basic can save years of labor.

It Can Be Done

By Meta Eckhardt

HAVE we not all at some time or other surrendered because we were afraid we might fail to do a certain thing and be laughed at? I have, and I am sure many others have too. But that was false pride, wasn't it? We were just asking, "O, what will people say, if after all I cannot do it?" We were just looking at the scarecrow of opinion and criticism. However, if we arm ourselves with good will and the determination to succeed, and do not try to imitate others, but instead try to bring out that which our imagination suggests and which we are convinced will be good, we have already half won the battle and our creative spirit will supply us constantly with new ideas.

As we become absorbed in the thing we want to accomplish, we establish the contact with the influencing power and are bound to succeed. We should not be afraid to expect the very best of ourselves, because the very best is the ultimate result of everything. However, should we not be able to reach perfection in everything we attempt the first time, at least we have aimed at the goal and are on the way to it, even if we have to repeat the effort several times. This applies to spiritual development as well as to the material accomplishment. The main thing is that we are not sliding backwards and we should never give up in despair. Perfection is our divine birthright.

The Psychology of Prayer

By SRI RANENDRA KUMAR DAS

PRAYER has been defined as an exercise by means of which one seeks communion with the Divine. It is classed among the sentiments such as love, where feeling rather than processed reasoning rules. When loving, one does not take into consideration the reason for so doing. People love because of a deep inward yearning, and because of this yearning, they pour out all the goodness of their hearts to the beloved one. In quite the same manner, true prayer always comes from within the very depths of the soul and does not attempt to question or reason out the why and the wherefore of its purpose.

Flowers of the Soul

Through loving, we experience great joy. It exalts us, and, in so doing, we become actuated with the desire to accomplish greater and nobler things. Prayer has the same effect upon us. An inward power seems to possess us which empowers us to climb to greater and grander heights.

The sentiments are the flowers of the soul, and just as

flowers die and fade at the mercy of the elements, so do the flowers of love and prayer die beneath the breath of question and criticism.

At this point, it must be remembered that love that is based upon selfish gain is not pure, true love. Nor are prayers which are merely a distress call for help from some higher power for the attainment of selfish and personal gain, true prayers. Human interests are too conflicting to expect results from such prayers. One person will pray for rain, another for sunshine. Two persons with other than love in their hearts will pray for each other's ruin, falsely believing that the harder they pray, the more effectual will be the results in bringing the downfall of the other. Prayer is not magic. It must be a giving of thanks to God, our Father, and the applying of ourselves to God-like thinking, for the Divine Father answers through ever operative Divine Laws that cannot be changed but must continue, in order to preserve the uniformity of the universe. Only then can He

administer justice, for He loves all impartially.

Unreasonable as it may sound, there are those living who still maintain that God is actually sitting upon a heavenly throne, as the gods of Olympus, surrounded by angels playing harps. The prayers of those on earth ascend to Him upon this throne. Special groups hold that their God will hear and grant their prayers, but inflict punishment upon others. Their leaders attempt to dominate the minds of the masses, influencing them to believe that their God loves them better than some others and that they should worship that particular God. It is a fallacy to think that any group could have a monopoly on God.

Unreasonable Views

We may as unreasonably say that the sun, the moon, the stars, the beauty of the skies, the glory of the celestial world can be the property of one sect to the exclusion of others. It is entirely understandable that such doctrines breed turmoil, prejudice, and hate among people. We must see God as Universal Energy, present everywhere and belonging to one and all alike. During the last World War; prayers were offered to God by all involved, that the victory might be for their people. Why, even an earthly father would not kill

one son at the behest of another son. Is it conceivable that a just and beneficent God, worthy to be called our Father, would allow blessings or success to depend upon the arbitrary fact that a petition like the above should be fulfilled?

No Distinction

Nor would God make any distinction because one prayed to Him and asked blessings and another did not. Should two farmers both faithfully plant and tend their crops, would God make any distinction in their harvests because one prayed and the other did not but simply trusted to God's law for the harvest? Hardly. It would be irrational and irreligious to hold that God's feelings and judgment could be so played upon or that He would bestow preference upon one who alone prayed, instead of upon one who divinely lived without the uttering of a formal prayer.

Just as we are enveloped in darkness in the depths of a mine, and in ascending come into the fullness of light, so does true prayer enable us to ascend from the shadows of erroneous thinking into the Divine Light of understanding, which then brings the true harvest to us and all of the joy that accompanies it.

When one is burdened with a sense of sinfulness or wrong

doing and acknowledges such to God in earnest prayer, his mind becomes eased in this unburdening and he will receive the power to live rightly in the future.

Broader Vision

Prayer broadens our vision, and in seeking God thus, we find Him, and become more fully aware of His kindness, His glory, His love. We are then able in our distress to bear the sorrows of life and still behold His beauty around us. It affords us an enlarged philosophy of life as we so adjust ourselves. Still another value of prayer is its auto-suggestive effect, which will bring to pass the desired ends that are being sought.

A man in business who faithfully prays for success will elevate himself to the plane of success because his mind is constantly charged with the success thought which will enable him to devise methods by which it will be brought forth. He is quite in contrast to the man who does not pray and who in time of hardship will lack strength and faith in his own ability to accomplish his purpose. It is through prayer that we become one with that for which we are praying.

A mother who prays for the recovery of her son, who is ill, becomes a dynamo of healing power and effects that recov-

ery through her prayer. So, in whatever need we may apply prayer, we shall find that we raise our thinking to the level of the prayer and cause it to be manifest. It is for this reason that I faithfully believe in prayer—steadfast and unwavering prayer.

Our prayers will not be answered until we have magnetized ourselves to this high focal point. We may not have continued long enough or possibly earnestly enough, or we may have asked with a mind possessed of selfishness or evil, which would be in opposition to Divine Laws.

A Case on Record

The son of a Mohammedan king of India became very ill and his case was pronounced hopeless by his doctor. The king was grief-stricken and immediately began to pray for his son's recovery. He continued so for seven days, walking around the bed of his son, nor did he take any nourishment during that time. At the close of the week, his son recovered.

By fixedly holding the mind upon one thought, events happen in sequence that lead to its realization. In the above case, the father's intent application to his son's recovery effected the cure. A serious earnest attitude creates a sensitiveness through which one's best promptings and clearest

thoughts come. Prayer induces this state and thus creates wonders.

The effect of prayer as an aid not only in enduring struggles for our physical needs, but also as an aid in the meeting of our ethical problems, as in the development of character, is not to be minimized, for it brings to us unbounded courage and a sense of renewed power.

Moreover, prayer has a spiritual effect upon people. A congregation in prayerful attitude has an emotional appeal to those looking on. One having strayed somewhat from the path will have such feelings stirred within him that will help him achieve his end for good, when he is conscious that a united thought by those interested in him is being put forth.

Solves All Problems

Prayer solves all problems, both material and spiritual, and bestows success, peace, and harmony upon man. There is not one phase of life that cannot be touched and transformed by it. It enables man to give forth full expression to his highest aspirations and to fulfill his deepest longings.

Reason and emotion are both beautifully mingled in true prayer, and because of this,

one's life can be made fully complete through its application.

Through prayer to our Divine Father, we experience the joy that someone is sharing our burden; our pain and toil seem to be lessened, renewed vigor and courage possess us, and thoughts and ideas pour in upon us as though God were soothingly speaking to us as His children. We become inspired, and an actual connection is established between the human and the Universal life.

True prayer brings our spiritual qualities into expression. We become divine and our souls sing in unison with the universal symphony, that sweetest of all music.



The many-colored cloth is woven, crosswise and lengthwise, of threads of many colors. When this is understood, there remains nothing of the cloth but the threads. So is the manifold universe, with its mountains, cities, men, villages, beasts and so forth, pervaded through and through, by the primordial substance, that again by ether, and the latter by *Brahman*. *Brahman*, by virtue of Its reflection by various objects, assumes the various corresponding forms, in the same way as the one seer produces a second one (by reflection in water).—*Shankara*.

★ Diet and Health ★

By ELLEN EASTON, B. Sc.

Of the various methods of cooking vegetables, steaming and baking are the best. If they are to be cooked, vegetables should retain their color and flavor and should be so prepared that they will be enjoyed, for only thus will an adequate amount of these necessary foods be eaten.

The care and method of cooking determines whether fresh vegetables will be attractive and appetizing and whether they will retain their valuable mineral and vitamin content, or whether they will be soft, mushy, colorless, insipid and washed out. They should not need to be covered by all sorts of disguising sauces to make them acceptable.

A little fresh cream, cheese, or a special sauce, or seasoning may be added once in a while for variety, but it will be found that if vegetables are properly cooked, and not overcooked so that the life, flavor and color are drained out of them, all they will need for seasoning is fresh butter and a little vegetable salt.

Dinner Menu

Cream of asparagus soup
Tomato-celery salad

Cheese Spanish Omelet
Baked potatoes
Cauliflower with browned crumbs, or
Buttered fresh lima beans
Surprise fresh raspberry pie
or
Fresh raspberry ice cream.

Cream of Asparagus Soup
Asparagus—about 20 spears, steamed
 $\frac{1}{4}$ cup whole wheat flour
1 teaspoon celery salt
Paprika
2 cups scalded milk
3 cups vegetable stock
2 cups cold water
2 slices onion
 $\frac{1}{4}$ cup butter.

Reserve asparagus tips and add stalks to cold water. Cook for 5 minutes, drain, add stock and onion. Simmer for 30 minutes. Rub through a sieve and combine with butter and flour which have been blended. Add celery salt, paprika, milk and tips.

Tomato-Celery Salad

1 cup diced tomatoes
10 ripe olives cut fine
 $\frac{1}{2}$ cup celery cut fine
1 hard cooked egg diced.
Mix all ingredients, moisten with mayonnaise, chill and

serve on crisp cress or Romaine lettuce.

Cheese Spanish Omelet

3 eggs beaten separately
1 cup grated nippy cheese
 $\frac{1}{2}$ cup milk
 $1\frac{1}{2}$ tablespoons minute tapioca or whole wheat flour
Vegetized salt
1. tablespoon butter.

Cook milk and tapioca for 10 minutes in double boiler. Add butter and cheese and stir until smooth. Add beaten egg yolks and fold in beaten egg whites. Cook slowly in buttered frying or omelet pan. Place in very slow oven until top is dry. Spread hot sauce over half of omelet, fold and serve.

Spanish Sauce

2 cups stewed tomatoes
1 tablespoon chopped onion
 $\frac{1}{2}$ cup steamed green peas
 $\frac{1}{2}$ cup steamed celery
 $\frac{1}{2}$ cup steamed green beans, cut in thin strips.

Cook tomatoes and onion slowly until thick, add other vegetables and seasoning.

Cauliflower with Browned Crumbs

1 medium head cauliflower
 $\frac{1}{2}$ teaspoon mineralized salt
Dash nutmeg
 $\frac{1}{2}$ cup fine whole wheat bread crumbs
8 tablespoons butter

Trim cauliflower, leaving one row of leaves on head and soak in cold salted water for at least one hour to draw out insects. Plunge cauliflower into boiling

salted water and cook rapidly in open vessel until just barely tender. Brown the butter, add seasoning and bread crumbs. Cook one minute and pour over the hot cauliflower head.

Surprise Fresh Raspberry Pie Meringue Crust

3 egg whites
1 cup twice sifted powdered raw sugar
1 tablespoon lemon juice

Beat egg whites until very dry. Gradually beat in sugar and add lemon juice. Spread in well buttered, wax paper-lined pie pan. Bake in a very slow oven 45 minutes. Turn upside down.

Crush 2 boxes raspberries with a little raw sugar. Spread over crust and top with whipped cream.

Fresh Raspberry Ice Cream

$1\frac{1}{3}$ cups (1 can) sweetened condensed milk
1 cup water
 $\frac{1}{4}$ cup powdered raw sugar
2 cups whipping cream
2 cups raspberries
2 tablespoons lemon juice

Thoroughly blend condensed milk and water. Crush berries, add sugar and lemon juice and stir into milk mixture. Chill, add whipped cream and pour into the freezing pan. After the mixture has frozen to a stiff mush, remove from refrigerator and beat for 2 minutes. Replace in freezing unit until frozen.

SCIENTIFIC DIGEST

ARTIFICIAL HEART

ABOUT a year or so ago it was reported that Soviet scientists had succeeded, by means of an artificial heart, in bringing back to life for a brief period a man who had been dead for three hours. The man—a suicide by hanging—lived for two minutes after the circulation of the blood was restored and during which time he breathed, opened his eyes and appeared to look at the doctors standing at his side.

The experiment was undertaken at the Alexander Bogdanov Institute of Blood Transfusion in Moscow, by Doctors Serge Brukhanenko (the inventor of the artificial heart) and C. I. Spasokukot-sky, with other doctors witnessing the experiment. These doctors, who are working to perfect the technique, believe that while the artificial heart may eventually be the means of saving many lives that have been prematurely ended, its use is intended mainly for operations, when the surgeon would be able to switch off the heart and lungs and operate on them, while the artificial heart would function in their place.

The operation over, the heart and lungs would be “switched” on again.

The artificial heart consists of an electrically driven pump, which sends the blood through the arteries in the rhythmic pulsation of the human heart, instead of in a steady stream; there is also an attachment which supplies oxygen to the blood, so that the organism can function temporarily without the lungs. To operate the artificial heart, one tube from the pump is connected with an opened artery and another with an opened vein, while a chemical is used to prevent the blood from coagulating.

PAINLESS EXTRACTION

By pulling out 2,500 teeth in three days, Dushan Krstitch claims to have established a world record for extractions.

Krstitch extracts teeth with his fingers by a method which is claimed to be almost entirely painless. It is done by a form of massage of the gums, the secret of which was handed down to him by his father.

He does his work at fairs and on market days, and he es-

established his record in the Yugoslav town of Tetovo. Working for ten hours a day for three days, he extracted 2,500 teeth from the hundreds of clients who clamoured for attention. His total earnings were a little over 45 shillings.

TOOTH RINGS

Dr. Isaac Schour of the University of Illinois Dental College, announces that the teeth tell the story of a person's growth but that the indications are hidden inside the teeth. The teeth record the changes in the form of rings like the rings in a tree, but it is necessary to cut a cross section of a tooth in order to read the record. The teeth start growing at the fifth month of life and continue growing until a person is twenty-one years old. The rate of growth, as determined by Dr. Schour, is 0.0001539 of an inch a day. This amount is less than one-twelfth of the thickness of an average human hair.

BRAIN'S CLOCK

There is an electric clock in our brains but it is not a good timekeeper because it speeds its rate to such an extent that it would complete a 12-hour period in 11 hours.

The existence of this sense of time was revealed in investi-

gations of brain waves reported to the National Academy of Sciences at its annual meeting.

The brain clock sends out electrical waves that are radiated from the cerebral hemispheres like the ticks of the old-fashioned pendulum clock, and it operates while we sleep.

The experiments which revealed the existence of the electrical clock in the brain were started with a subject who was wide-awake, but who fell asleep during the course of the tests.

OUR NUMERALS CAME FROM INDIA

THE story of the invention of the Hindu numerals, and of their conquest of the world, makes an interesting chapter in the history of civilization. At present these numerals are in almost universal use.

Yet not so very long ago they were unknown outside a limited region in India, and in spite of their manifest convenience, they made their way into other lands rather slowly.

In the systems of numerical notation used in China, in India, or in Greece, there was no zero, and the symbols had no place value. Because of that fact a great number of symbols was necessary. Such systems might be used for mathemati-

cal calculation, but they were bound to be complicated and clumsy.

Gradually the abacus, or counting-board, wrought a revolution in mathematics. The Chinese, the Babylonians, and the Hindus all used it centuries ago. It consists of a board marked off in parallel columns, within which counters are placed. The important thing is that in the abacus each column has a value of its own—a place value.

The Abacus

The Hindus came to use the decimal system, based upon the fingers of the two hands. On their counting-boards, the counters in the second column had ten times the value of those in the first column; those in the third column had ten times the value of those in the second, and one hundred times the value of the counters in the first. It was next necessary for the Hindus to invent the signs which have become so familiar to us. Then 591 would be represented 5/9/1. In like manner 501 would be 5/ /1, the middle space being vacant, since there were five hundred and one units, but no tens. The discovery that number signs could have different values when their place in the sum was altered, was the most important step ever made in mathematical science.

But a difficulty arose when the calculation became a writ-

ten operation. 591 could be transferred from the abacus without difficulty, since the digits, by mere juxtaposition, would preserve their place value; but 5 (0) 1, taken from the abacus, might be 51, since the vacant place was no longer indicated. Accordingly, the Hindu mathematicians thought of inventing a character to stand for the vacant space. By so doing, they perfected the system of place value, for they could now show that even when there was no one of the nine numerals in a particular place, the value of the place remained. The invention of a symbol for "nothing" lies at the base of all subsequent arithmetical progress. It is the peculiar triumph of the Hindu mathematicians to have made this contribution to the science of numbers.

The earliest example uncovered as yet by the archaeologists is an inscription of 876 A.D. at Gwalior in India. The West learned the numerals from the Arabs and for this reason called them "Arabic" numerals.



Just as a mother, in order to pacify her child that has been weeping, places before it a grape, a date, a mango, or a plantain fruit, so have the scriptures, by various teaching expedients, enlightened the utterly ignorant mind that wanders restlessly in delusion.—*Shankara*.

BOOK REVIEW

A Beginner's Book of Yoga, from the Writings of L. Adams Beck, edited by David M. Bramble. (Farrar & Rinehart, N. Y. \$1.50.)

This book is a compilation of metaphysical passages from some of the well-known works of L. Adams Beck, that unusual woman who also rose to fame under a second name, the *nom de plume* of E. Barrington, writer of historical novels. Mrs. Beck was a great admirer of the *Yoga sutras* of Patanjali. Most of the extracts found in this book are based on Mrs. Beck's understanding and practice of Hindu methods of mind-training. The passages dealing with her own personal experiences are interesting.

There are illuminating chapters from "The Garden of Vision," "The Story of Oriental Philosophy," "The Way of Power," "The House of Fulfillment" and "The Openers of the Gate." An extract from "The Garden of Vision," in which a Japanese sage is speaking, is well worth pondering:

"I have no parents; I make the heaven and the earth my parents.

I have no divine power; I make honesty my power.

I have no means; I make docility my means.

I have neither life nor death; I make AUM my life and death.

I have no body; I make stoicism my body.

I have no eyes; I make the flash of lightning my eyes.

I have no ears; I make sensibility my ears.

I have no limbs; I make promptitude my limbs.

I have no design; I make opportunity my design.

I have no miracles; I make the righteous Law my miracle.

I have no friends; I make my mind my friend.

I have no enemy; I make incautiousness my enemy.

I have no castle; I make immovable mind my castle.

I have no sword; I make the subconscious my sword."

Shiva, by Elizabeth Sharpe (Luzac & Co., London, 1/.)

This little book expounds the deeper meanings behind the worship of God in the form of Shiva, the Destroyer in the Hindu Trinity, Annihilator of all evil. The author has made a free translation of certain passages in

Shiva expositions, including the *Ananda Lahari* ("Waves of Bliss") which is considered to have been written under the inspiration of Shiva Himself by the great sage Shankaracharya. An extract follows:

Lord Shiva speaks:

"I alone am real, without beginning or end, and beyond me there exists no other reality. The senses form changes and conditions: when the senses rest quiescent, I alone remain.

"To those whose minds are rested in me: to them I give knowledge that forever loosens thralldom.

"The world bewilders by the number of ways knowledge is to be achieved: some praise truth, others purity and asceticism, some forgiveness, or equality and sincerity, others almsgiving, action or dispassion.

"Some are devoted to things occult, others see reality only in the things cognized by the senses. And the world passes from confusion to confusion.

"But the union of the soul of man with the soul that is God is the end of all wandering. Search for the secret of the three worlds; it is here, here in Yoga. There are two ways, the one of action, the other of knowledge. To cut all action, renounce its fruit, and come to the knowledge that gives peace and mastery.

"I am that Spirit, that intelligence; this universe is I. There exists nothing but Spirit, and that Spirit is I.

"See that the beautiful monastery of the human body is clear of senses, that fall to animal desires. The soul of man is independent and supported by itself, part and whole, thee and me."

Teachings From the *Bhagavad Gita*, Translation, Introduction and Comments by Hari Prasad Shastri (Luzac & Co., London, 2/.)

This is a new and beautiful prose translation of the incomparable *Bhagavad Gita*, "Song of the Lord," the Hindu Bible. In a lucid Introduction, the translator points out that the *Gita* is not a book of logical metaphysics and does not claim to advance intellectual arguments in support of its teachings. The incompetence of human reason to grasp transcendental reality is admitted by all great philosophers; a mere intellectual conviction of truth is not of much value. The greatest proof of the truth of the *Gita's* teachings is that one can realize it for himself in his inner being. It gives a spiritual understanding, a new interpretation of life and a way to rise above the world of duality and the pairs of opposites, love and hate, joy and grief.

The *Gita* stresses strict monism. The universe, according to its teaching, is composed of two aspects, the appearance and the reality, or the perishable and the imperishable. All that is perceived, either by the external or the internal senses, is perishable or phenomenal. The unchanging Reality in man is above sin or virtue, far, far beyond the reach of the intellect, imagination or inspiration.

How and why has the One become many? Why has the perfect "fallen" and become imperfect? The *Gita* replies that no change has taken place in the Infinite, and the imperfection, duality, is in the appearance and not in the substance.

The translator has rendered one of the most famous passages of the *Gita* as follows:

"Never was there a time when the Self (*Atman*) of man did not exist, nor shall it ever cease to exist in the future. As the soul incarnated in the present body experiences childhood, youth and age, so does it also in the body it assumes after the death of this one. The souls who have obtained freedom and peace are not deluded by these seeming changes.

"Know the Self which pervades all this to be indestructible. None can destroy the immutable (*Self*). Being infinite, it neither kills nor is

killed. It is above birth and death. It does not come into being out of non-existence. Unborn, eternal, changeless, ever itself, it survives the body.

"Weapons cannot cut the Self, fire cannot burn it, water cannot moisten it and wind cannot dry it. Immutable, all-pervading, ever-fixed, eternal is the Self. Unmanifested (beyond cause and effect), beyond thought and imagination, unchangeable as it is, it must not be mourned for. Some consider it a great mystery, others speak of it as a sublime secret, others hear it as a wonder. Many hearing it do not understand it at all.

"As true freedom, peace and joy come only through the realization of the Self, the aspirant on the path leading to the realization of the Self must know that experiences of heat and cold, of pain and joy, are born only of the contact of the senses with their objects. They come and go, being impermanent. Bear them with patience and indifference."

The Philosophy of Religion versus The Philosophy of Science, by Albert Eagle (Simpkin Marshall, Ltd., London, 5/.)

This book by a professor of mathematics is a scholarly discussion of the inadequacy of

many of the conventional conclusions of modern science. The author does not attempt any profound explanation of the universe, but points out how a religious conception of creation can be harmonized with all modern scientific knowledge.

The author claims that the phenomena of biology and psychology point to an immaterial as well as a material world, that all attempts to explain the phenomena of biology and psychology in terms of minute chemical atoms of quadrillions to the pound are ludicrous. No views other than something very like the oldest of religious views will make the phenomena of these sciences the least bit intelligible to us.



Although the hearing of the sound proceeds from the musical instrument, it is nevertheless produced only by striking the instrument. The sounds that proceed from striking the instrument are not heard separately but only in conjunction with the striking. So, too, this universe, whose efficient cause is illusion (*maya*), is manifest, as it were, in conjunction with *Brahman*. But when that *Brahman* is inwardly realized, nothing will remain the object of perception.—*Shankara*.

LORD SHIVA

(See *Frontispiece*)

Shiva is the Destroyer in the Hindu Trinity (of which Brahma is the Creator, and Vishnu the Preserver). Shiva is the Great Destroyer of the Unreal, the Annihilator of Passion and Delusion. He is generally pictured (1) with the New Moon, symbol of Supreme Intelligence, on His head, (2) with His Third Eye, symbol of Omniscience, open on His forehead, and (3) with snakes coiling gently around His neck, symbolizing the harmlessness of evil once understood through realization.

Shiva is often painted and spoken of as "the blue-throated Lord" because out of compassion for the world he drank the dark deadly poison which men, through misuse of their powers, churned out of heavenly nectar. This poison of Delusion, powerful enough to destroy the three worlds of gods, men and demons, was swallowed by Shiva and held eternally in His throat as a loving sacrifice for the world of created beings, and as a symbol of the powerlessness of evil against the Lord.

Shiva is often portrayed protecting the cow, symbol of the animal creation, to whom Shiva's benignity extends.

NEWS OF THE CENTERS

By ORPHA L. SAHLY
(Director of Center Activity)

Santa Barbara, Calif.

Dr. Roman Ostoja will give a series of lectures and classes in Santa Barbara during June at the Roger Clerbois Studio, 32 East Micheltorena Street. He will also give phenomenal self-mastery demonstrations.

Dr. Ostoja is famous for his marvelous healing powers and is considered by Swami Yogananda as one of the great divine healers of modern times. He has undergone rigorous training in the caves of wisdom in the Himalayas, and has been entrusted by some of the masters of the Far East with the sacred mission of bringing the teachings to the Western people. He spent many years in working out a simplified method of instruction, a method which is adaptable to the Westerner, yet does not destroy the essence of the Eastern teachings.

Public Demonstrations

Since coming to this country, Dr. Ostoja has appeared with his teachings and demonstrations before Harvard Uni-

versity, Columbia University, Ann Harbor, also University of Southern California, Los Angeles. He has also appeared before various medical and scientific groups and individuals, among them Albert Einstein. Everywhere he has received acknowledgment of the value of his teachings.

He is not only lecturing and teaching, but demonstrating mental telepathy and death-defying feats which display so-called superhuman powers. He performs these mental miracles to prove that a Westerner is capable of controlling the infinite forces.

Dr. Ostoja has been associated with Swami Yogananda several years and has fortified his spiritual training with the Swami. He is an accredited teacher of the Self-Realization Fellowship.

Washington, D. C.

During recent weeks, members of the Self-Realization Fellowship of Washington, D. C., have had the pleasure of hearing a series of lectures by

Haridas T. Muzumdar, Ph.D., Hindu scholar, educator and sociologist. Dr. Muzumdar has written some notable interpretations of Mahatma Gandhi, and personally participated in the famous Salt Party which walked 240 miles under the leadership of Gandhiji from Sabramati, near Ahmedabad, to Dandi on the sea coast.

Los Angeles, Calif.

The Second Temple of Self-Realization Fellowship in downtown Los Angeles is open at all times for meditation, healing prayers and spiritual advice. There is a daily meditation service at 2 p.m. The Sunday morning activities include a much-appreciated class for children, and an inspiring lecture by Sri Nerode. This leader has been associated with the Self-Realization Fellowship for twelve years and has established a number of branch centers. Besides his spiritual training under Swami Yogananda, his academic education secured him a degree from the University of Calcutta in India. He has also attended the Universities of California and Harvard in this country. Sri Nerode plans a teacher's class and review of some of the Pracepta teachings during the summer months in Los Angeles.

BOOKS WANTED FOR LIBRARY IN INDIA

A great library in India, for the Calcutta Students' Home and for 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, dietetics and health 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.



The individual soul, during the waking state, puts forth innumerable efforts for the attainment of sensual pleasures, and when the entire group of sensory organs is fatigued, it forgets even the pleasure on hand and goes into sleep, in order that it may enjoy rest in its own nature. Ultra-sensual bliss is thus extremely easy of attainment and is far superior to the pleasure derived from the senses which always produces disgust in the end.—*Shankara*.

Letters of Appreciation

"Through the guidance to be found in your teachings, I have accomplished a goal which has required an effort I should never have applied myself in doing without that sacred knowledge."—V.G.C., Nevada.

"I love my lessons more and more, and would like nothing better than to devote many hours a day to them. An hour is like a few minutes. One thing which cannot fail to strike me in the latter lessons is that without exception almost every page and paragraph mentioned to be studied carefully, I have already marked while going through them on receiving them. It is all so wonderful to me to have at last got in touch with your wonderful teaching. For years I have been seeking such an association."—J.K., Natal, South Africa.

"To say that the Horn of Plenty Bank has benefited me a great deal, is putting it mildly. What was once despair has changed to great Spiritual hope."—D.S., England.

"I want to tell you about my brother's improvement which is amazing the doctors here. He came home from the Sanatorium because they were not

helping him, and he did not want to die there. He had what was called rapid T.B. Since I told your organization about him and asked your prayers, he has improved. Last week the X-ray showed an arrested case. The doctors cannot understand it. They say it seems as though he had unseen resistance. We both thank you very much for your prayers and help. You are very patient and your work is effective."—M.Z.W., Virginia.

"I wired you for help a week ago, when five doctors had said my husband could not live six hours. His fever was 105 from blood poisoning. I am happy to say that he is still with me and feeling fine . . . They (the doctors) are mystified. I am very thankful for the help I received. Mr. M. says it was that which saved his life. Again I thank you."—M. M.



The "I" is assuredly the perceiver and the body the perceived, as is evident from the expression, "this body is mine." How then can the body be the Self? The scriptures declare that the Self is uncontaminable. How then can the body, contaminated by numerous impurities, be the Self?—*Shankara*.

Directory of Self-Realization Fellowship Centers

(Yogoda Sat-Sanga Society)

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 by Swami Yogananda, Thursday evenings, 8 p.m. Address, 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.

Self-Realization Hermitage-By-The-Sea (residential Ashram), also Temple of all Religions (under construction), Swami Yogananda in charge.

*Santa Barbara, Calif.

Self-Realization Fellowship Center Meetings held each Thursday evening at 8 p.m. Mrs. Lloyd Briggs, Conducting Teacher. For further information write or telephone Mrs. Briggs. 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 Road, N.W.

*New York City

Conducting Teacher, Sri Ranendra Kumar Das. Carnegie Hall, 7th Avenue and 56th St. Studio 906, 7th Avenue entrance. Phone, Circle 6-2987. Sunday lectures at 11 a.m. and 8:15 p.m. Classes in Yoga and Gita on Tuesdays and Thursdays at 2 p.m. and 8:15 p.m. Meditation meetings at 8:15 p.m. on Mondays, Wednesdays and Fridays.

Boston, Mass.

Conducting Teacher, Dr. M. W. Lewis, 29 Edgehill 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 Lada, 2120 W. Flagler St. Meetings at 8 p.m. on Sundays, Wednesdays, and Thursdays. Library.

Cincinnati, Ohio

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

*Cleveland, Ohio

Dr. P. M. Wherrit, Conducting Teacher, 10609 Euclid Ave. Mrs. P. M. Wherrit, secretary; Mrs. A. R. Brenne, treasurer, 1651 Clarence Ave. Meetings each Thursday evening at 8 p.m., at Allerton Hotel, Card Room, E. 13th St. and Chester Ave.

*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., North Akron. Meetings each Tuesday evening at 8 p.m. at 34 S. High St., Pythian Bldg., Room 201.

*Dayton, Ohio

Conducting Teacher, Mrs. Elma 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 Kenwood 0643. 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, 433-34 Lumber Exchange Bldg., 5th St. and Hennepin Ave. Center open daily, except Saturday and Sunday, 11 a.m. to 5 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.

***Des Moines, Iowa**

Meetings held every Thursday afternoon at 1:30 at the home of Mrs. Flora M. Lucas, 1428 W. 46th Street.

***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 Wisconsin Hotel, North Third Street, Room 157. Conducting Teacher, Miss Lillian Grabler, 3035 North Richards St.

Indianapolis, Indiana

Meetings, 38½ 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

Friday weekly meetings in Room 303, Y.W.C.A. Building, 1545 Tremont Place, at 8 p.m. Fredrick H. Wadley, Conducting Teacher, 3428 Colfax Ave. "A." Miss Dorothy J. Ladwig, Assistant Teacher and Secretary, 1536 Willow St. Study Class every Tuesday evening at 429 Acoma St., at 7:30 p.m., Mrs. J. Leo Friend, Teacher and Treasurer.

Salt Lake City, Utah

Alyce Gubler in charge. Self-Realization Fellowship Center Meetings held every Sunday evening at 7 o'clock in the Newhouse Hotel.

Ranchi, India

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 Boys, established by Swami Yogananda in 1917. Patrons: Yuvaraja of Mysore and Maharaja S. Nundy of Kasimbazar, Bengal. Swami Satyananda, Acharya-in-Charge. Prabhas Chandra Ghose, Vice-President. Prakash Das, Director. Br. Santananda, Secretary.

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Calcutta, India

Self-Realization Fellowship (Yogoda Sat-Sanga Society) and the Students' Home. Secretary: S. Majumdar, B. A.; 293 Upper Circular Road.

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

Puri and Serampore, India

Self-Realization Fellowship (Yogoda Sat-Sanga) at the Karashram, Puri. Swami Sebananda in charge.

Yogoda Sat-Sanga Ashram, Motilal Bhattacharya in charge, Bhaktashram, Chatra, Serampore.

Midnapore, India

Yogoda Sat-Sanga Ashram, Khurda.

Yogoda Sat-Sanga Ashram, Ghat, Dt. Midnapore.

Bombay, India

Dr. H. W. Nawle, Conducting Teacher. Meetings each Thursday evening at Amarchand Bldg., Bombay.

Tukuma, Latvia, Europe

Mr. Harry Dikman, Conducting Teacher; Zigr. Meierovica iela Nr. 20. J. Vessel, Secretary.

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



That Self, by reason of its being dear, all things like the body, wife, children and wealth are dear, must itself be dearer than those things. Those things, on the other hand, are sources of misery. How, then, can they be dearer than the Self? For the sake of saving one's own life, one gives up one's friends, wealth and so forth, so, for the good of one's own Self, one gives up even one's own body. The wise therefore should cherish the Self as the most beloved and not anything else.—*Shankara.*

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

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

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

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

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

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

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

It helps by supplying an easy method of saving for subscriptions to Inner Culture Magazine, for

spiritual books or for offerings to the Mother Center to help carry on the holy work of spreading God's message to suffering humanity.

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

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

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

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Divine Origin

Despite the evidence of science that the human race and the monkey share common ancestors, yet there is evidence that man may have had a divine origin, according to Dr. Robert Broom, director of the Transvaal Museum, South Africa.

Visiting recently at the University of California, Dr. Broom asserted there are many indications that man's deviation from the original source was directed by a high or spiritual intelligence. Contrary to the Darwinian belief, according to the paleontologist, man did not evolve in a haphazard manner, but was the product of a definite plan which called for the climaxing of animal evolution with a superior being.

Dr. Broom concludes that some human varieties continued to appear in true ape form for perhaps more than a million years after the appearance of the first true man. For instance, he asserted, the Piltdown Man is 1,000,000 years old, while the Sterkfontein skull, which he, himself discovered, retains predominant ape characteristics 750,000 years later.



That which is actuated by desire is the sole source of sorrow and becomes insipid in an instant; it is sought after by the ignorant. Brahman alone is the absolute, being the repository of unsurpassed bliss.—*Shankara.*

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Swami Yogananda on a rocky ledge 300 feet above the sea at the Yogoda Hermitage at Encinitas, Cal.

What Use?

By Swami Yogananda

Why did You give me eyes
If I could not see You everywhere?
What use my hands
If they did not touch Your feet
Silently stalking in the heart of all meaning-
ful motions?
What use my feet
If they exert not to find Your temple in
every place?
What use my ears
If they did not with ecstatic attention
Hear the echo of Your voice in the silent
sermons of the Scriptures?

What use my reason
If it does not lead me out of this cosmic
conundrum
To the final home within You?
What use my will
If it found everything but Your freedom?
What use my feeling
If it did not feel You in the lotus-flowers of
floating universes
And in the electronic forget-me-nots
Glistening in the garden of Time and Space?
What use my love
If it did not feel Your love in all slumbering
and prophetic hearts?