

INNER CULTURE

THE MAGAZINE OF INDIA



Should We
Sorrow For
Our Loved Ones?

By SWAMI YOGANANDA

Basic English—The
International Language

By C. K. OGDEN

How Natural Are "Natural" Calamities?

By LILLIAN R. CARQUE

Man—Midway From Clod to God

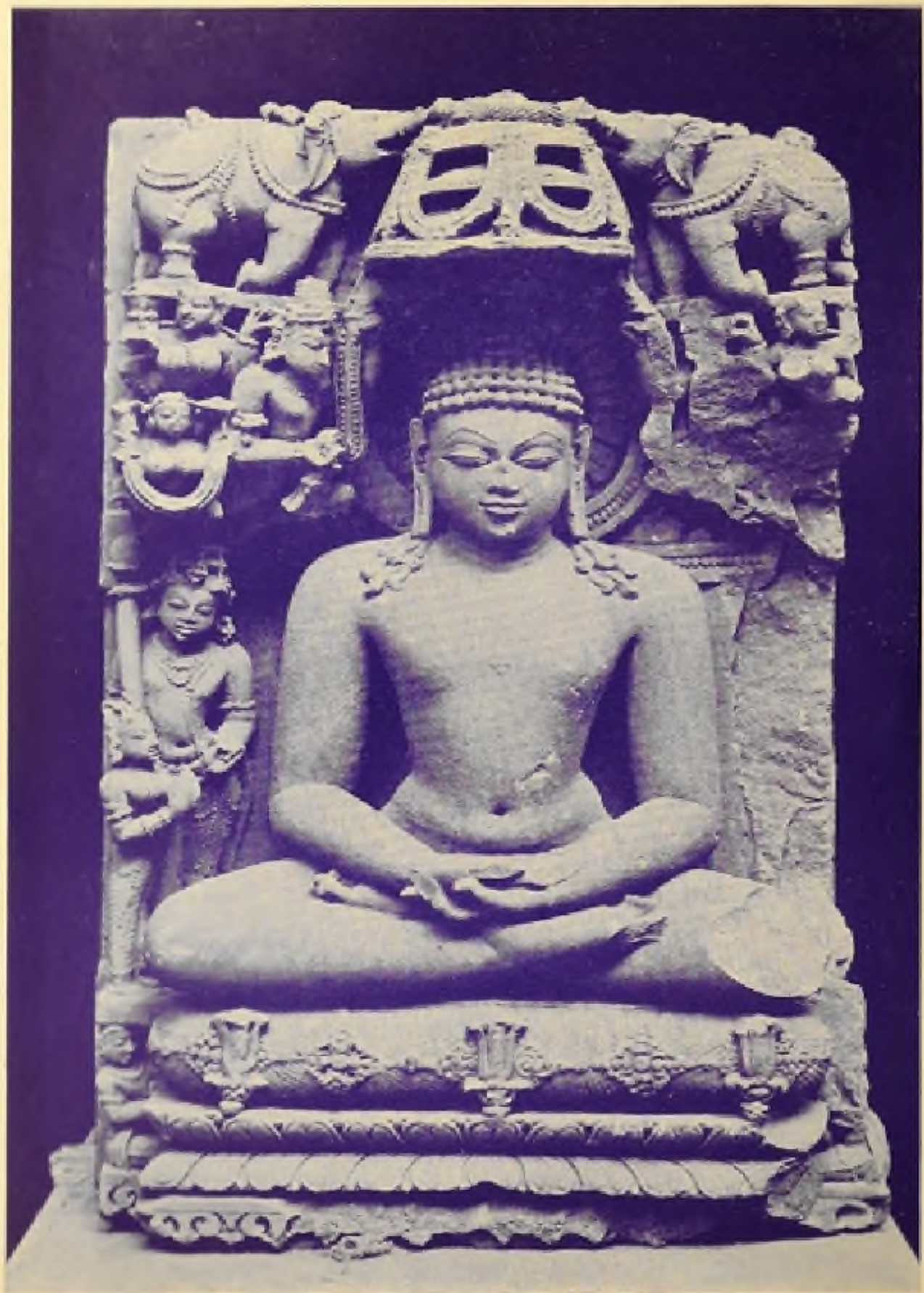
By J. T. SUNDERLAND

JANUARY

1938

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Miracles By God-Consciousness



—Museum of Fine Arts, Boston

BUDDHA
Mahavira, "The Great Hero"
North Central India, 11th century

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Man—Midway from Clod to God

Man Stands Midway in God's Creation. If there are Worlds and Systems and Galaxies Above Him, No Less are there Worlds and Systems and Galaxies Below Him, and In Him. If the Infinities in the Heavens Belittle Him, Quite as Much do the Infinities of the Grass Blade, the Drop of Water, His own Physical Organism, and the Protons and Electrons, Exalt and Magnify Him.

By I. T. SUNDERLAND

THE marvelous revelations of modern astronomy seem to many minds to belittle man, and press him down into insignificance and hopelessness, robbing him of whatever dignity and importance in the universe he once seemed to have.

If we are so isolated from our sister planets—members of the same world-family with ourselves,—and if all we do is unknown and of no consequence to them, what shall we say of the incomparably more distant worlds that illuminate the night sky and make up the whole universe outside our little solar system? And what shall we

say of the great God of all—the mighty Creator and Ruler of all? With so vast affairs on hand, will He stoop to notice or care for us, the frail creatures of a day, who people this little dust-grain that we call the Earth—this speck on the far-away rim of His creation?

Above all, is it not the most arrant presumption for creatures so insignificant as we, to dream of a perpetuation of our being beyond death? When worlds perish—and worlds a thousand times larger than our own, shall we, the ephemeral dwellers on this bit of wandering clay, hope to escape?

Dr. J. T. Sunderland, a Unitarian minister, is one of the most active and best-loved friends of India, whose cause he has served for the past fifty years. He is a well-known writer for leading Indian journals.

What are we to answer to these questions? You see the matter is not something speculative merely, it is intensely practical. These questions which I have suggested are being asked in ten thousand places in the world today. Many very thoughtful and intelligent people do not see how to answer them. Thus they darken many lives. Indeed, who among us is there that has not at some time in life passed through hours when their black shadow has fallen upon himself?

Is there any answer? Yes, I think there is.

There are several considerations which throw light upon the subject before us. And first this:

We may believe that the Creator can easily enough spare some of His worlds, for He has plenty of them. But can He spare a being without whom the worlds lose their significance? That is the the question wrapped up with the problem of man's destiny and nature.

Secondly, mere size is only a slight indication of value or importance. The earth is not necessarily less important or less useful

than a world a million times larger than itself; and man is not necessarily without dignity or importance because his body is small. An elephant is larger than a man, but it is not for that reason higher in value. Many of the small countries of the world far surpass in importance other lands that are a hundred times more extended.

Little Greece outweighs a thousand vast Siberias; and London, which is but a point upon the face of the earth, is more important than a thousand arctic or antarctic continents. A single Plato, or Shakespeare, counts far more in the life of the world than whole races of Kaffirs and Bushmen; just as a diamond which can be held between the thumb and finger, may have more value than a huge mountain.

In the same way, comparing worlds with worlds, it is not unusual to find the smaller much more highly developed than the larger. Our sun has a mass 316,000 times greater than that of the earth, and a volume 1,250,000 greater than that of the earth, yet the earth sustains very high forms of life, while the sun probably has



“Thought and love are the creative forces of the universe. Because man thinks and loves, he is a creator—a creator in the finite sphere, as God the Infinite Thinker and Lover is the Creator in the Infinite sphere.”



"Can we say of a mountain that it is greater than a thought? or of the vastest ocean, that it makes insignificant the intellect that fathoms it, and turns it to a highway, and speaks across it as if its thousands of miles were inches, and makes servants of its fiercest waves?"

upon its surface no life at all. It seems likely that the huge suns of space generally are much less mature than their planets.

Thus we see that the human race is not necessarily unimportant because it has its home in one of God's smaller worlds any more than an individual is necessarily unimportant because he lives in little Athens instead of in vast Tartary. Mere bulk signifies nothing. Beings of highest nature and sublimest destinies may as fittingly dwell in bodies six feet high as six thousand, and on this fair earth of ours, small though it be, as on the surface of the hugest bulks of matter in the universe.

But even if we grant that the revelations of modern astronomy do seem to dwarf man, it should

be borne in mind that science is making known to us other revelations, the effects of which are clearly the opposite. There is rising to view a universe below man, no less wonderful than that of the starry heavens above him. And if the effect of knowledge of the one is to overshadow man, the effect of knowledge of the other is correspondingly to exalt him. Thus the microscope makes good any loss of exaltation or dignity that comes to him from the telescope.

A few facts will help us to see something of the range and splendour of this universe below humanity.

If we catch a butterfly in the summer time, we shall find left upon our hand from the butterfly's wing, something which we shall be likely to call dust. Looking at it with the greatest care, we shall not be able, with our unaided eyes, to see that it is anything more than fine dust. But bring a microscope and see what that reveals to us. Now we discover that this so-called dust consists of a mass of beautifully coloured and exquisitely fashioned feathers, arranged in as perfect order as the feathers of a bird, yet so minute that a single square inch of the wing contains a hundred thousand of them.

How small and simple a thing is a water-drop! Yet a water-drop is a world. A cubic inch of stagnant water is calculated to contain a billion living and active organisms. Says an eminent New York biologist: "I placed some clean Croton water, which had been

boiled, in a clean vial, and broke into it a few stems of the broom from a clothes wisp. In four days the vial was crowded with monads in numbers that surpassed estimate, but of which it is safe to say that the two ounce vial contained more than the entire number of the human race from the days of Adam to the present time."

Ehrenberg, the great German naturalist, tells us that there is a deposit of slate in Bohemia covering forty square miles to a depth of eight feet, each cubic inch of which is found by microscopic measurement to contain forty-one thousand millions of infusoria.

So it is that the microscope opens to us worlds beyond worlds, where the unaided eye can see nothing, and where until modern science came on the scene it was supposed nothing existed,—worlds as wonderful as those made known to us by the telescope, but filled with living beings as much smaller than man as man is smaller than the great suns in the heavens.

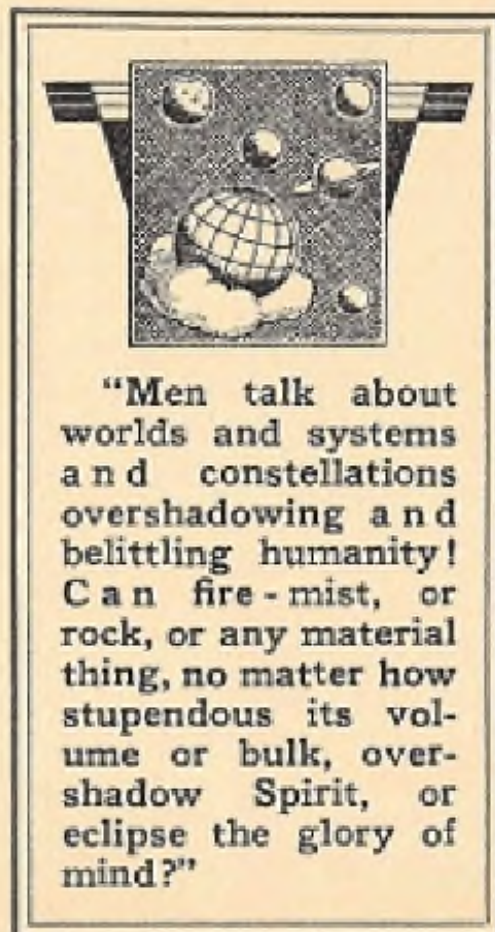
A leaf of a tree is a world. The tree itself is a universe. You see little with your naked and untrained eye. But bring your micro-

scope, and put yourself under the instruction and guidance of a skilled scientist, and he will brush away the veil that blinds your vision, and let you see mystery beyond mystery, and wonder beyond wonder, until everywhere you look, doors open and avenues unroll themselves leading out into infinites of the minute, as endless and awe-inspiring as the immensities to which the telescope invites.

Even man's own body is a universe. "In each drop of human blood there are three million vitalized corpuscular disks. Considering all the drops made up in this way, man is a cosmos, his veins galaxies through whose circuits these red clustering planets perform their ceaseless revolutions."

Not are these amazing facts the end; they seem to be hardly more than the beginning. Our physicists, chemists, and others who are penetrating down, down into the minute beyond the reach of any possible microscope, tell us that they are finding entities (called by them protons, electrons, neutrons, and other mysterious names) which are almost infinitely smaller still.

When, therefore,



"Men talk about worlds and systems and constellations overshadowing and belittling humanity! Can fire-mist, or rock, or any material thing, no matter how stupendous its volume or bulk, overshadow Spirit, or eclipse the glory of mind?"

any one presumes to reproach us with our littleness, and pointing up to the starry heavens, asks, Do you believe that the God of those countless worlds pays any attention to you? we may well point down to the infinities of the minute, and reply: I believe that the Universe-Intelligence which never forgets these can be trusted to take care of me.

This brings me to the thought that the greatness of man is not physical but spiritual. It is by virtue of his mind, not his body, that he is exalted. What matters it, therefore, whether the physical universe in which he dwells be great or small? Can the heaping up of vast physical dimensions dwarf mind which knows no dimensions, and spurns all physical limits? Is spirit overshadowed by standing in the presence of the greatest possible aggregation of matter? Do all the worlds the telescope reveals, that cannot think, belittle the human mind that can?

No, however completely modern astronomy may take away the old primacy of the earth among the heavenly bodies, it can never dis-

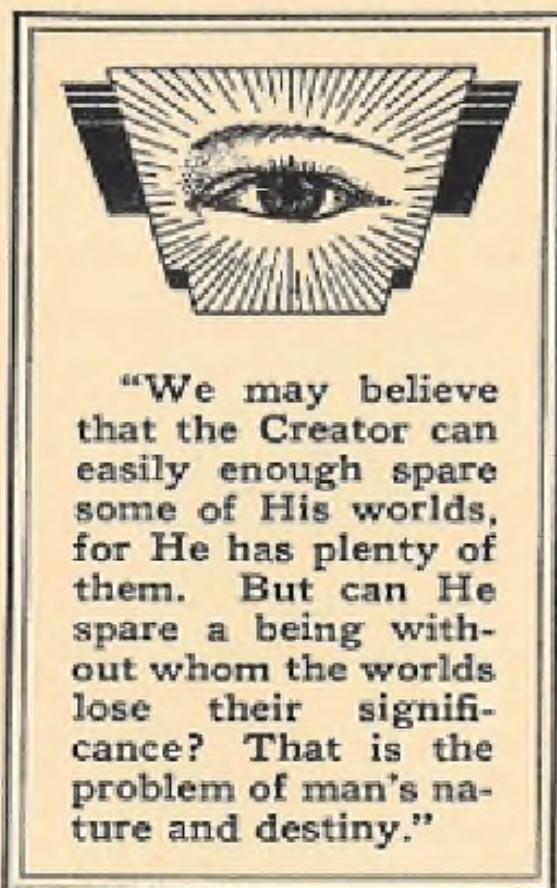
turb the greatness of man so long as man remains the thinker. He is great with a greatness which is inherent in his own nature, and, therefore, which is independent of any possible discoveries that science can make in the material realm.

He is great because he can *know*, and *reason*, and *distinguish right from wrong*, and *hope*, and *love*, and *worship*. These things he can

do because he is a *Spirit*, for these are the attributes of Spirit. But the greatest world the telescope ever saw, considered as a mere physical mass, is as impotent to do one of these things as is the smallest molecule or atom that floats in our earthly air. Here it is that we see the infinite superiority of man to all possible physical magnitudes and greatnesses whatever, though they be worlds countless as the sands of the seashore, filling the

immensities of space with their shining splendors.

It should be borne in mind that man feels awe in the presence of the starry heavens not because of his own insignificance, but really because of *his own greatness*. It is the divine in him that thrills



“We may believe that the Creator can easily enough spare some of His worlds, for He has plenty of them. But can He spare a being without whom the worlds lose their significance? That is the problem of man’s nature and destiny.”

at the great sight. A stone or a clod feels no sense of awe. A brute beast looks up with indifference to the same stars and constellations that bring man to his knees in adoration. The brute is indifferent because he lacks mind. The man admires and worships because he knows, understands, feels; has the correlate of the great heavens in his own greater soul. Wrote Victor Hugo: "There is one thing grander than the sea; that is the sky. There is one thing grander than the sky; that is the human soul."

To *think* the world is to be *superior* to the world. To *know* the stars is to be *greater* than the stars.

The sun is very large in size. His vast bulk makes the earth seem very small by comparison. But what of that? Need that abash man? Can the sun, big as he is, measure himself? or weigh himself? or calculate his path through the heavens? or understand even one of the laws which he blindly obeys? But man can do all these things.

The science of astronomy tells us much about the galaxies. But did we ever think, it tells us quite as much about man? Man's mind not only keeps pace with every advance of astronomical knowledge, it is the *cause* of it. If the heavens declare the glory of God, still more they declare the greatness of the human soul, for it is only because man's soul is great that he can recognize the greatness and glory of God in the heavens.

"All minds are of one family," said Channing. If this is so, then I am related to the Divine Mind. I am not merely a being created by God's power; I am kin to him, because I am Spirit, as he is Spirit; because I know, as He knows; because I love, as He loves. Therefore I have a right to look up in His face—even though that face shines with the light of infinite galaxies—and say: "Thou art in some large true sense my Father, I am not a *thing* tossed from Thy hand. I am Thy *child*; Thy great nature is in me."

Doctrine of Evolution

But perhaps the most overwhelming proof of the greatness of man, and of his superiority to all material things, comes to us from the great doctrine of Evolution.

It used to be supposed to the contrary. Evolution was long feared. Because it linked man's creation with natural processes, and suggested his development from lower forms of life, it was thought to degrade him. But now all this is changing. Profound and philosophical students are more and more coming to see that evolution immeasurably elevates man. As he is unquestionably the culmination of all that has gone before him, so he furnishes the most reasonable and adequate explanation of it all.

The evolutionary process has travelled a long road from its beginning in fire-mist to what we see on the earth today. But the progress has all been an ascent, and the culmination is *man*. From the

inanimate to the animate, from lower forms of life to higher, from brute to man—that has been the order. Thus man stands on the summit of creation—its crown and its goal. When the physical reached the limit of its possibilities, then mind came in. Henceforth mind was king, and man the thinker wore a dignity second only to that of God the Infinite Thinker.

Evolution In Other Worlds

It is not given to us to know in how many worlds the evolutionary process has reached the same height that it has reached here; but if anywhere it has, then it must have produced there in some sense the spiritual counterpart and brother of man,—I mean, some being who can know and understand, as man can; some intelligence able to "think God's thoughts after Him," as man is able; some being the crown and consummation of the evolutionary process in that other world, or those other worlds, as man is in this.

Thus it seems to be no extravagance if we say that the whole evolutionary process, from the first movement of primordial matter until this hour, has been one long travailing in pain of the universe to produce (in this world and we know not in how many others) man or his equivalent,—that is, to produce intelligent Spirits, children of the Eternal Reason and Love.

Have we not here, in the costly origin and high nature of man, and in the Fatherhood of God, a key to man's destiny? If man has cost the universe so much, and if his

nature is so lofty, must there not be awaiting him a destiny to correspond? Is he not intended for a career greater than can be bounded by this inch of earth and this moment of earthly time? Is the Creator of all things irrational, that He should destroy His highest creature as soon as made? Is the universe a failure, that its most perfect product should be only an ephemera? If man is God's child, and thus a partaker of the highest attributes of the divine, can he die? Must he not be heir to an immortality parallel with that of God?

Universe Is God's Palace

The universe is God's palace, and a marvellous palace it is. But is not a child more than any building? What father of you is there, who if you had a palace, so vast that it stretched from the Great Bear to the Southern Cross, and so glorious that the Milky Way roofed it, and Sirius and a million other blazing suns were the lamps that gave it light, would not straightway say, My child is more than it all?

So, as I go out under the sky at night, with no one near, and look up into the glorious and illimitable heavens, I hear in the silence a voice speaking down from the Eternal Throne: O man, whom I have made only a little lower than myself, thou art more to me than all else. I did not create thee for my palace; I built my palace—all this glorious palace of green earth and shining heavens—for *thee and such as thee*. Before suns and stars were, I loved thee. Even

whilst thou wert yet cradled in far-away fire-mists, I watched over thee. Our destinies are one; nothing shall ever pluck thee out of my hand or my heart.

And then, as the voice from on high dies away, I hear another voice, not less divine, rising out of the silences of my own soul, and responding as deep answereth to deep: O God of my life, in thee do I trust. From thee I came when I entered into this earthly room so beautiful, of thy Universe house. Here thou givest me to live a few brief years, with thee, led by thy hand, studying thy wonders in nature and my own soul, learning life's lessons, helping my brothers as best I may, doing the work which thou givest me to do. I thank thee for this earthly sojourn.

Soon shall I go forth again; I do not know where, but thou, my Father, knowest. It is enough that I shall be still with thee. Death will but open the door to other rooms of thine infinite house. I am not afraid. All worlds are beautiful where thou art. Even hell would be safe with thee.

I believe that essentially this is the attitude to be taken today by the intelligent believer in astronomy and all modern science,—by one who accepts every word of their marvellous revelations in the earth and the starry heavens.

I believe that the scientist, with all modern knowledge shining full in his face, is justified in saying with St. Paul: "I am persuaded

that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth," nor blazing suns and stars, nor astro-nomic heavens, nor telescope, nor evolution, nor any other created thing "shall ever be able to separate me from the love and care of the Eternal God." — *Prabuddha Bharata*.

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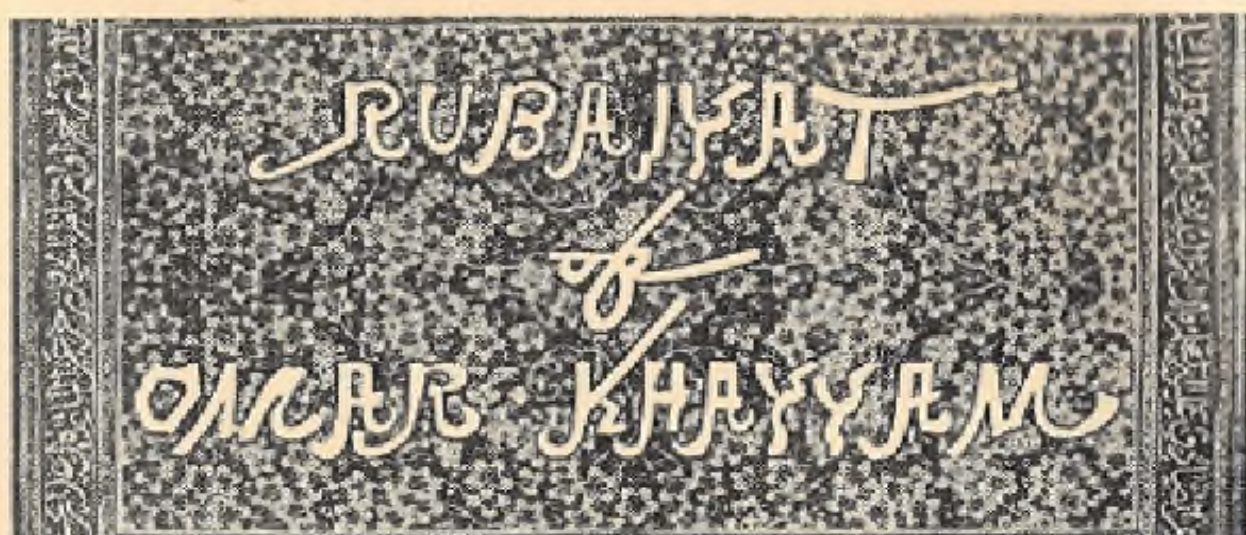
OMNIPRESENCE

"In every particle of dust there are present Buddhas innumerable,
Revealing innumerable worlds of indescribable sublimity,
And they are perceived in one thought,
And all the *kalpas* past, present and future, are also manifested in one thought.
All the Buddha-lands and all the Buddhas themselves
Are manifested in my own being freely and without hindrance,
And even at the point of a single hair a Buddha-land is perceivable."

—*Avantamsaka Sutra*.

❖

Just as the one sun, independent of other objects, yet by virtue of reflection in several waters, becomes many and has the same stability or motion as the medium reflecting it; so does the Supreme Self seem to be affected by properties by virtue of its reflection in all beings, high and low, but, when clearly realized, shines unaffected by those properties.—*Shankara*.



SPIRITUAL INTERPRETATION BY SWAMI YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

XI

*Here with a loaf of Bread beneath the Bough,
A Flask of Wine, a Book of Verse—and Thou
Beside me singing in the Wilderness—
And Wilderness is Paradise enow.*

Spiritual Interpretation:

Sit in deep silence with mind riveted to the nourishing joy sound, beneath the Bough of the spinal tree of life and contemplation. There beneath the shades of peace, take the aged wine of divine intoxication, filling to the brim the bottle of your heart, and hear the music of desire-satisfying wisdom, and commune with the most Perfect Beloved, the Singing Blessedness, in the wilderness of your innermost deepest silence, from whence all noise of thronging desires have died away.

Ah, such wilderness, free from the noise of material desires and passions, will not make you feel alone. In the mirror of inner stillness you will find, instead, the paradise of beautiful unending joy within you. Inhale the breath of life beneath the boughs of peace. Drink the ancient wine of everlasting divine

intoxication, and unceasingly, silently recite to yourself the poetry of eternal wisdom. When the noisy footsteps of distress have died away, listen to the song of the Sweetheart of the Universe, singing in the lonely but celestial joyous wilderness of your innermost silence.

Applicable to Daily Life:

Sometimes when grief and difficult problems beset the good worldly man, he can learn to find contentment in simple joys of life in company of his truly beloved, sympathetic wife. In the presence of his consort, beneath a tree, drinking the pure juice of grapes, eating plain bread, reading inspirational verses, one can learn to taste and have a glimpse of unsophisticated happiness. Joy flies away when multifarious conditions are imposed upon it. Some can never find happiness, though they have every material possession they desire; others find happiness easily, because it is not conditioned by too many unnecessary "necessities."

After failure in life, the heart often becomes like a wilderness devoid of any fresh herbage of hope. But if, after failure, a man learns to appreciate his true soul companion and the simpler joys of life, then he can find a glimpse of lasting celestial happiness in the desert wastes of his unsuccessful life.

If one is forced to descend from a rich, complex life to a poor, simple life, he should make the best of it. If he tries his utmost, he will have a better chance to find lasting celestial happiness than in the life he led before.

Glossary:

1. *Bread*—The breath of life-force; energy derived from spiritual breathing exercises.

2. *Wine*—Wine of God-intoxication.

3. *Beneath the Bough*—Inside the spinal tree of consciousness and nervous system. Great joy arises by concentrating on it. In eating, we concentrate on the palate; in listening, on the ear; during divine communion, the devotee concentrates on his spiritual eye of wisdom (the center between the two eyebrows) and on the spinal tree of vitality and nerves.

4. *A Book of Verse*—Inspirations emanating from the book of the heart.

5. *Thou*—The Cosmic Beloved.

6. *Singing*—Entertaining the intuitional perception with divine truth.

7. *In the Wilderness*—In inner silence from whence crowds of restless thoughts have departed.

8. *Wilderness Is Paradise*—In deep meditation, in the beginning, the devotee feels loneliness, due to the absence of restless thoughts. After that, divine celestial bliss manifests on the altar of restful silence.

XII

*"How sweet is mortal Sovranty!"—think some:
Others—"How blest the Paradise to come!"
Ah, take the Cash in hand and waive the Rest;
Oh, the brave Music of a distant Drum!*

Spiritual Interpretation:

Some spend the precious time of their lives indulging in foolish dreams of acquiring kingly wealth and the sweet happiness it is supposed to give. It is unwise to trust wealth as the bestower of lasting happiness. Those who anchor all their hopes on being happy after acquiring riches in one way or another, end by utterly forgetting the art of being happy and find their faith in the happiness-yielding qualities of riches completely shattered. One can never find happiness after disorganizing his entire life and scattering his concentration on money-making purposes only. Octopus habits of worrying are created by blindly acquiring wealth—habits which refuse to leave or to be displaced by peace which comes with simple living. Wealth can be used to make life secure only after the Cosmic Security has been found within one's soul.

Applicable to Daily Life:

Some remain intoxicated with the wine of passing powers, forgetting to seek the ever-solacing, abiding altar of contentment. Others seek happiness in the uncertainty of hopes that their dreams will come true. It is folly to expect lasting happiness from temporal things or from chasing the rainbow of ever-eluding hope. Seek the tangible, imperishable wealth of ever-new Divine Bliss which lies, within your power to receive, in the treasures of meditation. Acquire the Supreme Wisdom now,

forgetting the intoxicating changeable "now" and the deceiving will-o'-the-wisp of the fickle future.

Those who make their wisdom's wealth now, when the sunshine of opportunity shineth, will always feel the encouraging joy of future grand attainment of power and will listen to the resounding bells of future bright hopes.

Glossary:

1. *Mortal Sovranty*—Temporal material powers.
2. *Paradise to Come*—Uncertainty of hope about true happiness.
3. *Cash in Hand*—Tangible imperishable wealth of ever-new Divine Bliss found in meditation.
4. *Waive the Rest*—Forget acquirement of unnecessary "necessities."
5. *Music*—Joyous thoughts of success to follow.
6. *Distant Drum*—The hope of future success which comes upon a man who lives rightly.

FAITH IN GOD

It cannot be expected that all people in this world will believe in God. A view of the world as it is will show that even though faith exists in the form of a seed in every human being, it does not manifest itself equally in all. There is a time for its manifestation. Education, culture, example and precept, scriptures and the teachings of great souls produce faith in a pure heart. But the element of time also has to be taken into consideration.

So long as a man feels quite satisfied with the acquisition of material and transitory objects, his attention cannot be arrested by the

existence of a Power which is beyond the ken of the senses. If all our ambitions could be achieved by our exploiting the visible world, why should we look for satisfaction to an invisible power? However, a human being, revolving with the wheel of birth and death, enjoying the fruit of his various actions, acquiring varied experiences, and often having his plans thwarted in spite of strenuous efforts of various kinds on his part, by incessant obstruction and adverse circumstances, gradually realizes the limitation of his own power. His eyes get diverted from the orbit of the objective world and become directed toward the center of an Infinite Power. —*Gopinath Kaviraj.*

How Natural are "Natural" Calamities?

Our Present System of Agriculture Encourages the Production of Superficial Crops as Pasture for Animals, Grains for Whiskies, and the Soil-Depleting Tobacco Leaf. Should this System Remain? What Causes Famines? Has Man No Responsibility for Bringing About Hurricanes, Floods, Tornadoes, Dust-Storms?

By LILLIAN R. CARQUE

HAVE you ever suspected that agriculture is suffering from wrong feeding theories, engendering a system of agriculture that is contrary to natural law? Civilized man demands meat, alcoholic beverages and tobacco—and agriculture supplies them. This system has encouraged the production of superficial crops for pasture, grains for whiskey, and soil-depleting tobacco leaf.

Man can derive his nourishment from a much smaller area when living on the products of the soil, for he then receives them immediately from Nature, instead of feeding them first to cattle and then living off their flesh. Such a natural diet is alkaline and combats fatigue, obviating the need for stimulants or sedatives.

Under intensive cultivation, the valleys of the Mississippi River and its tributaries could supply the greater part of the world with ample nourishment. The state of Texas alone, under intensive cultivation, could feed the entire population of the United States and Canada or at least one hundred fifty million people.

Why, in the winter of 1921, were twenty million human beings dying of starvation in Soviet Russia's Volga district? Famine occurs in grain growing rather than in fruit and nut growing districts. Trees derive their nourishment from the deeper strata of the earth, and are not so dependent upon the immediate seasonal rainfall. Trees send their roots deep down into the soil and stretch their branches to the sun and air for nourishment. Nut trees may be grown on almost every cultivatable acre in temperate and tropical zones, and their distribution is made easy by the fact that nuts are not perishable like flesh foods and vegetables, and there is plenty of time to gather the crop.

While drought causes famine in grain-growing districts, heavy rains, dust storms, floods and hurricanes have been caused by the destruction of our forests. The science of forestry clearly shows that we are directly dependent upon our forests for the necessary rainfall, in all likelihood due to the natural chemical affinity between the trees and

the clouds. Hence the destruction of our forests over a great portion of the earth has been followed by such injurious consequences as drought, floods and tornadoes—the latter because trees effectively serve as windbreaks.

The floods of the North Atlantic states and the Mississippi, recurring with increasing intensity, are undeniably caused by the demolition of our forests in those vast areas. This condition is a reflex of our perverted habits of eating, living and thinking, by which we sanction the destruction of trees, the rich heritage of that child of nature, the American Indian, and plant superficial crops for cattle feeding, tobacco and grains for alcohol instead.

Heavy rains dig deeply into the subsoil where the roots of the trees are firmly entrenched. In the absence of our forests, the rain cannot sink into the deeper strata of the earth's surface; hence where it is persistently called upon to merely skim the top-soil, this seeming superfluity of rain must ultimately swell the banks of rivers and lakes, producing devastating floods. A far-reaching program of reforestation is the only remedy. But how is this possible when farmers do not find it advantageous to

follow natural law, but inevitably move in a man-created vicious circle, pursuant to an established false course of life?

If our agriculture did not restrict itself so largely to single crops of corn, wheat, potatoes or pasture for cattle, but cultivated, as in garden farming, all kinds of fruits, nuts, vegetables and pulses the

year round, an all-around bad harvest would be impossible; to have weather unfavorable to every kind of vegetable, legume, fruit and nut, and lasting through the whole year, is contrary to natural law. Under present conditions, if a harvest happens to fail, it is universally considered a national disaster; the revolutions of past history have always

been preceded by bad harvests.

Superficial agriculture also readily exhausts the soil. This has contributed to the downfall of nations, for many of the exterminating wars between nations have sprung from the inexorable law of self-preservation. If we look a little more closely, we shall find that as the conditions for the continuance of the human race which Nature has placed in the ground are momentarily very limited and easily exhausted, the nations that have disappeared from the earth have dug



their own graves by not knowing how to preserve these conditions. Nations like China and India, who are largely vegetarian and know how to preserve these conditions, have not died out.

On some of the Western prairies, one may see only French weeds, thistles and wild mustard, where once was Indian corn and waving grain—land now practically abandoned because farmers would not change their crops and do subsoil planting.

In America there are yet rich harvests to be obtained; there are still vast pasture grounds for the cattle. But if the population of America continues to increase, if the produce of the soil is diminished by careless cultivation, if few cattle can be reared for want of space, on what shall we feed? Shall we trespass on the land of another nation, and thus plant the seed for future wars? Surely we see the folly in war and famine to establish a balance between food supply and population. There is a more humane and rational procedure.

By intelligent and intensive cultivation of the soil and by utilizing all the natural resources in an eco-

nomical way, the United States can easily supply twenty times her present population, giving health, happiness and comfortable living to all, without taking recourse to war on neighboring countries. A gradual return to sane feeding, to fruit, nut and legume culture, along with our vegetable gardens, must therefore be inevitable. There would be no need for territorial conquests, and a more amiable relationship between nations would result.

Alienation in consciousness from our source—the source of All—has created Dis-Ease, and has violated Natural Law; it is like a house divided

against itself. As reverence for God—or whatever we may choose to call that Supreme Intelligence or Divine Life Principle—departed, so also departed compassion toward men and all sentient beings. Selfishness or separation is the ruling principle, and evil runs its course of misery and degradation.

The shift from the natural to the artificial, the constant growth of large cities, is a symptom of wrong tendencies inherent in man himself. Acre upon acre of unyielding pavements comprising thick



“The shift from the natural to the artificial, the migration from the country to the town, the constant growth of large cities, with the subsequent erection of so many factories in place of wide open spaces, are symptoms of wrong tendencies in man’s own life.”

"One may ask, 'Will not the tendency to simplification of man's diet intensify the social problem of unemployment?' The answer is, No, for when man's desire is to live for the unfoldment of his inner Self,—the end for which he is willing to rearrange his dietary habits—he will subordinate his own selfish desires to his more supreme duty of cooperating with his fellow men in the spirit of love and service. The social problems which now will not yield to a force from without, will readily be solved by the awakening of higher impulses."

layers of asphalt and bedrock concrete over vast city areas do not permit the natural and proper suction and distribution of rain. A preponderance of porous soil that can imbibe rain water readily is harmonious to natural law. Otherwise, mighty rivers with immense tributaries devour with avidity torrents of rain water flowing with great velocity, finally causing floods.

Purposeless Industries

In faulty agriculture, in an over-development of commerce and trade and in our wrong conception of pleasure are reflected our failure

to train our base animal appetites and passions to obey the commands of our higher mind and nobler soul. The mental and psychic impulses arising from sluggish, indifferent or sick minds have created socially purposeless industries and carnal pleasures to satisfy perverted tastes, including those for poisonous stimulants, devitalized food-stuffs and artificial beverages. The quick ambitious mind is driven by inflated desires of personal possessions, aggrandizement and achievements, and is never satisfied.

Harmony can only be restored when we permit the divine spark within us to shine forth steadfastly in changeless glory, for by opening our hearts and minds to nobler virtues, we will learn to content ourselves with a simple, wholesome life, with dietetic frugality, with the strengthening and beautifying discipline of self-control and sacrifice for the good of the whole.

—♦—
 "Question — Which is the tree without a trunk, and which is the parrot without wings? Which is the dam without a shore, and who dies without death?"

"Answer—Air is the tree without branches; mind is the parrot without wings; patience is the dam without bank; sleep is dying without death."—*Gorakbnath*.

—♦—
 He only is advancing in life, whose heart is getting softer, his blood warmer, his brain quicker, and his spirit entering into living peace.—*Ruskin*.

Basic English

The International Language For World Unity

By C. K. OGDEN

BASIC English is an attempt to give to everyone a second, or international language, which will take as little of the learner's time as possible.

It is a system in which everything may be said for all the purposes of everyday existence: the common interests of men and women, general talk, news, trade, and science.

To the eye and ear it will not seem in any way different from normal English, which is now the natural language, or the language of the Governments, of more than 500,000,000 persons.

There are only 850 words in the complete list, which may be clearly printed on one side of a bit of note-paper. But simple rules are given for making other words with the help of those

in the list; such as *designer*, *designing*, and *designed*, from *design*, or *coal-mine* from *coal* and *mine*.

The word order is fixed by other short rules, which make it clear from an example such as: "*I will put the record on the machine now.*" what is the right and natural place for every sort of word.

Whatever is doing the act comes first; then the time word, such as *will*; then the act or operation (*put*, *take*, or *get*); then the thing to which something is done, and so on.

It is an English in which 850 words do all the work of 20,000, and has been formed by taking out everything which is not necessary to the sense. *Disembark*, for example, is broken up into *get off a ship*. *I am able* takes the place of *I can*;

C. K. Ogden, who has brought Basic English to the attention of the world, is the Director of the Orthological Institute at 10 King's Parade, Cambridge, England. "The inventor of Basic English," writes Professor Hogben in *Mathematics for the Million*, "deserves our gratitude for building a bridge between grammar and mathematics by foreshadowing a rational language in which there is a clear correspondence between the rules of grammar for size and sort."

shape is covered by the more general word *form*; and *difficult* by the use of *hard*.

By putting together the names of simple operations—such as *get, give, come, go, put, take*—with the words for directions like *in, over, through*, and the rest, two or three thousand complex ideas, like *insert* which becomes *put in*, are made part of the learner's store.

Most of these are clear to everyone. But in no other language is there an equal chance of making use of this process. That is why Basic is designed to be the international language of the future.

In addition to the Basic words themselves, the learner has, at the start, about fifty words which are now so common in all languages that they may be freely used for any purpose. Examples are *Radio, Hotel, Telephone, Bar, Club*.

For the needs of any science, a short special list gets the expert to a stage where international words are ready to hand.

Those who have no knowledge of English will be able to make out the sense of a Radio Talk, or a business letter, after a week with the word-list and the records; but it may be a month or two before they are talking and writing freely.

In fact, it is the business of all internationally-minded persons to make Basic English part of the system of education in every country, so that there may be less chance of war, and less learning of languages—which, after all, for most of us, is a very unnecessary waste of time.

It has taken five hundred years for English to become the second language of the East, in addition to its development in the United States, Canada and Australia; and of the thirty languages now at the head of the list, English has the first place among the seven which

BABEL

(*In Basic English*)

Now the earth had only one language, and the number of its words was small. . . .

And the Lord said, See, the people is one, and they have all one language, and they are doing this: and now everything which they have in mind to do will be possible for them.

Come, let us go down, and get the words of their language mixed up, so that no one may have knowledge of what the other is saying.

So the Lord sent them away into every part of the earth, and their building was stopped.

For this reason it was named Babel, because there the Lord got the language of all the earth mixed up; and from there the Lord sent them away into every part of the earth.—*Genesis 11: 1-9*.

are used by more than fifty million persons.

English is the natural language, or the language of government or trade, of some 540 millions. The other six leading languages are:

Chinese	450 millions
Russian	166 millions
German	90 millions
Spanish	80 millions
Japanese	56 millions
Bengali	51 millions

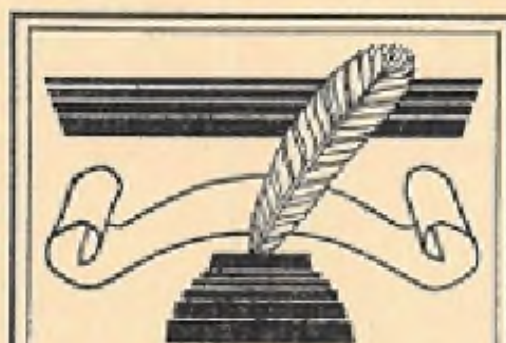
Before the Great War, it was clear to most persons with a knowledge of history and an interest in international organization that one of the chief needs of Europe was fifty more dead languages. Every year the earth is getting smaller, through the discoveries of science; but there are still more than 1,500 languages in use in the different countries which the radio, the telephone and advertisement in all its forms have suddenly put in touch with one another.

The value of making the discoveries of science international is not seriously ques-

tioned; but it might be 1,000 years before the necessary language was produced by the process of natural selection. A strong attack on the forces of reaction is the only hope; and with the right organization, on the lines of the International Bureau of Weights and Measures, the work might be complete while some of us are still living.

Through radio any school in any country would have the chance of

hearing Basic, the second language of all (no longer looked on as the language of England or America), and that language would quickly become as much a part of its everyday experience as the knowledge of the names of the countries from which the voices were talking. That would make it possible for books to be produced in any country for every country, and the second step would be a Basic Library of general knowledge covering the sciences in 1000 divisions — all so cheap that no working man would be without them.



SURPRISED?

Are you surprised to know that this article is written in Basic English? This international language makes it possible to say everything one wishes to say, with a vocabulary of only 850 words. This language was introduced in the Far East in 1933, the programme being backed by the Rockefeller Foundation, and now has many teachers in 20 countries.



Spiritual Interpretation OF THE ★ BHAGAVAD GITA

Should We Sorrow for Our Loved Ones?

By SWAMI YOGANANDA

Chapter 2, Stanza 30

Literal Translation:

"O Bharata, the One who dwells in the bodies of all is always imperishable. That is why you should not grieve for any created being."

Poetic Rendition:

"As the dreamer remains unchanged even though he dreams different dreams every night, so also the invisible soul, dreaming many bodies during many incarnations, itself remains unchanged. Knowing that the bodies of all creatures are spumed out of the cosmic dream of God, you should not lament when you behold some cosmic-dream-manifested-body of any one withdrawn into the Infinite."

Spiritual Interpretation:

An ordinary human being cannot but lament the loss of a bodily

manifestation which he loved. It is natural for human beings without wisdom to moan the loss of their relatives. But the *Bhagavad Gita* warns every human being to maintain the proper attitude of mind when he experiences a bereavement.

Every human being must realize that just as in a dream the dreamer's dream-creating imagination remains the same, unchanged after the dream images are gone, so also the cosmic-dream-creating Spirit of God remains unchanged after it has absorbed certain cosmic dream bodily manifestations. In other words, the dreamer's imagination retains within it all the elements of his dream. Similarly, in God the dream images of all dead human beings are preserved forever. Therefore, instead of helplessly grieving for the loss of human relatives, one

should get in touch with God who can at will manifest any human being to satisfy the desires of a devotee.

Once while beholding an interesting motion picture, I became interested in the wonderful acting of the hero in it. Mentally I became his ardent friend and sympathizer. Later in the picture, when he was slain, I became very sad and grieved in my heart and wanted to leave the show. But then the thought struck my mind that if I waited long enough for the second show, I could see the hero again reincarnated on the screen with all his wonderful acting, congeniality and vivacity. I was thrilled when in the second show I saw him as if brought back to life after his death in the first show. I kept on watching him and his wonderful acting up to the time that he was about to be slain again on the screen. I did not want to see him slain a second time, so I left the show, carrying the thought in my mind that the hero of the screen was alive ever more.

Likewise, true devotees, instead of grieving for the loss of their dearest friends, ask God to show them the cosmic motion picture manifestation of their apparently dead friends, who live an immortal existence in God. All men, being the materialized thought of God, can only be dissolved into the consciousness of God but can never be annihilated. God can manifest those beings at will. That is how Elijah and Moses appeared to Jesus Christ, and Lahiri Mahasaya ap-

“True devotees, instead of grieving for the loss of their dearest friends, ask God to show them the cosmic motion picture manifestation of their apparently dead friends, who live an immortal existence in God. All men, being the materialized thought of God, can only be dissolved into the consciousness of God but can never be annihilated. God can manifest those beings at will. That is how Elijah and Moses appeared to Jesus Christ, and Lahiri Mahasaya appeared and appears before many of his devotees on earth today.”

peared and appears before many of his devotees on earth today.

Some waves are on the surface of the ocean and some waves retire in its bosom, but whether they are on the surface of the ocean or within its bosom they are in the ocean and one with the ocean. Similarly, human beings who are floating on the bosom of Cosmic Life or hidden within it through death are equally ever-present in the ocean of eternal life. The Spirit of God whose image is reflected in all the bodies of human beings as souls is imperishable. The souls which are present in all human beings as reflections of one

immortal Spirit are also immortal. The soul-shadows of Spirit are immortal even as the Spirit is immortal.

If the sun is reflected in a thousand cups of water, the one sun appears as a thousand suns. If all the one thousand cups are broken, the one thousand reflected suns return to the one original sun. The same thing happens with human beings. The one Spirit is reflected as fifteen hundred million souls in the fifteen hundred million bodies of people of this earth. When any or all of the fifteen hundred million people die, their souls go back to God unless they reincarnate on earth through material desires.

Hence, knowing the nature of souls as immortal, human beings should not foolishly grieve about the loss of their relatives. When a soul is gone from earth, it is almost impossible to get in touch with it unless one is spiritually far advanced. So nothing is gained by continuously wasting time in grieving for dead friends. It is better if one has the perseverance and pa-

tience to get in touch with dead loved ones, by first getting in touch with God. After contacting Him, one can surely know the whereabouts of his missing friends. Therefore it is foolish to perpetually moan for dead friends.

The *Gita* does not teach us to be heartless, to forget friends or obliterate their memory, but it teaches us to avoid foolish and useless lamentations. It is not good to ignorantly moan for physically dead friends and thus send them sad vibrations, to keep them earthbound or disturb them in the astral world. It is good to broadcast kind thoughts and thus stimulate them with conscious or unconscious vibrations wherever they happen to be.



"It is not good to ignorantly moan for physically - dead friends and thus send them sad vibrations, to keep them earthbound or disturb them in the astral world. It is good to broadcast kind thoughts and thus stimulate them with conscious or unconscious vibrations wherever they happen to be."

It is also heartless and unphilosophical to forget dead friends. It is good to broadcast kind thoughts to dead friends and thus stimulate them with conscious or unconscious vibrations wherever they happen to be. Advanced souls on earth can consciously send vibrations to advanced souls who have departed from this earth. A conscious exchange of spiritual thoughts is only possible among advanced souls on earth and advanced souls who have departed from this earth.

The grief of most human beings over the loss of their friends is due to selfishness, because of what they miss due to the loss of their dear ones. Very few people love others without some selfish interest. Most people grieve for advantages lost due to the death of their loved ones. Very few grieve for others without the tinge of a selfish interest.

A Mother's Grief

The mother should not grieve over the loss of her child if the child had to leave the earth for the purpose of a higher promotion in the astral world and for definite release from physical torture due to an incurable disease. It is God who gives us good friends and we should be grateful as long as we can have them and should not moan and become ungrateful when it is the pleasure of the heavenly Father to take any of them back in His abode or to send them away to a better place than this earth for the performance of a better work after the attainment of proficiency in earthly duties.

When a man's wife dies, he should never marry again if he had found in her the satisfaction in his heart of the demands of ideal divine love. While he should not keep her earthbound by his grief, he should always remember her as an ideal who gave him release from the earthly duties of matrimony and brought him the consciousness of divine love. If a soul found some happiness with his first wife and married again after she was dead, he should not forget all the good

vibrations that he received from his first wife but should occasionally send messages of good-will to her in the astral world.

All good persons who are sent to us are the expressions of God's love for us. Every friend who is with us or who has passed on from this earth, is the medium through which God Himself expresses His friendship to us. Hence, to ignore friendship is to ignore God. In all our harmonious human relations we must remember it is God who plays hide and seek from behind the living hearts of our friends. We should never ignore or forget any act of friendship which came to us through a dead friend or which comes to us through a living one.

The *Gita* warns us about limiting God to one friend to the exclusion of others. That is why it says not to moan about the physical loss of a friend. The *Gita* teaches dead or living friends are no one else but the manifestation of the one living God who is the only Friend behind all our friends and who is the only Lover behind all our loved ones.

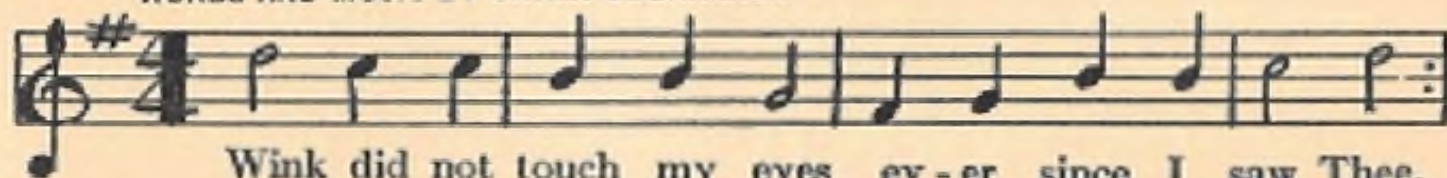
The *Gita* emphasizes the immortality of the one Spirit in the bodies of all human beings and also of the reflected individualized souls present in human bodies. Spirit and souls made in its image are immortal too.

Sorrow killeth beauty; sorrow killeth strength; sorrow killeth the understanding; and sorrow bringeth on disease.—*The Mahabharata*.

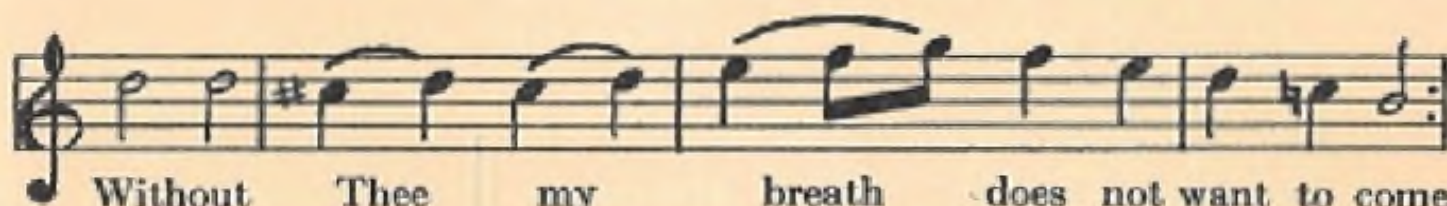
Wink Did Not Touch My Eyes

(Hindu Chant)

WORDS AND MUSIC BY SWAMI YOGANANDA



Wink did not touch my eyes ev - er since I saw Thee.



Without Thee my breath does not want to come.



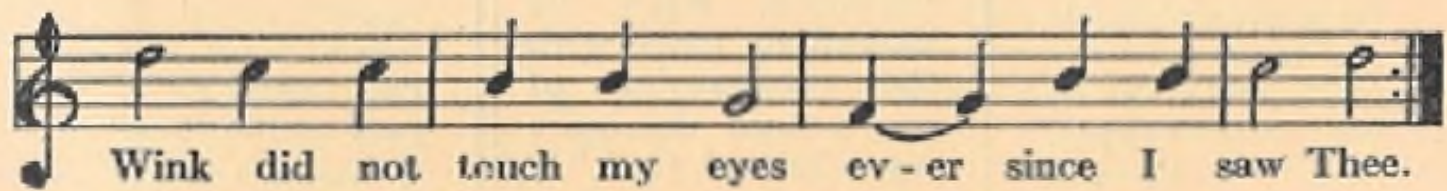
Wink did not touch my eyes ev - er since I saw Thee.



Thou didst say Thou wouldst come but Thou didst not come.



Rest - less is my soul day - - - - and night.



Wink did not touch my eyes ev - er since I saw Thee.

Rise Like a Soul Without a Past

By JAMES MARTINEAU

THERE comes a time to us all when the sense of responsibility starts up and rebukes our anxiety for ease; tells us that we are living, fast and once for all, a life that enlarges to the scale of eternity, and is embosomed everywhere in God.

We acknowledge space and silence to be His attributes; and when the evening dew has laid the noon-day dust of care, and the vision strained by microscopic anxieties has taken the wide sweep of meditation, and earth sleeps as a desert beneath the starry Infinite, the unspeakable Presence wraps us close again, and startles us in the wild night-wind, and gazes straight into our eyes from those ancient lights of heaven.

To make reason our bookkeeper, and turn thought into an imple-

ment of trade,—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened: and the sanctities still slumber which make it most worth while to be. . . .

The view of meditation is not personal and particular, but universal and immense,—the sweep of the nocturnal telescope over the infinitely great, not the insight of the solar microscope into the infinitely small. It brings, not an intense self-consciousness and spiritual egotism, but almost a renunciation of individuality, a mingling with the universe, a lapse of our little drop of existence into the boundless ocean of being. It does not find for us our place in the known world, but leaves it for us in the unknown. It puts nothing clearly before our feet, but a vault of

James Martineau, English philosopher and theologian, was the influential author of many metaphysical volumes. He served for forty-five years as professor of mental and moral philosophy and political economy in Manchester New College. "The 19th century had no more reverent thinker than Martineau; the awe of the Eternal was the very atmosphere that he breathed, and he looked at man with the compassion of one whose thoughts were full of God."

awful beauty above our heads. It gives us no matter for criticism and doubt, but everything for wonder and for love

Silence is in truth the attribute of God; and those who seek Him from that side invariably learn that meditation is not the dream but the reality of life; not its illusion but its truth; not its weakness but its strength

God has so framed our memory that it is the infirmities of noble souls which chiefly fall into the shadows of the past; while whatever is fair and excellent in their lives comes forth from the gloom in ideal beauty, and leads us on through the wilds and mazes of our mortal way

Our very progress, which is our peculiar glory, consists in at once losing and learning the past; in gaining fresh stations from which to take a wider retrospect and become more deeply aware of the treasures we have used.

If we cannot find God in our house and mind, upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day-duty and the night musing; in the genial laugh and the secret grief; in the procession of life, ever entering afresh, and solemnly passing by and dropping off,—I do not think we should discern Him any more on the grass of Eden, or beneath the moonlight of Gethsemane.

Tomorrow morning, if you choose to take up a spirit of such power, you may rise like a soul without a past.

VIEWS ON YOGA

By Dr. C. G. Jung

(Famous Psychoanalyst of Zurich)

When a religious method recommends itself as "scientific," it can be certain of its public in the West. Yoga fulfills this expectation. Quite apart from the charm of the new, and the fascination of the half-understood, there is good cause for Yoga to have many adherents. It offers the possibility of controllable experience, and thus satisfies the scientific need of "facts," and besides this, by reason of its breadth and depth, its venerable age, its doctrine and method, which include every phase of life, it promises undreamed-of possibilities.

Every religious or philosophical practice means a psychological discipline, that is, a method of mental hygiene. The manifold, purely bodily procedures of Yoga also mean a physiological hygiene which is superior to ordinary gymnastics and breathing exercises, inasmuch as it is not merely mechanistic and scientific, but also philosophical; in its training of the parts of the body, it unites them with the whole of the spirit, as is quite clear, for instance, in the *Pranayama* exercises where *Prana* is both the breath and the universal dynamics of the cosmos.

When the thing which the individual is doing is also a cosmic event, the effect experienced in the body (the innervation), unites with the emotion of the spirit (the universal idea), and out of this there develops a lively unity which no

technique, however scientific, can produce. Yoga practice is unthinkable, and would also be ineffectual, without the concepts on which Yoga is based. It combines the bodily and the spiritual with each other in an extraordinarily complete way.

In the East, where these ideas and practices have developed, and where for several thousand years an unbroken tradition has created the necessary spiritual foundations, Yoga is, as I can readily believe, the perfect and appropriate method of fusing body and mind together so that they form a unity which is scarcely to be questioned. This unity creates a psychological disposition which makes possible intuitions that transcend consciousness.

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CREATIVE SILENCE

"Life has its silence. Life has its movement. The two are associated in life's plan. But more often the silence of life, its poise and calm, are lost in the dance; hence often we notice that silence is mistaken for inertness, quite ignoring the fact that fullness, completeness and luminosity are associated with silence. The prophet of creative evolution (Bergson) has been attracted to the continuous flowering of life, so much so that he fails to see the majesty and dignity of silence. He is so much enraptured with life's music that he fails to appreciate the cadence of life, softly passing into silence."—*M. Sircar.*

IDENTIFICATION WITH SELF

Always try to make yourself strong, healthy, powerful and pure. In order to achieve this purpose you will have to persuade yourself firmly that you are really so. And in fact you are so. You are not the body; you are the Spirit. And the Spirit is always strong, healthy, powerful and pure. It is only when one identifies oneself with the body that weakness, disease, impotence and impurity creep in.

Identifying yourself with the body, never imagine that you are strong, healthy, powerful and pure. Your doing so will simply go to swell your vanity, because these qualities do not exist in the body.

Identification of Self with the body is itself a sin and the greatest form of impurity. Regard yourself either as the *Atma* (soul), a pure and integral part of God Himself, or as a servant of God, the Lord of the heart.

Never try to circumscribe God. He is indefinable. He is both possessed of form and formless. Without wasting time in the attempt to understand intellectually the nature of God or His creation, cling to any one of the multifarious paths of discipline with reverence and devotion and begin to advance along that path. As you proceed, the whole enigma will begin to unravel itself to you. If instead of marching along any path, you idly spend your time in discussion, you will identify your life in fruitless controversies and disputations.—*Hanuman Prasad Poddar.*

India's Influence On The Japanese Alphabet

By E. E. SPEIGHT

WE have heard a good deal of the spread of Indian trade and religion and architecture to Malaya and the island of Java long ago, but there are many who do not know that more than one thousand years ago it was usual for Indian people to travel into the heart of China. In the three centuries from A.D. 600 to A.D. 900 the old civilization of China was at a high pitch, and there was communication between the two great countries both by sea and along the trade-routes leading over the Himalayas.

Indian culture, in the forms of religion, art, astronomy and mathematics flowed out over the world, to the East as well as to the West. In the splendid Chinese capital city of Loyang, we are told, there were more than ten thousand Indian families at one time, and over three thousand Buddhist monks.

Here is an astonishing thing. The Chinese people have for three thousand years used a form of writing which em-

ployed thousands of characters, so that writing and reading have been too hard a task for the common people. But the Japanese, who also use these Chinese characters, have an alphabet of forty-seven letters as well, and this has helped to make it possible for practically all the Japanese people to become literate. The greatest of Japanese writers of English, Kakuzo Okakura, in his fine book, *The Ideals of the East*, gives praise to the Indian teachers in Loyang for having helped in turning certain of these thousands of Chinese characters into letters of an alphabet. So, India has not only influenced the civilization of China and Japan by introducing Buddhism and learning, but she also helped to provide Japan with a simpler system of writing for the masses.

There is in Japan an interesting story about the mixture of races in old Loyang. It tells of three travellers meeting there. One was Chinese, another came from India, and the third from Japan. The Chinaman said: "We three are like

Dr. E. E. Speight was formerly a professor in Japan, at the Imperial University of Tokyo, and is now head of the English department at the Osmania University in India. He is a well-known contributor to various Indian journals.

a fan, of which China is the paper, India the radiating stick, and our Japanese guest the pivot by which we open and shut the fan."

Here is a poem about Loyang written by a Chinese Emperor a thousand years ago:

A beautiful place is the town of
Loyang;
The big streets are full of spring
light.
The lads go driving out with
harps in their hand;
The mulberry girls go out to the
fields with their baskets.
Golden whips glint at the horses'
flanks.
Gauze sleeves brush the green
boughs.
Racing dawn, the carriages come
home.—
And the girls with their high
baskets full of fruit.

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HUXLEY'S VIEWS ON EVOLUTIONARY KARMA

"Everyday experience familiarizes us with the facts which are grouped under the name of heredity. Every one of us bears upon him obvious marks of his parentage, perhaps of remoter relationships. More particularly, the sum of tendencies to act in a certain way, which we call character, is often to be traced through a long series of progenitors and collaterals. So we may justly say that this 'character'—this moral and intellectual essence of a man—does veritably pass over from one fleshly tabernacle to another, and does transmigrate from generation to generation. In the new-

born infant, the character of the stock lies latent, and the Ego is little more than a bundle of potentialities. But, very early, these become actualities; from childhood to age they manifest themselves in dullness or brightness,—weakness or strength, viciousness or uprightness; and with each feature modified by confluence with another character, if by nothing else, the character passes on to its incarnation in new bodies. The Indian philosophers called character, as thus defined, '*Karma*' . . .

"In the theory of evolution, the tendency of a germ to develop according to a certain specific type, e.g. of the kidney-bean seed to grow into a plant having all the characters of *Phaseolus vulgaris*, is its *Karma*. It is the 'last inheritor and the last result' of all the conditions that have affected a line of ancestry which goes back for many millions of years, to the time when life first appeared on the earth . . .

"As Prof. Rhys-Davids aptly says (in *Hibbert Lectures*, p. 114), the snowdrop 'is a snowdrop and not an oak, and just that kind of snowdrop, because it is the outcome of the *Karma* of an endless series of past existences'."

—T. H. Huxley, *Evolution and Ethics*.

✦

He who regards others' wives as his own mother, takes others' wealth to be dust, and looks upon others as upon his own soul, is alone possessed of wisdom.—*Chanakya*.



Second Coming of Christ

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

No Miracles Can Be Performed Without God-Consciousness, Hence the Foolishness of Egotism.

By SWAMI YOGANANDA

Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto them, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see.

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.—Matthew 11:2-6.

Jesus says, "Go back and tell John the Baptist of all you have seen and heard about the demonstrations of God through me—how the physically and spiritually blind receive physical or spiritual inner sight, and the lame walk; physical, moral and spiritual lepers are healed and cleansed by wisdom; the physically deaf get back their hearing; the spiritually deaf hear the voice of wisdom; the physically dead are made alive again through cosmic energy; the spiritually dead are renovated by wisdom and spiritual baptism, and the poor in spirit

receive the living contact of God wisdom and God vibration."

(Gospel signifies God's spell or God's vibration.)

God never speaks to anyone except His devotees. Of course he can speak through a human form to the devotee but He usually speaks through intelligent vibrations appearing as sounds in the ether, or God vibrates his wisdom through the intuition of the devotee.

Jesus speaks of his message vibrating with God-consciousness. No one can preach God-vibrating truth unless he feels it within himself. Ordinary spiritual teachers preach and speak about truth through book-learning, but Masters like Jesus speak of the truth which they feel within their consciousness.

"Not My Own Glory"

"And blessed is he who does not find fault with me by accusing me of egotism that I perform miracles to extol my own glory. Blessed is he who instead will appreciate the demonstrations of spiritual miracles which I perform through the sanction and will of God to bring other deluded souls unto Him."

Miracles performed by semi-developed souls might delude them, as they begin to be spoiled by the laudation of admirers, forgetting to give the glory and the praise to God alone. No miracles can be performed without God-consciousness, so it is foolish to seek self-laudation. The devotee in the course of his higher spiritual development receives the gift of miracles, but to use miracles without

the sanction of God is sin and involves spiritual degradation.

Jesus realized that usually the display of miracles might be a divine offense, but whosoever recognized that he was performing miracles to declare the glory of God was blessed, for he would receive divine realization.

And as they departed, Jesus began to say unto the multitudes concerning John: "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. —Matt. 11:7:10.

Jesus asked the people, many of whom were followers of John and visited him in the wilderness:

John The Baptist

"What went you out into the wilderness to seek? Not a man clothed with soft gorgeous silk garments, but John the Baptist dressed only in skins. But he is a divine reed vibrating with the wind of God. Surely you did not go to seek a gorgeously dressed man of political authority who could be found in a king's court, but you went to see in the wilderness a man of greater spiritual authority than those in earthly courts of

kings. Yea, you went to see a prophet who declares God. But he is greater than an ordinary prophet for he is a special prophet ordained to be my preceptor in a former incarnation and also to perform a great part in the divine plan in that he was to come on earth at this time to declare the son of God in me."

That is why Jesus quotes from the scriptures,

Behold I (God) send my messenger (John the Baptist) before thy face (in advance of thee) which shall prepare thy way before thee (and it is ordained that my divine messenger John shall make the minds of the people recognize the Christ in thee, O my son Jesus.)—Mark 1-2 and Malachi 3-1.

Even though God has given independence to all creation, yet in this Satan-disordered cosmos God has certain plans to work out to defeat the influence of Satan and reestablish His kingdom. Prophets from time to time declare the will of God; hence Jesus quotes that it was ordained by God long before, as expressed in the Scriptures, that John the Baptist was to declare Jesus Christ. The Guru-Preceptor was to introduce his Disciple Jesus to the world.

Verily I say unto you, Among them that are born of women there hath not risen a greater prophet than John the Baptist: notwithstanding he that is least in the kingdom of Heaven is greater than he. And from the days of John

the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear.—Matt: 11:11-15.

"Verily I say unto you all that among those that are born of flesh there have been none greater than John the Baptist, for he has been selected to baptist Christ Jesus, reformer of a world cycle."

Jesus was again and again emphasizing the greatness of John the Baptist and all that he had been in a previous incarnation (as Elijah) and all that he was to perform in connection with him (Jesus).

"The Least in Heaven"

"Nevertheless anyone who has attained final emancipation in the least possible way in the kingdom of heaven is greater than John the Baptist."

Jesus here is distinguishing between John the Baptist's self-realization in earth life and the self-realization of even the least individual soul who is finally liberated in the kingdom of God.

"And from the time preceding John the Baptist until now, or until this present time and all future times the kingdom of God suffereth violence (allows itself to be seized by violent will and determination.)" Jesus says with the great Yogi Patanjali that the violently determined devotees get salvation

and the heavenly blissful state by throwing their vision, life force and concentration on God. "And the violent take it by force" signifies that a soul who deeply, intensely and continuously meditates, being guided by a proper yogi-preceptor, knows how to quickly and forcefully release his life from the body and allow it to join the cosmic energy present in all space. This releases the soul from the bodily prison and unites it with its cosmic home in all space. Patanjali specially emphasizes that those that are very eager to know God and meditate deeply, quickly unite with Spirit. The above law that the heavenly kingdom can be attained quickly by spiritually eager people is manifested in the life of John the Baptist who seized the kingdom of God by the violence of his will.

Old Testament Prophets

The Old Testament prophets or seers who revealed the will of God, and the law—that is, the plan of God as worked out in creation and revealed through the scriptures, prophesied about spiritual happenings until some of that prophecy was actually fulfilled in the life of John the Baptist who was to be seen on earth according to divine plans, and as that plan had been foretold by the prophets.

Then Jesus speaks and explains how John the Baptist's life was no fortuitous happening, but occasioned according to divine plan. Then Jesus says, "all those that have the power of vision to receive and understand the truth about the

prophecy of John the Baptist's coming, let them realize that he is none other than Elias (Elijah) of a former incarnation."

Jesus here definitely points out that reincarnation alone explains how souls who are taken by death and leave the shores of life without attaining salvation can again strive and attain final emancipation through many other human incarnations. Reincarnation means that when a soul leaves a body in an undeveloped state it must come back into another body in earth life to finish its spiritual development and regain the consciousness of its lost identity with God. Jesus clearly points out that the soul of Elias had entered the body of John the Baptist because it had not reached final emancipation and because it had to perform certain activities according to the divine plan in connection with the life of Jesus.

"He that hath spiritual ears to hear and feel the vibration of truth, let them hear or realize the truth behind my words."

Spiritual Hearing

Most of the people who heard Jesus justified the action of God because they were baptized or spiritually prepared by John the Baptist. But the Pharisees and the lawyers rejected the advice of God coming through Jesus, even though this counsel was given for their own good, because they were not baptized or prepared by John.

But whereunto then shall I liken this generation? It is like unto

children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

For John the Baptist came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking: and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.—Matt. 11: 16-19.

Jesus said the men of this generation are like ignorant children who sit idly in a market place, neither buying anything nor busy with joyous play, nor repenting for whiling away the time uselessly. What Jesus meant is this—that the world is a market place where people buy with their labors material or spiritual things. But most people are ignorant and foolish like children who come on earth and are too lazy to exhort one another to be engrossed about worthwhile things. Such people always accuse one another for their faults in not being progressive, saying, "We played the flute but you didn't dance." Such ignorant people, instead of being busy with spiritual things, while away their time in physical and mental laziness. Some casually mourn for whiling away life's valuable time uselessly, while others never shed a tear for fruitlessly idling away their life.

Jesus meant that in this market place of earth, where true devotees are busy marketing spiritual quali-

ties, some casually revel in spiritual things, while some do not rejoice in spiritual culture at all. Some mourn for not finding the truth and some never weep for not finding truth. He also signified that this earth is full of people who pass the time in accusing one another for not being spiritually progressive. That is why the Pharisees pass their time in inner idleness and indifference, accusing one another about their faults of wasting time. Being thus engrossed in foolishness, they act like ignorant children and fail to take advantage of the good brought to them by God through Jesus Christ.

Life's Market Place

Jesus went on to say, "Ye Pharisees and lawyers who are busy whiling away your time in the market place of earth where you could find God, you are ignorant, indifferent, blind and mentally scattered so that you could not recognize the spiritual greatness of John the Baptist and the good which he could do unto you. Ye foolish people, you think he is possessed of a devil, even though he is outwardly self-controlled enough not to even eat bread or drink wine. If you can think of one who is outwardly self-controlled as being possessed of a devil, then how could you recognize the son of God hidden behind the son of man or human nature which outwardly eats and drinks? Ye think of me as a greedy man, a wine taster, and one who associates with publicans and sinners. Ye know not that all children of wisdom like me, whatever

they do, even though outwardly not understood, are justified by the subtle and immutable laws of true inner wisdom."

Jesus emphasized in his above saying that John, though he was far advanced, still was in a state of spiritual self-discipline where he had to fast and follow certain laws of physical actions, whereas he (Jesus), even though he took bread and wine, was far ahead of John the Baptist and had so attained God-consciousness that eating bread and drinking wine according to custom had no connection except with his physical nature (son of man) and did not touch his spiritual nature as manifested in him as the Son of God.

Self-Discipline

Jesus implied that John the Baptist was body-conscious so he had to follow physical discipline in spite of his inner spirituality, whereas the Son of God in Christ was completely detached from the actions of the son of man, Jesus. Jesus signified that the Pharisees and lawyers were so spiritually blind that if they could not recognize the spirituality of the outwardly disciplined John the Baptist, how could they recognize Jesus' great spirituality hidden behind the apparently unmodified and ordinary life of the olden times? Jesus did not condemn the self-discipline of John the Baptist nor did he sanction eating and drinking without being guided by wisdom, but he only said that the spiritually blind can neither recognize the goodness of a man even when he is out-

wardly good, nor can they recognize the deep spirituality hidden behind a simple life.

Guided By Wisdom

Jesus also supported his actions as being guided by wisdom. That is, whatever he was doing was guided by true intuitive wisdom only. Jesus ate and drank to be sociable to the publicans and sinners and to make them feel he was one with them. By doing so, Jesus could closely associate with the sinners or error-makers who needed him and whom he could help because of their confidence in him as being one of them. If Jesus took up a belligerent attitude denouncing all social activities, he would have been shunned by all, and it would have been impossible for him to do good to all. Jesus knew that his eating or drinking would not harm him or anyone, and that the closeness of his magnetic personality with the sinners would redeem them from their errors. Jesus knew that his eating or drinking was not important, but it was a paramount necessity for him to associate with sinners by apparently becoming one of them and sympathizing with them.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

And thou, Capernaum, which are exalted unto heaven, shall be brought down to hell: For if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the Land of Sodom in the day of judgment, than for thee.—Matt. 11: 20-24.

"O ye inhabitants of Chorazim and Bethsaida, you have seen the mighty works of God's hidden power, but you have not profited enough to change your ways, even though you witnessed spiritual demonstrations and saw what they could do to you. Your unreceptive mental attitude will ultimately lead you to follow the paths of evil and fall into its pits of misery. Even the people of ancient Tyre and Sidon would have been more receptive if they had witnessed such divine demonstrations; they would have deeply repented their evil ways by going through penance of wearing sackcloth and putting on ashes. I prophesy unto you that when I will leave this body and am in my Christ Consciousness I shall joyously watch the souls of the dead inhabitants of Tyre and Sidon lifted to a higher region of vibratory existence."

What Is the Day of Judgment?

The day of judgment is not fixed by the gods at a certain period but it consists usually of the period

after death when disembodied souls receive the judgment or fruits of actions according to the accumulated actions of their previous lives. The day of judgment, therefore, is a time after death when souls, according to their individual karmas, receive judgment according to the cosmic law as to what kind of rebirth or spiritual promotion they should have on earth or another higher sphere of existence.

"And that is why I know and can foretell to you, O inhabitants of Chorazim and Bethsaida, that because of your spiritual indifference you will reap evil fruits on the day of judgment of your karmas after death, for even the inhabitants of Tyre and Sidon, due to their less wicked ways of living, on the day of judgment of their karmas will reap better results. My consciousness—which is omniscient, perpetual and uninterrupted by death—now sees all that will happen in future to you all. I prophesy that I surely shall grieve on your day of judgment for your folly, O ye inhabitants of Chorazin and Bethsaida."

Jesus speaks concerning Capernaum (his stated abode during his public life—thus the most favored city) as to how she will suffer in the future and also says that its inhabitants are very blind and unappreciative of the spiritual demonstrations they had seen. He says that if the inhabitants of Sodom had seen such demonstrations they would have a better state now and hereafter than Capernaum, who was "exalted unto heaven" by be-

ing the scene of many of Christ's miracles, but who failed to appreciate her honor.

IMMUNE FROM DOUBTS

When faith in God dawns in one's mind, the darkness of sin and affliction is dispelled by even this fraction of light. A man commits sin and is consumed by the fire of numerous worldly afflictions only so long as he does not believe in the existence of God. When he acquires this faith, he no longer feels helpless and becomes immune from doubts, passions and fears.

One who has faith in God knows He is all-pervading, all-observing, all-powerful and exceedingly merciful. Under such reflections, the devotee cannot commit a sin either through lust, greed or fear. We hesitate in contravening the law in the presence of a worthy elder; how then can we commit a sin, knowing the Lord, who is the Master and Elder of all elders, to be in our midst?

The Lord who is all-auspicious can never command anything inauspicious for the individual soul who is His part and parcel, as it were. Whenever He ordains something unpleasant for anyone, He does so under an impulse of deep compassion and with a view for his ultimate welfare.—*"Siva."*

Not even for a moment does the process of the destruction of life cease, because the body itself is transitory. Men who possess wisdom should therefore try to discover what is eternal.—*Navada.*



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The Thousand-Petalled Lotus

By W. Y. EVANS-WENTZ

The initial aim of the practitioner of Yoga is to awaken what in the *Tantras* is called the Serpent Power, personified as the Goddess Kundalini. It is in the *Muladhara-chakra*, at the base of the spinal column, containing the root of the *sushumna-nadi*, that this mighty occult power lies coiled, like a serpent asleep. Once the Serpent Power is aroused into activity, it is made to penetrate, one by one, the psychic-nerve centers, until, rising like mercury in a magic tube, it reaches the thousand-petalled lotus in the brain-center. Spreading out in a fountain-like crest, it falls thence as a shower of heavenly ambrosia to feed all parts of the psychic body. Thus becoming filled with supreme power, the yogi experiences Illumination.

Mantras—Words of Power

A clue to the power of mantras (chants) lies in the ancient Greek theory of music; namely, that if the key-note of any particular body or substance be known, by its use the particular body or substance can be disintegrated. Scientifically, the whole problem may be understood through understanding the law of vibration. Each organism exhibits its own vibratory rate, and so does every inanimate object from the grain of sand to the mountain and even to each planet and sun. When this rate of vibration is known, the organism or form can, by occult use of it, be disintegrated.

On account of this supreme power of sound, when formulated in *mantras* corresponding to the particular



Dr. W. Y. Evans-Wentz is the most authoritative Western writer on Tibetan philosophy. A new volume of the eminent *Wisdom of the East* series, based on his Tibetan Trilogy—*The Tibetan Book of the Dead*, *Tibet's Great Yogi Milarepa* and *Tibetan Yoga and Secret Doctrines*—will soon be published.

rate of vibration of spiritual beings and of spiritual and physical forces, the *mantras* are jealously guarded. Unto the *shishya* (disciple), after he has been well tested, the *mantra* which confers power over the sleeping Goddess Kundalini is transmitted; and when he utters it the Goddess awakens and comes to him to be commanded.

As the outer air vibrates to gross sounds, the inner vital-airs are set in motion and utilized by the use of the sounds of *mantras*: the Goddess first catches up the subtle occult sound, and, in tones of divine music, she causes it to ascend from her throne in the Root-Support Psychic-Center to one after another of the centers above, until its music fills the Lotus of a Thousand Petals and is there heard and responded to by the Supreme *GURU*.

Visualization

The visualization of a deity is often but another way of thinking of the essential characteristics of that deity. A like yogic effect comes from visualizing or else audibly pronouncing the *mantra* corresponding to that deity; for, by speaking forth as sound the *mantra* of any deity, that deity is made to appear.

Unless the *mantras* are properly intoned they are without effect; and when printed and seen by the eye of the uninitiated they appear utterly meaningless—and so they are without the guidance of the human *guru*.

Furthermore, the correct pronunciation of the *mantra* of a deity

depends upon bodily purity as well as upon knowledge of its proper intonation. Therefore it is necessary for the devotee first to purify, by purificatory *mantras*, the mouth, the tongue, and then the *mantra* itself, by a process called giving life to or awakening the sleeping power of the *mantra*.

The secret *mantra* conferred at the initiation, like the Egyptian Word of Power, is the password necessary for a conscious passing from the embodied state into the disembodied state. If the initiate is sufficiently developed spiritually before the time comes for the giving up of the gross physical body at death, and can at the moment of quitting the earth-plane remember the mystic *mantra*, or Word of Power, the change will take place without loss of consciousness; nor will the *shishya* of full development suffer any break in the continuity of consciousness from incarnation to incarnation.

The Supreme Guru

The vital-force, or vital-airs (*prana-vayu*), serve as a psychophysical link uniting the human with the divine; and the vital-force, having been centered in the Thousand-petalled Lotus, by exercise of the awakened Serpent-Power, through that Center, as through a wireless receiving station, are received the spiritual gift-waves of the Supreme *Guru*. Thus is the divine grace received into the human organism and made to glow, as electricity is made to glow

when conducted to the vacuum of an electric bulb; and the true initiation is thereby conferred and the disciple illuminated.

In the occult language of the Indian and Tibetan Mysteries, the Supreme *Guru* sits enthroned in the pericarp of the Thousand-petalled Lotus. Thither, the *Shishya* (disciple) guided by the human *guru*, is led, and bows down at the feet of the Divine Father, and receives the blessing and the benediction. The Veil of *Maya* has been lifted, and the Clear Light shines into the heart of the *shishya* unobstructedly. As one lamp is lit by the flame of another lamp, so the divine power is communicated from the Divine Father, the Supreme *Guru*, to the newly-born one, the human disciple.

Unreal Appearances

The realization of Reality, according to Buddhist teachings, is wholly dependent upon expurgating from the mind all error, all false belief, and arriving at a state in which *maya* (ignorance) no longer controls. Once the mind becomes freed from all karmic obscurations, from the supreme heresy that phenomenal appearances—in heavens, hells or worlds—are real, then there dawns Right Knowledge; all forms merge into that which is non-form, all phenomena into that which is beyond phenomena, all ignorance is dissipated by the light of truth, personality ceases, individualized being and sorrow are at an end, mind and

matter are known to be identical, the mundane consciousness becomes the supra-mundane, and the pilgrim reaches the Goal.

Truth Can Be Divorced From Error By Yoga

A mirror covered with a thick deposit of dust, or a crystal vase filled with muddied water, symbolize the mind of the normal human being darkened with the nescience arising from heresies and false knowledge. Yoga is a scientific method of removing the dust from the mirror and the earthly particles from the water. It is only when the mind is thus made clear and limpid that it can reflect the Light of Reality and man can come to know himself. *Maya*, or Illusion, is the veil of Isis hiding from man the unsullied and unsulliable Reality; the piercing of the veil and the seeing of that which it hides is accomplished through methods as definite and certain in psychical results as those employed in a European or American chemical laboratory are in physical results. *As gold can be separated from impurities by methods of chemistry, so can truth be divorced from error by methods of Yoga.*

Erroneous Concepts

So long as the field of the mind is occupied by such thought-forms and thought-processes as arise from the false concept, universally dominating mankind, that phenomena and phenomenal appearances are

(Continued on Page 54)

Meditations

For Each Day In January, 1938

By SRI NERODE

Saturday, 1st. A fresh current of the Cosmic Life flows through me on this new dawn. I am awakened with new hopes and rejuvenated with new visions.

Sunday, 2nd. Everything is tinged with the newness of the year, glowing in the ever-newness of my inner being.

Monday, 3rd. All struggles and conflicts have blended into a swelling note of victory in me. I feel the inner harmony of my deeper self.

Tuesday, 4th. Every day ushers in a new manifestation of God's measureless bounty.

Wednesday, 5th. Victory awaits my path, because in the consciousness of the Supreme there is nothing but triumph.

Thursday, 6th. True humility is the mark of courage, while pride is a sign of inward cowardice. Courage and humility must shine on my brow.

Friday, 7th. My life is what my thoughts are. I think the thoughts of victory and triumph.

Saturday, 8th. In the intuitive and placid state of my mind, I feel the power of God surging through me.

Sunday, 9th. The God-pointed life is always good-pointed. Through God, my life is crowded with good.

Monday, 10th. I have built my secret and sacred rendezvous of peace in the thought of God.

Tuesday, 11th. Away with all desires of secret scheming and cruel aggression.

Wednesday, 12th. Supreme is my trust in God, within Whose just laws I work and grow.

Thursday, 13th. My religion must find its expression in selfless service to the hungry and the sick.

Friday, 14th. My love of God is not merely a passive silence but an active unfoldment of inner sympathies.

Saturday, 15th. In the name of God and religion, no thoughts or acts of pride or impurity can cross my path.

Sunday, 16th. By deepest devotion to the unsullied truth, I extend the wave-length of my thoughts.

Monday, 17th. I daily bring paradise nearer to my life, rather than wait for it to come at the end of my journey.

Tuesday, 18th. Friends I never betray; foes I never regard as foes but as temporarily erring children of God.

Wednesday, 19th. Love is my magnetism, and understanding the code of my conduct.

Thursday, 20th. I banish poverty and disease with the power of my godly thoughts.

Friday, 21st. I breathe the power of God wherever I am.

Saturday, 22nd. Any resistance from nature or man that crushes the soul, I shall resist with the strength of my soul.

Sunday, 23rd. My life is God's life in a microscopic way. So I shall watch my thoughts and actions.

Monday, 24th. Submerged I shall never be in any personality, unless it be the impersonal personality of God's righteousness and love.

Tuesday, 25th. Follow I must the path of absolute righteousness, irrespective of personal gain or loss.

Wednesday, 26th. The one who leads me to God with selfless love, I shall follow him as my eternal friend.

Thursday, 27th. I feel God's perfect love and bounty seeping through my life and being.

Friday, 28th. I see everything before me laden with God's beauty and sympathy.

Saturday, 29th. My life is not mine, but God's and humanity's.

Sunday, 30th. My being is immune from all that is untruth. It is all youth and fullness.

Monday, 31st. I perceive the victory of life over the whole range of existence.

BOOK REVIEWS

A MESSAGE FROM ARUNACHALA

By Peul Brunton

(Dutton & Co., New York. \$1.75)

Although the author of this delightful volume explains that it is not to be considered as a systematic philosophic treatise, but only "reflections of my moods and echoes of my meditations", the reader notes with satisfaction that these random thoughts are immensely more stimulating than many a learned tome of unimpeachable continuity.

Arunachala is the "hill of the holy beacon" in South India where Mr. Brunton drank from the fount of inspiration of a living *guru*, who taught him the path to the Over-soul through meditation.

The author gives us his refreshing views on the problems of life, in chapters devoted to Politics, Business, Society, World Crisis, Religion, Intellect, Entertainment, Solitude and Leisure, Happiness, Suffering, and Self and Overself. His own independent attitude is summed up thus: "I have no formal doctrine, no ready-made system of thought. There is no special philosophy I would take the pains to prove. All that I possess is an attitude towards life. It is not a mental attitude. It is rather a strange sense of the inner value of

man. But before I found that attitude I had to find myself . . . I will influence men if I can, but only that they might discover themselves—and with that a timeless life that will fulfill their best hopes."

Among the numerous constructive thoughts in the book are the following:

Inspired Dictators

"No amount of materialistic tinkering with the physical forms of society will remove the danger of destruction that awaits it, because Nature also has something to say in the matter. She may wipe out in one day what society has built up in one century. And Nature is not blind, unintelligent; she is the instrument of the gods of destiny. Yet the world's passion for revolt cannot be expected to die down again until the just causes for complaint have been removed from its path. But if it were wiser, it would place the task of restoring happier conditions into the hands of men who possess spiritual wisdom combined with initiative in action.

"Although democracy has been the inevitable swing from a deteriorated aristocracy, the only form of social government which can give permanent benefit to any society is that of divine autocracy, by which I do not mean priestly autocracy. And although such a form of gov-

ernment may seem as remote as any star, the fact is not to be gainsaid, that a single man of God-illuminated mind, selfless heart and dynamic will is better able to serve a whole nation than any other. Inspired dictators are the world's need. But their inspiration must come from the kingdom of heaven, and their dictatorial ways should be such as to arouse love, and not hate, in the hearts of their people."

What Price Success?

"There are victories over self which give a man more satisfying and enduring rewards than all his victories in business. The most striking of commercial triumphs will sometimes trickle away and leave a disillusioned and disappointed victor, but the self-conquering sage has won the prize of everlasting peace. The disappointed magnate may have been busy controlling five thousand people at one time, when the Sage was busy controlling one person — himself. Mammon does not give its devotees the best of rewards. Not for all the money in the world would I die twenty years before my time, as many an American magnate imprisoned in his business has done, nor would I spend my old age drinking nothing more than hot water, as one millionaire does."

Worship of Mammon

"The man who mistakes roguery for success is sadly in error. He loses the respect of worth-while people, and what is worse—the protective enfoldment of his Over-

self. A day will surely come when, either in the still hours of the night with brain rebelliously throbbing and sleep far away, or in the mysterious after-death condition that parallels it, the faces of his victims will rise like spectres out of the darkness to confront and haunt him pitilessly. It is not only a late supper that will give him insomnia; it is also a late conscience! He has sold his self-respect and his honor.

"God pity him—this man who has traded his soul, his peaceful nights, for a heap of shekels, who takes a crooked road to affluence and deserts character on the way! His fine clothes and glistening diamonds will not charm his lost protection back again. He has accepted the common worship of a bulging bank-account, a thing the world holds dear because, quite truly, money is the second greatest power in the world. But on the other side of his account is written an invisible entry which represents what he has had to give in return for his worldly treasure. He has given his soul. He has been deserted by the divine protector. There are spiritual processes that operate beyond our ken, and he exemplifies the paradox of ill-gotten wealth, that success in the world has meant failure in life . . ."

"No education will ever be a complete one or a true one that omits this essential preparation for the business of living. No disappearance of the hatred and selfishness which afflict the human race can ever be looked for whilst man

persists in identifying himself wholly with his material body. No eternal reform will ever renovate mankind whilst we remain, Prometheus-like, chained to the rock of matter."

THE TIBETAN BOOK OF THE DEAD

By W. Y. Evans-Wentz

(Oxford University Press: New York and London. \$4.25)

This translation of the Tibetan *Bardo Thodol* is the English rendition of the Lama Kazi Dawa-Samdup, *guru* of Dr. Evans-Wentz, most authoritative Western writer on Tibet, who has here contributed a long and intensely interesting Introduction and enlightening editorial notes to the text. A dozen rare illustrations of Tibetan sacred art add greatly to the value of this scholarly volume.

The *Bardo Thodol*, Dr. Evans-Wentz tells us, is unique among the sacred books of the world. "As an epitomized exposition of the cardinal doctrines of the *Mahayana* School of Buddhism, it is of great importance, religiously, philosophically and historically. As a treatise based essentially upon the occult science of the Yoga philosophy, which were fundamental in the curriculum of the great Buddhist University of Nalanda, the Oxford of ancient India, it is, perhaps, one of the most remarkable works the West has ever received from the East. As a mystic manual for guidance through the Otherworld of

many illusions and realms, whose frontiers are death and birth, it resembles the Egyptian *Book of the Dead* sufficiently to suggest some ultimate cultural relationship between the two; although we only know with certainty that the germ of the teachings, as herein made accessible to English readers, has been preserved for us by a long succession of saints and seers of the God-protected Land of the Snowy Ranges, Tibet.

Unique Exposition

"The *Bardo Thodol* is unique in that it purports to treat rationally of the whole cycle of *sangsaric* (i.e. phenomenal) existence intervening between death and birth;—the ancient doctrine of Karma, or consequences (taught by Emerson as compensation), and of rebirth accepted as the most essential laws of nature affecting human life. What obscurities are to be found in these texts are doubtless due to the use, made by nearly all ancient initiates, of an occult cipher or secret international symbol-code which affords a key to the meaning of such occult doctrines as are still jealously guarded by religious fraternities in India, as in Tibet, and in China, Mongolia and Japan."

Sacred Numbers

The learned editor explains that the text structurally is "founded upon the symbolical number Forty-nine, the square of the sacred number Seven, for, according to occult teachings, there are seven worlds or seven degrees of *Maya* (illu-

sion, the magical 'show' of creation) within the phenomenal universe, constituted as seven globes of a planetary chain. On each globe there are seven rounds of evolution, making the forty-nine (seven times seven) stations of active existence. As in the embryonic state in the human species the foetus passes through every form of organic structure from the amoeba to man, the highest mammal, so in the after-death state, the embryonic state of the psychic world, the Knower or principle of consciousness, anterior to its re-emergence in gross matter, analogously experiences purely psychic conditions."

In the Foreword written by Sir John Woodroffe, eminent writer on the *Tantras*, we learn that the *Bardo Thodol* is "one of a class amongst which Dr. Evans-Wentz includes the Egyptian *Book of the Dead*, the *De Arte Moriendi* and other similar medieval treatises on the craft of dying, to which may be added the Orphic Manual called *The Descent into Hades*, the *Pretakbanda* of the Hindu *Garuda Purana*, Swedenborg's *De Coelo et de Inferno*, Rusca's *De Inferno* and other eschatological works both ancient and modern . . .

"The thought of death suggests two questions. The first is: 'How may one avoid death, except when death is desired as in "Death-at-will"?' This text, in the language of the renouncer of fleshly life the world over, tells the nobly-born that death comes to all, that human

kind are not to cling to life on earth with its ceaseless wandering in the worlds of birth and death. Rather should they implore the aid of the Divine Mother for a safe passing through the fearful state following the body's dissolution, and that they may at length attain all-perfect Buddhahood.

Technique of Dying

"The second question then is: 'How to accept death and die?' It is with this that we are now concerned. Here the technique of dying makes death the entrance to good future lives, at first out of, and then again in, the flesh, unless and until liberation (*Nirvana*) from the wandering (*sangara*) is attained.

"This book, which is of extraordinary interest, both as regards text and introduction, deals with the period (longer or shorter, according to the circumstances) which, commencing immediately after death, ends with 'rebirth'.

"The text has three characteristics. It is, firstly, a work of the Art of Dying; for Death, as well as Life, is an art, though both are often enough muddled through. Secondly, it is a manual of religious therapeutic for the last moments, and a psychurgy exorcising, instructing, consoling and fortifying by the rites of the dying, him who is about to pass on to another life. Thirdly, it describes the experiences of the deceased during the intermediate period, and instructs him in regard thereto. It

is thus also a Traveller's Guide to Other Worlds."

The following poem of Mitakali, a Brahmin *Bhikkhuni*, is quoted from *Psalms of the Early Buddhists*:

But anguish crept upon me, even
me,
Ah me! how have I come into this
evil road
Into the power of Craving have I
strayed!
Brief is the span of life yet left to
me;
Old age, disease, hang imminent
to crush.
Now ere this body perish and dis-
solve,
Swift let me be; no time have I
for sloth.
And contemplating, as they really
are,
The Aggregates of Life that come
and go,
I rose and stood with mind
emancipate!
For me the Buddha's words had
come to pass.

Some of the chief teachings upon which the *Bardo Thodol* is based are as follows:

Chief Teachings

That all possible conditions, or states, or realms of existence, heavens, hells and worlds, are entirely dependent upon phenomena, or, in other words, are nought but phenomena;

That all phenomena are transitory, are illusionary, are unreal, and non-existent save in the mind perceiving them;

That in reality there are no such beings anywhere as gods, or demons, or spirits, or sentient creatures—all alike being phenomena dependent upon a cause;

That this cause is a yearning or thirsting after sensation, after the unstable *sangsaric* (phenomenal) existence;

That so long as this cause is not overcome by Enlightenment, death follows birth and birth death, unceasingly;

That the after-death existence is but a continuation, under changed conditions, of the phenomena-born existence of the human world—both states alike being karmic;

That the nature of the existence intervening between death and re-birth in this or any other world is determined by antecedent actions;

That Enlightenment results from realizing the unreality of the *sang-sara* of existence;

That training in yoga, i.e. in control of the thinking processes so as to be able to concentrate the mind in an effort to reach Right Knowledge, is essential;

That such training can best be had under a human *guru* or teacher.

YOGA EXPLAINED

By F. Yeats-Brown

(Viking Press, New York, \$2.00)

This very satisfactory book of explanation and exposition of Yoga practices is by the famous author of *Lives of a Bengal Lancer* and *Lancer At Large*. There is much on the

physical basis of Yoga, illustrated with twenty-three line drawings and some photographs of the author in Yoga postures. "Miracles of the Creative Will" is a very interesting chapter, with simple and potent directions for powers of concentration, memory and healing. The author says:

"You have your life to live. You have your work, your amusements, your interests; why should you add to them an alien system of thought (Yoga) which seems to demand a great deal of effort and to offer somewhat nebulous advantages? The answer to this question you can learn for yourself. In fact you must do so. Books cannot bring it to you. The answer will be realized in your blood rather than understood by your brain.

"The suggestion I put forward, however, is that the system is not alien, but part of your racial inheritance and memory, that it is pleasant to study, and that it is rich in rewards: poise, serenity, awareness, rhythm."

"If we attempt to read even a tithe of what clever men of East and West had to say about the problems of personality, we shall spend years in libraries, becoming learned, but probably not wise. Better by far it will be to pursue the previously described methods of practical experiment.

"We began by taking nothing for granted, but by now we may assume that the Self has been recognized as at least a useful friend. Indeed we must make this assump-

tion if we want to get results. A cold, intellectual curiosity to know what lies behind the fleeting pageant of our senses will not take us far. Ardour and energy we must bring to our inquiry, *and why not?* The rewards of success should be physical and immediate, as well as spiritual and more remote.

"Yoga (to recapitulate) teaches you to make the best of yourself, which means that it should improve your complexion, or your earning capacity, or your swing at golf, as well as leading you by gradual stages to illumination. So let us go forward on the Path with faith and fervour!"

"The right results of your practice should be:

- (a) Calmness.
- (b) Better sleep and relaxation.
- (c) A keener joy in life.
- (b) A heightened awareness.
- (e) More physical and mental courage.

Review Your Thoughts

"Review your thoughts as they pass, and review the Reviewer. Do not try to stop the engine of your mind by main force. (Later you will know how to manage the ignition switch, but for the present just let the engine go on ticking over.) You will find that there is a division in yourself, a duality, a differentiation between the thoughts and the Thinker, which is a dawning consciousness of your true Self. Single out your thoughts, and note that there is a gap between them. These gaps are a foretaste of *samadhi* (illumination)."

"Know that you are fixed and poised in a world of ceaseless change, and that, whatever the outside world may do, you are in possession of a citadel which cannot be stormed or starved into submission, for you are supporting the attackers as well as the garrison within."

"If you meet a tiger in a jungle, and your thought about it is bold and friendly, the tiger will love you. This is not fantasy, but fact. Yogis do tame tigers. So also may you tame wild beasts in the fastnesses of your body, or those you may meet in the industrial jungles of your work."

Intuition Essential

"If you are already a success in any walk of life, the idea of abstraction will not be new. You will know that good work is done with the heart rather than with the head. No doubt there must be mental or physical effort, planning, cooperation, enterprise, but the 'something more' which makes for success comes always with a faculty above reason. You will value this sixth sense (for the thalamus would seem to be the seat of intuition, as well as a telephone exchange) that chooses the exact word, the suitable man, or the right moment. You will have met the censor who sits in your brain, sorting out the true news from the false. The work of the world is done by intuition far more than by intellect; and it is intuition which is well rewarded, not clever-

ness. *Pratyahara* (method of abstraction) will give it to you."

"Half an hour should be devoted to the morning exercises (if you cannot make this time by self-sacrifice or ingenuity, you must defer your quest of Yoga to another life!), and it would be desirable also to keep one or two evenings a week for silence and self-knowledge. Make an appointment with your fascinating Self! Do not be afraid of becoming a hermit or an egotist. On the contrary, the resultant integration of your personality will bring you abounding happiness. Also it will increase the good you can do in the world, and will make you popular among your fellows. A self-collected individual gathers his kind about him, for like attracts like."

BODY AND MIND CONTROL By Roman Ostoja

(J. F. Rowny Press, Santa Barbara, California. 25c)

An interesting booklet on practical Yoga by an eminent teacher of the Self-Realization Fellowship. Dr. Ostoja, who has studied in India and can demonstrate many remarkable feats of self-mastery, writes:

"It is admitted by scientists and others that the real study of this and the next century is man himself—not his physical self, although that is important, but more especially his mental and spiritual self, or selves. Man is a triune being, and until he begins to realize this he will not become the powerful being which God intended."



Around The World

NEW PLAQUE FOR FAMOUS CHRIST OF THE ANDES

Following closely upon the recent Buenos Aires Conference for the Maintenance of Peace, 80 Rotarians ascended the mountain that marks the international boundary between Argentina and Chile and officially dedicated a plaque, to be affixed to the world-famous statue of Christ which was erected in 1904 as a perpetual pledge and guarantee of peace between the two nations.

The plaque is inscribed with the prophetic sentence of Bishop Ramon Angel Jara of La Sirena, Chile, who delivered the dedicatory address 34 years ago:

"These mountains shall topple from their firm base before the sons of Argentina and Chile violate the peace they have pledged at the feet of Christ, the Redeemer."

When Argentina and Chile settled their boundary dispute by arbitration, a distinguished Argentine matron suggested that a statue of Christ be erected on the international highway between the two countries. By subscriptions from both nations the cost was met and a colossal statue in bronze, the famous Christ of the Andes, was

erected. The pedestal, 10 feet high, is surmounted by a figure approximately 20 feet in height. Christ, in flowing robe, faces north with one hand uplifted in a gesture of appeal, the other grasping a cross.

PRESIDENT ROOSEVELT'S CHICAGO SPEECH

President Franklin D. Roosevelt, in his Chicago speech last October, made statements which many observers believe to be his most important pronouncements on foreign affairs. Some points in his speech follow:

"The peace, freedom and security of ninety per cent is being jeopardized by ten per cent of the world's population."

"When an epidemic of physical disease starts to spread, the community approves and joins in a quarantine of the patients in order to protect the health of the community against the spread of the disease". He suggested that warlike nations be "quarantined".

"In modern conditions of international interdependence, no nation can isolate itself from the upheavals of the rest of the world."

"It is vitally important . . . that the maintenance of international morality be restored."

"The peace-loving nations must make a concerted effort in opposition to those violating treaties and those ignoring human instincts, which today are creating a state of international anarchy and instability from which there is no escape through mere isolation or neutrality."

"The moral consciousness of the world must recognize the importance of removing injustices."

"If civilization is to survive the principles of peace must be restored."

LIGHT FROM INDIA

"Every educated person knows that whenever the empire-building Tartar or Persian or Greek or Arab brought India in contact with the outside world, a mass of spiritual influence immediately flooded the world from here. The very same circumstances have presented themselves once more before us . . . and the same work has already begun . . . Millions, I say deliberately, millions in every civilized land are waiting for the message that will save them from the hideous abyss of materialism into which modern money-worship is driving them headlong, and many of the leaders of the new social movements have already discovered that *Vedanta* in its highest form can alone spiritualize their social aspirations."—*Swami Vivekananda*.

Consciousness prolongs itself in meditation and ecstasy into a vaster being, and we do not know whether there is any end to our being.—*A. E. (George Russell)*.

RACE OF BRAHMA

The Originatress comes,
The nest of languages, the be-
queather of poems, the race of
old,
Florid with blood, pensive, rapt
with musings, hot with passion,
Sultry with perfume, with ample
and flowing garments,
With sunburnt visage, with intense
soul and glittering eyes,
The race of Brahma comes!

—*Walt Whitman*.

BRAHMA DREAMS

Brahma, all alone in gladness,
dreams the joys that throng in
space,
Shepherds all the whirling
splendours onward to their
resting place,
Where in worlds of lovely silence
fade in one the starry race.

—*A. E. (George Russell)*.

(Continued from Page 43)

real, a state of mental obscuration called ignorance, which prevents true knowledge, exists. It is only when all obscuring and erroneous concepts are totally inhibited and the field of the mind is swept clean of them that the primordial or unmodified condition of mind, which is ever devoid of these thought-formations and thought-processes arising from ignorance, is realizable; and, in its realization, there dawns Illumination.

—Extracts from the *Addenda* to *The Tibetan Book of the Dead*, by W. Y. Evans-Wentz (Oxford University Press).



INTERNATIONAL FELLOWSHIP

Peace—And a World Language

Mr. C. K. Ogden writes in *A Short Guide to Basic English*, these thoughts on peace (written in Basic):

"There are good reasons for the belief that the Great War was in fact only a little one—a sort of one-act play before the curtain is lifted on more serious military operations. But at least we are awake to the danger, and something has to be done for the development of international feeling. What is chiefly needed at the present time is some new Idea, by which the mind of man may be lifted out of its narrow prison-house, where food, sex and money, or the political troubles of the nation, are its only interests outside sport.

"What makes a nation is a common language. What will make men international will be a common language . . . This is one part of the great Idea.

"Basic is the only chance. The earth is getting smaller through the discoveries of science, and radio is now putting babel into the houses of those who have no knowledge



even of the names of the language they are hearing. One great step forward would be news every hour of the day and night, in a common language, from one or other of 24 stations working with a common purpose through Basic.

"Five minutes would be enough—five minutes every hour, on the hour—to give everyone the feeling that this little earth was pulling itself together. And with that feeling would come a new hope for all the forces moving for peace. It is 4 p.m. and we are turning on Copenhagen; 5 p.m., New York; 6 p.m., Geneva; 7 p.m., possibly Peking. We have been hearing for five minutes a Basic account of those events which, in the opinion of the experts responsible for the news given out by the country or station in question, were of international interest. Not much organization would be needed, and there are a number of business men who are in a position to get the idea started in less than six months."

SCIENTIFIC DIGEST

CRIME A DISEASE

Crime is due to a disease, according to a Chicago scientist who has been carrying out experiments on habitual criminals. He finds that their spinal fluid contains substances not found in normal persons.

In many cases the spinal fluid contained a large number of cells from destroyed brain and spinal cord tissues. Another substance, known as globulin, was also found. These discoveries have led doctors to believe that crime may yet be treated like any ordinary disease, and prisoners may one day undergo medical treatment, and be freed when their "malady" is cured.

MAPPING THE HEAVENS

The important part played for the past 25 years by the Nizamiah Observatory in Hyderabad, India, in the great international movement for mapping out the heavens will soon be published. The Indian Observatory is one of 18 Institutes all over the world participating in this great undertaking, and is the only one in the whole of Asia so engaged. The work given to the Hyderabad Observatory has been the study of the position and magnitude of 400,000 stars situated in those particular belts of the skies allotted to this Institute. Several of the Observatories in various

parts of the world have already published the results of their labors in ten catalog quarto volumes covering nearly 2,000 pages.

DO YOU SLEEP TOO LONG?

One-hour naps four or five times a day are more beneficial than a eight-hour period at a stretch, according to the investigations of Professor Lina Stern of the Physiological Institute of Russia's Department of Education. "The greatest benefits of sleep come during the first hour," the scientist stated. "The functional condition of the central nervous system is intimately associated with the composition of the nourishing fluid which bathes it, that is, the cerebrospinal. Sleep is caused by the accumulation of certain chemicals in the fluid around the spinal cord and the brain. These accumulations are eliminated most rapidly during the first hour or two of sleep."

These scientific findings about sleep are in agreement with ancient rules of health laid down in the Hindu scriptures.

GIANT TO ORDER

A scientist of the Carnegie Institute, Washington, has devised a means of increasing the growth of undersized people by injecting them with growth hormones, which in

the case of the normal person are secreted in the pituitary gland, a tiny pea-sized affair at the base of the skull. He claims that the increase in height will tend to make his subjects more efficient, for many short people suffer from an inferiority complex which precludes their making full use of their mental and physical powers.

In any case, it is a great disadvantage being a midget, and if Dr. Riddle's discovery is successful in even fifty per cent of his cases, he will be regarded as a benefactor to the human race.

SUPER-CAMERAS

An apparatus at the Massachusetts Institute of Technology takes photographs at the incredible speed of one millionth of a second. By its use, science has enabled industry to detect many imperfections which ordinary tests cannot locate. Special studies are being made with this camera in numerous fields, including the mechanics of athletic skill, the action of whirling machinery, and the flexing of airplane propellers.

A photographic lens recently completed at Rochester is believed to be the fastest in the world. Tested by astronomers at Mt. Wilson Observatory, the new lens has photographed spectra of nebulae 30,000 times fainter than the faintest star visible to the naked eye, nebulae whose estimated distance from the earth is eighty million light years.

THE SPACE-TIME GHOST

Dr. Gustaf Stromberg, noted astronomer at the Mt. Wilson Observatory, has pointed out that the facts being assembled by science can be reconciled with the view that certain elements in living organisms are immortal, according to a recent paper submitted by him to the Astronomical Society of the Pacific. The universe consists not only of atoms and molecules, he says, but there are immaterial entities or forces with important regulatory powers, as, for example, the phenomenon known as gravitation.

"Space-time", he explained, "is a sort of 'ghost' which seems to quiver with something closely akin to life and consciousness. What we call gravitation is a fundamental aspect of this space-time structure. Modern physics does not attempt to 'explain' gravitation, but we are gradually beginning to realize that when we deal with it we are encountering properties of matter, space and time, which are so fundamental that mechanical pictures or models are inadequate, erroneous or misleading.

"We are beginning to see that matter and space and time form together one particular aspect of the universe and that when we seek to inquire into the 'causes' of physical events we are forced to go beyond the manifestations of this particular aspect into a world which seems to transcend mere physical laws."

★ Diet and Health ★

By TRUTH BURBERY

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

Potatoes:

Will clear the blood of bile and replenish milk in nursing mothers. The skin of the potato is rich in potassium. Potatoes have a soothing effect on the body and are good for heart troubles.

Suram:

(Buy at Chinese grocery stores.) A vegetable rich in iodine; an excellent remedy for painful tonsils, goitre or piles.

Onions:

Raw onions increase the bodily heat: are temporarily strengthening but difficult to digest. Roasted onions increase respiration and neutralize acid fermentation. Onions fried in butter are useful in neutralizing sugar in diabetic patients.

Garlic:

Acts on heart and kidneys, reduces costiveness and corrects lack of appetite. An excellent remedy for bronchial troubles, ear ache, anemia, rheumatic pains and intestinal troubles.



Fookwa:

(Buy at Chinese grocery stores.) Cooling in fevers; reduces body temperature.

String Beans:

Have a heating effect on the body. They should never be used when over-ripe, as then their influence is drying and corrupting and they are likely to cause diarrhea.

Italian Squash:

Makes a very good appetizer. It helps digestion. When young it can be eaten raw.

Eggplant:

Should not be used when over-ripe or old. It then increases body temperature. A young eggplant is good for all breath troubles, such as asthma, bronchitis, shortness of breath.

White Radish:

The water in which radishes have been boiled is beneficial in a case of swelling joints; it can also be taken to reduce overweight.

Okra:

Boiled or used for soup, it will eliminate gallstones.

Summer Squash:

When boiled with the rind, mashed with butter, salt and pep-

per, it is a good remedy for constipation and gallstones. Squash, either yellow or green, is a good appetizer, cleanses the bowels and is a splendid remedy against sleeplessness.

Honey:

Is strengthening to the system, helpful for colds and throat troubles. Old honey will decrease flesh, while very new honey will put on fat, especially between the shoulders.

Eggs:

Are nourishing, and more easily digested when soft-boiled and taken with milk.

Rice:

Is strengthening to the whole body, especially helpful in building up the memory and vitality.

COLOR VALUES ENHANCE NUTRITION

The sensitivity of seeds to light was recently explained at the International Spectroscopy Conference at Cambridge, Mass. Comparing the sensitivity to light of a lettuce seed to that of the average photographic film, Lewis H. Flint of the United States Department of Agriculture said that red, yellow or orange light accelerates the germination process, while a blue or green light tends to inhibit growth.

Another interesting statement made at the Conference was that bright colors in fresh fruit and their manufactured products not only enhance their attractiveness but also

indicate superior nutritive values. Great importance is being laid on studies to preserve the natural color of canned or otherwise preserved fruits and vegetables.

SNAKE MEDICINE

Venom from deadly reptiles like the moccasin and tiger snakes is being successfully used to stop the hemorrhages which hamper recovery in many surgical cases. The venom is administered hypodermically, and is particularly useful in eye surgery.

IMMATERIAL REALITIES

Materialism does not admit the existence of anything that does not occupy some space. But there are entities which do not themselves occupy space, yet control the objects occupying space. Mental events are such. Organization is a non-spatial entity. The organization of a sonata, the logical organization of an argument, the aesthetic organization of objects of art and the social organizations do not occupy any space, yet they are as real as the objects they organize.

The purpose for which any combination of elements is made is non-spatial and yet more real than the elements combined. There are existences which are not only non-spatial, but also non-temporal. Harmony, theoretical truths, and values are non-spatial and non-temporal realities. They do not happen anywhere, they simply exist.—
B. L. Atreya.



Golden Lotus Temple of all Religions

THE Dedication Services of the newly completed Golden Lotus Temple of All Religions at Encinitas, California, will take place on Sunday, January 2, 1938 at 11 a.m.

Swami Yogananda wishes to pay special tribute to the following persons who gave valuable cooperation during the period of Temple construction: Mr. Glenn Lewis, Encinitas contractor whose thorough and conscientious services helped greatly in bringing the Temple project to a successful conclusion; Mr. O. O. McReynolds, prominent Los Angeles contractor whose services were donated by Mrs. Marjorie Bell Shepherd, and who made some excellent suggestions about construction work; Mr. Albert Willis, who deserves much credit for his splendid cooperation in securing the land for the Hermitage and Temple.

Appreciation is due Mr. O. A. Moxness and Mr. Archie J. Hicks for their sympathetic interest in the work being done at Encinitas.

Mr. R. Wilson and his assistant, Mr. M. Macias, are responsible for the beautiful landscaping, gardens and rock walks.

The many services of Mrs. Marjorie Bell Shepherd, former secretary of Swami Yogananda, are greatly appreciated. Mrs. Shepherd, who has assisted Swami with his work ever since he arrived in this country in 1920, was the first one to raise the question of the architectural plan of the Temple. Swami explained that he had no definite plan, except that the building must have a tower, and that he was ready to build whatever the Heavenly Father wished to work out through him. Because of Mrs. Shepherd's insistence on the immediate importance of a plan, Swami prayed and received the original golden lotus design idea for the Temple—the unique design which is now attracting nation-wide attention.

Students and Self-Realization Center leaders from all the country will attend the opening.

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

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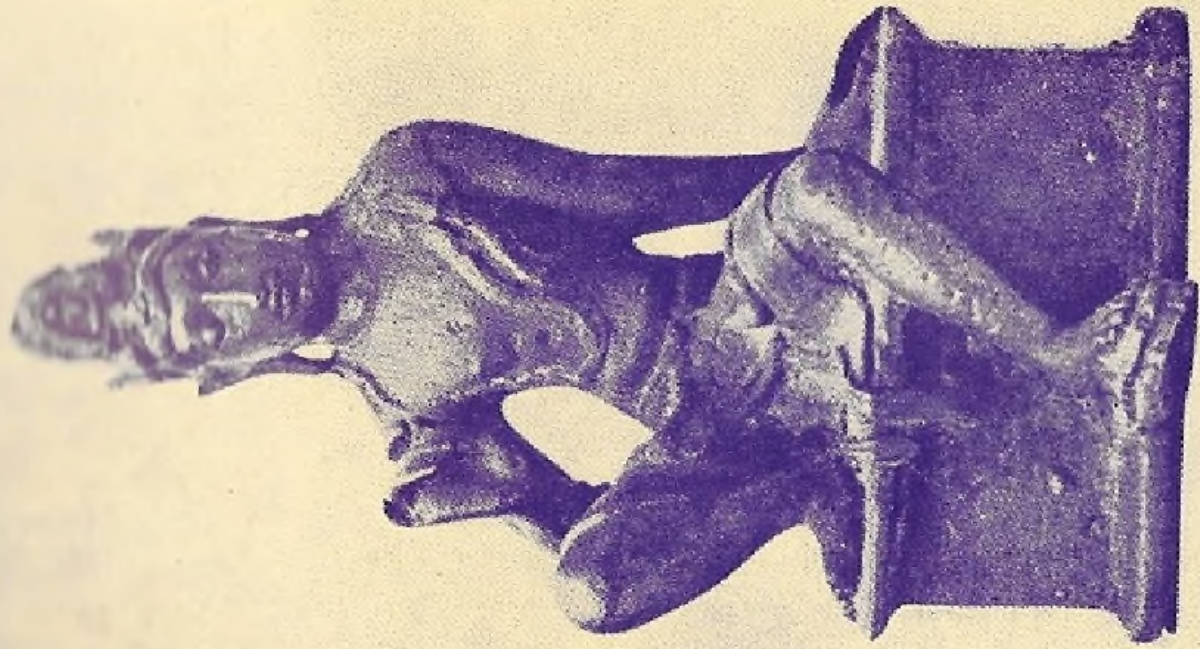
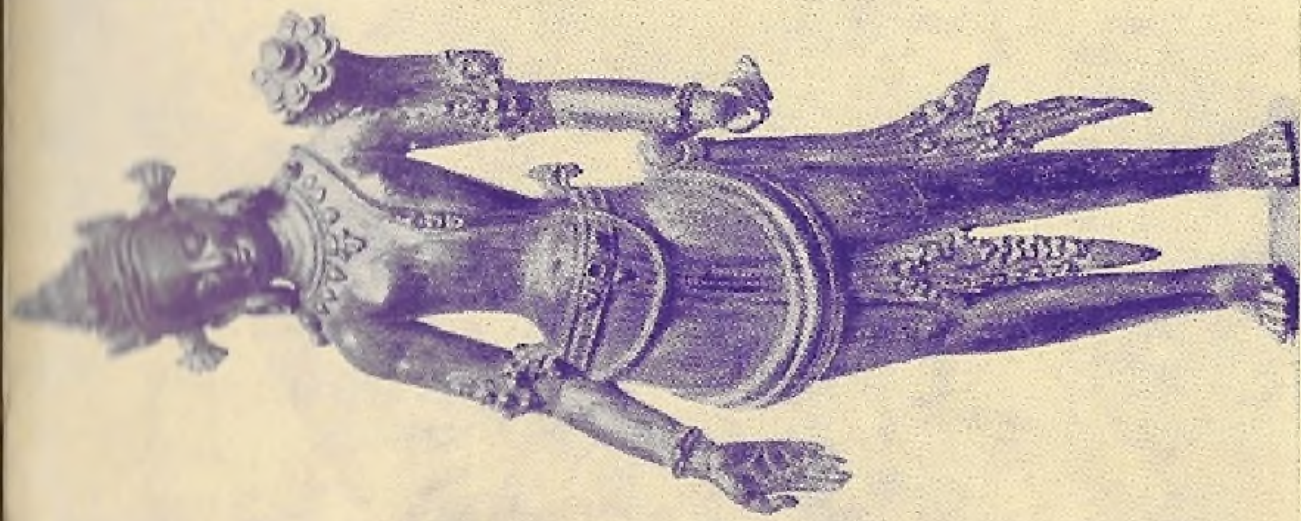
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(Right) Ceylonese Bronze, Eighth Century. Dr. Ananda Coomaraswamy, famous authority on Oriental art, pronounced this "a bit of perfection"



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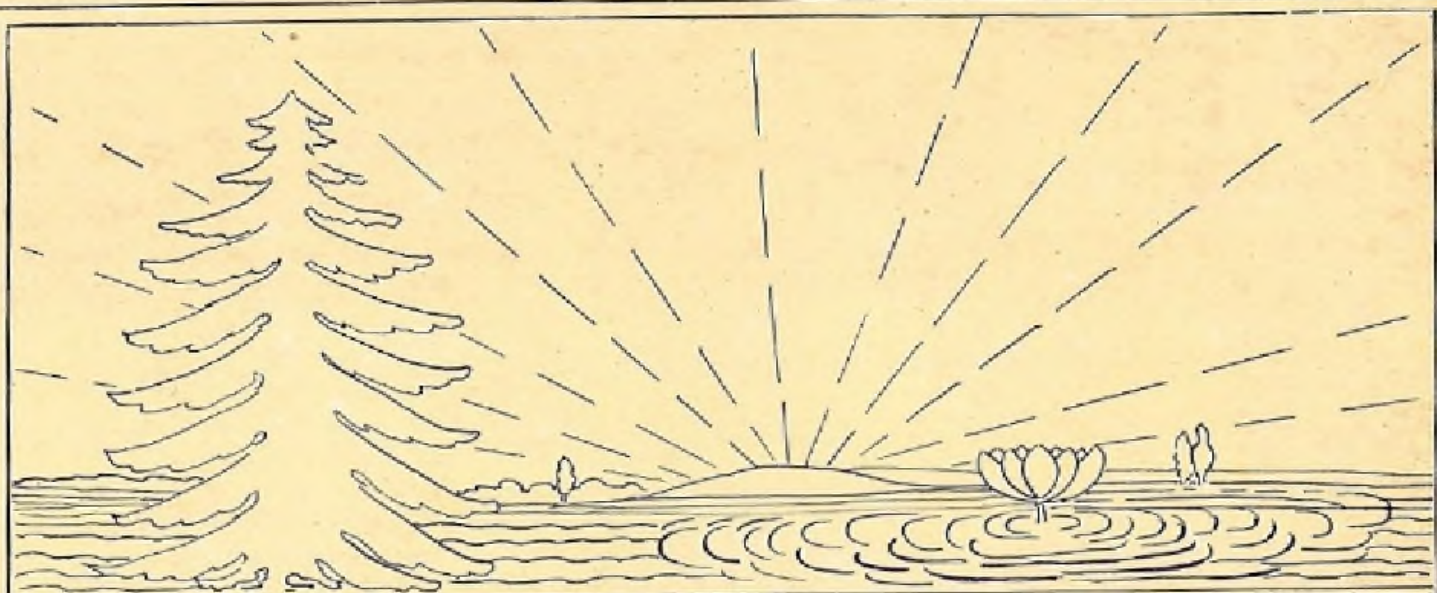


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(Left) Nepalese Copper Gilt, Ninth Century.

(Right) Ceylonese Bronze, Eighth Century. Dr. Ananda Coomaraswamy, famous authority on Oriental art, pronounced this "a bit of perfection"



May Eternity born at Christmas tide
Fill thy heart with happiness true
In the lingering year and the new

By SWAMI YOGANANDA

OUR old tutor of last year has just passed away. Let us all remember the valuable lessons that he taught us and thus dedicate our future actions on the altar of the coming New Year. Let us remember the dire discipline which we received as a result of our erroneous ways, and let us not repeat them on the sanctum of the New Year decorated with the fresh blossoms of our new hopes. Let us remember the joyous instructions and blissful experiences of the past year, and let us repeat them with greater intensity in the coming New Year. Let us forget the sorrows of the past and make up our minds not to bring them back in the coming New Year. With new determination and unflinching will, let us make up our mind to renew our life, our better habits, our successes in the temple of the New Year. If the last year has been hopelessly bad, the New Year must be hopefully good. Remember, no matter what our trials have been, or how discouraged we are, if we will make a continued effort to be better and to succeed, we will find that, being made in the image of God, we are endowed with unlimited power, much stronger than our worst trials, no matter what they may be. Let us make up our mind that we will win, focusing all our concentration on the ceaseless effort to succeed in the New Year, and we will surely be victorious. Remember that our past difficulties did not come to crush us but to strengthen our determination to use our limitless divine powers to succeed. God wants us to conquer the difficult tests of life and come back to His home of wisdom. Let us return in this New Year.