

# INNER CULTURE

FOR SELF-REALIZATION



Hitch Your Wagon  
To The Sun

By CARQUE RESEARCH

JULY  
1938

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Vol. X, No. 9

The Disciple Who Was Not Ready

By W. DHARAN

What Is "The End of the World"?

By SWAMI YOGANANDA

Gifts of The East

By NICHOLAS ROERICH



—*Kalyana-Kalpataru.*

Lord Krishna, the Divine Cowherd, Enrapturing Creation with  
the Music of His Infinite Flute.

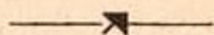
# INNER CULTURE

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## FOR SELF-REALIZATION

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# Gifts of The East

By NICHOLAS ROERICH

THERE is before us an ancient Mongol coin. On it are reproduced the sun, the moon and the seven stars of the Great Bear or the Seven Elders. This is a broad dream of the heavens. A dream of miracles and wonders of the Great Blue Sky of Genghis Khan.

The West often forgets how many heritages of the East it has accepted during many ages in the time of Marco Polo, Piano Carpini, Rubruquist, Lonjumo, d'Anselico and other daring spirits.

The Mongol invasions have left such a hatred behind them that their artistic elements are always neglected. It is forgotten that the mysterious cradle of Asia has pro-

duced these quaint people and has enwrapped them in the gorgeous veils of China, Tibet and Hindustan. Russia has not only suffered from the Tartar swords, but has also heard through their jingling the wonder-tales known to the clever Greeks and to the intelligent Arabians, who wandered along the Great Road from the Normans to the East.

In 1202 the Italian, Leonardo da Pisa, writes the mathematical treatise, *Liber abaci*, already with Arabic figures. He also uses for the first time the Arabic cipher—O—zero, voidness, vacuum. Arabic figures! But the Arabs themselves, in full justice, call them Indian figures. Often we come across the Indian cradle. The gifts of the East are unlimited. And even now the *khazars*, this old tribe, live in Afghanistan. Algebra, alidad, zenith, nadir, azimuth and finally Aldebaran, Algol, Altair—they all come from the Arabs, from the East.

From the same source there come many conceptions in medicine and the natural sciences—alcohol, alembic, alkali, amalgam and many others are from the East. In Spain we see an Arabian university at Cordova and the same in the south of Italy at Salerno. The physician of the Sultan of Egypt cures Louis



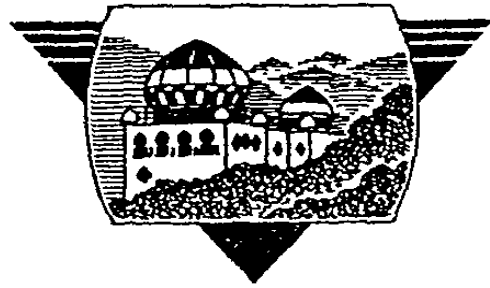
Roerich Halls dedicated to the 3000 paintings of this great artist have been founded in New York, Paris, Belgrade, Benares, Allahabad, Riga, Zagreb, Bruges, Buenos Aires, Kyoto and Prague.

IX. The words syrup, julep, elixir, camphor and many others were already recorded in the medicine of the East.

Even in agriculture the East gave useful advice to the West. Maize is from Asia. The sugar cane, rice, indigo, saffron, tea and a whole series of fruit trees and vegetables have their home in the East. Many pilgrims carried in their traveling bags various Eastern seeds and spread them throughout their home countries. The apricot was called the pear of Damascus. The eschalot (shallot) is from Ascalon. Artichokes, spinach, estragon, are all from the Arabs. The wines of Cyprus, Ghaza, Ascalon, the raisins of Greece and Palestine, are all the gifts of the East. Arabian horses, *karabaghs*, *karashakhs*, donkeys, mules, and finally the hunting leopard, so beautifully depicted on the canvasses of Gozzoli—all these are from the vastness of Asia. Even windmills originated in Asia.

The industry of the East has since long tempted Europe. The sugar of Antiochia and Tripoli, the cotton from Beyrut, Aleppo, Akra, the silk from Tyre, Tortosa, Teveriada, the muslin cloth from Mosul; moire, taffeta, chiffon from the Arabs; the carpets from Iran; the Eastern compositions of color; leather from Cordova; the celebrated Spanish-Moorish *faience*.

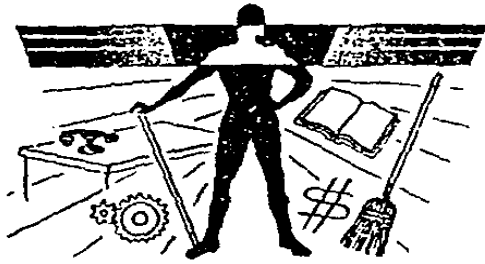
In the terminology of seafaring, bussol, admiral, arsenal, mosoon, felucca, corvette, challanda, tartana, all come from the East.



“What is the difference between the East and the West?” Roerich was once asked. “The best roses of the East and the West,” he replied, “have the same fragrance.”

On battlefields Eastern armies were mighty enemies. More than once the West during encounters with the East learned new military strategies, discipline, watchfulness and alertness. Powerful orders of knights were inaugurated after coming in contact with the East. Western warriors imitated excellent eastern armor. Swords of damask have the reputation up to now of being of highest quality.

Torches (small shields) came from the East. The Saracinian mail armour, *bakhteretz*, the Eastern helmet, *misurka*, and a quantity of manifold armor and saddlery have their origin in the East. Let us not forget that the word “uhlan” which is applied in many armies, is a purely Mongolian word. In the Russian, Polish and Lithuanian vocabulary there are many Mongolian and other Eastern words, which have become deeply inrooted: *essaul* (an officer's rank), *kuyack* (a hel-



In one of Roerich's essays, he writes: "The question is raised whether mankind is worthy of its discoveries, when the spiritual state of humanity is so far behind its physio-mechanical development. Are people worthy to fly, when these flights are connected either with murder or poisoning, or are but races for speed?"

met), *meren* (a horse), *tanga* (a seal), *yam* (a postal station), *yarlyck* (a label), *yar* (a steep river bank), *karaul* (a watchman), *dokha* (a fur coat), *chumbur* (a bridle), *argamack* (a steed) and many other similar widely applied words.

In the East the crusaders, in order to be distinguished during battle, began to depict on their shields the first symbolic signs, which remained afterwards as coats of arms. Many heraldic animals have their origin in the East: the unicorn, the elephant, the griffon, the dragon. The very coloring of the shields even in terminology reminds one of Iran and other countries of the East.

Innumerable scents, perfumes, pomades and all sorts of cosmetics came from the East. Many terms in the household and of furniture came from these same sources—divan, baldachin, alcove, sunduck, carafe, jar—all are from there, as also the names of many precious stones.

Often the Eastern nations were pictured by prejudiced chroniclers as intolerant, cruel, treacherous and immoral. Yet at the same time we have irrefutable historical data about their tolerance, humaneness, honor and charity. We admire the valor and daringness of Genghis Khan and of many warriors of the East. The Saracens were called by some historians ignorant barbarians, yet in their universities and from their culture in science and art, one can see how they sometimes even excelled the West. Contact with Eastern nations was one of the main impulses of the middle ages. It called forth in several domains of life a kind of awakening which was a precursor of the Renaissance.

The West in the past has acquired many gifts from the East. Most religions, philosophies and other most precious treasures of spirit and culture originated in the East, in Asia. Why this is so is not for us to judge. The historian can but base himself on reality. And no one can diminish the great value of the gifts of the East.

Gratitude is the quality of great ones, of *Arhats*. Following this great ordainment let us be grate-

ful for all great gifts, in all their multifacetness and significance.

Let us remember all the gifts of India. Let us remember how unexpectedly was appreciation often expressed there, where in mediaeval times one might have expected insufficient knowledge. Dante in his *Paradiso* inspiringly mentions the Orient, the Ganges and the Blessed One:

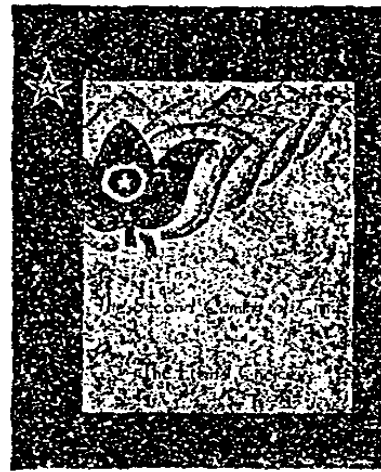
*"Die questa costa, la dov'ella  
frange  
Piu sua ralezza, nacque  
al mondo un sole,  
Come fa questo talvolta di Gange.  
Pero chi d'esso loco fa parole  
Non dica Ascesi, che  
direble corto,  
Ma Oriente, se proprio dir vuole."*

—❖—❖—❖—  
**INDIAN SCRIPTURES**

"Grand indeed is that hymn (*Bhagavad Gita*) which fills the silence of one mystic pause in the tremendous drama of the *Mahabharata*; yet it were hard to select a sublime image from among the majestic verses of the *Bhagavad Gita*, for which some parallel might not be found in the pages of the *Katha Upanishad*. Both alike seek to touch the veil of eternity, to answer the enigmas of life and death, to expound the relation of humanity to divinity; and the thought of these colossal teachers of universal truths seems, like Siva's column of fire, at once to penetrate the deepest deep and to tower into heights beyond the universes of the stars."—*Lafcadio Hearn*.

JULY, 1938

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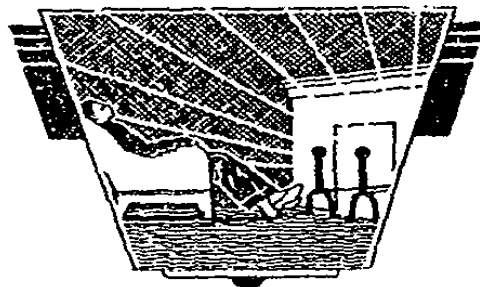
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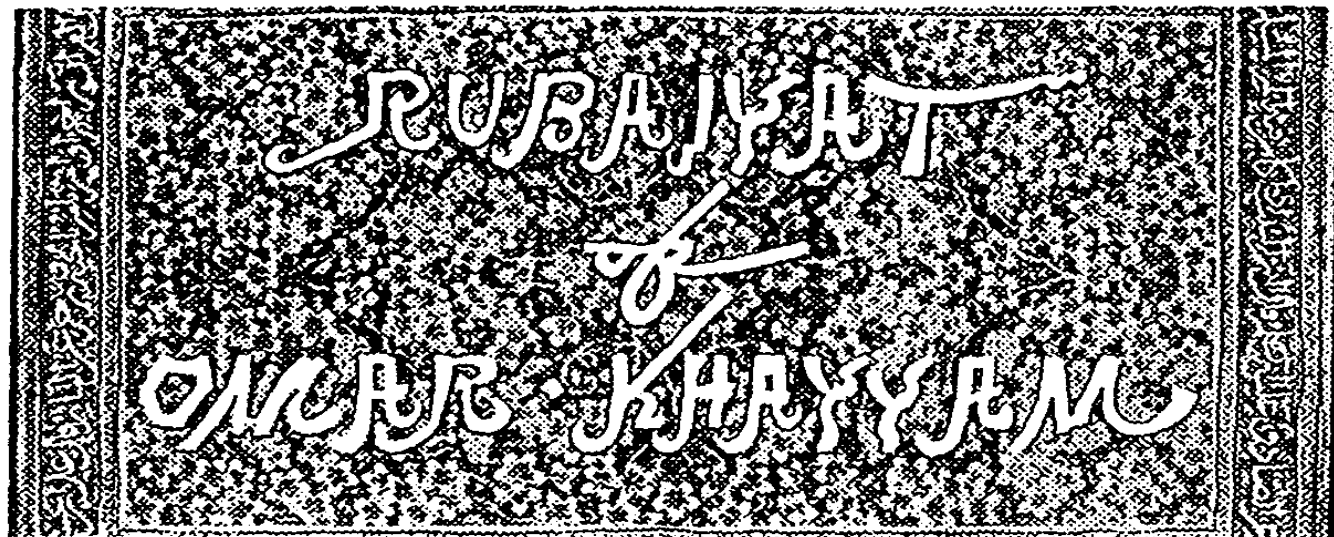
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SPIRITUAL INTERPRETATION BY SWAMI YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

*Translated Into English Verse by Edward Fitzgerald*

XXIII

*Ah, make the most of what we yet may spend,  
Before we too into the Dust descend;  
Dust into Dust, and under Dust, to lie,  
Sans Wine, sans Song, sans Singer and—sans End!*

**Spiritual Interpretation:**

"Before the soul becomes identified with the dust of the short-lived sense-joys, try to engage its attention on ever-new eternal Spirit Joy. The body, wine, song, singer, and life's insatiable desires are alike inconstant, and worthless as dust; they will all merge and hide in the dusty lanes of change."

**Applied to Daily Life:**

Being human beings endowed with intelligence it does not behoove us to spend our precious time in letting weeds of unsavory habits grow on the soil of our minds. While the season for sowing wholesome habits is still unspent, we ought to use it for worthwhile cultivation. Before our bodily dust, our intoxicating pleasures, thoughts, inspirations and life's ultimate



desire commingle in the oblivion of death, let us perform such heroic actions as will immortalize us and perpetually inspire others to seek the divine Goal when we are gone.

### Glossary:

1—*Make the most*—Seek the eternal, not the temporal.

2—*Of what we yet may spend*—Of what time and attention is still left to us in this life.

3—*Dust into Dust*—The body made of earth which returns to the earth.

4—*Under Dust*—Under other dead bodies.

5—*Sans Wine, sans Song, sans Singer*—Death snatches away all sense pleasures and human companions.

6—*Sans End*—The cyclic law of creation is eternal, endless. A mortal cannot escape the karmic laws even from aeon to aeon unless he makes an effort to free himself by conscious God-Realization.

### XXIV

*Alike for those who for To-day prepare,  
And those that after a To-morrow stare  
A Muezzin from the Tower of Darkness cries  
"Fools! your Reward is neither Here nor There!"*

### Spiritual Interpretation:

"All those who are steadfastly concentrated on the material happiness of today or tomorrow will be deceived. The voice of wisdom born from the dark despairs of painful experience says, 'Fools, you will never find the will-o'-the-wisp of material happiness in the marshes of the present or future time in this life.' Those that are steeped in material happiness now or are looking forward to worldly happiness in the future will all be disillusioned, for the soul can never be satisfied with the foreign unreal happiness of the senses nor with forgetting its own true everlasting happiness of Spirit."

### Applied to Daily Life:

Many remain devotedly looking for earthly solace today and some gaze at the dark future waiting for the light of contentment to appear. But the voice of wisdom coming out of the gloom of repentance and dark experience says, "Foolish people who

look only for material pleasures will have real satisfaction neither now nor in the future."

Therefore it is best for us not to waste our time looking for results out of worthless activities. Let us follow worthwhile pursuits, and good results will be forthcoming without any coaxing.

**Glossary:**

- 1—*For Today prepare*—Try to earn material happiness now.
- 2—*After a Tomorrow stare*—Expect future earthly solace.
- 3—*A Muezzin*—A voice of wisdom.
- 4—*The Tower of Darkness*—The piled-up painful experiences of life which finally teach a man wisdom.
- 5—*Here nor There*—Neither in the present time nor in the future.

**INDIA AND CHINA**

By Tan Yun-Shan

*(Translated by the author from the original Chinese)*

India! O India!!  
Remember thy ancient friend, thy  
brother-nation across the  
Himalayas,  
claiming same age, same spirit,  
same life of piety.  
Never yet was seen or heard on  
this globe such incomparable  
bond of fellowship,  
unbroken through the  
milleniums.  
Ye met, not as rivals on the  
battlefield each claiming the  
monopoly of tyranny on  
this earth,  
but as noble friends, rejoicing  
in the exchange of  
valued gifts.  
To thee my love, my greetings!

India! O India!!  
Full of chaos still is the world  
where men grope  
blindly in dark terror.  
Thine be the right and of thy suffer-  
ing friend across the Himalayas,  
to give man light and lead him  
along the way  
of righteousness.  
Thine the difficult duty and of thy  
friend,  
to pilot man through the sea  
of storm and horror,  
to the shores of peace  
and piety.  
Awake then thou, arise and be  
prepared,  
to march along, side by side,  
hand in hand,  
hearkening to the stern voice  
of truth,  
and shoulder the burden of a  
mad, riotous world.  
My love to thee, to thee  
my gratitude.

—*Visva-Bharati.*

# The Disciple Who Was Not Ready

## *A Tale From Far Cathay*

By W. DHARAN



AS the sun declined over the hills and dales of Lolos, seven monks of the lamasery of Leipo repaired to the cell of the Elder to hear him discourse on the precepts of the Buddha. Today the Sublime One spoke of renunciation. Wearing a quilt-like gown of variegated hue denoting poverty, he sat on a raised dais. A Manchu of royal blood, there still remained on his impassive features the vestiges of a natural imperiousness. But his faculties had been schooled by a vigorous course of self-discipline. The words, issuing from his mellifluous lips, were pregnant with the wisdom of one who had experienced and suffered much. Every intonation of his utterance, the seven monks heard with a greedy rapture.

"The lamaseries of the world are filled with two types of per-

sons, and according to them can we divide renunciation also. There are those who, having tasted life to its utmost and drained it to its very dregs, are convinced of its futility and ghoulish emptiness, and try to break the walls of egoism within which dwell that double-faced monster, Joy-and-Sorrow . . . . . men who retire into contemplation . . . . . and after much agony of the soul . . . . . reach arhatship . . . . . when the walls will dissipate like rain clouds . . . . . But, what I want to speak today is of the other kind of renunciation."

Here the Ocean of Wisdom paused, and his disciples remained spellbound. Immersed in thought, he gazed before him, and they knew that he was not looking at them, but within himself and thus seeing them more distinctly than

with the physical eyes. In awe they waited, not stirring from where they sat at the feet of the Master.

Because they were the youngest monks of the lamasery, and men of learning, the Elder spent much of his time with them. Six of them were graduates of the University of August and Happy Education at Peking. But the seventh monk was a new arrival, who had come eleven months previously from across the lofty Karakorum, through the burning sands of Sinkiang and over the Great Wall of Lolos. As he was a scholar and hailed from the land that had witnessed the last incarnation of the Enlightened One, they had received him with open arms. Ever since he had remained a guest. They called him Brother Yang. Captivated by their sequestered lives, away from the fret and worry of the world, by the quiet labor in the surrounding fields, by the deep study of the precious documents, and, above all, by the learned discourses of the Elder, he had expressed his desire to become a monk like them. Perceiving the slumbering passions in the deep brown eyes of the handsome youth, the Elder had hesitated but, convinced of his earnestness and being courteous by nature, the Great One had at last consented. Now, every morning Brother Yang worked in the fields at the bottom of the lamasery, and every afternoon sat at the feet of the Master, imbibing the words of wisdom that flowed from his moon-like countenance.

"There are many in the world whose attitude to life is one of withdrawal . . . . who retire into lamaseries, not because they are wearied of life, but because they are afraid of it . . . who do not possess the courage to grapple with its problems . . . . For such renunciation is the refuge of the coward. . . . If you feel the slightest thirst for life . . . my advice to you, my sons . . . go out into the world . . . go out into the world . . . experience . . . experience . . . and, when utterly wearied of life's emptiness . . . come back to me."

Thus the discourse continued until the westering sun, from a panoplied sky of purple and gold, with the last faint glimmer of yellow light lit up the turrets of the lamasery and the crags of Liang Shan. As the seven monks were preparing to leave the presence of the Elder, an old man, with a wrinkled face and a wizened neck projecting from the folds of his coarse yellow robes, entered and made a low obeisance. It was Brother Chiah, the oldest monk in the lamasery. At a gesture from the Elder, he said:

"Tomorrow before dawn the caravan leaves. The noble lady is in tears. She insists she must see the Sublime One, thank him and receive his blessings before she departs."

The face of the good Brother Chiah puckered as though he was

going to weep for the distressed lady. The Elder remained immobile, then said: "I will see her now, at once," and he arose.

It was now a week that the caravan had remained within the walls of the lamasery, waiting till the snows on the mountains had ceased to thaw. Its arrival had been an event, for the lamasery lay many leagues away from the beaten track. The governor of a distant province was sending his daughter, a gift to the young Emperor at Peking; a false turning had brought the caravan within sight of the turrets of Leipo, wherein it had sought shelter. Since its arrival, the noble lady had prayed for an audience with the Elder, but it had been refused her.

The good Brother Chiah scuttled through the gloomy corridors, followed by the Elder, who walked with long strides, his body vibrating to the rhythm of "*Om Padme Om.*" When they reached the courtyard, he paused, gazing at the darkening sky and at the bluish haze of the distant horizon. He could see the dusk gathering over the well-tended orchards and over the lamasery, and for a fleeting moment there flashed through his mind the panorama of a devastated countryside, of crumbling ruins he had witnessed when, wearied of life and having given up his post of eminence under the Dowager Empress, he had first come to Leipo. But what miraculous changes had not occurred since his arrival? And to

what was it due but to his own fierce energy? As he walked towards the outer building, where the caravan was housed, there glowed within him for a brief, unguarded second a feeling of legitimate pride, only to be extinguished instantly as a sentiment unworthy of arhatship.

Under the eaves of the convoluted roof, he hesitated. To the resonance of a lute, someone was singing in his own native tongue. The Elder was suddenly filled with a feeling akin to ecstasy. Slowly he entered, and the music ceased in the middle of a note. In the center of the room under the soft light of a lantern, a woman was seated. Seeing him, she rose on her knees and suddenly fell forward, prostrating herself before him. Compassionately the Elder gazed at the slim figure in its gown of glossy black silk, embroidered with golden dragons.

"Tomorrow you leave us, my daughter?" he asked.

She raised herself and, as she looked up at him, tears trembled in her oblique eyes. She might well have been his own daughter, for she was of noble Manchu blood and in the first bloom of womanhood. As she knelt there in the dim light, her body bent stiffly forward in the reverential manner tradition has ordained, she might have been an image of beautiful workmanship, carved out of moonstone.

"You have a long way to go," said the Elder.

Her lips moved. "Yes, Holy one," she murmured, and the Elder bent forward to catch her words, "I shall have trouble. I may never reach Peking."

With a gesture of benediction, the Elder touched her hair, piled up above her head and tied with a string of amethyst, and said:

"Have no fear, my daughter. The Enlightened One will watch over you and guide you safely to your destination."

Crossing her hands over her breasts, timidly she smiled up at him through her tears.

"You have all been so kind to me," she whispered, "I shall never forget it." She hesitated. "Holy One, I have something to beg of you."

The Elder glanced at the winsome face turned up to him and smiled in spite of himself.

"Speak, my daughter."

"I want you to remember me when I am gone," she said earnestly. "Give me permission to sing to you and to the brothers of the lamasery tonight."

The Elder was silent. Once more tears trembled in her narrow,

sloe-black eyes. At length, as though repeating a formula, he gravely replied:

"My daughter, it will give us pleasure of the most exquisite nature to hear you sing."

\* \* \* \* \*

The Great Hall of contemplation presented an uncommon scene that night as the Elder entered and took his seat on a low canopied platform. Three huge brick-red lanterns, with weird Chinese letterings in black, hung from the ceiling, casting a subdued light on the assembly. Round a carpet of imperial yellow, placed in the center of the hall, sat the monks, enveloped in their faded yellow robes, their shaven heads uncovered, their faces grave and inscrutable. The Elder looked at the grey walls, hung here and there with ancient tapestries, at the grey floor of beaten earth, at the grey light and the mirthless audience that sat beneath it, and wondered if he had done well in permitting the woman to enter the precincts of the lamasery. He turned and was instantly held by the handsome, Aryan countenance of Brother Yang, who sat apart, his noble features depicting both curiosity and desire. Was it wise, the Elder thought, was it wise to agitate the placid pools of their minds with the stones of remembrance?

At length he made a sign. A door creaked and a fantastic shadow fell upon the wall. It was that

of Brother Chiah, who entered, craning his wizened neck, his decrepit body trembling in every limb. Behind him came the singer, her eyes cast down, her hands clasping a lute. She glided to the yellow carpet and, having reverently kow-towed to the Elder, seated herself. The audience stirred to have a better view of her. The Elder sat as though turned to stone, for her Manchu dress and Manchu features filled him with an abrupt feeling of nostalgia. He felt himself suddenly seized and transported from the austere lamasery to the sensuous pomp and ceremonies of the Forbidden City. To regain his composure, his lips moved, murmuring, "*Om Padme Om.*"

She began to strum the lute, a whisper at first, slowly rising to a crescendo. The Elder opened his eyes and, to dispel the emotions that crowded within him, he carefully scrutinized the singer. Her long gown was the color of sunset, heavily embroidered with loops of golden thread, and over it she wore a broad-sleeved jacket of flaming russet. Her face was by comparison pale and precise as though carved out of ivory, but there were touches of red on her small mouth, her high cheek-bones and on her tiny ear-drops. Her blue-black hair gleamed with precious stones and her small feet were covered with brocade shoes. In that ill-lit room, she was like a jet of flame, a pool of color, a flower blooming in a grey wilderness.

Now she was singing, the low plaintive song of an exile. The Elder felt as though a thousand demons were howling within his own soul. The grey hall, the shaven monks, the singer, all became part of a blurred vision; but through it all with an unnatural clarity, he could see Brother Yang. It was as though they vibrated to the same rhythm, moved on the same plane of tempestuous emotions. Tears were welling up in the eyes of the young brother, and now they were flowing down his brown cheeks. It was not wise to have made him a monk, thought the Elder, he was too young, life was before him and he had yet to experience much. But what was he weeping for? Perhaps for the rich green plains and the mighty rivers that the Enlightened One often crossed as he preached the Middle Way. The music ceased. Surreptitiously the young man was wiping away the tears with his sleeve.

The strumming began again. Now she sang of love. The whole world might pass away, she said, but love was eternal, undying. The song was only too familiar to the Elder. How often had he not sung it with lute and flowers to courtesans, princesses, to noble ladies and to his own first love? Faces kept passing to and fro across the mirror of his mind. Some smirked, others smiled, and a few wept and languished.

The Elder opened his eyes. What was the matter with Brother Yang?

His lips were parted and in his eyes there burned the flame of pure desire. With a shudder the Elder closed his eyes again. He thought of the Enlightened One sitting under the Bodhi tree while darkness rolled over the earth, and thunder and lightning fell from the heavens. The music continued, but now he was entirely oblivious to it. He thought of the serene countenance of Sakya Muni as he sat waiting for enlightenment. The music ceased. A door creaked and closed. But the Elder still sat there lost in contemplation.

At last having regained the natural tranquillity of his mind, he rose. The hall was empty and in semi-darkness. With a deep sigh of relief, the Elder descended from the dais. Then he saw that he was not alone, but someone else was seated near the yellow carpet. When he approached, Brother Yang slowly rose to his feet, his eyes shining with an unnatural brilliance. With infinite compassion the Elder looked at him, and then, raising his hand, touched the young man's fevered brow.

"Go to your cell, my son," he said, "and meditate and follow the path your Inner Voice tells you." And as he was turning away, "Meditate on the Enlightened One sitting under the Bodhi tree."

\* \* \* \* \*

In the hard clear light of the morning sun, what had occurred the

previous night appeared an impossible dream to the Elder as he sat once again in the Hall of contemplation. In the early hours the frosty air had brought to his ears the sound of the tinkling bells of the departing caravan, but it had not caused one gentle ripple in the placid pool of his mind. Gravely he looked at the brethren gathered before him to hear the morning discourse. But where was Brother Yang? He was not amongst them. As the Elder was about to begin, a lay brother entered and, bowing low, placed before him a piece of yellow, diaphanous paper. With a vague foreboding, the Elder opened it and read:

"Prostrations from Brother Yang. I have thought and thought and meditated the whole night, but I am constrained to follow the noble lady. Forgive me, my brother."

A shadow passed over the Elder's eyes, but presently he recovered himself, and, raising his head, said with great composure:

"Brother Yang, who came to us from the land of the Enlightened One, has thought it fit to leave us." When the commotion the news had caused had ceased, the Elder continued: "This morning, brethren, I shall continue my discourse of last evening. I shall speak to you of the two kinds of renunciation . . ."

—Reprinted from *The Indian Review*.



# Hitch Your Wagon to The Sun

Edited by Carque Natural Foods Research, Glendale, California

WE talk of "hitching our wagon to a star," but would it not be better to harness our bodies to the sun? America is fast awakening to a new consciousness with respect to the value of undiminished sunshine. Cut off fifty per cent of sunlight permanently and the result would be a material reduction in bodily vitality. Cut off sunlight entirely and very soon all life would disappear from the face of the earth, for without its life-sustaining force the world would be a barren waste. All vegetable life seems to crave sunlight, absorbing with avidity the deeply penetrating radiance into the soil which encourages the seeds to sprout.

We readily recognize the difference between the spirit of work on a bright day and on one that is somber and dark. A feeling of exhilaration expresses itself in a joy of living. Fatigue, irritability and depression are overcome when the body is thus invigorated. There is nothing else except the air itself that can compare with sunshine as a disease exterminator and health-producer.

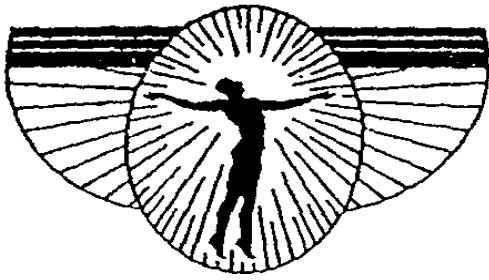
Why is it that everything that draws the breath of life depends for vital energy upon that one positive power or force in Nature? Because the sun is the symbol of

the highest creation or consciousness in Nature—the outward expression of the ever-concealed manifestation of that All-Comprehending, All-Pervading and Unlimited Source that gives sustenance to the universe and to ourselves, from which all proceeds and to which all must return. The ancient sun-worshipping Zoroastrians had a very conscious recognition of this fact. They were called Mazdeans; *Mazda* means "light"—the Light from the Source of all. Thus the sacred name comes down to us in these modern days as a trade-name on an electric light bulb!

All the phenomena of Nature



Our new conception of sunshine links it with man's mental and moral nature; where there are cellars and unshaded sides of narrow streets, there lies degeneracy in mind and body.



The sun defies the efforts of the most expert cook to improve on its incomparable handiwork. Nature's most wholesome foods need little artificial preparation, for in the ripening of the fruit and nut of the tree, the sun has taken the place of the cook and produced morsels of exquisite flavor and wholesomeness, most agreeable to the unperverted taste and meeting every demand of the body.

are regulated by the sun, both in relationship to other planets and our own earth. The winds, tides, ocean currents, succession of day and night, evaporation and distribution of moisture, and all the variations of climate are produced and controlled by the sun. Sunlight is the great purifier, the destroyer of germs in air, water and earth. Its salutary power dissipates and decomposes noxious vapors which accumulate in dark and low places. All forms of heat, light, fire, electricity and motion are but varying forms of sun energy. Whence comes the coal we find buried in the earth? It is the remains of

the forests which other generations of men beheld and admired.

Light whirls through space with a velocity of 186,300 miles a second. Color is a property of light, just as pitch is a property of sound. Sunlight forms a continuous spectrum—an unbroken array of colors from red to violet, made up of radiations of different wave-lengths, varying in intensity, frequency or rate of vibration. That is why a fruit or vegetable which loses its color has also lost its efficacy. Each color coincides with certain chemical elements in the human body and has its own purpose in the physical, mental and emotional aspects of man.

### Value of Color

According to color authorities, the red ray is warming and stimulating; it is a liver energizer and has the power to increase the action of the heart and the flow of the urine. Specialists in color therapy also advise that red is helpful in conditions such as anemia and tuberculosis, which demand an increase of red blood corpuscles, and it exerts a beneficial effect in impotency and sterility. The yellow ray is credited with contributing a stimulating and healing effect upon the nerves. There is no doubt that Nature provides vast fields of green because this color is the most favorable in its effect upon humanity. Green is a germicide, undeniably providing the prophylactic virtues for which the sun is renowned. The chlorine need is supplied with green.

Color specialists recommend the blue ray for its soothing and quieting effect upon the nerves, while violet is alleged to exercise a tranquilizing effect, acting as a contra-irritant superior to sedatives or irritating plasters. Violet and ultra-violet are acknowledged in color therapy to be strong in anti-septic powers. The calcium need is supplied with the orange ray in color therapy; the combination of yellow, red and orange is asserted to be helpful in its influence on the brain.

It is the sugar content of fruits, which is really transformed solar light and electricity, that makes them an invaluable source of energy. Under the continuous influence of the sun's rays, carbonic acid unites with water and forms various kinds of carbohydrates, attaining in the easily soluble organic fruit sugars their highest form of chemical synthesis. When eating fruit, we thus enjoy the full and powerful potential energies liberated by sunlight, air, water and the elements of the soil, unitedly providing the highest manifestation of electro-vital energy, harmonious to cell vibration.

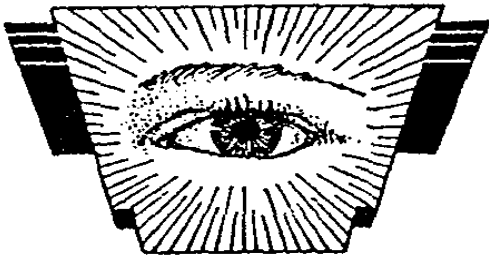
The fact that the majority of our flower-bearing plants and fruit trees are unknown in a fossil state indicates their recent origin which must have been simultaneous with that of man. The highest order of plants, especially the fruit trees, belong to the era of man and his immediate progenitors. Human cells radiant with the light of

Spirit and exalted by a pure mind and noble soul instinctively seek and thrive best on such foods as contain their nutritive constituents in a purer, more refined or vitalized condition. Hence the foods intended for the human cell must range much higher in the scale of vibratory activity than the electromagnetic life element which controls and elaborates the simple compounds and crystals of the mineral kingdom, for example.

Research has also suggested a possible vibratory connection between the sun whose brightness illuminates the world, and the physical eye which radiates light to all material objects. Just as the pure and holy light of the wise sun drives away all darkness, so too will our eyes—the windows



Plenty of sunlight means more nourishing food; it means fewer cases of malnutrition with resultant rickets, general debility, tuberculosis, colds and nervous disorders following in its wake. A proper understanding of the beneficial effects of sunshine is the first step in preventive medicine.



All natural sight is from the understanding. The eye cannot see of itself; nor can the ear hear, the hand feel, the nose smell, or the tongue taste of themselves. It is the interior life of man, the life of the Spirit, that reunites with God or Divine Wisdom, that has sensation of the things in Nature through the organs of the body. When the soul or Spirit is withdrawn from the body at death, the body has no sensation.

of our soul—be cleansed of all impurities when the veil of deception and cruelty is lifted, no longer staining and dimming the iris which reflects every physical irregularity. Is it therefore not feasible to assume that defective vision may in some measure be attributed to blind spots in our character, thoughts and motives?

Altruistic endeavors may be likened to the white ray of the spectrum, and every alienation in consciousness from nobility of character, truth and purity of heart and mind to its several prismatic colors, with their various grada-

tions in intermediate shades. Let us therefore exalt only the white ray itself, and allegorically ignore and denounce as false every special colored ray of selfishness, cruelty and of degeneration in lofty ideals and motives. For as the sun or light of truth rises higher and higher on the horizon of man's perception, each colored ray will gradually fade out by becoming reabsorbed in its turn into the one great ray of UNITY or universal kinship. Then humanity will no longer be cursed with artificial polarizations of ignorance and a divided front of cruelty, but it will find itself bathing in the pure colorless sunlight of eternal truth and brotherly love to man and the kingdoms below man—our younger brothers.

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### COULDST THOU SEE

*By Francis Thompson*

Thou meaning, couldst thou see,  
Of all which dafteth thee;

So plain,  
It mocks thy pain.  
Stone of the Law indeed,  
Thine own self couldst thou read;  
Thy bliss  
Within thee is.

Stoop, stoop; for thou dost fear  
The nettle's wrathful spear,

So slight  
Art thou of might!  
Rise; for Heaven hath no frown  
When thou to thee pluck'st down,  
Strong clod!  
The neck of God.



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

*The Importance of Fighting the Army of Evil Inclinations. The Man of Failure Who Never Abandons His Fight Against his Inner Foes is Reborn as a Success*

By SWAMI YOGANANDA

*Chapter 2, Stanza 36*

**Literal Translation:**

Your foes also will criticize your inert attitude and will speak contemptuous words about you. What could be more painful than this?

**Poetical Rendition:**

Your enemies will enshroud your golden ability with the clouds of dark criticism, and will riddle you with bullets of burning words. What else could so painfully penetrate the tranquillity of your being?

**Spiritual Interpretation:**

Every devotee must be cognizant of the fact that both good and bad

habits people the kingdom of consciousness. When the devotee plays the searchlight of his introspection on his inner kingdom and beholds the invading hordes of evil tendencies advancing to obtain the wealth of his peace and to defeat the protecting soldiers of good tendencies, he should act then as a spiritual general to reinforce his good qualities to fight the marauding armies of evil inclinations. But instead if the devotee through misjudgment, inner mental inertia or fear of resistance fails to fight his instincts that draw him toward temptation, then he will find himself jeered and mocked at by his own evil habits.

It is an undeniable truism that when a man feels cowardly and is afraid to fight his evil tendencies, those evil tendencies almost take the shape of distinct mental personalities and jeer at him from all sides like specters hidden in the deep gloom of his inner frailties. Every devotee who allows himself to be passive and lets his evil habits mockingly destroy the power of his self-control will find his inner peace riddled with inner discontentment. Physical pain invades the body and may not spread into the region of the soul, but uncontrolled psychological disturbances and lack of spiritual government bring penetrating suffering into the constitution of the inner being.

### Silent Warfare

Every devotee who is afraid to fight evil by reinforcing his powers of spiritual resistance is doubly criticized by his good and evil tendencies. When the good tendencies find themselves deserted by their soul leader, they silently rebuke him. And the evil tendencies silently throw invectives and shoot psychological darts at the deserter-devotee by inwardly saying: "You cowardly one, you dare not raise your head to resist our onslaught against your kingdom of peace." Every devotee should have enough self-respect to refuse to tolerate the audacious invasion by his own self-created evil tendencies of the past and present.

### Chapter 2, Stanza 37

#### Literal Translation:

If you die battling your enemies,

you will gain heaven, and if you conquer your foes, you will enjoy the earth. Therefore, O offspring of Kunti, lift yourself up and be determined to fight.

#### Poetical Rendition:

Those who enter the portals of death battling to banish any kind of evil fall asleep on the soft down of lasting inner satisfaction, and those who are able to attain valiant victory over darkness will bask in the light of tangible peace. Therefore, O son of psychological weakness, arise and be determined to fight your battle.

#### Spiritual Interpretation:

The above stanza can be interpreted in the following three ways.

(1) Each individual living in the world must realize life is a battle. Every individual has to struggle for his physical existence. Every individual is more or less stricken with peculiar difficulties. But because of these difficulties he should not be an idler and a deserter from the battlefield of competitive business existence. Every business man should fight, with all his mental faculties, the physical problems of his life. Every one who conscientiously fights will either be victorious in solving his problems or will fail in the attempt of solving them: therefore, the *Gita* says, a man who puts up a great fight against failure and fails in his attempt at business success, actually does not fail, for he gets the satisfaction of perseveringly fighting the failures which invade him.

Such a valiant loser does not sit idle but tries again and again until he succeeds or dies with a smile of satisfaction on his face that he did not give in but died fighting failure.

### **Reborn With Same Tendencies**

All such souls who resist failure to the end are reborn in another life as individuals ready for success. Anyone who dies with the thought of being completely vanquished is reborn, through the law of cause and effect, with the same tendency of failure. So the *Gita* says that no individual should remain in a state of inertia when confronted with failures and difficult problems but should if necessary die struggling. On the other hand, any individual who continuously battles to conquer his problems may through continuous activity succeed in the end and the *Gita* says anyone who succeeds will enjoy prosperity in this life. Every business man should struggle and keep struggling no matter how difficult his problems may be.

(2) Any individual who is the victim of sensuality, greed, anger, or egotism must in no wise become neutral and give up the battle with his evil habits just because he has failed many times. No matter how many times he finds himself succumbing to temptation in spite of strong mental resolutions, he should not become neutral and give up his continuous daily attempts to fight the continuously surging and invading evils. To remain in a state of inertia is to be a prisoner

of evil in this life and hereafter. But anyone who continuously struggles against sex temptations or other evil tendencies every day in his life, and fails to completely conquer them, will come back in his next life as a man of great self-control.

The *Gita* says any sense slave who continually fights his temptations ultimately conquers his controlling evil habits. Such a soul who attains a well-earned victory over his senses by continuous exercise of self-control will find himself enjoying tangible mental and physical happiness in this world.

### **Well-Earned Victory**

(3) The *Gita* says a spiritual aspirant who tries to meditate but finds himself continuously wandering into the hands of restless thoughts should not feel discouraged nor stop from making deeper attempts at meditation. Any devotee who becomes depressed due to the continuous restlessness of a scattered mind and dies in that state will be reborn with the same tendencies and will be again confronted with such temptations. *Gita* says it is best to conquer all inner evils consciously for unless they are overpowered, according to the laws of karma they pursue the devotee through many lives causing him unending woes. No matter how restless a devotee's mind is, he should continuously try to concentrate. Such a devotee, even if he dies fighting restlessness, would be reborn equipped with the deter-

mination to fight restlessness in his new life.

### Fighting Restlessness

Any individual, no matter how much restlessness he harbors in his subconscious mind, can always successfully fight it if he carries with him an indomitable determination to overcome it. It is better to be reborn with spiritual weakness and the determination to fight it than to be reborn with spiritual weakness plus no resolute desire, only a sense of helplessness, to fight it. Any devotee who continuously tries to regularly and deeply meditate will find himself a master of meditation and the kingdom of happiness. The *Gita* says any soul who is able to conquer restlessness in this life will enjoy tangible happiness throughout his lifetime on earth. Therefore every devotee should bear in mind that no matter how restless his mind, he should continuously try to conquer the evil tendency by meditation.

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### TRUE REPOSE

The repose of the Sage is not what the world calls repose. His repose is the result of his mental attitude. All creation could not disturb his equilibrium: hence his repose. When water is still, it is like a mirror. If water thus derives lucidity from stillness, how much more the faculties of the mind! *The mind of the Sage, being in repose, becomes the mirror of the universe, the speculum of all creation.—Chuang Tzu.*

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# Meditations

*For Each Day in July, 1938*

By SRI RANENDRA KUMAR DAS

Friday, 1st. I am not a body having a soul, but a soul having a body. Recognizing this, I am a spiritual dynamo here and now to wield forces for all good.

Saturday, 2nd. This body will cooperate heartily if I will allow it, for unseen mental forces build the body.

Sunday, 3rd. Just as much truth as I acknowledge will become manifest in my life.

Monday, 4th. Infinite freedom through God-realization is the only lasting Independence.

Tuesday, 5th. I will begin this day with a thought of omnipresent good.

Wednesday, 6th. What the senses reveal to us as self is not Self. The true Self is in the depths of Divine Being.

Thursday, 7th. Transferring our thought from the temporal and limited to the permanent and limitless, we awaken to a wealth of love and goodness.

Friday, 8th. As seeds of plants in the soil are quickened by the light of the sun, so thought-seeds in the mind are quickened by the light of Divine Wisdom.

Saturday, 9th. Darwin suggests that the eagle got his wings through his inward impulse to soar. This inward impulse seeks expression in all nature and keeps man moving upward to his realization. It is prayer.

Sunday, 10th. Every act of our life is an act of faith based upon experience,—our breathing, our walking, our

sleeping. We can just as easily accept the truth that these same laws of God govern us always and bring us everything we need.

**Monday, 11th.** Life is not governed by accidents and we fulfill our destiny at every point.

**Tuesday, 12th.** When we have learned to walk, we do not want a crutch. Let us recognize our latent powers, unfold them and use them.

**Wednesday, 13th.** We cannot demand too much from our spiritual forces. They are inexhaustible storage batteries.

**Thursday, 14th.** We are endowed with riches and it is our own fault if we masquerade as paupers.

**Friday, 15th.** Life should be as simple and as easy to us as to a flower. "The lily toils not, neither does it spin."

**Saturday, 16th.** I am living in the present tense today. I am well. I am happy. I am supplied with what I need.

**Sunday, 17th.** All worry comes from a distorted perspective, so I will not focalize with too strong a lens on things today.

**Monday, 18th.** We must pass tests in spiritual knowledge just as we had to pass tests in school. No experience lasts longer than it takes for us to recognize its lesson.

**Tuesday, 19th.** Unpleasant thoughts interrupt spiritual progress. They are the tests of spiritual will.

**Wednesday, 20th.** It is not necessary to vibrate between hope and fear. Work positively and know that in every problem there is a divine plan for your good.

**Thursday, 21st.** I am not disturbed by every cloud that floats across the sky, neither will I be disturbed by the shadows of error.

**Friday, 22nd.** Since thoughts are living things and look to us for nourishment, we should starve those that harm us and feed those that uplift us.

**Saturday, 23rd.** I will not be afraid to trust my spiritual wings, for they are provided with strong pinions that enable me to rise into the higher realm of living.

**Sunday, 24th.** Our only aim is to unfold our being, as the flowers opens its petals to the light and dew.

**Monday, 25th.** Recognizing in the Self "the image and likeness of good," we have the "Truth that sets us free."

**Tuesday, 26th.** So-called evil is the weakest thing in life. Good has all the forces of the Infinite behind it.

**Wednesday, 27th.** God, Love, and Life are synonyms, and each comprehends the other. We are each a part of the life-blood of the universal system.

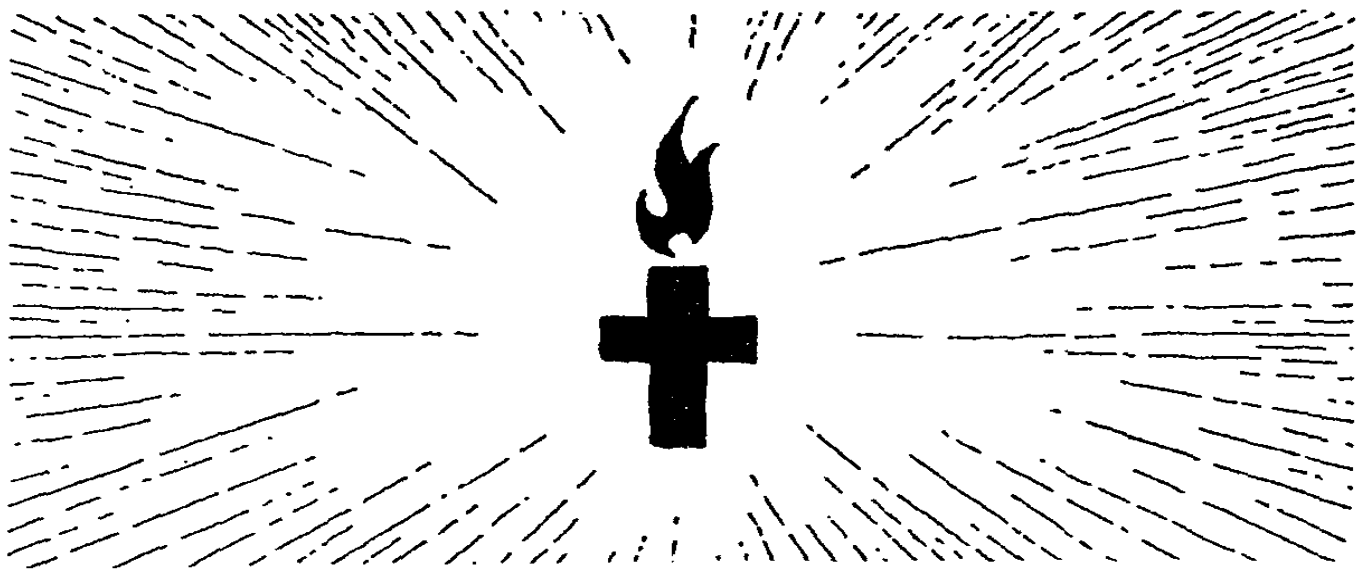
**Thursday, 28th.** I will hold the thought today that any moment can be the starting point of success.

**Friday, 29th.** Everyone is God's chosen child; we are never denied anything we really crave.

**Saturday, 30th.** As we see a mountain peak long before we reach it, so we get glimpses of our realization of truth, which spur us on over rough ground and stony paths.

**Sunday, 31st.** When the light of our awakened spirit has been kindled, we can turn it in the silence upon any problem of life and never walk in darkness.





## Second Coming of Christ

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

*The Meaning of Christ's Words: "The End of the World". Continuous Opportunity Given by God to the Devotee to Redeem Himself Even in the Disembodied State*

By **SWAMI YOGANANDA**

*Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that soweth them is the devil; the harvest is the end of the world; and the reapers are the angels.*

*As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.—Matt. 13:36-43.*

The parable of the tares is explained in a new way by Jesus in the following way: "He that cultivates the good seed of God-wisdom in his own consciousness finds the body attuned with Cosmic Consciousness even as my body (the Son of man) is attuned. (I come and sow my teachings and my life in the field of the world consciousness.)

"But the cosmic delusion of Satan implants ignorance, the weeds of worries, anger, fear and mental darkness in the minds of evil-bent individuals.

"Cosmic ignorance is the devil who was an archangel of God delegated to create a perfect world; but he misused his independence and created the seeds of all evils to be sown in evil-bent minds. When souls leave this earth at the end of the world, "whirl" or cycle, or after finishing earthly existence, they reap good or bad harvests according to their good or bad karmas.

"The reapers are the truth-revealing bright angels of inner intuition. The souls with evil karma gathered in the astral world after death will burn in the fire of sorrows resulting from their own ignorance. This will come to pass to evil-bent souls at the end of the world or when they finish their earthly existence. In the astral world the son of man or the visible form of Jesus or any being with Christ Consciousness will go forth and gather the souls who offend or create wrong vibrations wher-

ever they are and who are full of iniquity or bad karmas, and they shall be made to realize consciously that they have been burning in their self-created fire of evil and ignorance. Then they will wail and remonstrate about their errors and their prenatal existence. Those that will repent and consciously try to be righteous will shine forth as the sun of wisdom manifested through the consciousness of God. Those that have ears to hear, let them hear; God is not a God of vengeance who punishes wicked souls and rewards good souls; bad or good souls punish or reward themselves according to their own activities."

### After-Death State

Jesus, in the above parable, declares a deep mystic truth that a kind and merciful God never throws a sinner in the astral world in a furnace of fire, for even the greatest sinner in the disembodied state is a soul and has a luminous body which cannot be burned by any physical fire. What Jesus means is that the wicked souls not only can repent of their evil ways in this life and can heal their evil-burned life by the salve of inner wisdom and peace found in meditation but also, in the after-death state, they can find redemption when they are awakened by the angels of God and are made to feel their astral existence in the astral world through inner repentance and buried good karma. Evil souls usually die in unconsciousness but the after-death unconscious state is temporarily re-

moved by angels of God. Souls suffering subconsciously in the fire of their own wicked tendencies have a chance to struggle and receive God-consciousness by astral meditation and to shine forth as the pure sun of spirituality burning with God consciousness.

### Meanings of Parable

The above parable can also be explained in another way to suit the mind of another kind of devotee. That devotee who sows the good seeds of wisdom in his consciousness and in his body becomes a good example in the world and all his good seeds or good tendencies are saturated with the blissful presence of the state of Cosmic Consciousness. And the tares or weeds are those mental tendencies which are the children of the wicked ignorance born of sense-contact.

Satan and not man is the creator of selfishness, greed and sex temptation which are born in the consciousness of man without his trying to create them. Satan was the archangel of God and at first created all good things in the cosmos according to the will of God; but, when he found that all good things were to dissolve and disappear in God and he was to lose his own supremacy over all created things, he began to fight God by creating evil desires in the souls of men so that they would not go back to God but would have to reincarnate on earth and acknowledge his supremacy.

All good tendencies in man come from God and all evil tendencies come from this rebel archangel of God turned into a devil or Satan who fights God everywhere in man and in nature—fighting and marring His perfection and harmony everywhere. At the end of worldly consciousness or end of the worldly cycle, the devotee will reap the harvest of wisdom through his reapers of angelic intuition, self-realization and wisdom. He will burn the tares or weeds of evil actions gathered from past lives within his soul in the newly kindled fire of his wisdom.

### Fire of Wisdom

The God-saturated son of man or devotee will further send his angels or intuitive perceptions deep into the subconscious and superconscious minds to gather all hidden offending and sinning secret tendencies of evil of past lives and these tendencies will be burned in the furnace of the devotee's fiery wisdom spread over all the forest of his conscious and subconscious and superconscious minds. His evil inner tendencies will wail and rebel at being burned in the fire of wisdom. Then the righteous devotee will come out from behind the clouds of all past evil karmas and shine forth as the sun of cosmic wisdom burning with the pure transcendental consciousness of God the Father felt in the union of the body, mind and soul with Christ Intelligence in creation and Cosmic Consciousness beyond creation. Those that have spiritual

ears, let them hear the truth of these words and live them in their life.

*Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.*

*Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.—Matt. 13:44-46.*

"Again, the astral kingdom of heavenly forces and heavenly perception felt in superconscious ecstasy by the devotee appears filled with rich spiritual treasures, angels of God, departed devotees and masters hidden behind the field of material consciousness and sense perception. When the physical consciousness of man finds these truths revealed he hides these treasures deep within his consciousness and in great joy he goes within, throws out all his material desires and possesses, by the power of his deep devotion and good karma, all the truth hidden behind the field of his material consciousness.

### **Divine Merchantman**

"Again, when the kingdom of the astral forces is revealed unto a devotee he becomes a divine merchantman seeking the ever-prized pearl of wisdom and when he finds the only peerless pearl of God-wisdom and divine realization, of

priceless value, he goes out into the world forsaking all his material desires and with accumulated power of desire-freeing concentration, he possesses the divine pearl of wisdom."

*Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.—Matt. 13:47-50.*

"The devotee, with his net of self-realization cast into the sea of meditation, gathers astral visions and also evil seeds of bad karma from within him. When he finds in the net of his introspection all the good perceptions and evil seeds of past karma gathered on the shores of his outer mind, he sits down in meditation and concentrates, gathering up the good things which he found in the net of his devotion, and casting out all hidden evil tendencies by the force of wisdom.

"All devotees will find this experience at the end of the world or when they finish their earthly desires. The devotee who finishes all earthly desires will find the angels of intuition and self-realization come out of his hidden conscious-

ness to sever all his wicked karmas from his acquired good tendencies and to cast the evil tendencies in the ever-consuming fire of inner wisdom. The die-hard evil prenatal tendencies which offer inner resistance, born of bad habits, will surely be consumed by the fire of wisdom kindled by the devotee."

### Kingdom of Heaven

*Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.—Matt. 13: 51-52.*

"Therefore, every being who finds the kingdom of the astral world by meditation is an accomplished man or divine householder who brings forth out of his spiritual acquisition new truths and old truths expressed newly."

*Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.—Luke 8:19-21.*

"Those devotees who are receptive to the words or inspiration of God as coming through me and the

great masters and who feel God-Consciousness manifested as the word or as the ever-new bliss-saturated cosmic sound of meditation, are really tuned to my one Father, to the one Cosmic Consciousness beyond vibratory creation and, because of sharing the common perception of Cosmic Consciousness or God-Consciousness with me, they are my real relatives. All women with God-consciousness are my mothers and all men with God-consciousness are my brothers."

*When Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him.*

*The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.—Matt. 8:18-20.*

ALL great Masters who are one with the Spirit feel the omnipresent Spirit as their sole consciousness and the whole physical universe in which their bodies are included as their only body. Jesus considered omnipresent space as his home and the universe as his body. He did not care to identify himself with a little physical body or to have a fixed place for his dwelling.

As the animals want their holes for homes, and birds their nests, so the man of limited consciousness restricts his thought of home to one place. The liberated man,



on the other hand, no longer feels stranger or alien to any place in the cosmos or beyond.

Besides, Jesus followed a similar path of renunciation which a certain order of devotees in India practices. There is an order of renunciation in India, the followers of which never stay in one place more than three days. Jesus, being a man of renunciation, did not marry, nor did he acknowledge his earthly family as his sole family nor consider any dwelling place as his own.

A householder goes by a certain name and has a family and a country as well as a fixed dwelling place, but a man of renunciation considers the universe as his home, the whole human family as his family and God as his Father. Anyone following the rules of the Swami Order, reorganized by Swami Shankara (Shankaracharya) in the 7th Century, or the Buddhist order of renunciation predating the Christian era, follows the above-mentioned tenets of renunciation. The Oriental Jesus actually was following the ancient order of renunciation.

There is a great parallelism between the sayings of the Swami Shankaracharya, reorganizer of the ancient Swami Order, and the sayings of Jesus Christ, both of whom followed the order of renunciation. Jesus said, "Who is my mother? and who are my brethren?" Shankara said, "No birth, no death, no caste have I; father, mother, have I none. I am He, I am He, Blessed Spirit, I am He."

Jesus said, "I and my Father are One." Swami Shankara said, "Mind, nor intellect, ego nor *chittwa*, sky nor earth, nor metals am I. I am He, I am He, Blessed Spirit, I am He."

A follower of the Swami Order changes his family name into a divine name. The family name refers to the race and particular family to which a man belongs, but followers of a Swami order have a name referring to their identity with God. The name "Yogananda" is derived from *Yoga*, meaning union, and *Ananda*, meaning divine bliss. "Union in divine bliss"—or, "he who is united with bliss divine." The original family name was forsaken when this new name was given by the *Guru* or Master.

### Omnipresent Home

Even though Swamis live in monasteries or hermitages they do not consider any particular place as their home. Some Swamis keep on moving from one place to another to observe the rule that every place is their home, not any particular fixed place, since God is everywhere. That is why Jesus elsewhere said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." That is, consider your body a part of God and do not emphasize the material consciousness in it; spiritualize it by tuning it with God-consciousness.

A devotee who considers his body or his house as his dwelling

place forgets that the Spirit within him dwells in all places. When anybody continuously looks on his body and dwelling place with attachment, he limits his consciousness to a point of space. In order to dispel the consciousness of limitation in space the devotee closes his eyes and meditates on the bottomless, aboveless, eternal sphere of space around him and tries to revive his forgotten identity with the Spirit pervading all space.

Jesus, being conscious of God in all space, could not feel his body limited to a dwelling house. Jesus was not bewailing the fact that he had no house but he was declaring that his home was in all space; therefore, he did not need a small home at one point of space.

He said elsewhere: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." (*Matthew 19:29.*) One who gives up his limited consciousness of home and identity receives all space and all creation as his portion.

\*—\*—\*—\*—\*

### SOURCE OF JOY

To have attained to the human form must be always a source of joy. And then, to undergo countless transitions, with only the infinite to look forward to,—what incomparable bliss is that! Therefore it is that the truly wise rejoice in that which can never be lost, but endures alway.—*Chuang Tzu.*

## SIGHT AND INSIGHT

By *Francis Thompson*

Compost of Heaven and more,  
Slow foot and swift desire!

Lo,

To have Yes, choose No;

Gird, and thou shalt unbind;  
Seek not, and thou shalt find;

To eat

Deny thy meat;

And thou shalt be fulfilled  
With all sweet things unwilled:

So best

God loves to jest

With children small—a freak  
Of heavenly hide-and-seek.

Fit

For thy wayward wit.

Who are thyself a thing  
Of whim and wavering;

Free

When His wings pen thee;

Sole fully blest, to feel  
God whistle thee at heel;

Drunk up

As a dew-drop,

When He bends down, sun-wise,  
Intemperable eyes;

Most proud,

When utterly bowed,

To feel thyself and be  
His dear nonentity—

Caught

Beyond human thought

In the thunder-spout of Him,  
Until thy being dim,

And be

Dead deathlessly.

# SCIENTIFIC DIGEST

## RADIUM FOUND BY SOUND

The Journal of the American Medical Association reports that after a search lasting eight years eight milligrams of radium in the form of needles have been recovered. The radium had been thrown away by mistake at a British hospital with surgical dressings that had served their purpose. The dressings found their way to an incinerator, and the ashes were in turn scattered on a cinder road. With the aid of a Geiger-Muller counter, of the kind used to detect cosmic rays, the radium was at last recovered.

Radium shoots off rays which ionize or electrify the surrounding air. This electrification can be made audible in the form of a click. The search for radium was undertaken with such a clicking detector.

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## LIVING BODY FIELD OF EXPERIMENTATION

Nobel Prizeman Alexis Carrel, foremost scientist in the study of living tissues and organs outside of their organisms, has recently announced his views on the new fields of scientific exploration opened up by his researches, with the aid of the Lindbergh Perfusion Pump, developed by the famed airman after four years of experimentation. Dr. Carrel says:

"The body can be dissected into living parts . . . Anatomy has been rendered capable of describing the body as it really is . . . It becomes possible to study wound healing. The process of inflammation can be analyzed in its elements. . . .

"The method of tissue culture and that of the culture of whole organs have provided us with the means of . . . studying the food requirements of each cell type and of each tissue while active and at rest. Thus will be discovered the nature of the specific chemicals demanded by a given organ for its growth and normal function. Perhaps it may then become feasible to supply the living body with the substances indispensable to the development of any organ, or to its regeneration. Instead of injecting hormones into a patient, we would supply the glands with appropriate nutrient substances and induce them to develop, or to regenerate, and again to secrete hormones. To bring about the regeneration within the pancreas . . . would be a far more efficient method of treating diabetes than to inject insulin daily into the body of the patient. . . .

"From this moment (we are) opening to experimental investigation a forbidden field: the living human body. . . . Organs removed from the human body, in the course of an operation or soon after

death, could be revived in the Lindbergh pump, and made to function again when perfused with an artificial fluid. . . . When larger apparatus are built, entire human organs, such as pancreas, suprarenal, thyroid, and other glands . . . . would manufacture *in vitro* the substances supplied today to patients by horses or rabbits.

"The construction of larger pumps may lead to other applications of the method. For instance, diseased organs could be removed from the body and placed in the Lindbergh pump as patients are placed in a hospital. Then they could be treated far more energetically than within the organism, and if cured replanted in the patient. A thyroid extirpated in the course of an operation . . . a kidney removed for tuberculosis, or a leg amputated for osteosarcoma, would perhaps heal under the influence of an artificial medium when living *in vitro*. The replantation would offer no difficulty, as surgical techniques for the suture of blood vessels and the transplantation of organs and limbs were developed long ago."

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### RADIUM GAS

Up from deep rocks bubbles the hot water of Mammoth Hot Springs in Yellowstone Park. Drs. Herman Schlundt and Gerald F. Breckenridge of the University of Missouri have analyzed it and found it contains radium. About forty grams, annually, worth about \$750,000, are carried away by the Hot River, into which the springs

pour their riches. It would probably cost more than the radium is worth to treat the water. But radon—that is another matter. Radon is the gas given off by radium and used in hospitals for the treatment of cancer. Large amounts were found in Hot Springs water by the University of Missouri geologists.

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### FOAM GLASS

"Foam" glass is the latest development in acoustical insulation for keeping unwanted noise and sound from entering rooms and buildings.

Developed in the laboratories of the Owens-Illinois Glass Company, the glass can be molded in blocks of any desired shape and colored with any hue, so that it may be used as a decorative material to match the furnishings.

"Foam" glass is full of millions of air-filled tiny pores, just like a sponge. When a block of it is used for sound insulation the exposed surface is covered with these tiny pores.

Through these openings sound waves enter the foam glass insulation. The waves are absorbed by and dissipated among the internal pores before they can gain entrance to the insulated structure.—*N. Y. Times.*

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### MENTALITY AND DIET

Good food in ample amount improves the minds of sick children, Dr. I. Newton Kugelmass, New York specialist in children's diseases, reported to the Therapeutic Society at its annual meeting. He

based his conclusions on intelligence measurements of 164 undernourished but mentally normal children.

The children in question showed an average rise of twelve points on the intelligence quotient scale ("I. Q." to the psychologists). A control group showed no improvement at all. It follows that mental growth is retarded by malnutrition and regained by sound nutrition. Dr. Kugelmann also discovered that the younger the malnourished child the greater the mental recovery when it eats good food in the right amount.

Experiments were also made with well-nourished epileptic children. Says Dr. Kugelman: "It appeared to make little difference on the expected rise in mental growth whether the treatment was by diet or drugs." As the mental condition improved the seizures were less frequent, severe and long. The younger the child the more marked the improvement.

---

### DOUBLE SET OF EARS

Professor Ross G. Harrison of Yale cut away some of the flesh on one side of an embryonic salamander's head including the ear and grafted in its place a bit of abdominal tissue. The internal parts of an ear developed in the transplant. But if the ear was left in place another started to grow in the transplanted abdominal tissue just the same. It was easy to produce a four-eared salamander in this way.

It is hard to reconcile these results with those of Professor Oscar E. Schotte of Amherst. When he transplanted bits of face tissue to the tail of a salamander they did not become tails but rudimentary faces. Possibly the discrepancy is to be explained by the degree of differentiation that has occurred before transplantation. It is known that if a bit of tail is taken from a very young nestling and transplanted where the leg grows it becomes a leg. If the same experiment is carried out later the tail remains a tail.

---

### "COSMIC CEMENT"

A new theory according to which the heavy electron found to constitute the major component of the cosmic rays at sea level also arises within the nucleus of the atom and supplies the cosmic force which holds the universe together, was one of the chief topics of interest recently at the meeting of the American Physical Society at the National Bureau of Standards.

The heavy electron, with mass about 200 times that of the ordinary electron, was first reported before the Physical Society last year by Professor J. C. Street and Dr. E. C. Stevenson of Harvard University, who discovered it to constitute as much as 80 per cent of cosmic radiation reaching sea level.

At that time the heavy electron was an unnamed, unweighed "atomic infant," believed to be ten to fifty times the mass of the ordinary electron, which weighs about

nine-tenths of a billionth of a billionth of a billionth of a gram.

### *Possible Binder of Universe*

The new fundamental particle has been officially named as the "barytron," which means "heavy light." Its mass, while not yet definitely determined, is now indicated to be as high as 200 times that of the ordinary electron.

If present theories are upheld, it will turn out to play a major role in the universe as the "manufacturer" of the "cosmic cement" within the nuclei of atoms, binding the protons and neutrons and thus preventing the universe from evaporating into a tenuous cloud of hydrogen gas.

In fact, it may be declared to have been the very "Force" that originally fashioned the universe out of primordial atomic clay.

The nuclear force that holds the protons and neutrons together has been determined to be the greatest of all cosmic forces, greater than electricity, magnetism or gravitation. The origin of this force, without which the universe could never have come into existence, is a cosmic mystery.

Dr. H. A. Bethe of Cornell, a leader in the field of atomic physics, said that the barytron offered the first clue to the origin of the cosmic force.

### *Infinitesimal Life Span*

The barytron differs in its nature from the other fundamental particles in that it is very short-lived, its life span being of the

order of one two-thousandths of a second. According to the new theory it comes into being from the protons and neutrons within nucleus, creating a tremendous energy field "cementing" these particles.

The barytrons are described as of three kinds—those that carry a positive electric charge like the protons; those with a negative electric charge, like the negative electrons, and those of no charge, like the neutrons.

The protons and the neutrons within the nucleus of the atoms, according to the new theory, are constantly in a state which might be described as "bubbling," the "bubbles" giving rise to the barytrons.

These barytrons are interchanged between the protons and the neutrons, causing changes of protons to neutrons and neutrons to protons while emitting binding energy strong enough to hold the constituents of the nuclei together and keeping the universe a going concern.—*New York Times*.

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## WORM DRILL

If you flash a strong light at night on to a lawn you may see it writhing with emergent worms. Give one tap to the ground and every worm will make two staccato movements, as if at a sergeant's word of command, and within three or four seconds the whole community will have vanished.

Their sense of vibration is as acute as the hearing of the thrush that devours them.

# ★ Diet and Health ★

By TRUTH BURBERY

Recipes for Indian dishes, translated from Bengali cook books, are given below:

## Cream of Asparagus Soup

Cut up the bottom ends and the peelings of 2 lbs. of asparagus. Boil with a small stalk celery until the water has a greenish color. Strain and use the water only.

Add 1 tbsp. oil, butter, a pinch of turmeric, a few crushed cumin seeds,  $\frac{1}{2}$  cup of cream, salt and paper to taste. This makes 1 qt. of very delicious soup, rich in minerals and beneficial for kidneys and bladder.

## Bean Cakes

Grind garvanza beans or split peas in a meat chopper, or take coarse garvanza flour. Fry  $\frac{1}{4}$  lb. of this flour in  $\frac{1}{4}$  lb. of butter. When it is brown, add pistachio nuts, almonds, sugar and Borden's Eagle Brand milk. Cook until it thickens, cool and cut in squares.

## Egg Pudding

Fry 3 oz. cream of wheat in butter; when it browns, pour the yolks of 4 eggs over it. These yolks should be first beaten with a pinch of saffron and sugar to taste. When the mixture thickens, add 1 table-

spoonful rose water and a little ground cardamom.

## Chapati

*Chapati* is unleavened bread.

Mix 1 teaspoonful oil or butter with 2 cups of whole wheat flour; then knead with very little water into a hard dough. Roll out very thin in small flat tortilla shapes. Roast in a dry pan or griddle for a few minutes until the *chapati* puffs up. They should not brown. Powder a little flour on each *chapati* and pile one on top of another.

These serve as bread for breakfast and may be buttered, if desired.

## Cashmere Chutney

2 lbs. brown sugar,  $\frac{1}{2}$  lb. green ginger root,  $\frac{1}{2}$  lb. garlic,  $\frac{1}{4}$  lb. white mustard seed, 6 oz. seedless raisins, 2 oz. dried chillies, 1 qt. bottle of vinegar.

Boil the sugar with half the vinegar, to a syrup. Pound the other ingredients and mix with the boiled vinegar and sugar and the remaining vinegar. Put the chutney into a large jar and keep it in a warm dry place for two weeks, stirring it every day; then bottle it.

## Hibrija

*Hibrija* is a nerve food.

Melt  $\frac{1}{4}$  lb. butter; add 1 lb.

dates with stones removed. Stir until dates become well mixed. Pour  $\frac{1}{2}$  pint or more of rich cream or milk into this. Stir over a slow fire until smooth. Add  $\frac{1}{2}$  tsp. grated nutmeg; to suit the individual taste either grated cocoanut or finely chopped almonds or walnuts may be used. It can be used as a jam. *Hibrija* will keep indefinitely.

1 bell pepper, 4 radishes, small piece of ginger.

### Sandwich Relish

Grate or put through a meat-chopper. Mix 1 tbsp. pimiento cheese with this. Squeeze the juice of 1 lime until the oil of the skin comes with it. If lime fruit is not obtainable, use the leaves of the lime tree instead. Make into a soft paste for sandwiches.

### Ginger Syrup

$7\frac{1}{2}$  oz. of dry ginger powder, 120 oz. of water, 1 fresh lemon peel.

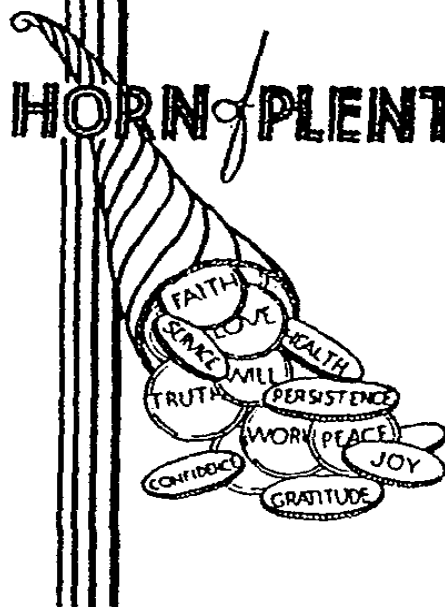
Boil until one-half of water evaporates; remove foam, take out the lemon peel; add 40 oz. of sugar; heat it to melt the sugar, then bottle it.

### String Bean Curry

3 potatoes, 1 eggplant, 1 lb. fresh string beans, 1 stalk celery. Chop and fry in butter. Season with celery salt and black pepper.

Fry aniseed, cumin seed and curry powder in a tablespoonful of butter. Mix with the vegetables, cover the pot and let it simmer until done. Serve with rice.

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# BOOK REVIEWS

## PRACTICAL LESSONS IN YOGA

By Swami Sivananda

(Motilal Banarsi Dass, Publishers, Saidmitha Street, Lahore, India. xlii + 363, cloth. Rupees 4 post-paid.)

A clear elementary text on yoga, including yogic discipline, diet, an illustrated chapter on yoga *asanas* or postures, *pranayama*, concentration, meditation and *samadhi*. The illustrious author has the following interesting remarks to make on "Yoga and Science":

"Science and Religion are necessary correlatives. Scientists are also monists in one sense: they declare there is only one thing, viz., matter or energy. A yogi tries to control the mental forces; a scientist the physical forces; this is all the difference between a yogi and a scientist. A scientist is also an unconscious Raja-Yogi, but his mind works in external grooves.

"Before the invention of the watch, yogis used to calculate time by measuring the shadow in day and by the study of the movements of the stars in the heavens at night. Astronomy and medicine received their first impulse from the exigencies of religious worship. Yogis have a sound, practical knowledge of *Ayurveda* (medicine).

"Science is partially unified knowledge. A scientist observes the laws of nature, but knows nothing of the origin or destiny of nature. Who made the sun and gave power to its rays? Who combined four parts of nitrogen with one part of oxygen? Who gave power to electrons? Who gave atoms the ability to combine into molecules? Who bestowed upon the ultimate particles of matter their marvellous power of varied interaction?

### *Great Mysteries*

"Science does not know these great mysteries. Yoga, however, seeks completely unified knowledge. A yogi gets divine realization. He clearly sees with his inner yogic eye the subtle rudiments of matter. He identifies himself with the Supreme Being who is the Lord of *Prakriti* (Nature). He gets control over the five elements, and clearly understands the whole mystery of creation through direct intuitional knowledge, rather than the partial experimental knowledge of the physical scientist.

"Life will become richer and fuller, when one develops this inner eye-sight by the practice of yoga. Just as blood, when seen under the microscope, reveals many mysterious things such as leucocytes, lymphocytes, nuclei, pig-

ment, germs and bacilli, so the inner yogic eye reveals many mysteries of the hidden side of things.

"God is the greatest Mathematician. All scientists and astronomers are stunned. They are forced to bow their heads and say: 'We cannot proceed further. There is something beyond intellect. Our knowledge is imperfect. The riddle of the universe can be solved only by knowledge of the Great Mathematician through intuition.'

"He who dwells within this electron, who rules this atom, whom this atom and electron does not know, is thy Self, inner ruler, immortal. It is this science of yoga that can help man to unfold his latent divinity and realize his inner Self."

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## BHAKTI SUTRAS

(Order from Dewan Bahadur K. S. Ramaswami Sastri, 17 Lloyd Road, Royapettah, Madras, India. 1 Rupee; paper-bound.)

A small booklet dealing with the *Bhakti Sutras*, a devotional treatise by the sage Sandilya, with translation and commentary by the learned Dr. Sastri, who has concluded the work with the following words on devotion:

"It is love that is at once the means and the goal, *Upaya* and *Upeya*. The bliss of renunciation that we can acquire only slowly by other means can be acquired easily by devotion. Our way in life becomes to us a bliss and not a burden, if our heart be full of love for

God. Love can also soften the ills of life and give us the strength required to bear with calmness and resignation the trials and tribulations which are inevitable in our earthly existence.

"While love is the perfecter of renunciation, a certain measure of unselfishness, born of a firm, self-regulated life devoted to duty, is quite essential for the generation and development of the spirit of devotion itself. If we are immersed in worldliness and selfishness and desire, and will not submit to the discipline of duty, love will never shine forth in our hearts, however much it may dwell on our lips. We must further have training in purity for the dawn of love in our hearts. Only then will we realize the glory that shines forth in this living temple of God. Only the pure will be really selfless.

"True love is full of humility as well as courage. It is based on self-control and unselfishness. It requires steadfastness of faith. Above all it requires a glad and passionate joy of self-surrender. Egotism must go, before our Universal Mother will come into our hearts. Let us pray to Her not to give this or that boon but to give us a true and full vision of Herself.

### *Worship Is Instinctive*

"Worship is instinctive in man. It is the noblest and the most persistent part of his nature. Even if other interests drive it away from his mind for a time, it returns with renewed force. He is sure to

become assimilated to the character of the object of his worship. Faith is the link between the soul and God. Faith and worship alone can make us full of harmony and holiness. By prayer we become linked to the Divine.

"A famous stanza in the *Bhagavata* describes the elements of love as hearing about the Lord's glory, singing His glory, remembering His glory, worshipping Him, prostrating before Him, service of the Lord, companionship of the Lord, and self-surrender to the Lord. But even higher than all these is that measureless and passionate yearning for the Lord known as *Para Bhakti* or *Madhurya Bhava*.

"In *Bhakti Yoga* the lover forgets himself and installs the Beloved in his heart. The elimination of selfishness is more sure and simple and thorough in the case of the *Bhakti Yogi* than in the case of those following other disciplines. He sees God's grace and love everywhere; he hears His voice in the whisper of the trees; he sees His glory in the beauty of the flowers; he listens to His song in the music of the spheres; he sees His children everywhere and loves them. He rejoices in the company of fellow devotees, and in hearing and speaking about the love of God. He is pure because he worships the Pure. He is good because he worships the Good. He is glad because he worships the Bliss.

"By such rapturous devotion the lover of God becomes one with God after being filled with the knowledge of God. The Lord says

in Chapter XVIII of the *Gita*: 'He knows Me by means of devotion. He knows truly and verily what and who I am. Thus knowing Me in truth he becomes one with Me.'

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## AIR PATTERNS

Weather research scientists have found a way to predict thunder storms twenty-four to thirty-six hours in advance.

Their progress was reported recently in the bulletin of the American Meteorological Society by Jerome Namias, research assistant at the Massachusetts Institute of Technology.

The forecasts are based on knowledge of the "flow patterns" of the levels of air in the atmosphere.

Each day the weather men take airplane, balloon and radiometeorographic soundings from all over the country. These are plotted on a map, and when the sounding points are connected with lines they show "valleys" and "mountains" along which flow moist and dry air currents. The result is an "isentropic chart" or contour map of the air.

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## WHAT IS SIN?

Sin, according to Vedic definitions, is action which is ultimately harmful to the doer himself as well as to others. Conversely, action leading to some form of good to the doer as well as to other beings, is virtue.

## ANY SAINT

By Francis Thompson

His shoulder did I hold  
Too high that I, o'erbold  
    Weak one,  
Should lean thereon.

But He a little hath  
Declined His stately path  
    And my  
Feet set more high;

That the slack arm may reach  
His shoulder, and faint speech  
    Stir  
His unwithering hair.

And bolder now and bolder  
I lean upon that shoulder,  
    So dear  
He is and near:

And with His aureole  
The tresses of my soul  
    Are blent  
In wished content.

## BEYOND ALL THESE

You can control a mad elephant;  
You can shut the mouth of the bear  
    and the tiger;  
You can ride a lion;  
You can play with the cobra;  
By alchemy you can eke out your  
    livelihood;  
You can wander through the uni-  
    verse incognito;  
You can make vassals of the gods;  
You can ever be youthful;  
You can walk on water;  
You can live in fire;  
But control of the mind is more  
    rare and difficult.

—*Saint Thayumanavar.*

## ON DEATH

When the sage Chuang Tzu's wife died, he told his disciples: "I could not help being affected by her death. Soon, however, I remembered that she had already existed in a previous state before birth, without form, or even substance; that while in that unconditioned condition, substance was added to spirit; that this substance then assumed form; and that the next stage was birth. And now, by virtue of a further change, she is dead, passing from one phase to another like the sequence of spring, summer, autumn and winter. And while she is thus lying asleep in Eternity, for me to go about weeping and wailing would be to proclaim myself ignorant of these natural laws. Therefore I refrain."

## SECURITY

"A drunken man who falls out of a cart, though he may suffer, does not die. His bones are the same as other people's; but he meets his accident in a different way. His spirit is in a condition of security. He is not conscious of riding in the cart; neither is he conscious of falling out of it. Ideas of life, death, fear, and so forth cannot penetrate his breast; and so he does not suffer from contact with objective existences. And if such security is to be got from wine, how much more is it to be got from God? It is in God that the Sage seeks his refuge, and so he is free from harm."

—*Chuang Tzu.*

# BOOKS

By SWAMI YOGANANDA, A.B.

## Whispers From Eternity

3rd Ed. "This is the fountain of prayers for all religions—the most inspirational way of contacting God." Contains gems of pure Truth, which will penetrate the darkness of every-day existence. "Best Spiritual menu, which will nourish your daily spiritual life." With a Foreword by Madame Amelita Gallucurci. Cloth-bound, \$2.50 postpaid. Paper cover, \$1.50 postpaid.

## Scientific Healing Affirmations

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## Science of Religion

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Thy ever-changing face of ocean and sky  
I beheld with great joy.  
Sometimes calm, unruffled,  
Thy blue face silently suggests:  
"I am the Creator of all creation—be calm with Me."  
Sometimes Thy face breaks into endless laughter  
And ripples of light  
Displaying silver muscles.  
Sometimes Thy skiey oceanic face  
Storms and howls at me:  
"I can destroy all creation."  
Sometimes Thy boundless face wears the gloom of  
Nemesis and the sad clouds  
Sorrowing with the sorrows of the world.  
Sometimes Thy sea face smiles, or scorchingly aglow  
With violet rays to burn the darkness of disease  
Thy sunny ocean face reveals paternal warmth and care.  
Sometimes Thy pale blue sky and ocean face  
Wears the dark veil of night  
Adorned with the beauty mark of the moon.  
And eyes me with maternal love.  
Sometimes Thy sky-ocean face  
Suddenly is dark with gloom  
And saddened into oblivion of all things,  
Meditating on Thy own Spirit alone, saying:  
"So long I entertained thee  
With My cosmic emotions  
Of calmness, power, fear, joy, meditation,  
Sun, moon, and storm.  
Now I hide My face  
In My bosom of eternity  
That thou mayest be able to behold My unseen face  
Sleeping behind the shroud of nothingness."