

CULTURE

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Arise and Conquer



Maha Yajnas or Great
Sacrifices

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

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THIS AND THAT

Letters from Grateful Friends

What is the Best Polity?

By S. Y.

(All statements about conditions in Russia are from Mr. Guba, who has just returned after working there for two years.—Continued from Last Issue)

WHEN all the selfish capitalists and laborers willingly renounce all their wealth for the comfort and benefit of all mankind, as did Jesus and Gandhi, then America will have prosperity and freedom from crime as long as she abides by the laws of Truth which govern all life.

Russia achieved equality by cutting off the head of the Czar and by general violence and bloodshed. That tendency toward violence will remain in the nation and may reappear in civil or party wars until she chooses to base the Government upon the willing cooperation and good-will between executives and common people and upon the elimination of the methods of violence.

The competitive spirit in business, for the sake of financial gain, may bring the human creative principle into play and results in many necessary and unnecessary mechanical discoveries, but the corrosive poison of all business competition has one metaphysical drawback—it kills the spirit of unselfishness. Grab what you can; get the money in any way you can; get the greenbacks when the getting is good, and that just for yourself and not for your country or for your suffering world.

Many people think that unselfishness is terrible because it involves tormenting sacrifice and loss, but this is a popular error. Unselfishness is the lasting way to secure individual prosperity. If each one of two thousand people were to live for one another and industrially help one another, then each one would have one thousand, nine hundred and ninety-nine helpers. But when each member of a community of two thousand people tries by industrial trickery or poison-bellied, honey-mouthed salesmanship, (or selfishmanship) to take away the money from his neighbor, then each one of the community lives surrounded by one thousand, nine hundred and ninety-nine business sharks.

Somebody told me the other day that salesman sharks give you honeyed bait and show all courtesy until you buy an automobile, but when you have bought and almost paid for it, and through accident, or mishap, cannot make the last payment, the very people who sold you the car seem not to know you any longer and in a cold-blooded way order the sheriff to take away your car.

Thousands of people have lost their homes after spending their life-savings in making payments on them, just because they could not make certain small payments. Thanks to President Roosevelt, who has now prevented the foreclosure on homes. For years I have been talking about the tyranny of the modern bank loan system. The bank takes a \$1,000 security and gives you \$400 or \$500 on that money as a loan. If you cannot pay on time, or if the security goes down in

price on the market, then the bank sells you out and gives you nothing. Yet banks used to take your money, pay no interest (in checking accounts), gave you no security, and if the bank failed you lost everything. Thanks to President Roosevelt again for helping to make the checking accounts of depositors secure up to \$5,000 in case of bank failure.

Business competition is good in that it encourages one inventor to try to invent some serviceable mechanism that is better than that of another inventor, but if business competition is concentrated upon financial gain it stimulates the idea of selfish gain or of destroying or shelving good inventions in order to stop competition. Sometimes it causes the stealing of the inventions of other people, thus bringing lawsuit, and so forth.

When business competition awakens the desire to do the greatest good for the greatest number, then real peace will come upon earth. Therefore, the competitive spirit in business must be stimulated by the superior desire to do universal good rather than by the base injury-involving, depression-bringing, selfish desire for financial gain.

The days of money-changers and millionaires who have gained luxury and comfort at the cost of other people are over. Now the man will be considered a millionaire who performs millions of good deeds to his fellowmen during his lifetime and who finds his happiness in the grateful joyous hearts of millions whom he has benefitted. Thomas Edison and Marconi may not have invented for the

sake of money. Jesus Christ and Gandhi did not sacrifice everything for financial gain, but for finding their happiness in the happiness of others.

All springs of action may be found in selfishness, and all kinds of selfishness are not bad. Ignoble selfishness is that kind which fails to include the good of other people in one's own good, and noble selfishness is that which is selfish enough to be happy only when others are happy, prosperous only when others are prosperous.

The best polity consists in those forms of government by kings or dictators, or by republicans, or democrats, or by utopians, or libertyites, or by socialists, or by any other form of good-producing government, whenever they leave all past, present, and would-be hereditary, individual, and national prejudices and individual or small group or party selfishness, and pursue in their governments laws which are suitable not only for the good of one or more individuals at the cost of the all-round greatest good of most individuals, but those laws which are suitable for the greatest and highest good for the greatest number in a nation, even at the cost of the interest of a few, if necessary.

Wanted, capable dictators, or a qualified group, or an efficient party, or able kings, or meritorious individuals, or such individuals in every nation, who will, without the desire for material or financial gain or desire for prestige and game, want to be elected by Truth-inspired, intelligent people, uninfluenced by crude election campaigns of self-praising propaganda or mob psychology to pilot the ship of Government to the shores of peace, prosperity, wisdom, and security.

Bad forms of Government will keep changing until the best polity emerges

out of all the confusion to usher in the millennium of earth. But, whenever the people of the earth misuse their God-given independence to become evil, they will invite bad Government, which helps to hide the best polity. Then, when people suffer through self-created misery and wake up, better politics will keep coming and changing until the best polity emerges again to bring the utopia once more. This drama of earth must have variety and so bad, good, and best forms of Government appear from time to time.

If the best polity ever comes to remain on this woesome, wicked earth, then it will turn into ever-happy paradise. Then this wicked earth will exist no more, for it will become Heaven and will not need bad or good polities, but will ever be sustained by the lasting best polity of the law of unselfishness or noble selfishness.

The Second Coming of Christ

THE EVILS OF OBSESSION

"Hold Thy Peace and Come Out of Him."

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

I
N obsession by unclean devils or disembodied Souls who are bent upon forcibly occupying passive Souls on earth, great mischief is done to the brain, mind, and sense organs of the obsessed individual. During obsession, an individual may or may not be unconscious, just as a person under hypnosis may manifest the unconsciousness of sleep or the superficially normal state of the conscious mind.

In modern times many people think that the idea of obsession is a myth. It is not so. There are many simple-minded and absent-minded people who, due to their mental emptiness, invite the advent of unscrupulous Souls within their bodies. Many real cases of obsession are spoken of as brain-derangement, or as a

state of hallucination, or as spells of hysteria. On the other hand, many cases of hysteria and fits have been erroneously described as spirit obsession by hysterical, credulous spiritualists.

Only Spiritual experts can distinguish cases of true spirit obsession, because by their psychic powers they are able to behold the Astral bodies of the invisible visitors lying side by side with the Astral bodies of the persons obsessed.

The only way a layman can detect a case of spirit possession is by analyzing the different states of paroxysm and of wild behavior which an obsessed person is subject to. The evil spirit-obsessed person usually displays unusual physical strength, bloodshot eyes, uncanny expression, and general lack of normal behavior.

The utterance of holy names and especially Aum, Aum, Aum, into the ear of obsessed individuals usually brings forth a quick, frightened reply from the obsessed individual life: "I am going; don't utter that holy word," which indicates spirit obsession.

So, Jesus, being in touch with the Cosmic Vibration, (Aum sound) which is

continuously roaring throughout the Universe, commanded, with an Aum-impregnated voice, the devil to come out of the body of the obsessed individual. The devil, unwilling to obey Jesus, fought against the powerful vibration and thus created convulsions in the body of the obsessed man. The cosmic Vibration, like a powerful current, was vibrating in the obsessed individual, trying to dislodge and shake out the intruding evil Astral-spirit. After causing some bodily convulsions, at last it came out of the body violently, leaving the man limp and shaken but not hurt.

As has been said before, the tramp evil spirit could have wrecked the brain-engine of the obsessed man, but it was not able to do so due to the intervention of the Divine policeman, the all-powerful Jesus Christ. So the evil spirit came out without causing any physical injury.

The people who beheld this miracle of the unclean spirits obeying Jesus Christ were extremely astonished and believed in His Divine authority. Even as Jesus was the perfect image of God, we also are potentially perfect manifestations of the Spirit of God. When we become aware of this, we also can perform the miracles that Christ performed.

If you find a haunted individual who shows symptoms the same as in the above-mentioned test, then, remember, by strong concentration and will power, you too can dislodge the evil spirit. By the constant whisper of "Aum" in the right ear of the individual, the evil spirit is bound to leave. In obdurate cases of spirit-possession, which do not yield to the influence of the above methods, the power of a Master in the path of Self-Realization must be sought.

"And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. And Simon's wife's mother was taken with a great fever; and anon they tell Him of her. and they besought Him for her. And He stood over her and rebuked the fever; and He came and took her by the hand, and lifted her up; and immediately the fever left her, and she arose and ministered unto them."

The rebuking of the fever signifies that diseases are due to the lack of proper operation of the conscious forces which govern the body, and are also due to the evil forces which consciously allow the evil of disease to spread in the body. Some diseases are brought about by physical transgressions against the laws of health, but disease germs are also created by an evil force which tries to destroy the beautiful creation of God—the human body. When the actions of an individual become very bad, evil vibrations are generated, attracting disease germs, which are the agencies of evil.

Jesus could see the evil force which was responsible for the introduction of fever into the body of Simon's wife's mother, and thus he rebuked it away and restored the harmony of health. Jesus commanded the predominating evil force to

depart from the body of the stricken woman, thus reinstating the conscious Astral forces which govern normal health.

"And at even, when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and they that were possessed with devils;

and He laid His hands on every one of them, and healed them. and all the city was gathered together at the door."

Jesus exercised his supreme healing power to heal everyone who came to Him.

He could heal all those who came unto Him at that time because all of them had the power of recipiency and faith. Faith is the soil, and the power of God flowing through the healer is the seed. True healing requires the true soil of faith in the patient and the powerful seed of healing in the healer or God.

Jesus could not heal everybody in the place where He was born because, even

powerful as He was, He could not sprout the seed of his healing power on the rocky soil of disbelieving minds.

In healing, the power of the healer, great or small, is limited as compared to the unlimited healing power of God. Hence, all healers, instead of commanding

their own powers in healing, should invoke the unlimited Divine power of healing to flow through them and work certain healing. Man's power may fail, but God's power can never fail. Even though God has unlimited healing power and though our

Father does not want to see us suffer from disease, yet He cannot heal us until we open the gates of our own willingness to be healed. God has given us free choice, unlike the animals, and by misusing it we can keep God out of our lives. By using it properly, we can allow God to heal us.

In order to be sure of God's healing power, one must know and feel Him deeply in meditation daily. When sure of the Divine Communion, one should completely absorb oneself in God preceding every healing which one tries to perform. When administering Divine healing, the healer must act as a perfect medium in order to let God's unlimited power flow through without obstruction. Egotism and loud declaration, and self-laudation, such as, "I healed her," and so forth, should be strictly avoided both in speech and mind, in order to let the all-knowing God perform the healing.

THE BHAGAVAD GITA

Chapter II Stanza 3

Arise and Conquer

ENGLISH TRANSLATION

SON of Pritha, surrender not to unmanliness. It is unbecoming of thee. O, scorcher of foes, forsake this small weak-heartedness and arise.

SPIRITUAL TRANSLATION

O, devotee, son of renunciation, surrender not to anything which does not fit in (or is not becoming to) your Soul's nature. O, scorcher of the senses, renounce this mean weak-heartedness and attachment for sense-habits and lift

yourself from the sense-strongholds to the higher center of consciousness in the spine.

ELABORATE SPIRITUAL INTERPRETATION

Every true devotee has the power of repulsing the progress of the formation of habits. This power of renunciation does not involve any loss to the renunciator, but gives him opportunity to remove and sensibly forsake all those things which retard his Spiritual progress. Pritha, a scriptural character, was a famous daughter, who left her own father for another. Spiritually interpreted, this Pritha signifies the power of the renunciative will of the devotee, who does not hesitate to relinquish the guidance of the closest fatherly bad habits.

The devotee is the son of Pritha, or the son of renunciation, who has the power to renounce his dearest bad habits which display a fatherly interest in subjugating his will. During meditation, when the devotee wavers and thinks of clinging to sense-happiness, the inner Soul-Force, the true image of God, tries to give advice to him through intuition.

During such a psychological oscillating period, he is intuitively instructed by the Spirit. So he listens to the voice of the Infinite within. By meditation, the voice of the Infinite becomes more and more tangible, for God manifests His Presence to a devotee through all the thousands of sensory organs

in the inner lining of the body and its encompassing cuticle.

The Inner Voice says: "Forsake the attachment to the senses and use the power of renunciation to relinquish all unmanly qualities, and do not do anything which goes against the true nature of the Soul."

The word "unmanliness" signifies anything which is not becoming to the man or to the positive aspect of the Soul. To be unmanly is to be negative. When the devotee is in a negative state of mind, he loses sight of the manly, positive will factor of the Soul. So the Soul wants him not to be neutral, as this state is worse than being negative. In the negative state, the devotee is afraid to forsake sense-attachment and in the neutral state he has neither attachment to God nor to the senses, and thus ossifies all his power of activity.

It requires some mental activity even to be negative, but in neutrality of mind the devotee becomes incapable of any activity, either good or bad. The Soul warns him about falling into such a state of Spiritual inertia, wherein the desire for good or evil uniformly vanishes. Sense-attachment is unbecoming to the Soul, inasmuch as it tries to satisfy the Soul with evanescent sense-pleasures in preference to everlasting Soul happiness.

The worldly man is the one who wants to attain the uncertain happiness of the senses by forgetting the unending happiness in Spirit. The Spiritual man of Self-Realization tries to attain the lasting Soul-Happiness found in deep meditation in preference to the brief pleasures found in over-indulgence.

The inner Soul intuitively intimates to the devotee: "O, thou scorcher of the sense-foes, lift thyself from the lower planes where sense-attachments dwell, up to the higher seats of consciousness in the spine."

Though all sensations are felt in the brain, still they are erroneously localized in certain points on the skin-covering of the body. The entire skin

surface of the body is painted with various kinds of sensitiveness, that is, the sweetness of candy is felt in the mouth, sweet music is felt in the eardrums, a soft touch is felt on the skin surface, images of visual objects are felt in the eyes, and fragrance is felt in the nostrils. The sense-bound man lives identified with the outer sensibilities of sight, hearing, smell, touch, and taste.

The Divine devotee first does away with living on the skin surface and gambling with sense-pleasures. He withdraws his consciousness from the coccygeal, sacral, and lumbar plexuses, which control the lower sense-inclinations, into the dorsal and cervical plexuses, or roams in the Christ Center (which is the point between the eyebrows.) The dorsal center is the Divine love center, the cervical is the oceanic vibratory center, and the Christ Center (or Kutasha or Krishna Center, at the point between the eyebrows) represents Christ Consciousness, which is in all atoms. Whenever anyone is mentally negative or neutral, or is identified with sex-thoughts, he is working with the three material centers spoken of above and with the skin surface.

Whenever anyone thinks of Divine love or feels Spiritual vitality, he is in the dorsal center. Whenever one feels the Divine, ever-new Bliss of meditation, he is in the Christ or Krishna Center at the point between the eyebrows. During the feeling of cosmic energy and the Cosmic vibration, as felt by students of Self-Realization, the consciousness of the devotee roams in the cervical region.

Apparently, the mind of Arjuna, the devotee, had been roaming on the delusion-localized sense-centers on the skin surface, so Krishna, the Soul-Force, or the ever-new Bliss of Meditation, has been sending him an intuitive call: "O, devotee, do not wander lost in the garden of the sense-sirens. They promise happiness but give only sorrow. They offer a little honey of pleasure in the beginning, but it is poisoned with unending sorrow. Rather come back to the Castle of Inner Perception in the higher plexuses, where the various grades of unending joy of Spirit reign forevermore."

Habits, according to psychologists, are both mental and physiological. Hence, to conquer temptation, the devotee must not only drive evil from the mind, but he should withdraw his mind from those sense-centers on the outer surface of the body which give rise to mental temptations.

Physiological sense-habits, with mental cooperation, become mental habits. Mental habits solidify physiological habits, and so bad habits must be driven from the senses as well as from the mind. Think no evil, and come in contact with nothing which can give rise to thoughts of evil.

Meditations

By S. E. M.

You say that you believe in God
And in Jesus,
Who was a supreme artist of living,
And yet how much
Have you patterned yourself
After the Master,

And how much of the divine nature
Of love,
Tenderness, wisdom, and goodness
Have you built into your life
And character?
Have you given up jealousy, hatred, fear,
Criticism, pride, and rancorous
And embittering thoughts?
How much of the radiant,
Joyous spirit of the Lord
Is being revealed through you this day?
Within yourself is completeness, life,
Eternal happiness, enlightenment.
Have you a burning desire to realize it?
How much intelligent effort
Are you willing to make to find the way
And to overcome the difficulties
On the path to this inner kingdom
Of understanding, peace, and beauty?
God is yours for the choosing
And the effort.
God reveals Himself to the ones
Who can carry on
In the face of adversity
And soul-crushing experience.
Would you enter the Kingdom?
Then today be a little kinder,
A little more forgiving,
A little more understanding,
A little more sympathetic and tender,
A little more generous and charitable,
A little stronger in the face of temptation,
A little more peaceful,
A little more joyous and serene.
Your test is in action.
Of what use is your religion
Unless you can translate it
Into livingness?
Of what use to you
Is the divinity in Jesus
Unless you realize
The Christ in yourself?
Jesus and the Masters of all religions
Are blessed way-showers.
It is for you to follow Their example
And reach the complete

Understanding of life.
Only by so doing
Can you be of any real service
To the world.
If you have harmony within yourself,
You can live through any conflict

And be able to Create
Harmonious conditions around you.
If you live, you must act,
And the results of your deeds
Will be either sorrow and bondage,
Or understanding and freedom.
You are choosing sorrow and bondage,
Or understanding and freedom,
One way or the other
Every minute of the day.
Your deeds
Depend on your thoughts and feelings.
Are you free from selfishness,
Greed, malice, fear,
Envy, and desire for power?
Are you motivated
By kindness, compassion,
All-encompassing, impersonal love,
Gentleness,
And justice?
Desire, faith, interest, enthusiasm,
Constant alertness,
And steadfastness of purpose
Are required to attain
That most desirable goal
Of super-consciousness.
These qualities
Can be cultured through reading
And associating with great
And enlightened minds,
Through constant discrimination
And striving to attain,
And through contemplation
And meditation.
You must keep your goal ever in sight
And your purpose single,
No matter what distractions
Tear at your attention.
Remember that the state

Of supreme awareness,
Wondrous beauty,
Divine loving companionship,
Freedom, joy, peace,
And complete satisfaction
Is within YOU.
No one else can take you
To super-consciousness.
It is for you to remove
The barriers and hindrances
In your own mind
And for you to claim your birthright.
You are God's child NOW.
Have you found your inner home,
The center of poise
To which you can retreat
Whenever you encounter
Disturbing experiences?
You have a center
Of stillness and peace
Within yourself
At any instant,
Wherever you are,
You can enter this sanctuary,
"Where life abides in fullness,"
And become refreshed,
Balanced, strengthened.
You find an inner haven
Through meditation,
And recognize it
By the feeling of joy, freedom, peace,
And stillness of spirit
Which you experience
Upon reaching it.
Keep a mental picture
Always in mind and you will be able
To return there instantly at will.
When your mind is centered within,
Nothing can touch or disturb you.
You must strive to understand
Each experience
At the time you pass through it.
You must strive to discover
The eternal essence
In each experience, and to discard
The transitory and unimportant.

You must watch your thoughts,
Emotions, and deeds
To find out
What hindrances are holding you back.
Stumbling blocks
Are all in your own mind
And, being so near,
May be hard to recognize,
But it is possible for you
To get rid of them
And reach the state
Of perfect understanding and freedom.
Have you suffered the agony and grief
Of loss or seeming failure?
Remember that,
"As one door closes, another opens."
Know,
"That even though a thing
May seem to be destroyed, it dies
Only that it may resurrect
Into a new beauty
And a new relationship."
Throw off your burden
Of negation, illusion,
And materiality and,
Through meditation,
Climb the exalted spiritual heights
Until you become One with Him.
To attain complete understanding,
And a loving companionship with God,
Is the purpose of your existence.
Concentrate all of your attention
And effort
On this attainment.
Nothing else is important.
From a supreme altitude
Look back at yourself impersonally
And see all things
In their true relation to each other.
Take your perspective
To the "mountain top".
Reconstruct your sense of values
And then,
When you come back
And become involved
In every-day confusion again,

Remember the perspective
From the "mountain top"
And walk in serenity and confidence,
Knowing that
"All things are working together for good"
Even though you cannot see it
From below.
You have the divine spark in you.
Why not kindle It
Into a blazing flame of glory?
There can be no more wonderful
And daring adventure in life.
The search for yourself
Is all-absorbing, fascinating.
Pray that you may be adequate
To meet your tests,
That you may not fail God
When He needs you as His messenger
To perform some difficult
And important task.
Pray that you may be strong, true,
Courageous,
And ready
No matter what the assignment.
The Father will lead His child
Through all difficulties.
What memories are you sowing
In the garden of your future
To either harass or bless you,
And what seeds of karma
Are you planting today
To be reaped in either joy or sorrow
When harvest time comes?
Each day
Lived spontaneously, joyously,
And in loving-kindness
In accordance with spiritual law,
Means that each tomorrow
Can bring nothing
But peace and happiness.
Everyone longs for realization
But few take the trouble
To prepare themselves for it.
Have you trained yourself
To hear your inner voice of guidance?
The inner voice is continually

Trying to speak to you
And to show you the way,
But your mind
Is in such a turmoil of noisy,
Inconsequential thoughts
That you pay no heed.
Learn to still your mind and to listen
For your Voice of Intuition.
It is the only authority
Which never makes mistakes
And it is always present to help you.
Is your bodily temple clean,
Beautiful, alive,
Disciplined, strong, and active?
Is your mind cultured
And are your emotions
Refined, purified, and controlled?
Is your heart
Filled with courage, loving-kindness,
Compassion, reverence, and gratitude?
Is your soul attuned
To receive the Holy Ghost?
Have you made it possible
For the One within
To reveal Himself
Through your physical expressions?
The essence of all creation
Is the One Life
Which permeates everything.
Let It manifest through you
In all Its radiance and glory.
Consecrate your whole being to service
And give your body to the performing
Of generous, brave, splendid,
Unselfish deeds;
Your mind to wise
And beautiful thoughts;
And your heart to kindness, tenderness,
And all-embracing love.
If your mind is filled
With one kind of thoughts,
It cannot be filled
With a totally different kind
At the same time,
Just as,
When your eyes are on the sun,

Shadows do not exist for you.
It is for you
To choose the company
Of thoughts and pictures
Which your mind entertains
And to remember
That you yourself are not your mind.
Stand aside mentally
And watch your mind for a while
To see what it is doing.
You are free
To decide how your mind
Shall occupy itself
And your will
Can carry out your decision.
Your mind is your tool or servant.
See that your mind serves you well.
Recognize the presence
Of the One, eternal life
Of God in everything—
In your friends, in your enemies,
In the situations which confront you,
In your food, in nature, and in yourself.
In everything you touch, and see this day
God is facing you.
Can you see Him
And talk to Him?
If you have accomplished
Some particular thing,
Either physical or spiritual,
Which you have been striving for,
Do not be satisfied with yourself.
Self-satisfaction
Is one of the greatest stumbling blocks
To spiritual attainment.
It closes all the doors to growth.
When will you be willing to give up pain,
And suffering, and sorrow?
You have the supreme examples
Of the Masters, Buddha and the Christ
To show you
What can be done.
Thousands have found the answer
To the riddle to life
And you can do it too.
When will you make the effort

To satisfy your soul's
Eternal longing for peace,
Joy, tenderness,
Loving understanding, nobility,
Goodness, companionship with God
And with the children of God?
If you want to grow old,
Just worry and hate and find fault.
If you want to be
Youthful, beautiful, radiant, happy,
Just express your real hidden Self,
The part of you
That is made in God's
Image and likeness.
Let Life flow through you freely, joyously,
Without negative obstructions.
Your real nature is kindly, wise,
And understanding.
Let it govern your thoughts and actions.
When you have freed yourself
From anger, envy,
Malice, injustice, selfishness
And all forms of negation, you are then
In the kingdom of God.
You do not have to wait until you die.
The kingdom of God
Is a joyous and serene state of mind
Which you can reach here and now.
The test of your attainment
Of the kingdom of God
Is the amount of truth and joy
Which radiates from your very being.
Words mean nothing
Unless radiance and glory
Shine forth in all your expressions.
If you have attained
Complete understanding
And enlightenment,
Your very presence breathes forth
Healing power, gladness, and peace.
You need not worry
About helping others.
When you have purified yourself,
You will automatically help
Everyone who comes near you.
Your only problem

Lies in building
Your own consciousness and character.
Draw close to God
If you would bring others to Him.
You are a part of God,
An emanation of Him,
And therefore,
It is easy for you to draw near
And commune with Him.
You can never
Be really separated from Him
And He is always calling—
Calling you to come Home.
God needs you as you need Him.
God needs your mind
To think His thoughts.
He needs your lips to speak words
Of encouragement and inspiration
To His suffering, ignorant children.
He needs your feet
To run His errands of mercy.
He needs your hands
To give loving service
Wherever you are.
He needs your eyes and soul
To see Eternal Truth
As the essence of all creation.
He needs all of you
For the expression of His life.
Have you consecrated
And offered up your whole being to Him?
Your impulse toward good,
Your act of compassion,
Your expression of love
And understanding—
These are a prophecy
Of the coming Christ in you.
Every difficulty rightly overcome,
Every act of kindness,
Every gesture of gratitude,
Every friendly word, all these
Bring the blessed Saviour nearer to you.
If you want to attract love
You must be lovable.
How can love reach you
If your heart and mind

Are filled with hatred and resentment?
How can the fineness of Spirit touch you
If you are a snob,
If you are exclusive, hard,
Righteous, self-satisfied,
And think yourself better
Than the rest of God's children?
How do you expect to be touched
By the grace and love of God
If your mind
Is filled with bitterness,
Jealousy, criticism, fear and doubt?
Cleanse your mind and your heart
So that you can hear and recognize
The voice of God
When He speaks to you.
It is God's purpose
For you to express love,
Kindness, forgiveness,
Gladness and beauty,
For these qualities are in reality
Your very nature.

UNDERSTANDING

By Orpha L. Sahly

H

AVE you a grievance against Destiny? Is your heart filled with resentment, anger, grief? It isn't a very "nice" feeling, is it? You would like to be free to it, but you do not know just how to begin to dig yourself out of the quagmire of despondency which tenaciously drags at you until you lose all sense of balance.

Stop and think. Yes, that is the first thing to do—THINK! Turn the searchlight of your intelligence onto your emotions. You have been told that Love is the solution of all problems, but it is hard to find a place for Love when the heart is brimful of searing resentment.

Now, what is it that you really want? Be very honest with yourself. Standoff, mentally, as an unprejudiced observer. Are you sorry for yourself? Does your Ego long for a soothing potion? Do you wish for comfort? Peace? Or for Understanding?

Know this: Anything less than Understanding is a coward's cup, an anaesthetic, or the strong drink taken by the weakling to escape Reality. Comfort saps your initiative. Peace found in theories, at which you clutch to soothe your pain, is merely a drug that dulls your sense for a time, with ruthless fingers tear away the layers of your selfishness. Let your intelligence be the keen blade which pierces deeply until the last binding thread of egotism is cut and destroyed. In naked Selflessness gaze upon your desire.

You have been divided against yourself, and therefore you have suffered. Mental laziness, selfishness, and fear, are the barriers which have hidden you from your true Self. Dissolve them one by one in the light of Understanding.

You did not recognize mental laziness as such when you clothed yourself in the garb of another's thought; nor selfishness, when you would have held to yourself a loved one who must go unfettered through the portals of Experience, or of Death, to a larger consciousness; nor fear, in the tottering egotism of your hurt pride.

Stop clinging. In unity of thought stand revealed unto yourself. The harmony of utter Selflessness opens the channel to Divine Melody. The "Love that never faileth" flows without hindrance into the emptied vessel of your heart. And the Peace, which in Understanding, passeth beyond it, is the bubbling spring of Eternal Truth. Renew yourself in its waters. In completed right action, know the fullness of Life thereof.

Sublimating The Earthly Love Force

By Louis E. Van Norman

T

HE tremendous power of sex force, that is physically capable of producing a new body and psychically adequate to some of the greatest human achievements, gains miraculous strength if it is transmuted into a force of human service.

The realization of this truth is put in a new way in a passage in a book, originally published some years ago and later revised, after the author had experienced a "religious conversion."

The author of this book, Prof. Wincenty Lutoslawski, is a Polish philosopher and author, known to the writer of these lines some years ago. He now occupies the chair of philosophy at the University of Wilno, Poland. the book is entitled: "The World of Souls."

In the chapter on "Bisexual association," Prof. Lutoslawski points out that "true lovers are not afraid of death, for love teaches immortality without philosophical studies." Furthermore, for those whose aims extend beyond the narrow limits of personal success, true love is an "incomparable source of strength and power." Then, speaking of the power of sex force when transmuted into "Soul power," he says:

"For those men who never meet their true love or who have spent their feelings on a woman unable to repay them, there remains a supreme consolation in

the fact that, in order to attain the highest summits of human power and growth, to equal Plato, Guatama, or St. Paul, the absolute loneliness which brings us nearer to God seems to be a necessary condition. And then only, fully free from all exclusive links, a Soul learns—if this be possible for a human being—to love all other Souls with equal intensity and to participate with God in the wonderful work of building up an increasingly harmonious Universe.

Such a Christ will give himself entirely to others, without ever asking anything for himself. And from the top of the Golgotha, where only a few can

rise in the full oblivion of all their personal pleasures and desires, the love which unites even the best human couples will appear as a mere exercise, leading, by the greatest love of a single companion, to improve the human faculty for love until it encloses in the same perfect brotherhood not only all other men but all existing Souls. Then, in the burning light of such an eternal love, a truly Divine life ensues."

The Higher Art of Living

By SRI NERODE

(Continued from Last Issue)

N

NATURALLY, what is needed for the higher art of living is the following, which Self-Realization imparts:

(1) Right thinking in order to fix the mind on the right goal; that is to say, one must develop discrimination and concentration before one can know about

the fundamental truths of life. Self-Realization quickens both discrimination and the power of concentration within a short time with the least effort. Man lives a thoughtless life just because he lacks right thinking and concentration. For this reason, he does not see the true goal of life, which is happiness and Divine consciousness, and thus hopelessly beats around the bush of life.

(2) True silence of mind is the prime requisite for higher living. Most people invariably go into the silence without knowing how to silence their wandering thoughts. The best way to discover this psychological illusion is to watch your thoughts when you are in the silence and you will presently know your

predicament. In the higher art of living, this control of thoughts can be accomplished by scientific methods, getting maximum results in the minimum of time. That is one of the greatest contributions of the Hindu Masters to the world.

(3) There must be a real touch of God in life before we can live the higher life. When God touches our life, everything changes in and around it. There are no two ways about it; either you know that you have the touch and contact or you know that you do not have it. Most people do not have it. Jesus said: "Many are called, but few are chosen." The Hindu Savior said: "Out of a million, a thousand seek God; out of a thousand, one knows Him." In one of the Upanishads

of the rich literature of India it has been said by the Seer: "Soul or God consciousness cannot be attained by the faint-hearted; neither mere intellectual cleverness, nor studies of the Scriptures will cause it to dawn." In other words, we have to work for it, and in due season God appears and knocks at our door. Then we know that we know. Do you know? Ask yourself.

(4) For higher living, the whole existence should evolve around the one idea of Reality. In that case, man should regulate all his habits of eating, drinking, exercising, talking, planning, and doing in the light of Truth and Reality. The "Spiritual Eye" should always be on the Spirit; once the "Spiritual Eye" is opened, all sorrows and wants of life will disappear like the clouds in

the summer sky.

(5) Man must know the Life Force that flows through his veins. He must know how to regulate his system so that he can vitalize and revitalize his body at will at any time. Thereby he can enjoy eternal youth and throw off fatigue from his body and worries from his mind instantaneously. Self-Realization teaches these revolutionary methods.

(6) By the Higher Art of Living the body can actually be made the "Temple of God," not only in the sense of purity and health, but also in the sense of the seat of perpetual Divine sensations and perceptions. Every cell of the body can be transformed to dance in a rhythm of tingling and Divine joy in tune with the invisible heart-beat of the Cosmic vibration. It is an actual experience. One's body does not appear to be like a body. It seems to be vibrating and dancing in poise and rhythm, keeping tune with the heart-beat of the Creator. What a celestial sensation; what a heavenly perception; the body, instead of being an illusion, becomes a golden throne of God projecting electrical sparks of Divine joy, bringing the experience and realization that God is all-pervading and His touch can be felt in every sphere of our Being. So God is quite close to us. He talks to us through every part of our Being. Thus, matter, mind, and Spirit melt into one Sea of Cosmic Consciousness, including everything, excluding nothing. Here is the real sense of the "Temple."

(7) Perfect relaxation is necessary to enjoy life perfectly; if people do not have it, they always live on the edge of their nerves and are always restless. Perfect relaxation is an art. Everyone should learn this art.

(8) Breath is life. This cosmic force sustains life. The more one can have control of breath, the more vital life he enjoys. Prana is that nth vitamin, that invisible force, without which life can not be sustained. It has been known and taught for thousands of years by the Hindu Masters. It was not recognized for thousands of years, and even now science is only beginning to recognize it. The teachings of the Hindu Masters on life breath, or Pranic force, excel all others, as they impart peace, relaxation, poise, as well as God Consciousness. Breathing is very important and must be learned only from an experienced and expert teacher, never from books.

(9) Self-control is paramount for higher living. What is self-control? It means complete control of our five senses. Once we are masters of our senses we are masters of our life and destiny, then we become free agents of God. Senses obstruct us from doing the right thing that we should do. Senses distract us to temptations, small and big, in season and out of season. If you watch your life during your waking hours, you will find that you are violating the holy command of your better sense every minute just through the force of past habits and demands of the senses. People are depriving themselves of their birthright of success and happiness by not knowing how to control these habits and senses. The method is special and simple. What is life unless we are free to act and free to think, without being bothered by past habits and the five senses? The way of Self-Realization is the way of great freedom and higher life. In one of the

Upanishads it has been said: "All our senses are outgoing." How to direct them inwardly to God is the secret of the Higher Life.

(10) In this higher plane, man must be the master of his life and conditions. His consciousness must be in tune with the universal consciousness all the time. In that case, he meets no defeat in life. Even his defeats turn into victories. His want becomes filled with God's abundance. Self-Realization shows the way of this attainment.

(11) Finally, nothing remains as important in his life as the taste of God and service for His children. He can give up all for human service. He lives completely in utter forgetfulness in God. His life becomes a perfect meditation. whether in action or out of action, his mind is ever pointed to God. His poise becomes like the calm of the sea; his patience becomes like the endurance of the mountain peaks.

Now, it is evident that to live is an art: It needs to be learned like any other art. You see people around you who are unhappy, careless and indifferent, unthinking, and unsympathetic, ungodly and unwise. It is because they do not know how to switch off their attention to the Divine aspect of living and live according to the higher art of life. It is also partly due to the lack of knowledge on their part as to how to live a balanced and higher life, and how to apply the principles in the actual situations in life.

People certainly have the innate ability and desire to live well, but indifference, procrastination, self-complacency, and false pride keep them away from the Path of Self-Realization. They fail to realize that in the matter of life there is no nationality, no creed. Truth is universal and belongs to the whole universe. Self-Realization is a revolutionary art of higher living, as it surely brings the balance in life, together with the real taste of the Infinite Christ Consciousness. So, acquire the knowledge and make your life useful. Don't

pass your life in deliberation and die upon it. By the streets of "bye and bye" one arrives at the house of "never." Begin to live now. Live "here and now," as the Redeemer suggested.

I will conclude with the mighty words of Phillip Brooks: "Be such a man and live such a life that if every man were such as you, and every life a life like yours, this earth would be God's paradise." We can indeed make this earth a paradise, provided we all join in the chorus of self-help, self-unfoldment, self-illumination, and Self-Realization. Each Soul is a Divine monad. Each Soul is a condensed Eternity. Each Soul is a potential Infinity. Each Soul is a dormant God. Each Soul is a germ of untold powers and plenty. Each Soul contains

the essence of the Universe. Each Soul reflects the Cosmic intelligence and the Cosmic heart. Each Soul is essentially a conqueror, a hero, a soldier, and a king. Here is the art of Self-Realization. Awaken your kingly Soul and regain your kingdom of joy, health, abundance, and God Consciousness. That is the only

way by which you can make yourself contented, your family happy, your country

glorified, and your God well-pleased.

Meditation

By Elsa Miehl

T

HERE is a temple, visible only to the inward eye, nor is therein ever heard a footfall or mortal sound.

The architect of this sanctuary is the Soul which, with its yearning and burning desire and longing, and hungering love for its Great Mate, has built this sacred shrine, wherein it becomes conscious of its goal and can prepare for its great, lone flight.

From the altar of this hallowed place rises the perfume and fragrance, pure and blue, of the incense of devotion. Above the altar, suspended by chains of gold, deftly wrought by angel hands, is the Light, the Eternal Light, symbol of the Great One's Grace. In the center, too, one can behold a tabernacle of gold, wherein is hidden by a veil of rose, O Thing sublime, the "Holy of Holies."

Liberate thy Soul, O immortal man! Let it enter the temple thus hallowed and become prostrate before the altar of Divine ecstasy. Let it rise, rise, expand.

O Wonder of Wonders, O Miracle Divine, concealed "'neath the veil now lifting the 'Holy of Holies,' resplendent, effulgent Love, Atman—God—to the purified Soul, is revealed."

Contacting the Invisible

By REV. EDWARD A. LOHMAN, D. D.

"It is the inner Self with all its array of Divine, illuminating, creative Powers, and not the outer man at all, that brings success and mastery to the individual."

H

APPINESS, health, and riches do not consist in that which is seen, but all true achievement and progress lie in that which is unseen—the invisible. "Things that are seen are not real," said Paul, "but the things that are unseen are real and eternal."

Think of the time, money, and energy that the average person spends on acquiring visible, tangible things. Think what we as a race of people have given in thought and strength and effort to achieve our present status of living.

Think of what it has meant in the sacrifice of the more precious and noble things of life to build for ourselves what we so boastfully name "Civilization." True, we have done quite well if we look at it from the physical and material standpoint. We are a rich nation and a seemingly prosperous people, and our factories and machinery are the envy of the world. But all these are but temporary, very changing, and, at best, very transitory things; for these shall become obsolete and useless in time, and therefore will and must pass away.

But, had we during the last few centuries put forth as much mental and Spiritual effort; had we invested our riches in the purchasing and acquiring of a knowledge and a consciousness of the inner powers and possibilities of ourselves, then would our lives, our people, our country and the world have been far more advanced in the finer things of Art, Science, and Religion than they

are today. True, we are called to give great praise for what we have accomplished thus far. But what would we not have been able to do had we followed the more desirable path of inner development and inner culture had we contacted the invisible sources of all riches.

Because we have neglected to contact this hidden source of all good, there is no way to determine our loss of the finer and better things of life. Had our forefathers made the discovery of the true Inner Self centuries ago; had they found the real value and worth of Soul cultivation, the story of human life and its destiny would have been entirely different. But it is never too late to make new and greater findings. Especially is this true in the realm of the invisible. Here is one field of research and investigation which can never be exhausted. The further and deeper we penetrate, the more astonishing become the findings and the more far-reaching are the possibilities. The Infinite is the inexhaustible and unending. Only in finding God will man ever find completeness and satisfaction.

Thus should we all strive to unfold our inner powers through the fine arts of Meditation and Self-Realization. There is absolutely no other road to permanent Success and everlasting Happiness. Once we realize the Great Spiritual Self within, by contacting the Great God without, all things shall not only be possible, but all the permanent and worth-while things shall become a living manifestation in the life of the individual.

Contacting the Invisible is far more than religious ceremony, and more enduring than a passing, peculiar feeling. To contact the Unseen is to touch the very hem of the Living-Christ-Garment, to hear the very voice of God the Father, and to breathe the very breath of the Cosmic Life Force. Contacting the Invisible is not an hallucination, but it is essentially an ecstasy in which we become One with the All, and the All becomes One with us.

Giving one hour a day in deep Meditation and Concentration on the nature of the Inner Self and its relationship to the vast invisibleness and everlastingness of Spiritual things is worth more than all the outer, physical effort of a million men who are looking for permanency and success in things that are seen and in that which is wrought by physical strength alone.

Being able to contact the Invisible at will is a most worthy achievement; nothing else mattered to the Masters. It was their chief concern "to know God," to know Whom was riches and honor untold, and life everlasting.

Swami Yogananda, in his former Third Yogoda Lesson, Part 2, says: "when the human mind can contact God, then the superconscious mind can be sure of success, due to the unlimited power of God, and due to creating a new cause of success." And again in the same Lesson he says: "This increasing peace, or bliss, is the surest proof of God's contact and response."

Hence, all our material, mental, and Spiritual achievements must find their true beginning and their glorious ending in the practice of deep meditation upon God and the sincere concentration upon things that are Christ-Like. Such

practice, with its beneficent effects upon our lives, can be said to be the only desirable and worthy possession for which we should strive.

Contacting the Invisible, in the true and highest sense, is the achievement of supreme consciousness in which the Soul sings its glory-song—"I and my Father are One." Sensing this message of Oneness, "you soon feel the over-powering, all-solacing Bliss of God. When this happens, you have made the contact," says our beloved Teacher.

Hunters

By JAMES M. WARNACK

"WANT to go hunting with me for about an hour, Eddie?"

"Hunting what?" asked Eddie, glancing up from his "Biology."

"Oh, rabbits, birds—anything to satisfy my primitive hunting instinct," answered John.

"What about the primitive instinct of the animals to live?" bandied Eddie.

"Oh, come on!" insisted John, ignoring his friend's remark.

"I'm pretty busy," replied Eddie, hesitantly.

"You're so busy studying the forms of life that you take no time to live, to absorb the spirit of life," said John.

"Do you receive the spirit of life from the creatures you kill?" queried Eddie.

"Is there anything wrong about my going on a little hunt now and then?" came back John, a little irritated.

"Who am I to say what is right or wrong for you?" replied Eddie. "Maybe it's perfectly all right for you to go hunting. We all are hunters—always hunting something to satisfy our complete Being, although few of us know just what we are seeking and fewer still discover it."

"Oh, well, if you don't want to go with me, I suppose I can go alone," said John, taking his gun from the rack.

"Wait," said Eddie. "I do want to go with you. Let me get my hat."

The young men sauntered forth into a near-by field, in which many large trees had been left standing. As they walked, they conversed, Eddie speaking in strangely loud tones.

"You'll scare everything away," grumbled John. "Be a little quieter, won't you? Looks as if we aren't going to bag a thing. I'm going to shoot the first thing I see."

"Too bad you haven't a mirror before you," teased Eddie.

"Look!" whispered John. "See that bird on that tree? Is it a lark or a dove? No matter—let's get him."

"Give me the first shot!" begged Eddie, reaching out for the gun.

"I thought you weren't a hunter," replied John. "thought you said you couldn't shoot."

"Who said I couldn't shoot?" said Eddie. "I used to be considered no mean marksman at target practice. Give me the gun, Johnny."

John grinned and handed the gun to his friend. John was pleased. After all, Eddie wasn't such a silly sentimentalist as he had pretended to be. He was a real

"sport."

"See that dead leaf on the twig just under the bird?" asked Eddie.

"Yes—Why?"

"Watch!" said Eddie.

He raised the gun and fired. The bird flew away and the leaf fluttered to the ground.

"But—but—why didn't you get your bird?" asked the nonplussed John.

Eddie smiled.

"I'd almost as soon kill a man," he said.

"You see, Johnny, the leaf only fell as all leaves must fall, while the bird flew skyward, as all birds should fly. Besides, the leaf had no song and it gave it no pain to fall."

"Oh, you're impossible!" exclaimed John. "Let's go home."

"Yes, let's go back to our little nest," said Eddie.

As they trudged homeward, Eddie had little to say, but Eddie knew that John was thinking and Eddie reflected: "John will stop hunting birds now that he has begun to hunt, within himself, for that which causes birds to sing."

Scientific Digest

Emotions Governed by Gland Secretions

S

SCIENTISTS have recently outlined a way by which love and hate may be grown in a

vegetable garden with beans and carrots. Likewise, the annual exhibit of the scientific work of the Carnegie Institution of Washington, D. C., described a manner by which sorrow and joy might be planted with beets and cabbages.

These emotions, it was explained, depend chiefly upon gland secretions, and some of the gland secretions which govern emotions have been found by scientists

to originate in the yellow pigments of plants. When the plants are eaten, they help to manufacture in the body the hormones or gland secretions that govern emotional behavior.

One of the hormones which governs female sex activity was traced by scientists to "xanthophyll," one of the yellow pigments of plants. This yellow pigment, and another, "carotene," are found in tomatoes, corn, pumpkins, tea leaves, carrots, egg yolks, and butter. These same pigments also manufacture some of the vitamins.

Another hormone that governs emotion is adrenalin, which is secreted in large quantities by the adrenal gland when a person feels anger.

Light from Brain Protein

VISIBLE and invisible light radiations, as of the sudden lighting of a lamp, were produced from brain proteins in oxydation, at the Cleveland Clinic laboratory recently under the direction of Dr. George W. Crile.

New discoveries of hormones and radiations concerned with living body processes, in health and disease, were reported and experimentally demonstrated

recently by Dr. Crile and his associates at the National Academy of Sciences in

Cleveland, Ohio. Dr. Telks, pursuing Dr. Crile's theory that in brain and other body proteins the combination with oxygen produces energy in the form of radiations, actually demonstrated a model condition. That is, a solution of calf brain proteins was mixed with hypochlorite of calcium in utter darkness. Instantly light glowed out from the flasks, operated photo-electric cells, and then amplified current threw a beam of light--measuring wave lengths of the radiations. A union of proteins and oxygen, also carbohydrates.

Health - Wealth

By MERIAN JAVNE

(A Page Devoted to Food Science and Natural Living)

"I

nternal cleanliness, proper nourishment, pure air, sufficient relaxation, stimulating exercise, and an active skin; these are to the Body what Meditation is to the Soul."

A LITTLE STORY OF: SPINACH

OF ALL the food items that have come into disrepute, none excels the common

little green, SPINACH. Few of the leafy vegetables are as rich in vitamins and mineral salts, (being especially high in organic iron) which accounts for its magnetic power as a plant food. But these chemical elements are of such a nature

that the intense cooking to which they are usually subjected almost completely destroys their virtue.

Try Steaming Them

From 8 to 10 minutes, in their own juices and the water that clings to the leaves after thorough washing; then serve them any way you please. A simple way

is to strew broiled onions over the top.

Drink Raw Juice

Grind some raw, tender young spinach leaves, diluting the juice half and half with water, or celery juice, and drink. This is an excellent spring tonic, and a good way to get the mineral juices into the system in concentrated form, minus bulk.

Raw, on Salad

Shred the young spinach leaves as we customarily do cabbage, and sprinkle them over the salad. This lends variety and color.

Spinach Patties

Steam the spinach, as above indicated, then chop well; add a little powdered garlic, and a few dried bread crumbs (whole wheat or rye). Form into patties, and dip them in bread crumbs; then drop them onto a hot oiled pan and broil quickly. Variations of this may be made, such as adding raw egg or ground nuts.

Maha Yajnas or Great Sacrifices

By LAURIE PRATT

T

HE nature of the fivefold Maha Yajna, great or universal sacrifice, is explained

in Bharadwaja's Karma Mimamsa (Inquiry into Right Action). Daily observance of these sacrificial ceremonies is compulsory on and observed by all orthodox Hindus today as in the ages past. A beautiful ideal and deep knowledge underlie the scriptural injunction of the daily performance of the Maha Yajnas. By these rites, the devotee acknowledges his debt to the various forms of the universal life which support him, and offers his sacrifices in return.

Nri-Yajna is the first of the Maha Yajnas. Its practical observance means the hospitality offered any guest. The philosophy behind such hospitality is that the guest is the representative of the whole human race. Each person born into this world is under obligations to his parents, relatives, friends, teachers, townsmen, countrymen and also to the whole human race scattered over the globe.

For instance, everyone in the world who uses electric light is under an obligation to the American inventor, Edison. Even to see a pleasing picture of a person of a foreign land puts one under obligation to that person, since one has derived pleasure from knowing that the person exists. To read a book published in a foreign country is to put oneself under obligation to all those foreign workers who made the book possible, as well as to those who brought the book over land or sea to one's own town. No one can live who is not under innumerable

obligations to the whole human race for all sorts of knowledge, comforts, services and entertainment.

"The Guest Is God"

How can one repay this obligation? The Hindu rishis claimed that the best practical solution of this problem is the practice of hospitality. The guest (atithi) may be an outcast, a man of different race, religion, caste or manners, but he must be treated with the greatest honor and generosity within one's power. "The guest is a god" according to the Hindu conception, and by considering the needs of the guest or by charitable actions to others if one has no guest, Nri-Yajna or the daily sacrifice for the good of the whole human race is considered to have been duly observed.

Bhuta-Yajna is the second Maha Yajna. Bhuta means the four elements, air, fire, water and earth. The sacrificial ceremony connected with Bhuta-Yajna is intended to discharge man's obligation to all elemental life which contributes to human needs or enjoyment. In breathing, cooking, bathing, eating, in countless other ways, man lives at the expense of elemental life. The Bhuta-Yajna rites are dedicated to the Devatas or higher beings who are in direct charge of the group-souls of the Bhutas or elemental life.

Racial Perpetuation

Pitri-Yajna is the third ceremonial. The Pitris are higher beings appointed by the Creator to exercise direct supervision over the human race and to watch over the agencies concerned in the propagation of the human species. The ancient

rishis claimed that so long as Hindus observe this daily sacrifice of Pitri-Yajna, the Pitris will maintain and preserve the Hindu race, now the most

ancient on the face of the earth, and the most free, of the large races, from mixed blood.

The Deva-Yajna is the fourth Great Sacrifice. The Devas or gods are chosen by divine will at the beginning of a new creation to be the direct regulators of evolution and reincarnation of the jivas or individual souls. A special fire ceremony is daily dedicated to the Devas by the Hindus, since fire, being the greatest physico-spiritual medium and the least contaminable of the elements, is especially pleasing to the Devas in their Daiva Loka or divine world. A sacred offering of fire, accompanied by the proper procedure or rituals as explained in the Karma Kanda of the Vedas and in the Tantra texts, and used in conjunction with the prescribed mantras or invocations which establish an open connection with the Daiva Loka or divine sphere, thus constitutes the Deva-Yajna.

The fifth and greatest of the five Maha Yajnas is the Brahma-Yajna. This daily sacrifice consists of the acquisition of spiritual knowledge, meditation on the sacred texts of the Vedas. This sacrifice is dedicated to the Maharishis or immortal beings whose food is said to be knowledge. Observance of the Brahma-Yajna is offering sacrificial food to Brahma and the Maharishis who rule the sphere of all knowledge. Whoever requires right knowledge with the selfless view of helping humanity is performing the rite of Brahma-Yajna. Knowledge supports the universe and the Brahma-Yajna sacrifice is intended to show the devotee's willingness to assume his share in the work of universal evolution. The acquisition and use of spiritual knowledge is the only way man can truly serve his fellow men and also rightly worship his Creator.

Patanjali, on Knowledge

Patanjali, the great ancient sage and authority on Yoga, has written the following words on the Brahma-Yajna:

"Nish-kam or desireless performance of sacred action is the holiest and the worthiest. The householder's performance of Brahma-Yajna in a desireless spirit is the first and highest duty enjoined on him. The Brahma-Yajna is the acquisition of all sorts of knowledge of Brahman, of the Vedas and Shastras— holy knowledge which is the source of all power, all bliss, all safety and immortality."

The Bhagavad Gita tells us that sacrifice (yajna) was created as early as the human race, and that the gods must be worshiped by sacrifice:

Spake Prajapati—

In the beginning,

When all men were made,

And with mankind, the sacrifice—

"Do this!

Work! sacrifice! Increase and multiply

With sacrifice! This shall be Kamaduk,

Your 'Cow of Plenty,'

Giving back her milk

Of all abundance.

Worship the gods thereby;

The gods shall yield thee grace.
Those meats ye crave
The gods will grant to Labor, when it pays
Tithes in the altar-flame. But if one eats
Fruits of the earth,
Rendering to kindly Heaven
No gift of toil, that thief steals
From his world."
Who eat of food after their sacrifice
Are quit of fault,
But they that spread a feast
All for themselves,
Eat sin and drink of sin.
By food the living live;
Food comes of rain,
And rain comes by the pious sacrifice,
And sacrifice is paid with tithes of toil;
Thus action is of Brahma, who is One,
The Only, All-Pervading; at all times
Present in sacrifice.

One explanation for the necessity for the daily performance of the Maha Yajnas is that they are the atonement from the five destructive processes of human life which is supported only at the cost of other forms of life. But the deeper purpose of these sacrifices is to bring the realization of the oneness of all life, the universal connections, responsibilities, obligations and worth of a human life.

(To be Continued)

The Years

By STARR DAILY

Have they come

Laden with laughter or tears.

Bright as a summer's day ...

Clouded with fears?

Have they sent friends and fame,

Have you gained every aim—

What have they brought,

The swift-fleeting years?

Have they taken you farther along

Into the region of gladness and song;

Have they taught day by day

How to cast care away;

How to see

That right must win over wrong?

Looking back to the time

Long put behind.

Down the path

Where forgotten years wind,
Through the dim mist of days,
Through the month's fading ways,
Does it seem
That they meant to be kind?
Or did they come
Like the robbers who creep,
Taking your treasure,
Disturbing your sleep;
Did they steal Love and Truth,
Did they take Faith and Youth,
Leaving you lonely to wander and weep?
Kind years or cruel years,
Which have you met?
Did they bring ecstasy, peace, or regret?
Would you live them again
Through their gladness or pain,
Or do the scars make you long to forget?
What have you given
The years passing by?
Have they been welcomed
With smiles or a sigh?
Have you through every test
Tried to give them your best,
Spending with joy the days as they fly?
Though the years that pass
Must take their toll,
Still, if you greet them
With gladness, not dole,
They may take youth and grace,
But will leave in their place
Wisdom to nourish
And strengthen the Soul.
If you play your part well to the end,
Using with prudence
The wealth Time may lend,
You will find at the last,
When the years are long past,
Strange though it seem—
Every year was a friend.
Universal Political Ideals
By K. R. SAMRAS, M.A., Ph. D.
(Continued from Last Issue.)

W

HEN great thinkers and philosophers reflect upon the problems of man, they recognize the universality of human conduct. As there is uniformity in the

operation of the laws of the Universe, so they find uniformity in the reactions of man. Heredity and environment exert their influence upon the individual, but they cannot alter human nature, which is the same in all climes and all ages. Variations in racial stocks, national traditions, and religious beliefs may create minor differences in the point of view of individuals, but fundamental human nature always remains unchanged.

A given set of causes will produce the same effect upon man whether he belongs to one group of people or the other. He will have the same reactions toward pleasure and pain, good and evil, esteem and insult. He has the same instincts and the same impulses, which account for his strength or his weakness of character whether he is born in one part of the world or the other. The universality of human nature and human conduct, which is quite in keeping with the higher laws of the Universe, is the basic reason for the similarity of the problems of mankind all over the world.

In the Fourth Century, B. C., Aristotle said that man by nature is a political animal. He organized Society for self-preservation and subordinated ethics to politics. Since the highest good could be attained through Society, certain rules and regulations were made for its protection. These rules and regulations gave rise to the development of the science of politics, which aimed to produce a certain trait of character in the citizens in order to make them capable of performing noble deeds.

Undoubtedly, Aristotle was the greatest thinker of his Age, and when he thought of man as a political animal he was broad enough in his point of view to appreciate human values in the entire civilized world. In other words, he recognized no East or West in his discussion of political philosophy; he realized that the same urge and the same needs influenced man's activities everywhere. This is evidenced by the laws of Moses in the ancient Jewish world,¹

the laws of Manu, and subsequent Sukra-niti and Kautilya's Arthashastra in India,² and the moral precepts of the Chinese law-givers.³ A study of these works of the ancient people clearly shows that men living in different parts of the world, with little intercourse among themselves had strikingly similar ideas for the preservation of Society.

Man has been as anxious to protect his interest in the East as he has been in the West. He has shown his efficiency in politics, in philosophy, and in cultural attainment both in the East and the West. He has equally betrayed his weaknesses—jealousy, selfishness, and the fighting instinct. History bears testimony to the fact that he has nowhere displayed superiority of ideals. His weaknesses go along with his virtues.

In dwelling upon human nature, the ancient Hindu philosophers maintained that man was inherently selfish, and that the logic of the fish prevailed before the organization of Society. Like the fish, the stronger overpowered the weaker, and the greatest duty of the individual was self-preservation. Later, to end this state of anarchy, men formulated a system and laid the foundation of human civilization. As their problems of life grew in nature, they developed a form of Government. Thus, the institutions of the State came into being.

On the inherent nature of man, the Chinese writers are divided, like the philosophers in the West. Confucius found the essence of humanity in righteousness. His grandson, Tzu Ssu, developed this theory of human nature and said that "what heaven has conferred is called 'Nature;' in accordance with this, Nature is called 'Path of Duty;' the cultivation of this path is called 'Instruction.' But Kao Tzu viewed human nature neither originally good nor bad, but susceptible to external influences. Mencius, however, tried to refute these views, and following Confucius in his faith in the supremacy of benevolence, argued that the original mind of man, equipped with a sense of benevolence, righteousness, propriety, and wisdom, is good and always tends to be good.

Where Mencius was strong on the virtuous nature of man, Hsun Tzu, called the "Aristotle of China," came with his own theory that human nature was essentially bad. "The original nature of man today," he argued, "is to seek for gain. If this desire is followed, strife and rapacity result, and courtesy dies. Man originally possesses the desires of the ear and eye; he likes praise and is lustful. If these are followed, impurity and disorder result, and the rules of propriety and righteousness and etiquette are destroyed. . . . Therefore, the civilizing influence of teachers and laws, the guidance of the rules of propriety and righteousness, is absolutely necessary. Thereupon courtesy results, public and private etiquette is observed; and good government is the consequence . . ."4

Among the European political thinkers, Thomas Hobbes was the first to develop his theory of human nature, Born of a clerical father in 1588, he received his education at Oxford, but he was influenced by the scholastic doctrines still strong at the university. He evolved his own philosophy and described man as self-seeking, egotistic, and selfish by nature. In the state of nature, where selfishness reigns supreme, continual warfare and chaos is the result. Under such conditions life is miserable and progress impossible. But since man was by nature endowed with reason, he found that selfishness could better be satisfied by peace than war. As a result, all men entered into an agreement to respect one another's rights and created a body with authority to enforce the terms of the agreement. This arrangement led to the formation of State and ended the original anarchy.5

Other great thinkers along this line were John Locke (1632-1704) and Jean Jacques Rousseau (1712-1778). Locke was opposed to Hobbes' views on the origin

of the State and maintained that human nature was sociable as well as self-seeking. In the state of nature, before the evolution of political Society, men lived together according to reason, without a superior on earth. This state of nature was neither distinguished by anarchy nor mutual fear and distrust. However, in matters of dispute, people had to appeal to Heaven, and thus the law

of reason often involved dangers and insecurities. It was to end this possibility of the miscarriage of justice that the Civil State was established. Consequently, it was an advantage rather than a necessity.6

Rousseau made a lasting impression upon modern political thought by writing his "Social Contract." "Man is born free, and he is everywhere in chains" is the opening sentence of this famous work. The state of nature is described as the best and the happiest period in the history of man. When life became complex and evil became prevalent, men got together and formed a social contract to regulate the affairs of Society. Natural rights were exchanged for civil rights, which were guaranteed by the paramount power, and sovereignty, as the general will of the people as a corporate whole, was vested in the whole people.⁷ Thus Rousseau considered the State as a necessary evil; Locke viewed it as an advantage over the state of nature; and for Hobbes it was an absolute necessity.
(To be Continued)

¹Exodus, 20-23. Deuteronomy, 5.

²Chakraberty, Chandra, "A study in Hindu Social Polity," Chap. 7.

³Liao, Wen Kwei, "The Individual and the Community," Chapter V.

⁴"Works of Mencius," by Legge, J., quoted in Wen Lwei Liao, "The Individual and the Community," pp. 175-176. The Chinese philosophers referred to above flourished during the centuries following the rise of Lord Buddha. Confucius, born in the State of Lu, lived from 551 to 479, B.C., Tzu Ssu, grandson of Confucius, flourished in the Fourth Century, B.C.; Mencius lived from 372 to 289, B.C. Kao Tzu was Mencius's contemporary; Hsun Tzu was born toward the close of Mencius's life.

All these wise men lived before the Christian Era.

⁵See "Leviathan," by Thomas Hobbes.

⁶See John Locke's "Civil Government," second edition.

⁷See Rousseau's "Social Contract."

Letters from Grateful Friends

Dear Friends:

Some time ago I received a "Horn of Plenty Bank." I am glad to say that since using it I have been blessed with a raise in salary, and I have also received a generous Christmas gift. I wish to use it by sending two dollars a month from now on, so that I can receive a Praeceptum weekly.—L. H.

Dear Friends:

When I received the Horn of Plenty Bank, all I could deposit was a penny at a time, but I saturated myself with faith in God and did not miss practice and deposits not even for a day. You know I told you I was not working; I had no money for three months. But thanks to God and your prayers, I am now working. Right after I wrote you and asked you to help me and pray for me, I, too, prayed to my God. Let me tell you, one day at noon, out of a clear sky, a man came to my house and asked me to work for him. I went next morning, and have been working ever since. I have been able to pay my taxes and other bills.

Words cannot express my thanks to God and you, and the joy that I feel.—M. R.

Dear Friends:

I received your Horn of Plenty Bank on December 26. I have never missed a Meditation prayer, and I have had more success since using it than I have had in three years. E.N.F.

Dear Friends:

Please find enclosed the money which I have saved in my Horn of Plenty Bank. I am gaining much information and pleasure from reading your interesting books. The study of Self-Realization has brought so much joy into my life that I wish to help send the message to others. I am happy to tell you that after I began using the Horn of Plenty Bank I received a \$10 raise in salary, for which I am very grateful.

With deep appreciation for all your instructions and help, I am,
Sincerely yours,—E. M. W.

Echoes of a Song

By DR. FRED VALLES

Echoette I....The True Nature of The Spirit

Echoette IbEchoette IIa Echoette IIb

Echoette III ECHOETTE IV

As the Goddess Echo,
We are apt to lament by force of habit,
Although within our intimate selves
Exists the explanation and the key
To liberate ourselves from that
Which makes us suffer,
But the illusive roots
Have not quite dried up,
Although the plant
Is incapacitated
To give forth new shoots;
The last sprouts
Are of deceptive appearance
Because they are filled
With enfeebled sap.
Separated from all impurity,
Lamentation does not exist,
Not finding matter to manifest itself,
Like unto a song upon the plains
Which has no echo.
When this happens,
A Being is submerged in meditation
And finds the bright world of silence
Peopled by radiant Beings.
Such an entity sees the past
And understands the future,
Which to the "minors"

Is blindness and silence.
Their present is a physical garment;
It is a night between two days;
A strip of black land
Between two oceans
Of water and of light;
Pre-natal and post-mortem.
Time finds no pronouns
When merged in the "ALL."
The serene happiness
Is conserved by the Superior,
Whether it be among children,
Adults, old age,
The sick, wounded, or insane.
The superior Ego, or Being,
Lives in bodies of different ages,
The same as in those
Of distinct capacities,
And is not saddened by it;
It is stronger than its surroundings
Or that which it shelters within.
It is Duty itself.
Grass plots and snow
May caress His feet,
But He will bear meekly and bravely
Cold and heat, and that
Which comes from above
And from below.
Supreme knowledge causes indifference
As to sensation, owing to the fusion
Of the superior "I" in the Divine.
That which is, was, and shall be.
That which does not exist
Was not, nor shall be,
Because all things created
Participate in the Supreme Being,
Which embraces and sustains
The harmonic balance of all Creation.
Do not attempt to destroy
That which is common to all.
Fire will not reach it,
And there is no force
Capable of making it so.
For this motive "Good"
Will triumph in the end,
And "Evil,"

Which is ephemeral, shall fly
Ashamed of its error
And thankful to the divine Sparks
Which are everywhere,
And without whose goodness
They would not have existed.
The bodies, limited as to personality,
And not as to creation, are finite.
But That
Which is infinite, immortal, and unlimited
Is indestructible, immense, and eternal.
To such wealth, real and only Truth,
Is that to which we should aspire.
Ignorance is bold,
Pretending to make possible
That which is not, and to arch steel
With which to dress and shield—
To save itself.
That which lives within us and dies not
Is the only thing which can preserve us
And make us invulnerable
Against all aggression.
Ever was; ever shall be. It came forth
From "The One" to spread among many,
And at the end of time will return
And blend with its origin,
From whence it came.
We may change houses, this privilege
So coveted by minerals and vegetables;
We scarcely appreciate,
But we can do more
In this sense than animals,
But we do not realize it.
So the inhabitant of the physical body
Leaves one
To live in another when ruin threatens
To disorganize the house—
The physical body.
As this ether which permeates all things,
So and even more than ether is That
Which is not influenced intimately
By anything.
It has the magic power to dress at will,
If it so wishes, and then call
And take the materials
Adequate to its requirements,

And if a bee
Sips such subtle aromas,
Is it strange that He should do it?
Rejoice if you have discovered
That you are immortal,
And be even more glad
If you comprehend that you can be
The possessor of a real capital
Through all time.
The deaths and the births
Are your days
And your nights,
Yet the sun
Continues to enlighten.
"O happy Being
Who weeps no more."
Without nights,
The days would not be possible;
Without death,
Birth would be an aberration,
And to live eternally and consciously
Without being prepared
Would also be unjust.
Now that you are "You,"
What were you before?
What will you be after?
Two nights
Between one day
For those on earth,
And notwithstanding that
You have become what you are
Without having disposed
Of these important things yourself,
Nor your parents either, apparently.
As there are blind folks,
And men who see in a normal way,
And others that observe
The stars and the microbes,
So in the Spiritual order
We can classify them
As Dense, Psychic, and Spiritual.
There are Beings
Who need to become active
And make their homes in caves,
For the light troubles them,
And does not allow them to live;

There are others who live
Upon the earth half the time in the light,
And the other half in darkness,
And finally those bright Beings
Who dwell in eternal light
And are light itself.
(To be Continued)
Such is the Way of Immortal Life
By S. Y.

I
WORKED with a chisel to mold wood into beautiful shapes, materializing the ideas of my mind in the delicate carvings. Every night I laid the precious little chisel to rest on a little velvet cushion. This little dwarf of a chisel worked incessantly every day and began to grow worn and old. Many times I rejuvenated it. But at last it had given all of its body to transform rustic wood into furniture and other beautiful things so that they might associate with and serve living Souls.

At last the little, serviceful chisel was laid to rest in the graveyard of a junk shop. Such is the way of mortal life. The chisel of ambition serves to shape our crude desires into material accomplishments. Then it sleeps in the arms of silence and wakes with power to serve again, until at last it sleeps in the arms of oblivious death.

However, the little chisel of wisdom has shaped many crude Beings into Holy Souls to serve God. It has molded me to be fit for His Temple. Every night the little chisel slept on the velvet bosom of silence and woke with new life. and now at last it has finished its duty of molding many Souls, and it has not been thrown into the junk heap of oblivion, but has been picked up by some invisible Light and has received its reward of immortality by remaining forever in the heart of grateful Souls and in the breast of God's Infinite Wisdom. And such is the way of Immortal Life.

Swami Yogananda is greeted warmly by the Honorable Thomas Walker at the Walker Art Galleries in Minneapolis, 1927. Mr. Walker—a financier and lumber magnate—conducted Paramahansaji through his internationally famous collection of great Oriental and Occidental art, which he had spent sixty years collecting. The Guru had come to Minneapolis to give a series of classes on meditation and the art of living.

Such is the Way of Immortal Life

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—By S. Y.