

INNER CULTURE

EAST-WEST MAGAZINE



Mystic Meaning of
Resurrection



Permanent Happiness

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

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Meditations for April

By Sri Nerode

April 1. Nowhere in the wide world can one find peace unless it is in one's own heart. I will enthrone peace within myself. As much as I want to give peace to others, I must first have it within myself.

April 2. Blessings given by one hand return to the other. I will forever bless and be blessed.

April 3. God plays favorite to none. Laws work equally for all men. Infinite love falls incessantly on all Souls. I will be receptive to the gifts of His Divine Hand.

April 4. Sound and light move as waves through the ether. Similarly move the thoughts of men through the medium of mental ethers. I will create waves of prosperous thought, which will bring me back the results of my righteous desires.

April 5. Not a speck of matter is isolated from the rest of the material Universe. Likewise, not a single Soul is separable from the rest of humanity. Therefore, I will share the joys and sorrows of all humanity.

April 6. We grow from infancy to childhood, and from childhood to adolescence. O my Soul, daily grow into maturity.

April 7. Whatever I give in the form of money, advice, or service, I shall give with love, and whatever I receive, I shall receive in the spirit of gratitude. Whatever is given in love comes back with loving blessings.

April 8. Whenever I receive things without paying for them, I forfeit the true benefit of what I receive. Therefore, I shall always give as I receive.

April 9. There are not many Centers—only one, which is God. I shall forever rotate my life around this Divine Center, and thus keep my balance for all Eternity.

April 10. Whatever I give, I shall give to the Spirit, and from the Spirit I shall expect a return.

April 11. Joy in the Spirit is the only Reality. The sorrow that we suffer from our ignorance is an illusion of the moment. I shall bask my Soul in this all-spreading Joy.

April 12. Whosoever arouses in me the Spirit of Christ, to him will I be grateful forever, and I will help him in his work.

April 13. All things of the world are necessary for life, but nothing is more necessary for happiness than baptism in Cosmic Consciousness, so I shall forever help the one who helps me in my Spiritual evolution.

April 14. I shall associate with those who think along the same lines as I do.

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EAST-WEST MAGAZINE

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Knowing Our Strength

A HUNGRY rowdy walked into a San Francisco restaurant, shook his fist in the proprietor's face and said: "I got no money, but if you don't give me a meal I'll shake this house down."

Hardly had he spoken when the historic earthquake rocked the great harbor city. Trembling in every limb but attempting to keep up his bluff, the ruffian stammered: "My goodness, boss, I—I—I didn't know my own strength."

In one respect, many of us are like the San Francisco hold-up man. We don't know our own strength. Most of us use a very small part of our physical strength, to say nothing of our mental and Spiritual power. Physically, many of us go about like moribund creatures, when we should be ashamed of our condition because of the fact that a little attention to the laws of health would keep us eternally "fit."

Mentally, the majority of us are lazy as giant-toed sloths. We frequent sleepy and immoral motion picture shows when we could be spending our time reading good books or making ourselves, through diligent study, capable of worthy achievements. We read only that which we readily understand instead of keeping company with the great thinkers of the past and present.

If we are thus physically weak and mentally impotent, what shall be said of us spiritually? The truth is that the average individual has no conception of himself as a Spiritual being nor of the powers that are latent within him. One of America's greatest needs is for a Spiritual awakening. There are indications that such an awakening is near at hand. Great men and women are among us and striving to rouse us from our Spiritual slumber. Will we hear them and rise and go forward? It is for the individual to answer that question, for a nation is composed of individuals.

—By James M. Warnack.

Mystic Meaning of Resurrection

By S. Y.

MILLIONS of intelligent Christians of this Age of logic helplessly believe that after death our Souls wait with the cold corpse in the tomb ready to rise on Resurrection Day when Gabriel blows his trumpet.

WHEN WILL GABRIEL BLOW HIS TRUMPET?

If that is the plan, why has Gabriel kept the sinners and the virtuous alike waiting for centuries? Is there no just law of cause and effect—no law of "reaping what you sow," which governs human Souls after death? Does an autocratic God, without rhyme or reason, dump all Souls after death under a clod of earth and keep them sleeping or dreaming in nightmares for centuries until His mood chooses to command Gabriel to suddenly blow the trumpet and wake the souls? Suppose that Souls were to awake at some time in the future, how would God select from the various grades of dead sinners and the various degrees of virtuous people, and the neither virtuous nor evil babies, which ones are to go eternally to Heaven and which eternally to Hades?

WHY DO GOOD AND BAD BABIES HAVE TO WAIT SO LONG IN THE TOMB?

Imperfect Souls could neither be sent to Hades nor to Heaven. Besides, intelligent babies who died at birth never had a chance to use their God-given free choice to be either evil or good. From such a medley of imperfect, half-perfect, and neutral Souls no Divine justice could perform any reasonable selections. If God makes reasonable, unreasonable, good, and bad Souls, and endows babies with reason and then lets

them die just for the sake of variety, then this earth is the greatest mess, and there is no need for anyone to try to be good. Our common sense, however, tells us that our reason and free choice must have time to express themselves, so, when a child dies at an early age, it must be because he died before with the consciousness of a short life due to unhealthful living in his previous life.

LAW OF CAUSE AND EFFECT GOVERNS ALL LIVES HERE, AND IN DEATH, AND AFTER

Naturally, as a result of the law of cause and effect governing human lives, the baby brought on himself an early death, due to his past actions. Hence, the baby dies a second time because of his own actions, and he has to come back again on earth in order to work out his past actions and do away with the consciousness of a short life and the delusion of mortality before he can regain his lost consciousness of immortality.

Consider the injustice of the popular interpretation about Resurrection; namely, if Gabriel chooses to blow the trumpet tomorrow, some Souls who died today would wake up tomorrow along with the Souls who have been dead for centuries before the time of Christ. To make intelligent Souls drunk with the sleep of death for centuries, or to gag them in the gloom of the tomb for aeons of time, or to chloro-

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The Prayer

By Lamartine

Translated from the French by Mary Isabel Buchanan

—1—

The brilliant king of the day, reclining
in his glory,
Descends slowly in his chariot of victory;
The colorful clouds, which hide him
from my eyes,
Conserve in ribbons of gold his path
in the sky,
And a reflection of purple inundates the
expanse.

The moon balances itself at the
rim of the horizon,
Its pale rays sleep on the grass:
And the veil of night casts
shadows on the mountains.
It is the hour when Nature, a moment
gathered in silence,
Between the night which is descending,
and the day which is departing,
Rises up to the Maker of the day and
of the night,
And seems to offer to God, in its brilliant
language,
The Magnificent Homage of Creation.

—2—

Here is the service, immense, universal.
The universe is the temple; the earth is
the altar;
The skies are the dome, and the stars
without number—
Those half-veiled lights, pale ornaments
of the darkness,
In the blue aperture with order
sprinkled—
Are the sacred torches to light this
temple.
And these pure clouds, with a light of
dying color,
In the canopy of blue, gathering softly,
Are the waves of incense which rise
and evaporate
At the throne of God, whom Nature is
worshiping.

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—3—

But this temple is without voice.
From whence rises the hymn to the
King of the Universe?
All is silent: my heart alone speaks in
this silence.
On the rays of evening, on the wings of
the wind,
My intelligence, giving a language to all
creatures,
Rises to God, as a living perfume,
And prays, here, invoking His Fatherly
attention.

"I bow to Thee: Thou who dost
produce with a look the abundant
fruitfulness.
Spirit of the Universe, God,
Father, Creator,
Under all these diverse names I
think of Thee, Lord.
The vastness, to my eyes, reveals
Thy grandeur;
The earth, Thy bounty; the stars,
Thy splendor.
Thou art showing Thyself in Thy
brilliant work.
The entire universe reflects Thy
image,
And my Soul, in its turn, reflects
the universe."

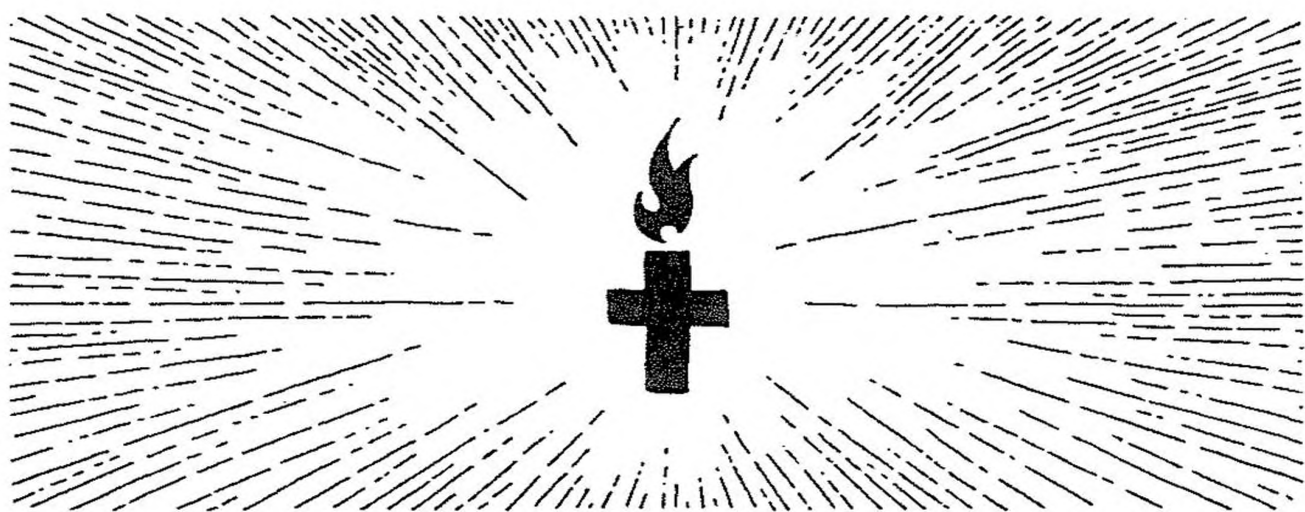
—4—

My Soul is a ray of light and of love,
Which, from its Divine Home, detached
for a day,
With devouring desire, far from Thee,
consumed,
Burns to remount to its flaming source.

I breathe, I feel, I think, I love in
Thee.
This world, which hides Thee, is transparent
to me.

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Inner Culture



THE SECOND COMING OF CHRIST

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

INTRODUCTION

Intuitively Perceived Spiritual Interpretation of Words Spoken by Jesus Christ

(To be studied every day conscientiously and meditated upon by true Christians, true devotees of God, and Yogodans. These truths are found in meditation and those who want to perceive the Second Coming of Christ must meditate upon them.)

Universal Christ-Consciousness appeared in the vehicle of Jesus, and now through Yogoda Self-Realization, and these intuitively received interpretations of the Scriptures, the Christ-Consciousness is coming a second time to manifest through the consciousness of every true Yogodan. "All those who received Him, to them gave He the power to become the Sons of God."

As a small cup cannot hold an ocean within it, no matter how willing it may be to do so, likewise the cup of material human consciousness cannot grasp the universal Christ-Consciousness, no matter how desirous it is, but when the student, by the Yogoda method of Meditation and Concentration, enlarges the caliber of his consciousness to Omniscience, he can hold the universal consciousness in all atoms (Christ-Consciousness) within his own. This is

what is meant by "Received Him." Thus, according to Jesus, all souls who can actually find their souls one with Christ-Consciousness, by intuitive Self-Realization, can be called the "Sons of God."

Threefold Meaning of the Hindu and Christian Bibles

All Oriental Scriptures, such as the Bhagavad Gita, or the Hindu Bible, and the Christian Bible, have a three-fold meaning. In other words, the Scriptures deal with the three factors of human beings, namely, the material, the mental and the spiritual. Hence, all true Scriptures have been so written that they serve to be beneficial to the body, mind, and soul of man. True Scriptures are like the wells of Divine waters, which can quench the threefold material, mental, and spiritual thirsts of man. In addition, the Scriptures, in order to be worth while, should really help the business man, the mental man, and the spiritual man. Although both the material and the psychological interpretations of the Scriptures are necessary, it should be remembered that the scriptural authors undertook with great pains to point out to man that the spiritual interpretations are of supreme importance to him.

A material or intellectually successful man may not be the truly, scientifically successful man who makes a perfect success of life; whereas, a spiritual man is the happy "all-round" man, who is healthy, intellectual, contented, and truly prosperous, with all-satisfying wisdom. Since by intuition the spiritual authors first sought to make man primarily spiritual, I give the spiritual interpretation with the psychological and the material interpretations interwoven. These interpretations will help alike the spiritual aspirant, the intellectual man, and the business man.

(Reprinted from June, 1932, issue of East-West)

The woman said unto him: "I know that the *Messias cometh which is called Christ; when he is come, he will tell us all things." Jesus said unto her: "I THAT SPEAK UNTO THEE AM HE."

And upon this came his disciples and marveled that he talked with the woman; yet no man said: "What seekest Thou?" or, "Why talkest Thou with her?" The woman then left her water pot, and went her way into the city, and said unto the men: "Come, see a man who told me all things that I ever did: Is not this the Christ?" Then they went out of the city and came unto Him.

In the meanwhile, His disciples prayed Him, saying: "Master, eat." But he said unto them: "I HAVE MEAT TO EAT, THAT YE KNOW NOT OF." Therefore, said the disciples one to another: "Hath any man brought him aught to eat?" Jesus said unto them: "MY MEAT IS TO DO THE WILL OF HIM THAT SENT ME, AND TO FINISH HIS WORK."

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

When the woman of Samaria said: "I know that the *Messias cometh, and so on," she had unconsciously received

*The word "Messias" comes from the Hebrew word "Mashiakh" or "Anointed," the expected King and deliverer of the Hebrews—Christ. (Christ, Latin, Christus, Messiah.)

the telepathic message of God and Christ's presence as to who Jesus was.

Most of the time, in India, great Saints purposely remain hidden, and unless they choose some one to know of their greatness, they cannot be recognized even by people intimately mixing with them. In this case, God wanted to declare the glory of Jesus through the woman of Samaria, who was being made a test case of the Spiritual healing of Souls. (This woman of Samaria, who had had five husbands, was healed of her evil life through the Spiritual healing of Jesus.) Jesus confirms and thereby reinforces her telepathic message by letting her know the truth about Himself.

Three Kinds of Healing

The body is infected with bacteria, poison, and accidents, which involve physical suffering. To free man from bodily ailments constitutes physical healing. The mind of man is infected with fear, worries, melancholia, psychological nervousness, greed, anger, temptation, and jealousy, which cause mental suffering. The healing of psychological diseases is called mental healing.

The Soul of man is haunted by ignorance, which produces mental, physical, and all kinds of suffering. Ignorance creates inharmony between mind and body, God and Soul, and in addition creates every other trouble. Jesus knew the relation between mind and body, and God and Soul. That is why he controlled the atomic structure of his bodily cells, and that is why he carried out his saying: "Destroy this body, and in three days I will rebuild it again."

In fact, ignorance produces in man the consciousness of the body. Divine Souls, who have healed themselves of ignorance, behold the body as a "dream of God," or "frozen mind of Divinity." Body and mind, being the image of God, can reflect perpetual youth and everlasting peace. Not to know this is to be spiritually ignorant and to be subject to all kinds of physical and mental ailments.

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Doubt is a Resurrection of Truth

A Modern Message for the Easter Season

By Dr. Sheldon Shepard

STINGING the heart with a sudden stab of sharp pain, or gripping the Spirit with the slow ache of smothering uncertainty, in every life, doubt at some time assails the embattlements of the Soul. As one climbs height after height of the foothills, or attains new vantage points of vision on a mountain road, he sees that, as he came through lower levels, his interpretations of the nature of the country were incorrect. So, as one invades new territories of experience, he discovers that earlier impressions and opinions were in error.

Unfortunately, in the realm of philosophy and religion, instead of bringing delight, as in the wider vistas of the mountain climb, the shock often produces an abnormal and unpleasant reaction—a growing pain whose symptoms vary, but whose manifestations are likely to be unwholesome.

Instead of exclaiming with delight: "Why, how different from what I thought," one may say: "When I came by, I saw that was the zenith-high mountain, and I refuse to admit that it is a little hill." So the geography of life is continually limited by the view from mother's knee, or the first Sunday School, or early school days.

Or one may say: "See how insignificant that tiny hill and narrow canyon are, whereby I used to circumscribe the universe. Note the wide reaches and magnificent heights of this view. Surely one should not be overimpressed by anything. Seeing the littleness of what I before thought was great, I now call all things insignificant. There is really no great wonder, no cause for

awe, for reverence." Furnishing solace for the loss of early enthusiasm, cynicism takes up its sinister abode within the heart.

Unpleasant as it sometimes is, doubt should be welcomed as evidence of growth, and energies should be turned, not to banishing doubt, but to turning its force into constructive creative channels, in which they properly belong. Honest doubt is a growing pain. It is the penalty paid by everyone who chooses to walk with the ages and to think with the Eternal.

No person can move from his intellectual and emotional attitudes of today without feeling the strain of tearing loose old associations. Relief must be secured, not by repression of symptoms and by refusal to grow, but by building up harmoniously all parts of the personality. The onward sweep of well-rounded growth is one means whereby we share the life of the Infinite. As one grows in knowledge and understanding, he cannot avoid turning away from convictions of earlier years. But, if given a chance, every sincere doubt leads to a better faith, and the transition raises the mind to a God-like stature. Doubt is a resurrection of Truth.

There are, it is true, some forms of doubting which never have a constructive outcome. There is a kind of pro-

fessional attitude of cynicism and criticism which leads continually down narrower vales of Spiritual experience. A rhymester catches the spirit of such a one:

I'm a skeptic;
I'm so dyspeptic
There's nothing looks good to me.
Truth's so distasteful,
And faith is so wasteful,
I won't believe what I see.

There is no showing
Of a thing worth knowing;
There's nothing I'm sure of at all.
If people love it,
Then I'm above it,
I've sure got lots of gall.

A logical conclusion
Is only delusion,
From which my mind refrains.
With the load I'm under,
It's not any wonder
I doubt if I have any brains!

Cynicism, and all forms of chronic doubting, are more likely to be the children of unbelievable credulity. Priding themselves on their freedom from believing, their exponents usually engulf themselves in credulous acceptance of the most preposterous of creeds—that something can come from nothing, or that blindness can produce sight, non-intelligence produce intelligence, or that the magnificent glories of an entrancing universe are purposeless, meaningless, and worthless. One cannot refer to that kind of doubting as a growing pain; it is ossification of all the processes of growth. It is painful to everyone else, but not to the sufferer, for it carries its own opiate of pomposity and egotism.

But there is a doubt which hurts at every nerve of the Soul. It is a symptom of growth whose force can be turned into beauty of flower and bounty of fruit. It represents the attainment of that stage of development by which one can courageously look into the face of facts as they are and attempt to see them clearly, and their relations to one another. As one rounds this point on his trail of life, he always finds many truths different from the opinions he has held. He begins to question the

faith to which he has clung, the program of life that he has adopted. How else can one be a seeker after Truth? How can one love God, the dreamer and builder of all there is, unless joyfully he put by his partial glimpses of Truth to come nearer to an understanding of what God hath wrought?

When one comes to these turning points in his road of faith, he arouses both admiration and sympathy. It may be in the changing views of early adolescence, amid the growing revelations of the college laboratory, in the heart of the disillusionment of middle age, when burdens are almost unbearable, or at the sunset gate, where one wonders whether the vision he had when the sun was high will remain with him when he enters the shadows.

Doubt means the manifestation of courage or the experience of sorrow. Courageous doubt is seen in the idealistic forms of materialism which are growing rapidly in contemporary life. Those who can look at the universe and find no purpose, plan, meaning, or goal, and yet can devote themselves to the pursuit of ideals and the service of men, these are the doubters with great courage. With all the barrenness of a sight limited by the telescope and the microscope, this sublime doubt lifts its head from the slimy pool of crass materialism like a lily from the mud of a stagnant pond.

And there is a doubting which is the product of pain, of fear, of a hurting which is so tense one has not the courage to fight on through its raspings to bring himself into the clear. The doubt one feels at the loss of a beloved, or when the palaces of his dreaming tumble about him. These are the doubts which throw men into the river, or pull the trigger of the suicide's gun. These are the pains which fling timid spirits back on childhood philosophy, where they cling desperately, fanatically denouncing all whose opinions would weaken these last resources of their fleeing Souls.

This tragic pain is exemplified in the experience of a woman upon whom I called just after the death of her twenty-year-old son. Through his ill-

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Permanent Happiness

Interpretation of the Bhagavad Gita

By S. Y.

Chapter I Stanza XXVII

Tansamikshya sa kauntaya sarban-
bandhoonabashthitan Kripaya paraya-
bisto bisidannidamabrabeet.

Then he, the child of Kunti, beholding all those relatives arrayed in their ranks, thus dolefully spoke, filled with deep sympathy.

SPIRITUAL INTERPRETATION

Then the fiery self-control, influenced by the negative feminine nature, beholding his favorite related bad habits about to be slain by the accumulated wisdom of meditation, became filled with deep material sympathy and dolefully introspected within itself.

ELABORATE SPIRITUAL INTERPRETATION

The devotee, following the path of meditation in hope of complete emancipation, finds that he has to destroy the obstructing desire for material pleasures. Just as a man must invest and part with little sums of money in order to acquire greater gain, so the devotee must forego the indulgence in material pleasures for the sake of gaining the pure joy of meditation. Thousands fail to understand why the pleasure-producing senses overshadow the joy of the Spirit. Many question why the senses were given to man if he was not to enjoy them.

The metaphysical reason for self-control is nothing but a Spiritual business proposition calculated to bring the greatest happiness to man. Man is the image of God, and as such has within

himself the latent unmanifested everlasting joy of Spirit in him, as the tree is hidden in the seed. As roasted seeds do not germinate, so, when the joy-seed of the Soul is scorched by the flames of material desires, they fail to produce the immortal tree of happiness.

When the Soul's potential lasting happiness becomes encrusted with the temporary pleasures of the senses, then the golden luster of the Soul becomes obscure. When a man's mind is attentive to jealousy, worry, and so forth, he becomes thoroughly miserable, but when he turns the same attention to love, peace, and harmony, he feels supremely happy. So, also, the Soul becomes happy when it turns from the lesser misery-making pleasures of evil to the superior pleasure-producing Soul qualities.

If the Soul becomes completely engrossed in lesser happiness, it fails to be attentive to the investigation of superior lasting happiness. Many persons may reason that renunciation of material pleasures is almost an impossibility in the world of business existence, but every man is not advised to return to the jungle in order to find peace. He must be in the world and yet not of it. He must not be negative, and should not blind himself with material pleasures, and thus fail to enjoy the vision of superior pleasures.

From childhood one should develop the better taste of contacting the superior pleasures of peace, harmony, and so forth, and should form Spiritual habits early. We are ruled by habits which form our tendencies, moods, and desires, and if bad habits are in the

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Developing Power of Will

By K. R. Samras, M.A., Ph.D.

THE power of will underlies all activity and motivation. It is the means of all achievement, and an agent of all accomplishment. It is the strength of all Creation, the support of all Universes, and the essence of all natural phenomena. Without power of will, inaction would result, sloth would follow, and life would be impossible. But this would be fundamentally at variance with the order and system which characterize the laws of Nature. The power of will pervades every atom in the Universe, causing, directing, and controlling all action and progressive motion.

In the planets, stars, and physical bodies the power of will works in the form of gravitation. These bodies have the will to maintain their relative positions and to perform their functions in the system of the Universe. They move in certain directions, receive certain influences, and exercise certain powers. Under their course of action lies the will to act and to move. Should they be slothful, losing their will power for a moment, the whole system would be doomed to destruction. Natural law, however, precludes the possibility of the failure of gravitation. Nature is reasonable and supplies every atom with the power of will to act.

Man, with his strong power of will, in conjunction, of course, with other physical equipment, has dominated the entire Creation. He manifests this power even in the mother's womb by reacting against any external pressure. When a baby cries for milk, it exercises its will power to call the mother to its side. If the mother is slow or negligent, the baby sends its vibrations through the air with an increased strength and cries aloud, so that the mother is spurred to activity and answers the baby's call.

The baby is provided by Nature with billions of cells; it is also given a power of will to live. But for this will to live, the baby would keep quiet under any pressure and would eventually perish, with the result that the human species would become extinct. On the other hand, however, the mother has an equally strong will to bring up the baby. This will is variously called "mother instinct," "parental love," "desire to preserve the species," and so forth. With this superior power of will taking advantage of the biological gifts of Nature, man has become the king of the living Beings on this planet.

Similarly, in the kingdom of the lower animals this power of will to live and to multiply is universal. As a woman carries her baby in her arms, so the mother kangaroo keeps her young in her pouch. The lioness takes care of her cubs in the wild den and guards them with patience against all danger. The birds hatch their eggs in the nests and feed the nestlings diligently until they grow old enough to supply their own needs. Even the reptiles, worms, and fish are provided by Nature with a power of will to live, to reproduce, and to play their part in the system of this Universe.

Where there is a will, there is a way. A weak will is a sign of deterioration; loss of the power of will is an indication of extinction. The geologic periods have witnessed the phenomena of the changing sway of the species in Creation, and history has seen domination of one race over another. Races

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How to Manifest Divine Power

By R. K. Das

MENTAL power is a dynamic force that may be wielded toward glory or toward destruction. It is man's greatest defensive and offensive weapon—his heritage with which to capitalize life's innumerable opportunities, or debase them. God, the Infinite, all-powerful, and perfect Spirit is the source of this mental power. Many persons, however, refuse to concede that power is a gift bestowed by a Superior Being.

Man frequently thinks that he is sufficient unto himself—that guidance and imitation of the One who created him is not in accordance with his conception of a capable and independent thinker. This misconstrued philosophy of life is not always the fault of the individual. Nevertheless, if he is fortunate enough, sometime there will come within his realm an experience which will be indicative of the existence of a super force—an infallible power.

This fact is, perhaps, best exemplified by Balimiki, who was, either by choice or by circumstances, a highwayman. Much of his life was devoted to clever schemes of robbery and treachery, and he had met with phenomenal success in this disreputable profession. On one of his ventures he encountered two travelers and tried to dispossess them of their worldly goods, but to his chagrin he discovered that they owned nothing material. Their wealth consisted of the mental growth of sages—life's rarest and most coveted achievement.

The travelers were undisturbed by this bold man's attempt to rob them. In fact, these wise men had the courage to point out to him the folly and corruptness of a life pursued in this manner, and, further, they told him that he would suffer the inevitable penalty that

accompanies such an ignoble and unfruitful goal. The highwayman questioned the validity of their statements and sought the answer from those he had served as to whether or not they would share his fate if he were captured. He quickly discovered that their alliance with him was based on a lofty plane, one intolerable of anything degrading the integrity of their standards of life.

This grim realization was appalling. He returned to the site of his meeting with the sages, and there, in the quiet and calmness of the forest, he meditated on the advice of the sages. So long, so deeply, and so profoundly did he concentrate upon the truths they set forth, that he became engrossed to the extent that an ant hill was formed over him. With the dawning of a new outlook on life, he adopted the trend that leads upward. Upward, upward he climbed. Today he is honored as one of the greatest sages India has ever known. Balimiki recognized that power came from a supernatural Being, God, who is incapable of evil and is the zenith of perfection.

What is to be gained by making an enemy of God? He cannot be offended by man, yet man inflicts upon himself the ravages and pain of vincible sins committed against God. Meditation is the cue to magnanimous and consistent power. It is intercession of the Divine Being, worthy and deep reflection on

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Scientific Digest

Mushroom Culture

THERE is a possibility that use has been found for abandoned coal mines. P. E. Polley is growing mushrooms successfully 500 feet under ground in two abandoned rooms of the Culmerville Coal Company mine near Pittsburgh. From 5,000 square feet of mushroom beds in the mine, an aggregate crop of 14,000 pounds was gathered in four months. The first crop was gathered seven weeks after they were spawned. Now it is said that mushroom growing may eventually be carried on as a regular thing in conjunction with mining, promptly utilizing the space from which coal is taken.

Under the city of Paris, France, there lies the greatest mushroom-producing center in the world. It is a complete subterranean city, with a perfect ventilating system and eight miles of illuminated streets lined with mushroom beds and the homes of the people who cultivate and ship them.

Valuable Information

In the towns and villages throughout Japan, tablets on the front door of each home usually disclose five facts about the household. In addition to the street number, they show the name of the family, telephone number, fire insurance certificate, and the police seal of approval on the sanitary condition of the place.

New Phonograph Records

New phonograph records that run for three hours contain "talking novels" for the blind and for persons who would rather have a book read to them than

read it themselves. Only two records are required for an entire average-length novel.

Ten Commandments of Health

1. Help yourself to health. Form habits that will fight for you, not against you.
 2. Do not expect to have good health without effort. Health must be earned.
 3. Adopt the policy that an ounce of prevention is worth a pound of cure.
 4. Make food your servant, not your master. Eat for strength.
 5. Breathe deeply, for air is life's first requisite and Nature's best tonic.
 6. Exercise for health, not for strength. Exercise sends clean blood to the brain.
 7. Seek sunshine, for sunshine and disease are always enemies.
 8. Water — use plentifully daily; warm for cleanliness, cold for tonic.
 9. Keep a clean conscience, for true rest is mental as well as physical.
 10. Work planfully, read much, and play often. Play keeps old age at bay.
- Washington Sanitarium Exponent.

Health, Intellectual, and Spiritual Recipes

APPLE OR RAISIN CAKE

Line a shallow greased pan with biscuit dough rolled thin. Cover with tart, juicy apples or seedless raisins. Sprinkle generously with sugar and nutmeg or cinnamon. Add pieces of butter and bake in a quick oven until the apples or raisins are soft and the crust is brown. Serve fresh with cream or nutmeg sauce.

TIMBALES

Heat 1 $\frac{1}{3}$ cupfuls of canned tomatoes with $\frac{3}{4}$ teaspoonful of salt, $\frac{1}{4}$ teaspoonful of pepper, and a little sugar. Add 8 salted crackers crushed, ($\frac{2}{3}$ cupful) and mix well. Remove from the heat and add to 2 eggs beaten slightly. Mix and pour into greased individual molds. Set in a pan of hot water and bake in a moderate oven for 40 minutes.

SAVORY ONIONS

Cut some onions in one-half inch slices, and cook in a pressure cooker for 10 minutes. Dice the onions. To 2 cupfuls of onions add $\frac{1}{2}$ cupful of cream, one tablespoonful of butter, 3 egg yolks, and a little savita. Bake in a buttered baking dish for about 40 minutes.

MOCK FISH

Wash and peel 3 or 4 large white potatoes and boil them until about half done. Grate them and use only the part that has been grated. Weigh out $\frac{1}{2}$ a pound; beat 3 egg yolks very light with $\frac{1}{4}$ cupful of cream, mix with the potatoes, add 6 tablespoonfuls of melted butter, $\frac{1}{2}$ a teaspoonful of grated white onion, a dash of cayenne pepper, and

salt to taste. Butter a mold well, sprinkle with dried and sifted bread crumbs, put the mixture in, and set in a pan of boiling water in the oven. Cover, and bake for an hour. Turn out carefully onto a platter, pour Hollandaise sauce around it, and garnish with parsley. Serve very hot with a cucumber salad with French dressing.

Creating Happiness

By S. Y.

HAVE you ever thought when you looked at skyscrapers, or streets bustling with automobiles, or windows glistening so enticingly with invented articles, that they all were once invisible residents in the Kingdom of Mind? **THOUGHTS ARE THINGS.** All inventions, architecture, engines, automobiles, books, music—all were conceived in the womb of invisible thought. All forms of material, aesthetic, literary, and Spiritual success are dependent upon the kind of definite or indefinite corresponding thought-forms about such things that you have within yourself.

Some persons build air castles within themselves, but because they do not know how to hold on to them strongly enough, or how to materialize them on earth, their air castles vanish in the invisible domain of consciousness. Men of success are those who have forethought enough to make an indelible blueprint in their minds of whatever they wish to build or produce upon this earth. They then employ the financiers of their creative ability, the builders of their will-power, the carpenters

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The Systems of Indian Philosophy

By Laurie Pratt

(Continued from Last Issue)

THE *Vaisesika* sutras form the basis of the second system of Indian philosophy, according to the sevenfold classification described in the preceding article. The word *sutra* literally means "thread," i.e., consecutive thought, and denotes the aphorisms or pithy stanzas in which the standard or foundation treatise of each of the systems of Indian philosophy is cast. *Vaisesika* is from the Sanskrit root *visesas* or "atomic individuality."

Although its origin is very ancient, the *Vaisesika* system was first formulated into *sutras* by Aulukya, better known under his nickname of Kanada, "atom-eater." Little is known of Kanada, who might well be called the "father of modern science," though we learn from a passage in the *Vayu purana* that he was born in Prabhasa, the son of Uluka, and the disciple of Somasarma. He flourished before the Buddhistic period, and his date is probably the seventh or eighth century B. C.

Many commentaries on the *Vaisesika* sutras have come down to us, and of these the *Nyayakandali* of Sridhara, a very lucid and detailed exposition, is most favored by modern students of *Vaisesika*. Sridhara was a sage of Bengal, and wrote his masterly *bhasya* (commentary) in 990 A.D. Another illustrious name in *Vaisesika* literature is Caraka (80 A.D.), an expounder of medical physics.

Vaisesika and Modern Science

Of all the various systematic presentations of Indian philosophy, the *Vaisesika* is the most interesting from the standpoint of modern science. In these ancient *sutras* we find discussions

of many profound scientific problems which are just beginning to engage the attention of eminent western thinkers. The orderly arrangement of the natural world which was discovered so many centuries ago by the Indian sages, through mental discipline and analysis, is being verified today by scientific demonstration and patient investigation. One method is inward, the other outward, but the truths revealed are the same.

Thus, though the modern "atomic theory" is generally considered a new advance of science, it was brilliantly expounded long ago by Kanada the "atom-eater." The Sanskrit *anus* can be properly translated as "atom" in the latter's literal Greek sense of "uncut" or indivisible.

Other scientific truths explained by Kanada so many centuries in advance of the present-day scientific era include (1) the movement of needles toward magnets, (2) the circulation of water in plants, (3) *akash* or ether as the necessary base for the vibration of sound, (4) the solar fire as the cause of all other forms of heat, (5) heat as the cause of molecular change, (6) the law of gravitation as caused by the quality that inheres in the atoms of earth and accounts for its attractive power or downward pull, (7) the kinetic nature of all energy; causation as always rooted in an expenditure of energy or a

redistribution of motion, (8) universal dissolution through the disintegration of atoms, (9) the radiation of heat and light rays, infinitely small particles, darting forth in all directions with inconceivable speed (note here the similarity with the modern "cosmic rays" theory) and (10) the relativity of time and space.

The 6 Logical Categories

The *Vaisesika* philosophy is so immense in its range and so acute and consecutive in its reasoning that it is impossible, in this article, to do more than hint at some of its broader divisions. Fuller accounts will be found in Dr. P. C. Ray's *Hindu Chemistry*, Dr. B. N. Seal's *Positive Sciences of the Ancient Hindus* and Professor S. N. Dasgupta's *History of Indian Philosophy*.

Kanada classified all natural phenomena under six logical categories (*padarthas*), namely, substance, quality, action or motion, class concept or genus, particularity or species, and inherence or intimate relation.

The substances (*dravyas*) are earth, water, fire, air, ether, time, space, mind and soul. The qualities (*gunas*) are smell, taste, color, touch, number, measure, separations, contact and the quality of belonging to genus or species.

Action (*karma*) means expansion, contraction, upward, downward and horizontal movement. The class concept (*samanya*) is the genus or aspect of generality in objects. Through species (*visesa*) things are perceived as different or diverse. Inherence (*samavaya*) is that inseparable relation or intimate combination whereby two or more things are so united as to appear one whole, as cause and effect, or clay and pot.

These six *padarthas* or independent realities were recognized by Kanada from the standpoint of logic and common sense, as being experiences of ordinary perception. Thus, *Vaisesika* is a pluralistic rather than a monistic philosophy, and the obvious facts of experience are given more weight than the demands of abstract thought for some one final original universal, such as we will find postulated as *prakriti* or "root-nature" in the *Sankhya* system.

Atomic Origin of the World

Vaisesika assigned the origin of the world to atoms, eternal in their nature, i.e., their ultimate peculiarities. Thus, this atomic doctrine teaches that the four kinds of eternal atoms (*bhootas*) are earth, water, fire and air atoms, which have mass, number, weight, texture, viscosity and motion. Atomic combination is possible only with these four elements, *akash* (ether) being conceived of as inert and structureless.

These atoms were regarded as possessing an incessant vibratory motion. *Vaisesika* claimed that there was no difference in the atoms of the same element, e.g., the atoms of various seeds were the same since all were earth atoms; through heat alone all the transformations of the atoms take place.

This doctrine is in striking agreement with the modern "atomic theory" which holds that "all material substances consist of atoms of a few kinds, all of the same kind being uniform in size, weight and other properties. According to recent discoveries the atom is to be conceived of as a complex system whose components are in rapid orbital motion." (*Webster's Dictionary*.)

The recent claim that atoms are a solar system in miniature would be no news to those old *Vaisesika* and *Sankhya* philosophers who described the smallest unit of time (*kala*) as the period taken by an atom to traverse its own unit of space.

Of the nine substance or *dravyas*, the four eternal *bhoota* atoms and the mind (*manas*) were called *parimandala* or of atomic size, while time, space, soul and ether (*akash*) were conceived of as *paramamahat* or supremely great.

Drista or Experience

All the categories described by Kanada are founded on experience (*drista*), while those whose cause is beyond the scope of knowledge were called *adrasta* (unknown virtue). Some expressions of *adrasta* are (1) the eternality of the atoms whereby worlds are continually created, (2) the life principle, (3) natural motion of air and fire and (4) death and rebirth. All natural phenomena were conceived of as

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Rising from the Dead

By James M. Warnack

SO many ways there are of rising from the dead! It might even be possible (for what might NOT be possible in this universe of miracles?) for the Spirit to re-animate the form from which the spark of life had fled, and to stand again among the living. Again, the Spirit of man may rise from its home of clay and find a nobler, finer, sweeter life in realms beyond this material and, apparently, disordered sphere of existence. In truth, that is what happens to those Spirits who have prepared themselves for such a type of resurrection.

However, there are other ways of rising from the dead, and in these resurrections there is not one of us who may not participate. There is not one of us who may not daily rise from his dead past, from his dead thoughts, and from his dead ideals. For the past IS dead unless we revitalize it with memory. Our thoughts of yesterday are dead unless we re-think them either for good or evil purposes. Our ideals DO die unless we feed them with the bread of Truth and the living water of love and faith and right conduct.

When you sit at a feast and are tempted to eat more than is needful for your sustenance, remember the words of Solomon: "When thou sittest to eat with a ruler, consider diligently what is before thee, and put a knife to thy throat if thou be a man given to appetite." You need not take that advice literally, but, if you are wise, you either will be temperate in your indulgence, or

you will leave the feast and thus "rise from the dead."

If passion sways you and you are tempted to do that which reason tells you will end in sorrow and disappointment, summon common sense and courage to your aid, throw off the tempter that has fastened itself upon your Soul, and "rise from the dead." If envy, jealousy, anger, or prejudice knock at the door of your heart, be master enough to bolt the door and bid the would-be intruder begone. Thus you shall "rise from the dead" and know yourself as the conqueror you have a right to be. When the world of shadows gathers round you, (not the shadows of death, but the shadows of life) let the light of your own divinity shine clear and the darkness will disappear, and you shall dwell within the radius of your own effulgence.

There is no power, outside nor inside of you, that you may not master if you keep your Soul unsullied and your motives pure. You do not need to dwell among those who have neglected their better selves, and who have forgotten the way home. You can transcend the evils around you and within your own restless mind. You can realize yourself for the Divine one that you are. You can always "rise from the dead."



Who Are the Essenes?

By Sri Nerode

ACCORDING to the opinions of many authorities, like Philo, Josephus, and Pliny, the Essene Brotherhood flourished between the Second Century, B. C., and the Second Century, A. D., later on being disorganized and assimilated by the growing vitality of Christianity.

There are many people who believe that this Essene Brotherhood was just a branch of the Great White Brotherhood which is said to have spread its territory of occult influence across the Himalayas and the Nile. Whatever it may be, it is true that the Essenes had the higher culture of the occult science. They offered the Spiritual background which fostered the growth of Jesus, the Immortal Lover of humanity, in the developing years of His early childhood and adolescence.

Many theories of a heterogeneous nature and source have been advanced by various orthodox, liberal, as well as occult scholars in the course of the last twenty centuries. In spite of all divergencies in the inferences and conclusions drawn on the life-history of the Great Master, one thing, however, looms up as true beyond all shadow of doubt, which is, that before the advent of the Master, the sacred and secret order known as the "Essene Brotherhood" was in existence.

The geneology of the word Essene is full of controversy. Some say it comes from the Egyptian word *Kashai* (secret). There is a Jewish word, *Chsahi*, also meaning "secret" or "silent," which is translated into "essaio" or Essene, denoting secret or mystic. Josephus thinks that "Choshen" has been translated into the Greek word "Essene." "Choshen" in the Egyptian language symbolizes Light and Truth. Again, the Syrian word "assaya" means physician, whose Greek rendering is

"therapeutes," and is also considered in some quarters as the source of the word "Essene." In Egypt and Palestine, the organization was called the "Essenes," whereas in other lands it was called "Thera peuti". The members lived in Palestine and Syria and numbered about 4,000. Their main habitat was on the western shore of the Dead Sea.

They seem to have been a monastic Brotherhood among the Jews, about whom there exists a most perplexing variety of opinions, as already mentioned. The chief sources of information regarding them are Philo's "Quod Omnis Probus Liber," Sec. 1-12 ff, and a fragment of his "Apology for the Jews," preserved in Eusebius's "Praeparatio Evangelica," VIII:11, Josephus's "Jewish War," ii, and passages in his "Antiquities of the Jews." No mention of them has been made in the Bible or in Rabbinical literature, or the Talmud.

Some writers, like Meyer, Ewald, Ritschl, Lightfoot, and others claim that the disturbing influences referred to in St. Paul's Epistle to the Colossians were due to the presence of Essenes in that community. The Nazirims, a sect of strict Pharisees, mentioned in the Talmud, resembles, however, the Essene Order in their tenets and practices. In the main, Philo, Josephus, and the Roman historian, Pliny, are the only eye witnesses of the Essenes. Other writers, like Hippolytus, are not independent witnesses, and are therefore secondary.

Philo gives us the account of the Magi, who were of the priestly order

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How to Manifest Divine Power

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His supreme attributes, and daily contemplative thought and devotion to God. This is the summation of the progressive steps essential to the manifestation of Divine Power through man. Conclusively, the wisdom of man lies in absorbing the qualities of, and patterning himself after, the Creator, striving for a kind of power that will derive meritorious reward and supernatural and mental satisfaction.

The Prayer

(Continued from Page 4)

It is Thee whom I discover at the heart of Nature.

It is Thee whom I bless in all creatures.

In order to approach Thee, I have flown to this desert.

Here, when daylight, tossing her veil in the air,

Half opens the horizon, which is alight with growing color,

And sprinkles on the mountains the pearls of dawn,

For me it is Thy Look, which, from Thy Divine Abode,

Partly opens on the world, and glowingly lights the day.

—5—

Enveloped in calm and darkness and silence—

My soul, very near, adores Thy Presence:

I feel myself illumined by an inner light,
And I hear a voice which tells me to hope.

"Yes, I hope, Lord: In Thy magnificence,

Everywhere, with full hands, producing existence,

Thou would'st not limit the number of my days

To these days down here, so troubled and so short."

Witnessing Thy power, and sure of Thy goodness,

I arrive at a day without end—of immortality;

The dead encompass me in vain from their ominous shadows:

My reason sees the light across this darkness:

It is the last step by which I draw near to Thee;

It is the veil which falls between Thy face and me.

—6—

Hasten for me, Lord, this moment which I implore:

Or, if in Thy mystery Thou dost still withdraw,

Hear, from the height of the sky, my needs.

The atom and the universe are the object of Thy care:

From the gifts of Thy bounty, support my need,

Sustain my body with bread, my Soul with hope;

Gather up, by a look from Thy all-penetrating eyes,

My Spirit, eclipsed by the darkness of my senses.

And, as the sun drinks in the dew, In Thy care, always, absorb my thoughts.



Those Mysterious Eighteen Years

By Louis E. Van Norman

(Continued from Last Issue)

About 40 years ago a Russian explorer and writer, one Nicolas Notovitch, is reported to have discovered in a Buddhist monastery at Hemis in Tibet, certain records. Upon the reading of these he based a curiously interesting volume entitled: "La Vie Inconnue de Jesus," ("The Unknown Life of Jesus") published in 1894. While containing some rather convincing evidences of authenticity, this work is branded as a "fabrication" by several Christian theological writers.

The manuscripts which this explorer-writer examined at the Hemis monastery are said to state that Jesus "reached the country of the five rivers and the Radjipoutan (compare the modern Rajputana), where the worshippers of the god Djain begged Him to remain with them." However, He "disapproved" of their ways and opinions, so He left them and went to Djagguernat (compare with "Juggernaut") where the "white priests of Brahma greeted Him joyfully." There He is said to have learned to read and write the language and to "understand and interpret the Vedas."

A writer, Henry Carew, in the London *Morning Post*, recently paraphrased the text of Notovitch's book. He says that the latter claims to have learned from the monastery records that Jesus remained for several years among the Brahmins. Then He continued His journey through India, where He became "so beloved by the lower classes, to whom He taught the Sacred writings that were forbidden to them," that the Brahmins and the ruling class "be-

came uneasy," but "Issa refused to listen to them and proceeded with His teaching." Thereupon, the priests and the upper classes resolved to put Him to death, but His friends, having heard of the plot, helped Him to leave the country.

Next, according to this chronicle, Jesus (Issa), went to Nepal, where He remained for six years, after which, "thoroughly acquainted with the sacred Soutra writings, He began to preach everywhere the word of the Only God, Creator of All, Father of All." Finally, says this record, in His travels he reached Persia, then "in the thrall of Zoroastrianism." But there He "met with failure" and was taken out of the country by the priests and left in the wilderness, so that the wild beasts might destroy Him. He escaped, however, and returned to Palestine, where He began His preaching in the temple at Jerusalem.

This account of the "unknown life" of Jesus, as recorded by Notovitch, is much longer than suggested by these brief references. It tells also the story of His death, which, according to the Pali scrolls, was not due to the Jews, who "were opposed to it." These, and other Pali scrolls, which have been discovered in the monasteries of Lhasa, the Tibetan capital, are believed to have been written as early as the years 3 or 4 A. D. There is internal evidence in them that merchants and travellers who had returned from Palestine, passing through Tibet at that time, after hearing of His miraculous teaching and the

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Meditations for April

(Continued from Inside Front Cover)

April 15. Materialism is rampant in the world; so, whenever any one wants to live and preach the highest spirituality, I shall sacrifice some of my non-essential material comforts in order to assist him and his Cause, so that he can give the Light and Wisdom without being forced into commercialism.

April 16. Whenever inharmonious conditions appear in my home, I will enter into the Peace Temple of God within.

April 17. Why should I feel the touch of time on my body and mind? The Spirit that dwells within me is Eternal Youth.

April 18. The higher I wish to ascend, the steeper becomes the path. Gathering all the higher forces of my mind and Soul, I shall reach the loftiest heights.

April 19. Spirit hides behind every event of life. Whatever comes, I shall detect His Loving Presence from now on.

April 20. When I think, standing before the Benign Spirit, my thoughts move in a harmonious flow because His Presence casts the magic of love and ardor over everything.

April 21. I shall make all my plans in the lighted chamber of meditation. There the great Spirit will move my Spirit, His wisdom will guide my reason, and His hand will direct my action.

April 22. As long as I have not made the knowledge of the Spirit a reality, I

shall not stop practicing methods that quicken the Spirit within.

April 23. The Infinite Healer dwells in me. May the touch of the Spirit that is within me heal my ills and those of others. It is the Spirit in man that heals.

April 24. I pray to Thee, O Spirit, save me from conditions that debase the dictates of conscience and pull me toward gross materialism.

April 25. Thou art harmony. When inharmonious conditions surround me, may I focus my thought on Thee, O Lord. Thou art above, below, and everywhere.

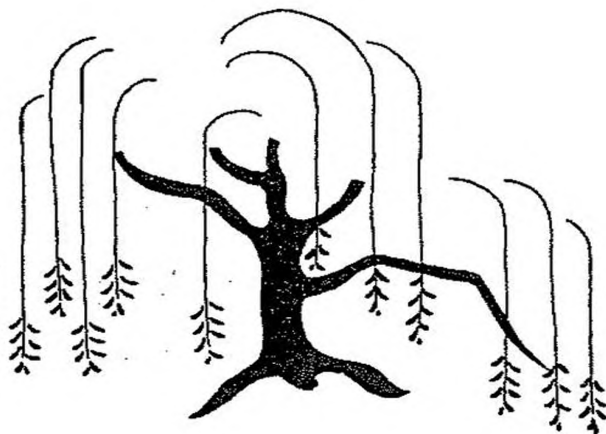
April 26. The world and Life puzzle me with their contradictions. Give me clear sight, O God, I pray.

April 27. Due to various obligations and responsibilities, man gets sidetracked from Truth. May Thy Infinite Power arouse in me the Inner Power to meet my obligations without leaving the pathway of Truth.

April 28. There has been a seeming break between my life and Thy Cosmic Life. Therefore, I find difficulties in the way. When there is attunement with Thee, there is always a smoothness in the flow of human affairs. I shall attune myself with Thee to establish harmony in my affairs.

April 29. Patience ripens the fruits of action. I shall wait with patience and trust in Thee for the dawn of better days in my life.

April 30. Inasmuch as Thy riches are abundantly spread over the face of the earth, I shall have my share for my needs through the narrow path of Christ Consciousness.



Mystic Meaning of Resurrection

(Continued from Page 3)

form their intelligence for milleniums, and then suddenly wake them up and sort them out for Heaven and Hades, is a wrong conception.

GOD, THE GIVER OF FREE CHOICE, COULD NOT CHLOROFORM SOULS IN OBLIVION IN GRAVES FOR CENTURIES

God never meant to keep living Souls refrigerated for years beneath the cold sod, and then suddenly warm them up to be sent to Hades or Heaven. Nature is secretive and does things in a dignified, mysterious way. An intelligent God would rather command Gabriel to blow his trumpet before Souls are dead and unknowingly enter into sin.

RESURRECTION IS REINCARNATION IN THE ASTRAL, PHYSICAL, OR SPIRITUAL KINGDOM

The word "Resurrection," separated and analyzed, means *re-again* and *urrecto*—to rise; that is, reincarnation. Souls, after leaving the human body by their subtle senses, hear the vibrations of atoms in the electric, Astral world. This atomic vibration, heard during the change from the physical to the Astral kingdom, is the sound of Gabriel's trumpet.

Reincarnation, or Resurrection after death, may occur from the physical to the Astral, or from the Astral to the physical, or from the physical to the Spiritual, from which place Souls never leave again. "Him that overcometh will I make him a pillar in the temple of my God, and he shall go no more out."

No matter where the Soul is, it receives a chance to use its reason consciously, or unconsciously, or superconsciously if its actions are very good, in the Astral or physical world. No one can deny us reason and free choice after giving that to us once. Souls must be reborn several times until they have full opportunity to use their free choice and return to God after their woesome wanderings in matter.

April, 1934

As a Soul once said: "Thou, God, madest us for Thyself, and our hearts are restless until they rest in Thee." To this I will add: "until they *deserve* to rest in Thee."

SOULS DEVELOP IN THIS LIFE, AFTER DEATH, IN THE ASTRAL REALM, AND AT ANY TIME, ANYWHERE

Only during sleep, while living or during the big sleep of death, may Souls rest for a while, but they keep stirring and moving backward or forward all the time. If you sleep peacefully or fretfully, then, on waking, you feel peaceful or worried, as the case may be. So, in deathly sleep, we keep stirring—our life and intelligence keeps on invigorating. Any stir of intelligence during life or death is spoken of as "vibratory change."

WHAT IS GABRIEL'S HORN?

The great uplifting vibratory change instilled by the Cosmic Law to free physically tortured Souls into the freedom of the diseaseless, accidentless, painless Astral sphere is called the "Resurrection after Gabriel blows his trumpet." The slipping of the electrical body from the physical body gives birth to the hum of released vita-electrons. This Cosmic uplifting sound, every Soul, virtuous or sinful, of necessity must astrally hear after death, during the transition from the physical to the Astral world.

The Resurrection of Jesus in three days has special significance. He was advanced enough to reincarnate His Soul from the physical to the Astral, and from there to the Spiritual plane.

WHY JESUS TOOK THREE DAYS TO RESURRECT FROM THE PHYSICAL TO THE ASTRAL, AND THEN TO THE SPIRITUAL REALMS

When Mary saw Jesus after His apparent physical death He said: "Touch me not, for I am not yet ascended to my Father." This distinctly shows that Jesus, by the vibration of His wisdom and right living on earth, took three days to burn out all the last glimpses of mortal delusions left in Him, as was expressed in His earth-life in the par-

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tial fear of death when He said: "Father, if Thou be willing, remove this cup from me: nevertheless, not my will, but Thine, be done." Then on the cross He cried: "My God, my God, why hast Thou forsaken me?" For a moment the delusion of mortal death was so strong that Jesus forgot that an Omnipresent God, His own Divine Father, could never forsake Him. These little metaphysical weaknesses, no matter how small, have to be worked out on the Astral plane even by such supermen as Jesus.

AFTER COMPLETE RESURRECTION ONE CAN DO JUST AS HE PLEASES

When Jesus burnt His seeds of past actions in the Astral world after death, He straightway went into the Bosom of God, the Spiritual world, from whence there is no forced return to the earth or to any other place. So, Jesus resurrected Himself from the physical to the Astral plane, then to the Spiritual plane, in three days. That He appeared for 40 days to His disciples after Resurrection shows the liberated Souls like Him can materialize their bodies in the Astral world or in the physical world at any time—any time today, or a thousand years hence.

Souls, like Jesus, liberated into the Spiritual plane, are not compelled to reincarnate or materialize themselves into the Astral or the physical plane, but they can materialize themselves anywhere, any time, just as they choose.

WHAT KIND OF SOULS REIN-CARNATE IN THE PHYSICAL, ASTRAL, OR SPIRITUAL REALMS?

When reincarnating into the Astral, the Souls have luminous bodies like the electric images on the screen. In the physical world, Souls condense their Astral bodies into the physical. In the

Spiritual realm, Souls always keep their delusive bodies dissolved into the consciousness of the Infinite and not into the dreaming of a little body. Souls never lose their individualities; they only expand. Just as a man who owned a cottage first, and then owned a kingdom, does not forget himself, so, also, Souls remember their identity even when they expand from the consciousness of the body into the consciousness of the Infinite as the big body. Ordinary Souls have to reincarnate from the physical to the Astral, then back to the physical, and so on until they become developed enough to resurrect from the physical to the Astral and then to the all-liberating Spiritual realm.

HOW TO MASTER THE TECHNIQUE OF RESURRECTION

The law of Resurrection teaches us that we must never give up, even though we are old, discouraged, and at death's door. We must try to improve every minute of our existence, for life continues after death into the better land of the Astral plane, and into new encouraging surroundings on the physical plane. We must all wake up listening to Gabriel's trumpet call of ultimate wisdom into the Spiritual kingdom, from which there is no forgetting nor forced return to earth. Even as Jesus, by overcoming mortal desires, got supreme control over life and death, so must we, by deeper meditation, learn to consciously go in and out of the body at will, and thus take back the prodigal Soul from its wanderings in matter to the ever-blessed Spiritual home in God.

When a superman is able to resurrect or reincarnate his Soul any time, anywhere, then he may choose to freeze some atoms into a body and come on earth to take back other truant brothers to the blessed Spiritual realm of God.



The Second Coming of Christ

(Continued from Page 6)

If you close your eyes and enter a palatial room, you see darkness instead of the presence of beautiful things in the room. When you open your eyes and remove darkness, you forget the existence of self-created gloom and behold only light and the beautiful things in the room. So, also, when the eyes of wisdom are closed, you are submerged in the gloom of ignorance, witnessing physical and mental agonies, but when you open the eyes of knowledge by meditation, you behold the presence of God's light and all the beautiful experiences of lasting youth, everlasting peace, immortality, and so forth.

The world has yet to discover the highest human achievement, which Jesus and the great Saints are enjoying even today, and have been enjoying ever since they freed themselves from mortal ignorance, and they will enjoy that celestial blessedness to the end of endlessness.

It must be noted that physical suffering does not always bring mental agony if the mind is strong. Martyrs have smilingly been burned at the stake, but mental suffering usually brings physical suffering. When the Soul is sick, the body and mind are automatically subject to physical and mental suffering. Therefore, ignorance is the greatest of all suffering and must be removed.

Healing of the Soul Is the Greatest Good

The greatest of all healing which Jesus wanted to perform was the healing of Souls. Everyone, by holding to the after effects of meditation, and by steadily looking into the eyes of recipient Souls and strongly wishing them to be healed of mortal ignorance, can bring God into the lives of men, but one must be healed in his own Soul first before he can aspire to heal others. That is why Jesus spoke of becoming the "fishers of men." That means the art of fishing Souls out of the sea of ignorance by catching them in the net

of wisdom and bringing them to the table of God's immortality.

The one purpose that Jesus had in declaring Himself as Christ to the woman of Samaria was that He wanted her to know that He had the all-healing Christ Consciousness in Him, that He was omniscient and knew of her morally sick Soul, and that He could heal her. Jesus could not be accused of self-laudation, nor of revealing His power of mind reading. He had one object in view in His talking thus to the woman of Samaria, and that was to heal her Soul, and that is why He did not wait to be introduced to her but saw her alone. Jesus, considerate as He was, did not want to embarrass the woman before His disciples by telling her that she had had five husbands.

Why Our Thoughts Are Secret

God has given to each Soul the right to hide his thoughts and to fight his battles in secret instead of before others' curiosity and prying, which would cause sarcasm and hatred. If there were not invisible walls between our thoughts, we could do nothing and think nothing in peace, nor would we have the right to receive our own knocks and score our own victories.

We get little inklings of the thoughts of others in the expressions of their faces and eyes. That makes our lives all the more mysterious and interesting. So many times we jump at conclusions about the thoughts of others and make horrible blunders, and many times we learn to read their thoughts correctly. Our blunders in such psychological reading teaches us to be cautious and prevents self-sufficiency, which arises from our correct reading of the thoughts of others.

The disciples marveled when Jesus talked to such a common woman, yet the pure vibrations of Jesus could not bring any criticism from the disciples. That is why nobody asked: "Why talk-est Thou with her?"

The woman of Samaria was so overwhelmed with the Soul-healing power of Jesus that in her Divine Joy she told of all her moral blemishes and the

wonderful Soul-healing which she received from Jesus. She, being healed, also became the first messenger to declare Jesus the Christ.

"Then they went out of the city and came unto him, saying: 'Master, eat.' But he said unto them: 'I HAVE MEAT TO EAT THAT YE KNOW NOT OF.'"

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

The mind of Jesus was filled with Christ Consciousness and the Soul-healing that he had accomplished in the woman of Samaria, so He laughed at the idea of supplying the body with food, when He knew that He was a Soul, and the only meat it eternally nourished itself on was the blessedness and eternal wisdom of God. Jesus was trying to heal His disciples of the delusion of ignorance, which caused them to think that He had to eat in order to live. Jesus said once before: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Those Mysterious Eighteen Years

(Continued from Page 19)

manner of His death, related their very fresh experiences and impressions to the Buddhist priests, who added them to or incorporated them in the accounts which they themselves had transcribed of His early life.

Inscriptions on tablets, written records on papyrus or other scrolls, and traditions handed down by word of mouth from generation to generation, fortunately for the race, are not our only media for learning about what has happened to humanity in its long upward march. Those of us who are willing to undergo the probation of study and meditation may eventually get "in tune with the Infinite," so that, like perfectly adjusted radio sets, we shall be able to receive impressions, or vibrations, which will reveal to us the things unseen, unheard, and as yet unrecorded in their

fullness by human eyes, ears, and hands. From such "Akashic records," as they are known to the initiated, we can learn some absorbingly interesting facts about where Jesus was and something of what He did between the ages of 12 and 30.

In a remarkable work, "The Aquarian Gospel of Jesus the Christ," first published some twenty years ago, "transcribed from the Book of God's Remembrances, known as the 'Akashic Records,' by Levi," the life and works of Jesus during those 18 years are recounted in an amazingly circumstantial way and supplying additional evidence as to His sojourn in the East.

All His life, we are told was spent in "attaining." After His death, burial, and resurrection, He appeared "in materialized form before the Silent Brothers in the temple of Heliopolis, Egypt," and said: "My human life was wholly given to bringing my will into tune with the deific will; when this was done, my earth tasks all were done."

In this work, we are told, even as a child, Jesus, while He loved the Psalms of David and the "pungent words" of Solomon, also "greatly loved the Vedic hymns and the Avesta." While still a mere youth, this work represents Jesus as saying: "I want to go from Jewry land and meet my kin in other countries of my Father's world." Soon afterward, in this narrative, which is told in verse form similar to the text of our Christian Bible, we find a chapter on "The Life and Works of Jesus in India."

A "royal Prince of India," named Ravanna, "of Orissa in the South," was at a Jewish feast. He was deeply impressed by the wisdom of the teachings of Jesus, and begged the lad's parents to let him take Him, Jesus, to the East, where He could "learn the wisdom of the Brahmins." "After many days, His parents gave consent." They crossed the Sind, and the Brahmin priests "with favor received the Jewish boy." Jesus was "accepted as a pupil in the temple of Jagannath, (Juggernaut) and here He 'learned the Vedas and the Manic laws.'"

Later He "journeyed to Benares and became the pupil of Udraka, greatest of Hindu healers." For "four years altogether He abode in the temple of Jagannath" and "soon began to teach the Sudras and farmers in parables." Of the car of Jagannath He is stated to have said: "This car, said to be of Krishna, is an empty thing, for Krishna is not there." Then, we are told, He taught in Behar and Lahore. While at Benares, a priest from Lahore, named Ajainin, came to Him by night and accepted His philosophy, but the Brahmin priests did not. While in Benares, Jesus heard from a caravan coming from Palestine, that His father, Joseph, had died. So He wrote a beautiful sympathetic letter to Mary, His mother, sending it by another caravan.

(To Be Continued)

Doubt is a Resurrection of Truth

(Continued from Page 8)

ness and suffering she had been praying in the terms of her faith that God would make him well. In terror at her loss and the breakdown of her belief, she cried: "Just before he died, God healed him." Oh, what pain! What tragedy of the Spirit!

I have great sympathy for doubters, for I am one myself, and I know the poignant pain of watching beloved dogmas burn to ashes in the cleansing fires of changing thought. I am skeptical with the deep, lasting hurt of one who would never doubt any good or beautiful word except under the force of absolute compulsion. There is some truth to Madame de Gasparin's cry that "Doubt is the Hell of the human Soul."

I want every beautiful dream to be real. I pray for every wholesome thought to be true. I crave the reality of every uplifting word that was ever uttered about God. I need tremendously an infallible guide through the maze of living. I want the solace of the simple, unreasoned faith of my childhood. My nature calls for a plain, unwavering,

unfailing theology of finality, one narrow way for me and all the world.

Alas, I cannot have it. I am puzzled by many things. Standing by the open grave of a young man taken from life at the high stride of youth, I cannot say: "For as much as it hath pleased Almighty God," and turn away unskeptical of the God to whom we say that untimely death brought pleasure. I cannot read of a natural disaster spreading woe upon woe through a stricken land without questioning the beneficence of the God of Nature.

Call the streak of blood that marks natural history "the blood of sacrifice," it is still the red life-fluid of sentient creatures. During the World War I watched the farce of hundreds of thousands of Christians praying to their God to help them destroy hundreds of thousands of other Christians, and my heart was stunned by wrenching doubt of the Christian religion.

With a thousand denunciations, condemnations, and squabbles making a mockery of the Bible as a source of authority, I have been compelled to question, not only its infallibility, but its effectiveness as a guide to life. With millions starving while gluttoned plutocrats close their factories and guzzle their booze in selfish lust, I wonder how much concerned God is.

When these foundations, called the rock of ages, crumble into sand, one questions even the reality and worth of the whole whirling scheme of things. Walt Whitman complains:

Of the uncertainty, after all, that we
may be deluded,
That maybe reliance and hope are but
speculations after all,
That maybe identity beyond the grave
is a beautiful fable only,
Maybe the things I perceive, the ani-
mals, plants, men, hills, shining
and flowing waters,
The skies of day and night, colors,
densities, forms, maybe these are
(as doubtless they are) only ap-
paritions, and the real meaning has
yet to be known."

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Permanent Happiness

(Continued from Page 9)

lead, our moods and actions become evil. So, the precedence of good habits is desirable, as they can guide our actions and moods to a happy goal.

The trouble is, that thousands think that they cannot do without evil, misery-producing pleasures, such as the taking of body-killing drink, for instance. But these very persons, if they were to form good habits, would say: "We cannot do without the pleasure and peace of meditation. We become perfectly miserable when we are worrying or indulging in lesser pleasures."

The devotee, when he has already formed habits of material pleasure, becomes very sad when he realizes that he has to give up his very dear, long-known psychological relatives of evil tendencies. Then he reasons: "Why can't I enjoy material and Spiritual pleasures together?" but this only amounts to wanting to enjoy a poisonous drink and also an invigorating tonic at the same time.

If one uses strong, devitalizing dope and also a good, invigorating tonic at the same time, he will get nowhere, for the dope will counteract the effect of the tonic, and vice versa, producing negative results. If, however, one takes a good counteracting, strengthening tonic more and more, and the dope less and less, that will be a way to freedom from dope.

Likewise, those who equally enjoy sense pleasures and pleasures of meditation will not get anywhere for a long time. It should be remembered that even if one cannot conquer the flesh, he must meditate just the same, for then there will be a sense of comparison between the lesser pleasures of the senses and the greater pleasures of the Soul. Those who fail to conquer the senses and give up meditation, too, are almost hopeless cases of Spiritual decay.

When one meditates more often and cultivates the taste for peace and contentment, and gradually forsakes the indulgence in sense pleasures, he has a better chance for Spiritual emancipa-

tion. The best way of all is to cultivate the habit of contacting superior Soul pleasures immediately upon awakening. Then, while filled with the superior pleasures of the Soul, one may enjoy such innocent, harmless pleasures of the senses as eating, meeting friends, and so forth, without any sense of attachment. In this way the Soul will find that it will spiritualize or change the quality of all material enjoyments.

In this Stanza, the devotee is spoken of as feeling sad for the material tendencies which must at last be put aside for some time, or in some measure, because they militate against and dissuade him from seeking the superior pleasures of the Soul. Self control is not denial, but consists in turning the harmful, misery-making, matter-saturated attention of the Soul to the wholesome, joy-producing, lasting happiness in the Spirit, as found in deep meditation.

Scientific Digest

Speed of Light May Change

THE speed of light—the fastest movement in the universe, and perhaps the most fundamental constant in Nature—has been found apparently to vary in a mysterious way in measurements conducted at the Mount Wilson Observatory of the Carnegie Institution in Washington.

Taking the mean result of many measurements, this speed calculates out at 299,774 kilometers a second, 24 kilometers a second slower than was shown by the most precise measurement of the late Prof. A. A. Michelson, and 86 kilometers a second slower than the official figure given in the nautical almanac.

Although even a difference of several thousand miles a second might seem inconsequential relative to the unimaginable great speed under consideration, it becomes of great importance because the speed of light is the fundamental of fundamentals in physics, and numerous other constants are based upon it. The distance traversed by the light has been measured time and time again, but without showing any signifi-

cant change. If some tide-raising force is responsible, there should be a variation each day, but this has not been observed.

"The speed at which light travels," says a Carnegie report of the unexpected phenomenon, "enters into all astronomical and many physical observations, and according to the theory of relativity is an absolute constant regardless of the motion of the observers or the direction in which the light is moving. Every effort, therefore, has been made to connect the variations observed with the method of measurement. Simultaneous experiments failed to tie up the variations with earth movements or ocean tides. Thus, in spite of the most painstaking experimental investigation, it is not possible to give an estimate of the velocity of light which has not an uncertainty of five thousandths of one per cent of its value."

Elaborate apparatus has been set up to demonstrate the methods being used at the terrestrial magnetism laboratory in Washington to count large and small ions in the atmosphere, a work which is leading to important results in the field of ventilation. The air molecules are continually being split up by having electrons knocked off them through the action of radiation sent out by radium and thorium in the earth and radioactive gases in the atmosphere.

Something acts as a nucleus upon which they condense. Just what this "something" is, the Carnegie investigators do not know, but they have found that it exists in enormous numbers in smoke, discharges from an automobile exhaust, and from the human breath. The most recent discovery is that with every breath a human being sends about 2,000,000 of them into the atmosphere. They know that the "condensation nucleus" is about twenty times the size of an air molecule.

The discovery, it was explained by Dr. G. R. Waite, who has carried on the work at the terrestrial magnetism laboratory, may show the reason why, despite everything that can be done, air inside a room never can be made quite the equivalent of air outside. It doesn't feel "fresh," although up to the

present time it has been impossible to detect any chemical or physical differences. It is probably the effect of these mysterious condensation nuclei poured out in such vast quantities by the breath.

Systems of Indian Philosophy

(Continued from Page 15)

being caused not by any transcendental operation (*shakti*), but by molecular movement, with nothing more occult than the invariable time relation intervening between cause and effect.

Though *Vaisesika* thus denied any transcendental causality in the mechanism of nature, it recognized ultimate metaphysical conditions like *dharma* (merit), *adrasta* (unknown virtue) and the will of *Isvara* (God the Creator) as the direction operating to produce the union of atoms and hence the created worlds under an immutable moral law that works for the final emancipation of all beings.

Common and Particular Causes

Certain general conditions, as time, space, *adrasta* (destiny) and the will of *Isvara* were conceived of as the underlying cause of all effects and were known as *sadharana karana* (common cause) in contrast to specific natural causes or *asadharana karana* (particular cause).

Existence (*bhava* or *satta*) was not given as a separate category by Kanada as it indicates continuity only and hence was included as a genus under the classification of *samanya* (class concept). *Bhava* however was considered the ultimate genus, by virtue of which all things appear as existent.

That which exists yet has no known cause was called eternal (*nitya*), as the atoms. The non-eternal or transient were explained as atom aggregations or compounds. Thus the created world is permanent as atoms but is merely a non-eternal effect considered as a collocation of atoms. The world as an effect must have a cause like any other effect, and this cause is the eternal atoms.

The exterior world has a perfect cor-

respondence and harmony with man's actions. Man is thus the measure or cause of all things, inasmuch as *Isvara* regulates the world in accordance with the *karma* of man.

The Atomic Body of *Isvara*

"As our self which is in itself bodiless," writes Professor Dasgupta, "can by its will produce changes in our body and through it in the external world, so *Isvara* also can by his will create the universe though he has no body. Some, however, say that if any association of body with *Isvara* is indispensable for our conception of him, the atoms may as well be regarded as his body, so that just as by the will of our self, changes and movement of our body take place, so also by his will changes and movements are produced in the atoms."

Knowledge (*jnana*) was conceived of in *Vaisesika* as a quality of soul (*atma*, one of the nine *dravyas* or substances), similar to the quality inhering in any physical object. The rise of knowledge was thus thought to be comparable to the production of any other result. Just as certain conditions and equipment must be present before a pot can be made from clay, so a combination and contact of soul with mind, sense and the objects of sensory perception must be present before knowledge can arise. Thus knowledge is only inherent in soul and must be brought out by suitable means, as a pot from the clay.

Aham or I-ness

As we have seen in the preceding article, the *Vaisesika* philosophy has a correspondence with *Sannyasada* or the second stage of wisdom. Kanada claimed that meditation on the six *padarthas* or categories of natural phenomena would reveal the Self (which we directly perceive in our conscious-

ness as *aham* or I-ness) as distinct from Nature. Since *Vaisesika* points out the difference between the *drista* (experienced) and the *adrasta* (unknown), salvation (*moksha*) could result from the destruction of *adrasta* through severance of all contacts and complete knowledge of *Vaisesika*.

(To be Continued)

Developing Power of Will

(Continued from Page 10)

with strong, dynamic will power advanced triumphantly against peoples who had a weak will to hold their position. Nations possessing a strong determination to defend themselves against foreign invasion kept themselves safe from external domination, even extending their influence to other lands.

Similarly, individuals endowed with great power of will and determination, such as Buddha, Asoka, Jesus, Alexander, Charlemagne, and Napoleon, held sway over vast empires in the Spiritual and political worlds. They had the urge and determination to wield their influence over masses of people, and they found the way to achieve their goal.

A strong will, by its own dynamic force, creates a way for its fulfillment. By its very strength, the will sets into motion certain vibrations in the atmosphere; and Nature—with its laws of order, system, and efficiency—thereupon creates circumstances favorable to the individual who exercises will power. Will derives its strength from an honest purpose, lofty motives, and noble solicitude to do good to the world at large. A strong will, therefore, is never stifled; it always finds a way.



Creating Happiness

(Continued from Page 13)

of their detailed attention, and the laborers of their mental patience to materialize the desired result or object in their true life.

Remember that you are unhappy generally because you do not visualize strongly enough any of the great things which you definitely want, nor do you employ steadfastly your will-power, your creative ability, and your patience to materialize them. Happiness comes with your ability to make come true on this earth first your biggest dreams.

You must be careful not to harbor impractical ambitions in your life and consequently spend your years wading through the mire of poverty, misery, and sarcasm from family and friends—always chasing a rainbow trail. Make mental blueprints of little things, and keep on making them materialize until you can make your big dreams also come true. Be happy in the definite accomplishment of the little objects of your desire, and then you will know how to be a Happiness Millionaire when later on you materialize the big dreams of your life. Unhappiness is caused by failure. You can make permanent happiness for yourself by not letting anything ever disturb you on your forward journey to success.

Who Are the Essenes?

(Continued from Page 17)

in ancient Media and Persia. Herodotus, Plutarch, and others aver that the Magi recognized the principle of good and evil, light and darkness, and believed in resurrection, a future life, and the advent of a Savior. Many people believe that Zoroaster was a Magian, as judged from the Pahlavi literature, Greek and Roman writers, and Persian traditions.

Philo also describes the Hindu Gymnosophists, a name given to the Hindu

April, 1934

ascetics and Buddhistic Samanas, by the Greeks, mainly because of their rigorous asceticism and mystical contemplation. Then Philo reminds his readers that similar types of virtuous, ascetic, and contemplative people existed among the Jews. They are called "Essenes." There are those who affirm that the Essenes were not Jews. However, from all the evidence, it is safe to conclude that the Essene Brotherhood was an ascetic order in the fold of Judaism.

(To be concluded in the next issue with "Judaism, Essenism, and Christianity.")

Doubt is a Resurrection of Truth

(Continued from Page 25)

To my pain and disappointment, an ultimate, settled, dogmatic theology I cannot have. As soon as I am settled on one pillar of it, some rushing tide of thought knocks it from under me. I am doomed to be a skeptic. And let all skeptics rejoice at the goodly company in which we move. Every prophet of the Old Testament was a skeptic, doubtful and critical of the accepted notions of his time. The lamps of progress are carried high in one hand by men who, with the other hand tear down the precious dogmas of their day. Jesus was a skeptic, daring to doubt the efficacy of the tithe, the Sabbath, the traditions and orthodoxies of His age, and puncturing the bubble of self-righteousness with which the leaders paraded. For being the leading skeptic of His country, He was crucified.

Science is always skeptical. No true scientist ever pinned his knowledge down, saying: "This is final." Every step in advance depends upon doubt of the finality of the present. Prof. Jowett said: "Doubt comes in at the window when inquiry is denied at the door," but it is also true that doubt shows inquiry the way to the door.

(To be Continued)

Page Twenty-nine

Yogi R. Ostoja

Dr. Yogi Romain Ostoja, Ph. D., is at present in charge of the healing department of the Self Realization Fellowship. Swami Yogananda, due to the growth of the work, spends his entire time in writing and concentrating on spiritual teaching.

The Yogi is from the Polish aristocracy and has studied with the Masters in India and also with Swami Yogananda. Yogi Ostoja can bury himself alive and can scientifically read people's minds. He has recently demonstrated his great healing power in the Trinity Auditorium before thousands, when he helped the partially deaf to hear and

also helped a cripple to walk without crutches.

All Los Angeles students and visiting Self Realization Fellowship Members would do well to take advantage of the Yogi's healing power, if they need it.

Call Headquarters, Capitol 9531, between the hours of 10 A. M. and 5 P. M. for appointments.

*Many newspapermen, including Mr. James Warnack of the Los Angeles Times, were present during the genuine healing demonstrations. Mr. Warnack was profuse in his praise of the Yogi.

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It helps by supplying an easy method of saving for subscriptions to "Inner Culture" Magazine, for spiritual books or for offerings to the Mother Center to help carry on

the holy work of spreading God's message to suffering humanity.

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

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Headquarters of THE SELF REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society,) founded by Swami Yogananda. Free public lectures when announced. All sincere Souls are welcome to come and meditate and read at any time in the day. Address, 3880 San Rafael Avenue, Los Angeles, Calif. Phone: CApitol 9531.

OUR YOGODA SAT-SANGA CENTER at 3880 San Rafael Avenue, Los Angeles, (on Mount Washington) is the only Yogoda Organization in Los Angeles.

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San Diego, Calif.

Elsie Rae Nachant, Conducting Teacher. Every Sunday at 7:30 p.m. Public services, Chamber of Commerce Building, 449 W. Broadway. Friday, 8 p.m. Friday, 2 p.m., Edmonds Building, 8th Street, San Diego.

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Conducting teachers: W. E. Coman, Miss E. D. Provine, Mrs. M. Labhard, and Mr. F. J. Kelleher. Meetings, Friday evenings at 8 p.m. at Philosophical Library, 1011 Eye Street.

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Self Realization Fellowship Center, New Flidner Building; Harriet Mercer in charge; Sunday service at 11 a.m. and 8 p.m. Yogoda classes Tuesday and Friday to 8 p.m. and Thursday at 2 p.m. day at 8 p.m. and Thursday at 2 p.m.

Wednesdays: "Fellowship Day," at 11:30; half-hour talk followed by Cooperative Luncheon. Class at 2 p.m.; Class for public at 8 p.m., to interest new students. Reading Room and Lending Library open daily from 9:30 a.m. to 9 p.m.; Saturday from 9:30 a.m. to 3 p.m.

Boston, Mass.

Dr. M. W. Lewis, Conducting Teacher, 29 Edghill Road, Arlington, Mass. Monday weekly meetings, 543 Boylston Street, Boston, Mass.

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Dr. S. Margaret Brown, Conducting Teacher, 22 Blagden Street, Boston; Elsa Waldecker, Sec., 37 Sampson Avenue, Braintree, Mass. Meetings held every Friday night at 8 o'clock at the home of Mr. and Mrs. Lawrence Apsey, 91 Mt. Vernon Street, Boston.

Buffalo, N. Y.

Anna Krantz, Sec., 75 Goulding Ave. Sunday public meetings and Wednesday classes held at 475 Franklin St., Room 9. (Copies of East-West may be obtained at news stands in Hotel Lafayette, White Building and Ellicott Square Building, and from Mrs. Sutly's Art Store on Tonawanda Street, and the Unity Rooms in the Hotel Statler.

Cincinnati, Ohio

P. K. Das, Conducting Teacher, 5642 Bramble Ave. Phone: Bramble 1555. Miss Mary Hammond, Sec., 5430 Rolston Ave. Monday class meetings and Sunday public meetings held at 24 East Sixth Street.

*Denver, Colorado

Frederick Wadley, Conducting Teacher, 3428 East Colfax Avenue A. Miss Dorothy J. Ladwig, Acting Sec., 1536 Willow St. Friday weekly meetings held in the Y.W.C.A. Building, 1545 Tremont Place, at 8 p.m.

*Milwaukee, Wis.

Meditation and Class Meeting held Sundays at 8 p.m. at the residence of Mr. and Mrs. Karl Neumann, 730 A.—West Madison Street.

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Sunday evening services held at 8 p.m. in Pioneer Hall, street floor, Lumber Exchange Building, 5th St. and Hennepin Ave. On Wednesdays, at 8 p.m., all Yogoda students meet for practice of the Yogoda Courses at the home of Mrs. Elizabeth Bauckus, 2201 East Lake of The Isles Blvd. Yogoda Course No. 1 is taught by Miss Ednah F. Hall, who also conducts reading groups who meet at 2201 Girard Ave., So. Noon Meditations every week day at the Yogoda Center, 433 Lumber Exchange Building, at 12:15 to 1 p.m.

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*Tulsa, Oklahoma

Mrs. C. F. Koenig, Chairman; Miss Ruth Zimmerman, Acting Secretary, 1415 South Carson St. Meetings will be held on the first and third Thursdays of each month at 310 Public Service Building, at 8 o'clock.

St. Louis, Mo.

U. Punditji, Conducting Teacher, Sunday evening devotional services 8 p.m.; weekly classes, Tuesday, Wednesday, Thursday, and Friday. Prayer service at 12:30 and 1:30 p.m. every day except Sunday, at 208 Hotel Missouri, St. Louis, Mo.

*Indianapolis, Indiana

R. K. Das, Conducting Teacher; Miss Zella Garrett, Sec.; Miss Helen Woehlecke, Treas. Service on Sundays held at 11 a.m. Meditation and Class meeting, Thursdays at 8 p.m. in Hotel Severin.

Washington, D. C.

Brahmacharee Jotin, Conducting Teacher. Several meetings weekly at 1424 K St., N.W.

Mexico

Yogoda Center of Progress. General Caly Mayor in charge; Esq. Ave. Coyocan Y., Tacubaya, Col de Valle, Mexico, D. F.

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SELF-REALIZATION FELLOWSHIP

3880 San Rafael Avenue

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Resurrect Me in Thee

Teach me to resurrect my Soul from beneath the tomb of false pleasures into Thy everlasting Happiness.

Teach me to resurrect my wisdom from beneath the debris of ignorance.

Bless me to awaken my Divine sympathy from beneath the shroud of selfishness.

Command my Soul to arise from the sepulcher of littleness into Thy Vastness.

Teach me to lift my matter-caged Soul into omnipresent freedom in Thee.

Bless me, that I may bring my Soul out of the gloom grave of evil into the light of perpetual goodness.

Awaken me, that I may arise from beneath the tomb of flesh into the consciousness of my Cosmic Body.

From beneath the soil of sorrow take my buried Soul up into Thy Joyous Self.

Teach me to resurrect myself from dogmatism to everlasting life in Wisdom.

Help me to extricate my Soul from the bodily clod and make it omnipresent in Thee.

Resurrect my Divine Love from beneath the mound of attachment.

Resurrect my consciousness from beneath the sepulcher of ever-thirsty, mad, earthly desires into the omnipresent, ever-abiding, ever-satisfying Christ Peace within me.

Even as Jesus resurrected Himself in three days, so bless me that in a short time I may resurrect myself forever from beneath the tomb of all my bad habits into the freedom of Christ Wisdom in me.

Pluck the Lotus of my Devotion from the mire of earthly forgetfulness and wear it on Thy breast of ever-awake Memory.

Resurrect me in Thee.

—By S. Y.