

INNER CULTURE

FOR SELF-REALIZATION



Hindu Music
By ANNABEL LEARNED

M A Y
1940

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Vol. XII, No. 7

Can Prayer Win Forgiveness for Man
From Suffering the Lawful Effects
of His Evil Deeds?

By PARAMHANSA YOGANANDA

Alcohol - Foe of Nerves and Morals

By CARQUE RESEARCH

Attaining Self-Mastery
THOUGHTS FROM THE BHAGAVAD GITA



A YOGI IN HOLY MEDITATION

By B. K. Mitra

(See Page 40)

—Kalyan

"In a fair, still spot
Having his fixed abode,—not too much raised,
Nor yet too low,—let him abide, his goods
A cloth, a deerskin, and the *kusa*-grass."

INNER CULTURE

FOR SELF-REALIZATION

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Hindu Music

By ANNABEL LEARNED



The old Sanskrit writings tell us that sound is the principle of creation, by which the Unmanifest awakens and becomes Manifest. It is at the center of all being, one with meaning and movement, and with light. The sun "goes resounding." And of music it is written, "All songs are a part of Him, who wears a form of sound."

Raga Is Group of Notes

The basis of Hindu musical expression is the *raga*. This is a group of notes—five, six or seven—drawn from a scale; sometimes quite irregularly spaced, with an effect of melody and mood. This group itself is at once a scale and a theme, out of which the musician or singer spins his music.

Each *raga* has its characteristic intervals, progressions, and mood, which are elaborated and dwelt on in the music. The word comes from the root *ranj*, "to be dyed, to glow," from which it comes to mean also color, passion. The Sanskrit says, "The gamut of several notes woven into a composition which through

aural perception softens the heart, may be called a *raga*."

The *ragas* are age-old, and there are many of them, with variants according to locality. Tradition ascribes them to an original six, still much played, to which the rest were added as "*raginis*," wives, and their derivatives, "*uparaginis*." Each belongs to a given season and hour and is not appropriate to any other time. Thus in the melody the turn of the year is bound up, with all the poignancy of nature's endless recurrence. It is very much a music of atmosphere.

Legend is full of tales of its power. *Deepaka Raga*, made for the hour when candles are lit, was once ordered to be played during the day, and kindled the unfortunate musician with a fire that not even the river Jumna could extinguish. So he wandered, burning, until the miracle of another music was allowed to quench it. A musician sang the light into temple lamps when there was no oil; another with a night-*raga* brought down darkness in the midst of day. Still another

by his perfect tones made the fish so leap in the sea that they split asunder the vessel in which he sailed.

Musical Theory

Particular *ragas* are also frequent subjects of fine little Rajput paintings. Again one glimpses the profound import of these melodic modes, preserved and deepened by musicians who have added to their musical truth from century to century and passed them on. In his *Dance of Shiva*, which so eloquently describes the Hindu arts and point of view, Dr. Ananda Coomaraswamy writes, "This Indian music is essentially impersonal: it reflects an emotion and an experience which are deeper and wider and older than the emotion or wisdom of any single individual. Its sorrow is without tears, its joy without exultation, and it is passionate without loss of serenity."

Theoretically, in Hindu music the octave is divided into twenty-two small intervals — approximately quarter-tones by our reckoning. But these are not used as a scale. They simply constitute the ladder on which all *raga*-tones are found.

Ragas are like the old Greek modes; in fact, some appear to be identical with them. Instead of using a uniform scale, Hindu music derives its character from the *raga*-pattern itself. It is purely melodic. Instead of key, and chords, there is a dominant note to which the singer or player constantly returns.

The delicacy of the intervals is sometimes startling. Certain tones, not falling truly within our scale,

sound to us sharpened or flat. This is because our system is fixed in larger intervals and bound up, for the sake of harmony, with the rigid device of tempering. As the subtle Hindu tones recur we find them more and more natural and begin to feel their musical value, and presently a haunting quality in them.

And an emotion seems to lie in the intervals themselves, in the very *raga*-outline from which the music is woven. Augmented fourths and half-tones or less are frequent in tender evening theme; *Sri Raga*, for autumn twilight, has a most compressed and poignant effect. *Hindole*, for early dawn and spring, is fresh and artless like a bird, not pressing at all. Eighteen *ragas* in Western notation are shown in Vishnudass Shirali's excellent booklet, *Hindu Music and Rhythm*, which gives in clear, concise detail the musical system and background, examples of rhythm patterns and pictures of the instruments.

Musicians and Instruments

The musician learns all there is to know traditionally about a *raga* from a master: themes perfected in it, turns of style, use of ornament, intervals most dwelt on, patterns of variation, rhythms most suited to it. This is called the "tree" of the *raga*; it is at once technical exercise and a thorough training in musical feeling. When the student knows the tree—and Hindus are austere and flawless professionals in any art—he is allowed to create a "tree with leaves." That is, he begins to use the wealth of *raga* ma-

terial for living creations of his own.

For this is an improvised music. It is seldom written down and never played or memorized from notes.

And the *raga* as he creates it is not just a flowing, continuing melody. It is melodic material integrated into the most complex, moving, proportioned sort of musical performance. In it one hears variations and repetitions which sharpen the mood to almost hypnotic awareness; a fine architecture of cadences building up or falling away; penetrating recurrent intervals; the enhancing of a dominant note by dwelling on it, leaning into it, moving around it. Microtonal grace-notes are used, and a frequent *glissando*, for it is more the interval than the note that is played. There are wonderful *pianissimi*, rare and intensified, and a strangely moving effect of remoteness and nearness.

The melody is further enriched by the timbre of the various instruments, and the complex rhythm of drums. Stringed instruments are of many kinds, corresponding in general type to the guitar, violin and lute. And how picturesque they are! The ancient *vina* with great resonators hung from its stem; the *sarangi* with its many sympathetic strings, which set up a fine *legato* drone; the *tanpoora*, very like the lute. To these and other strings the horn and an array of percussion instruments add their strange and delightful resonance.

The flute is magical and may fairly be called the type and parent of Indian music. For there was once

in India a marvelous bird called the *Dipak-Laas*—the Indian Phoenix—which had holes in its beak like a flute and was able to make melodies. Thus, it is said, the *ragas* were invented.

Rhythm of Drums

Most important of all is the drum. The Indian drum alone can utter anything from a whisper to a sonorous tapestry of sound; even to the *raga* itself when several drums are tuned in *raga* mode. Hearing them, or the single drum or pair, we know suddenly why it is that Shiva in his statues carries the drum as a symbol of creation, and Omar speaks of man's fate as the "rumble of a distant drum." The eastern drum-beat, with its exquisitely punctilious and elaborate rhythms, contains an entire horizon of life and sound.

The unharmonized melody is reinforced by these counterpoint rhythms to astonishing effect. Which of my readers knows the sound, say, of seven beats played against four? But the Hindu musician tranquilly drums you a three to a fourteen, or a two at intervals against a seven, or a five within twelve. This is over-simplifying his beat. He has whole complicated measures of rhythm, as a basis for variation. They are often unsymmetrical within themselves: two groups of four beats, then two of two. Or a group of three, then four. There is an accented beat for the measure; also lesser accents, and groups without accent. The pattern of accents overlays the pattern

of beats. Within the given beats he creates still another pattern, of variation improvised from measure to measure. Thus we have already three distinct layers of rhythm.

Further, the ends of the drum, or two separate drums, (barrel-shaped *mridunga*, or *tabla* and *banya*) are tuned in different pitch, adding at least three alternatives of sound to vary the beat—others are obtained from the playing surface.

Finally, the *raga* itself is sung or played against the basic rhythm, contrapuntally again, coinciding with it only at intervals. Roughly speaking we have now five elements of rhythm moving at once, each with a pattern of its own yet intricately related to the others. The lilt of the *raga* is thus brought out in all subtlety, its cadences sustained, held back, faintly syncopated, carried over, with great art.

It will be noted that Hindu music, flexible as it is, gives the dance a superb advantage. Music and dance are closely knit together, like flesh and bone beautifully articulated; not like the imperfect contact of hand and glove, as in many a ballet. Movement is supported and embodied in sound from the faintest shading to large exact patterns and accents.

The old Hindu chant, of the type used for the Vedic hymns, is very like our plain-song or Gregorian; even the intervals may be the same. A resonant syllable "OM" is sometimes heard, which is the sacred syllable for the Hindu Trinity: for Sound that is light, and the "sum of all language" or being.



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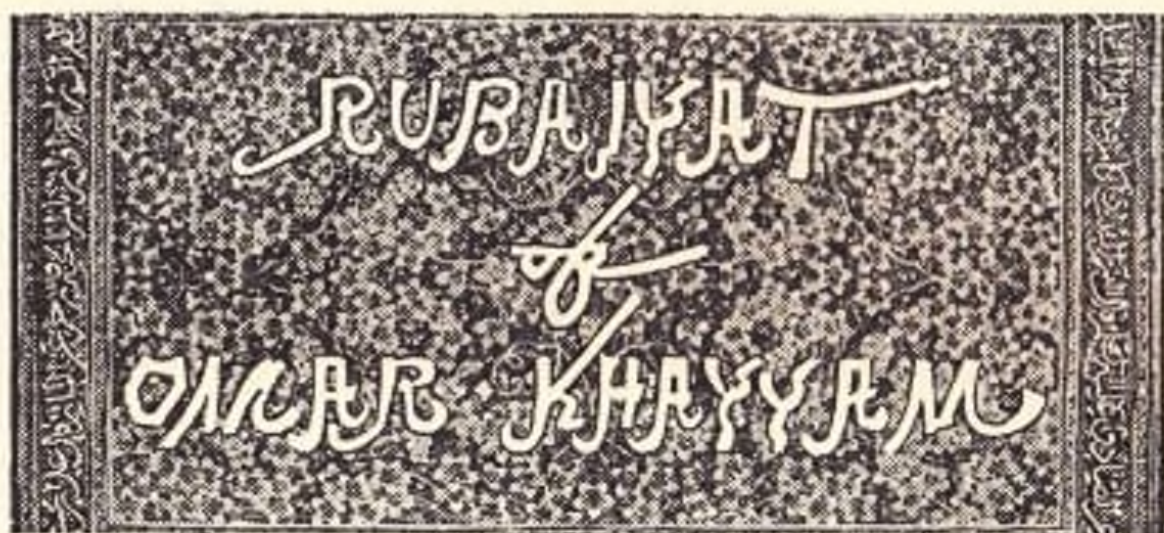
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SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

LVI

*And this I know: whether the one True Light,
Kindle to Love, or Wrath consume me quite,
One Glimpse of It within the Tavern caught
Better than in the Temple lost outright.*

Spiritual Interpretation:

"I know this for truth, that whether the contact of the One True Light of Divine Wisdom infuse me with universal sympathy and desire to serve all, or whether it fill me with righteous indignation, inflaming me to consume my ego and material desires and renounce all things—I care not. But I am certain that to have a flash of Cosmic Consciousness from within the Tavern of the mortal body, where the soul and thoughts temporarily sojourn, is better than to be lost in admiring the outward Temple

of theology, behind which God undiscoverably hides. Even a single contact of God in meditation imparts to the devotee more wisdom and bliss than many lives spent in theological theory and its resultant compromises and dissatisfaction."

Applied to Daily Life:

Just one glimpse of the Great Revelation is nectar to the soul, even though it cause complete lack of interest in all worldly matters. It is better to contact the Infinite even once than to stray endlessly in the paths of theoretical discussion about it. It is a pity theologians are so near in the temples of God and yet far from Him in the taverns of their daily life.

Glossary:

1—*And this I know*—The certainty of unerring Intuition.

2—*The one True Light*—The Divine Wisdom which is the One and Only True Wisdom compared to the many-sided false worldly wisdom.

3—*Kindle to Love*—Divine contact which quickens universal Compassion and the desire to serve all.

4—*Or Wrath consume me quite*—Or the divine contact might create discontentment with everything mundane and the desire to forsake worldliness and all material things. Divine wisdom consumes the sense of "I" or the Ego.

5—*One Glimpse*—One divine glimpse in meditation.

6—*Within the Tavern*—In the caravanserai of mortal life and mortal body where soul, thoughts, experiences gather for a little while.

7—*In the Temple lost outright*—To be lost in the outward trappings of religion, never thinking of contacting the Dweller of the temple—God. People who spend all their life merely discussing theology are "outright lost" from the path to God.



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Alcohol—Foe of Nerves and Morals

Edited By

CARQUE NATURAL BRANDS RESEARCH FOUNDATION



Experiments made in physiological laboratories in different parts of America and of Europe have established the fact that when alcohol is given to rabbits and other animals, even in moderate quantities, the effect upon the nerves is seen almost immediately. In a short time it can be demonstrated that alcohol interferes with the normal nutritive properties of the nerve-tissue and consequently with healthy nerve-actions. The uncertain and irregular movements, the muscular weakness and the mental delirium and stupor of the habitual drinker result from alcohol. The temporary exhilaration of the nervous system is followed by a corresponding depression. The habitual use of intoxicating liquors, even in small quantities, inevitably leads to emotional excesses.

Alcohol not only irritates the membranes, but actually infiltrates the tissues of the brain and unites with the albumen to produce coagulation and hardening of that organ.

This hardening process unfortunately retards and interferes with all the mental functions, inducing a long train of functional nervous disturbances.

The nerve centers in the brain are the focal points or converging centers of the human body toward which all our impressions flow. They are the seat of all our sensations or feelings, and the physical counterpart of the source of all our power and strength. They are also the material instruments through which our minds manifest. Modern science maintains that the life of man may be extended to one hundred years or longer by supplying the nerves with electrical force through proper food, and by living in strict accordance with hygienic and moral laws.

The nerves like the organs of the body are nourished by the blood. Thus the chemical energy of food is in part transformed into electrical impulse, which in turn gives energy to the muscles and to the organs of

the body. Healthy functions of the nervous system depend on the presence of certain minerals in the tissues. These elements have been made available to us by nature in golden grains and in luscious fruits, vegetables and other health-promoting edibles.

Insanity Traced to Alcohol

Foods showing a deficiency of mineral substances cannot sustain the nerve foods for any length of time. Alcohol, so often used as a "nerve tonic" can never supply the electro-chemical energy which the sun, air, soil, water and seed have so wonderfully stored up in fruits, nuts, vegetables or in the granules of wheat in their ripe and natural state. Alcoholic tonics and stimulants must naturally deteriorate the nerve forces and aggravate, if not cause, most nervous diseases.

At least twenty-five per cent of the inmates of the asylums are victims of drink. In 1867 the Department of Seine (France) had 7,805 lunatics; in 1896 the number had increased to 21,700. In those thirty years the insane in Paris and its Departments had tripled, a rise which was in direct ratio to the development of France as the land of wine "par excellence." French statistics unmistakably show that alcohol intensifies and provokes nervous diseases by affording the most favorable conditions for the destruction of cell and nerve tissues, with its resulting weakening of nerve-force.

Alcohol Blunts Moral Sense

The inebriate may have a complete palsy of the moral sense, and

yet have all the other faculties fairly acute or only slightly deranged. The moral or ethical sense is the highest perfection of character, and degenerates rapidly in persons who use alcoholic drinks to excess. The capacity to think rightly and to act rightly is blunted or destroyed, while the intellectual sensibility may be apparently unimpaired.

Arguments have been advanced to support the contention that good beer should be regarded primarily not as alcoholic drink but as a beverage containing a very small amount of alcohol and a relatively large amount of nutritive material. Some have even claimed that beer contains all the elements of the typical diet, with the exception of fat.

Nutritive Values?

These conclusions were long ago blasted by Dr. J. H. Kellogg, editor of *Good Health*, who pointed out that it is impossible to drink beer in sufficiently large quantities to meet nutritional requirements without at the same time taking an appreciable amount of alcohol, capable of producing disastrous results. According to Metchnikoff and other authorities, the daily consumption of alcohol is sufficient to cause in time degenerative effects in the liver, kidneys and other vital organs, besides producing functional disturbances in digestion and general nutrition.

Dr. J. H. Kellogg insists that the nutritive material contained in beer is not of the most desirable nature. This is especially true of

cereal salts, of which beer contains a considerable amount—about one-half ounce to the gallon. Cereals contain an excess of acid-reacting salts, being deficient in the alkaline bases which abound in potatoes and in other vegetables and fruits.

Alcohol Hinders Digestion

The humble potato contains four times as much of the alkaline bases as does barley. Thus it becomes clear that beer is a very poor food—if a food at all—for it contains more poison than it does food, and an excess of undesirable acid-reacting elements.

Alcohol is a hindrance to the digestion of wholesome foods. Physiologists have adequate evidence to prove that an alcoholic does not digest his food with the same degree of efficacy as that enjoyed by total abstainers. To demonstrate his conclusions, Dr. Harry Blotner, Boston stomach specialist, dropped pieces of hard-boiled egg-white into two glasses. In each glass he also diluted with a small quantity of plain water the digestive enzymes present in stomach juice. Into one glass only, he added an alcoholic beverage, and then allowed both mixtures to set overnight. By morning the egg-white in the alcoholized tumbler was still there, unchanged, while in the unalcoholized tumbler, the egg-white was liquefied, i.e., digested.

Dr. Blotner then secured the stomach contents of eight drunkards who had been drinking one to two pints of whiskey per day for more

than a week. Their digestive juices, too, had no effect on hard-boiled eggs—"direct evidence," he stated, "that large quantities of liquor taken over a long period of time destroy digestive enzymes, and thus prevent the proper digestion and assimilation of foods." Consequently a deficiency condition due to malnutrition is inevitable.

It is absurd to suppose that spiritous liquors lessen the effects of hot weather upon the body. The practice of indulging in the use of intoxicating liquors in tropical countries and during extreme heat has been productive of very injurious consequences.

Fruit Drinks For Hot Weather

In warm latitudes, those persons who refrain from intoxicating liquors and are content with fruits, fruit juices or similar simple beverages containing an abundance of mild fruit acids, alternated by health-giving herb teas, are not only much freer from disease, but are enabled thereby to resist, to a greater extent, the enervating influence of excessive heat. Intoxicating liquors are not only unnecessary in tropical countries and during summer weather, but they are absolutely pernicious and a definite source of disease and mortality to the white race in the tropics.

Cooler atmospheres somewhat check the effects of culinary excesses and alcoholic indiscretions, but a number of very interesting facts have come to light of late years which demonstrate indisputably the positive injury arising from

the use of alcoholic liquors in northern latitudes in order to maintain and enhance bodily heat and energy. The most powerful preservative influence from cold is best attained by the moderate use of suitable and nutritious foods, chiefly undenatured carbohydrates, oils and fats.

Honey for Alcoholics

"Take a tablespoon of honey when the craving for liquor comes on," states Dr. W. H. Graves in his *Medicinal Value of Natural Foods*. Honey has long been recognized as a food of high energy value. There are few foods that require so little digestion and that are so quickly assimilated into the blood stream and available for use as honey. The reason for this is that the sugars in most foods are compound and must be reduced to simple sugars by the digestive juices before they can be assimilated and used as energy. The simple sugars resulting are identical with those occurring naturally in honey. It contains small amounts of phosphoric acid (a constituent in the brain),

calcium (the important element in bone-building), nitrates, sulphates and carbonates.

Investigations carried on by the Carbohydrate Laboratory of the Bureau of Chemistry and Soils, the U. S. Department of Agriculture, show honey to be a potentially alkali-yielding food. In striking contrast, refined sugar as a heat and energy-producer is not potentially but actively acid in reaction.

There are no trials, even of an unusually depressing description, that man is not able to encounter and overcome. It is apparent that all intoxicating liquors produce only a temporary stimulus, which is quickly succeeded by physiological depression. They cannot therefore impart any permanently beneficial influence. One of their first effects is to deprive the system of that self-resisting power with which nature has endowed it for extraordinary and emergency occasions. Alcohol simply stimulates unduly our reserve brain, nerve and energy sources at the expense of latent vitality.





Spiritual Interpretation OF THE ★ BHAGAVAD GITA

*The Wise Man Watches His Thoughts as Well as
Actions in Attaining Self-Mastery*

By PARAMHANSA YOGANANDA

Chapter 2, Stanza 60

Literal Translation:

O offspring of Kunti, the eager excitable senses do forcibly seize the consciousness of even a wise individual who is essaying for liberation.

Poetical Rendition:

The excitable senses forcibly extend their psychological tentacles and occasionally maintain an octopus-grip on even the wise who are striving to swim away from the dangerous waters of delusion.

Spiritual Interpretation:

In the above stanza a note of warning is given to the self-satisfied, relaxed devotee who has already attained a degree of self-

control over his life and considers himself safe from the subtle lures of the senses. No one is actually safe from the tentacles of the senses until he has reached the final shore of ultimate, unbreakable union with Spirit.

A wise man may separate himself for long from the objects which excite temptation in the senses and thus think that their inner luring activity is gone, whereas they may be only dormant, hibernating within him, ready to be active under the sudden contact of suitable circumstances.

Thus the wise man should introspect and find out whether his senses of greed, sex-temptation, love of physical beauty, desire for

flattery, love of fragrance, and so forth have been actually killed by the sword of wisdom or whether they are working within him, ready to forcibly impel him away from the everlasting inner joyous kingdom of God to the short-lasting pleasures of the senses.

Controlling Senses Internally

Even without the outward contact of specific objects, the five senses of sight, hearing, smell, taste, touch, and the five executive powers of speech, hand and foot movement, and of sexual and excretory activities, may internally excite themselves by thought. For instance, a wise man trying to overcome sex temptation not only must stay away outwardly from all occupations and people which might excite sex temptation in him, but he also must not feed his conscious sex-thoughts and impulses with mental sex-images which arise from the subconscious mind due to imagination or past sex experiences.

The wise man should not only disconnect his senses from tempt-

ing sense objects but should control his senses internally so they do not indulge in temptation inwardly through the picturizing power of subconsciousness.

A devotee who has achieved some degree of spiritual attainment should realize the formidable subconscious inner temptations, even after he considers himself free from the outer influence of the senses.

Therefore it is wise for the spiritually striving individual not only to disengage his senses and mind from the objects of temptation but to keep the mind actively united to the Spirit which is more tempting than the temptations of all the senses.

The mind and senses of such a wise man become ultimately convinced of the superiority of the ever-new joys of the soul over the limited, gross, joyous-in-the-beginning but painful-in-the-end pleasures of the senses. This sense of comparison acts as a safeguard to the wise man from foolishly following the lures of sudden sense-impulses.



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Meditations

For Each Day in May, 1940

WEDNESDAY, 1st. Strengthen thou me according to thy word.—*Psalms* 119:28.

THURSDAY, 2nd. The Lord is their strength in the time of trouble.—*Psalms* 37:39.

FRIDAY, 3rd. Finally, my brethren, be strong in the Lord and the power of his might.—*Eph.* 6:10.

SATURDAY, 4th. The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee and give thee peace.—*Numbers* 7:26-27.

SUNDAY, 5th. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—*Isaiah* 26:3.

MONDAY, 6th. Great peace have they which love thy law; and nothing shall offend them.—*Psalms* 119:165.

TUESDAY, 7th. Blessed are the peacemakers: for they shall be called the children of God.—*Matthew* 5:9.

WEDNESDAY, 8th. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—*Proverbs* 16:7.

THURSDAY, 9th. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.—*Psalms* 37:11.

FRIDAY, 10th. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.—*Luke* 2:13-4.

SATURDAY, 11th. Oh, that thou hadst harkened unto my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea.—*Isaiah* 48:18.

SUNDAY, 12th. Mark the perfect man and behold the upright: For the end of that man is peace.—*Psalms* 37:37.

MONDAY, 13th. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—*John* 14:27.

TUESDAY, 14th. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.—*Phil.* 4:7.

WEDNESDAY, 15th. Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—*Matt.* 6:33.

THURSDAY, 16th. If ye be willing and obedient, ye shall eat the good of the land.—*Isaiah* 1:19.

FRIDAY, 17th. The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.—*Psalms* 84:11.

SATURDAY, 18th. Trust in the Lord, and do good; and verily thou shalt be fed.—*Psalms* 37:3.

SUNDAY, 19th. I cause those that love me to inherit substance; and I will fill their treasures.—*Proverbs* 8:21.

MONDAY, 20th. The Lord shall open unto thee his good treasure.—*Deuteronomy* 28:12.

TUESDAY, 21st. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—*II Cor.* 9:8.

WEDNESDAY, 22nd. My God shall supply all your need according to his riches in glory by Christ Jesus.—*Phil.* 4:19.

THURSDAY, 23rd. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither; and whatsoever he doeth shall prosper.—*Psalms* 1:13.

FRIDAY, 24th. Through wisdom is an house builded; and by understanding it is established; and by knowledge shall the chambers be filled with all precious and pleasant riches.—*Proverbs* 24:3-4.

SATURDAY, 25th. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—*James* 1:17.

SUNDAY, 26th. The Lord is my shepherd; I shall not want.—*Psalms* 23:1.

MONDAY, 27th. I will declare the decree: the Lord hath said unto me, 'Thou art my Son; this day have I begotten thee.'—*Psalms* 2:7.

TUESDAY, 28th. The Lord also will be a refuge for the oppressed, a refuge in times of trouble.—*Psalms* 9:9.

WEDNESDAY, 29th. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.—*Psalms* 19:7.

THURSDAY, 30th. Shew me thy way, O Lord; teach me thy paths.—*Psalms* 25:4.

FRIDAY, 31st. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.—*Psalms* 19:14.





Second Coming of Christ

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

Can Prayer Win Forgiveness for Man From Suffering the Lawful Effects of His Evil Deeds?

By PARAMHANSA YOGANANDA

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and

payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay

thee all. And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: should not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.—Matthew 18:21-35.

"I say unto you, that you should forgive your brother's sin against you not only seven times but seventy times seven. You should forgive your brother not only because he is a human brother but because he is a divine brother. You must remember that the astral kingdom which is governed by cosmic intelligence dispenses everything and everybody according to the law of cause and effect, or karma. If you have many times forgiven your brother who has many times offended you then your kind heart softened through forgiveness will attract forgiveness to you on earth while you live and in the astral world after death, from the cosmic law. That is why you should forgive your sinful brother, that you

also might find forgiveness for your sins against others and the cosmic law."

Jesus emphasizes that even as God unceasingly forgives the sins of His own children so man should follow the example of his Heavenly Father. The above story of the master and his servants illustrates the operation of the law of karma or cause and effect which governs all human life on earth and all souls in the astral world. Jesus points out that the effects of already performed evil actions can be modified by prayer and by performing good actions, which are the antidotes of evil actions. He also says that a person who by prayer has found divine help and forgiveness from the necessity of suffering all the results of his karma, should also learn to forgive the sins of his repentant brothers against him.

Prayer Can Change Karma

Jesus clearly points out that even though the law of karma which governs human lives is almost unchangeable, still it can be modified by divine prayer. Human beings, according to earthly law, must necessarily suffer for all their evil actions, but when they tune themselves to God by deep prayer and remember the perfect image within them, then, realizing their divinity, they need not suffer for their past human errors. But if these human beings, after remembering the divine image within them and thus finding freedom from their karma, again become human by not forgiving the sins of their brothers

against them, then they again subject themselves to be governed by the exacting law of karma.

The only way that human beings can get away from reaping the results of their past actions is to change their status from a human being to that of a divine child. A soul identified with the body may do certain evil actions and according to the law of karma will have to suffer punishment. But if the soul, by meditation, does away with its identification of the body and beholds itself as a pure image of Spirit, it is no longer subject to punishment for any mistakes it performed in its human state.

Escape Punishment

Once upon a time a powerful emperor of a country got drunk. Disguised, he went into a tavern belonging to his estate and in a quarrel there, broke another man's leg. The inkeepers took him to a judge, appointed to his post by the king. As the judge was about to sentence the king, he suddenly threw off his disguise and exclaimed: "I am the king who appointed thee as the judge and I have the power to throw thee into prison. How darest thou convict me?" Similarly, the soul, which is the perfect image of Spirit, during its identification with the body may commit an evil and may be adjudged guilty according to the judge or law of karma, but when that soul identifies its consciousness with God, the Creator of the judge or law of karma, that royal soul cannot be punished by that judging law.

Jesus says that one can escape the law of karma by identifying himself with God. Once he is able to do that he should get divine forgiveness by forgiving his brothers who sin against him. But if that soul, finding divine forgiveness from his own karma by meditation, again becomes human by practicing unforgiveness against his sinning brothers, then he again identifies himself with human life and becomes governed by the inscrutable laws of limiting karma. Therefore Jesus says to every soul to remain divine by being continuously forgiving and loving like God.

When Jesus says that a man should forgive his brother's trespasses, he means that man should exempt his guilty brother from suffering the consequences of his evil actions. According to the legal laws of a country, a judge may sentence a young criminal to three years in a reformatory school. But the judge usually has the privilege to pardon the young offender if he repents and promises good behavior. So, according to the law of karma, a person who acts evilly must reap the consequences of his actions. But if that evil-doer by intense prayer and meditation appeals to God for pardon, then God, being the Maker of the law of karma, can grant him amnesty from punishment.

Involved Moral Problem

The question arises—if a man performs an evil action against his brother and is forgiven by him, then is the man free also from the operation of the law of karma? The

answer is very complicated. If the guilty man, being forgiven, repents and does not repeat his evil actions, then he may eventually be free from acting erroneously again through the influence of subconscious traces left by the evil activity.

It is evident that if a man finds forgiveness for his evil actions from his fellow-being, he may not necessarily find amnesty from suffering from the law of karma which governs all lives. Therefore, the sure way for a person to find freedom from the effects of his bad actions is to cauterize his brain cells and mind by will power and divine energy and thus erase all traces left by evil activities.

Attention and Life Energy Are Inseparable Forces

Meditation is the surest way of burning up traces of all past evil actions. In meditation the mind becomes interiorized and contacts superconscious peace that stimulates all traces of good actions stored up in the brain and counteracts the traces of evil actions there.

Likewise, brooding on evil thoughts stimulates the traces of evil actions left in the brain. Attention and life energy are inseparable forces working in the brain and the nervous system during all physical and mental activities of man. When the attention is centralized on a particular sense-attachment, then energy goes outward and becomes identified with that specific sense-pleasure. But by deep concentration on a good or evil thought the attention becomes interiorized.

When an evil thought becomes interiorized by concentration it stimulates all traces of evil actions in the brain. When a good thought becomes interiorized by meditation, it stimulates all good traces left in the brain.

When the mind becomes interiorized, it withdraws life force from the nervous system and centralizes it in the brain cells. The life force centralized in the brain by the good thoughts of deep meditation has a peaceful character and thus stimulates the harmonious traces of good actions and burns up the inharmonious traces of evil actions left in the roots of the brain. Likewise, the life force focused in the brain by deep concentrated evil thought stimulates the traces of evil actions and destroys the traces left by good thoughts.

There are three methods of overcoming the effects of past evil actions:

Three Methods to Overcome Effects of Past Evil

(1) Divine meditation is the surest way of burning up the prenatal and postnatal traces of all evil actions and of stimulating the traces of good actions.

(2) There is another very great metaphysical technique by which great masters and yogis do away with the accumulated traces of bad actions of many, many lives. When a man by deep meditation and ecstasy identifies his consciousness with God, he changes his status from a human being with karma to a perfect image of God or divine

soul. Then the law of karma with its inscrutable ways comes to bring punishment to the changed individual. But that individual says to the intelligent law of karma: "You can't punish me for the faults of a human being who through delusion I dreamed I was before. Now, by wisdom I have regained consciousness of my true Self, and I am now a perfect image of God already free from the chains of all karma." But the law of karma insists: "Whether you are a master now or were an ordinary human being before, you are the same soul and therefore must pay for your bad karma."

Masters Can Create Bodies By Power of Vision

Then the master, finding himself confronted with this law, devises an ingenious method to "pay up" and satisfy all karmic debt against himself. The master or yogi who has scientifically united his soul with God finds out exactly all the evil traces of his actions and tries to work them out in one or two or many bodies which he creates in a vision. For example, if the yogi led a worldly life for five incarnations, in his vision he creates five bodies which undergo the experiences and play out the parts of five different lives in a few hours. Then the master says to the law of karma: "There in the vision by the intensity of my concentration and divine consciousness, I have experienced all results of my bad karma in the materialized vision of five lives; now I am free."

It must be remembered that this

vision-method of working out karma or traces of past actions can only be performed by advanced masters who are in tune with the Cosmic Consciousness and thus have complete control over the all-creative Cosmic Energy and can materialize visions or copies of actualities by the power of will. Ignorant souls do not learn the right lesson of an experience even by repeating the experience several times during many years. But the wise man by deep concentration can learn the truth in an experience in a few minutes.

(3) There is a third way by which great masters can work out the traces of their actions and the actions of others. The crucifixion of Jesus informs us how he worked out his own karma and the karma of his disciples. Jesus was not crucified by the will of God but due to some of his own actions and the evil actions of the disciples. Jesus knew that his preaching the truth and defying the Pharisees would attract the karma of death and he also knew he had to pay for forgiving the evil actions of his disciples and others by suffering in his own body. So Jesus consciously, for the sake of highest gain of God-contact for himself and others and for working out karmas of himself and others, permitted his body to be crucified.

Achieved Immortality

Jesus gave up his body to achieve immortality for himself and others. He was wise in doing so, for by undergoing crucifixion he not only regained immortality for himself

and others, but also resurrected his body. Masters like Jesus can offer their bodies to experience their own karmas and the karmas of others and thus gain freedom for themselves and others from the inscrutable laws of karma. Likewise, great masters and yogis as told above can offer their advanced consciousness to work out the karmas or traces of actions of themselves or others in a short time. As soon as an individual experiences the results of his evil actions, whether in a self-created dream or vision in a few minutes, or in the ordinary events of life in a number of years, the karmic law has been satisfied and the man is free.

Whether one goes on horseback in a few months to New York, or in a few hours by airplane, on his arrival he enjoys the grandeur of that city. Similarly, the time element does not count in the attainment of freedom from the laws of karma. Though God is the Creator of man and has ordained the law of cause and effect or karma to govern his life, still man is the judge of his own actions. When he chooses to act evilly, it is then according to his own decree and invitation to the law of karma that he creates his own suffering. Likewise, by good action he compels the law of karma to reward him.

The above explanation proves how much is involved in connection with forgiving of sins by God and by the advanced consciousness of man.

It is especially interesting to

know that man has absolute surety about his final emancipation if he tries hard. Man is essentially and eternally made in the image of God and the sins of a million lives cannot erase the perfection of his soul. There is no reason why he should continue a life of ignorance and suffering. By the methods of advanced meditation he can quickly work out the errors of his many lives and become free, regaining the lost and forgotten perfection of his soul.

Fatalism is Not Good

The law of karma should not make people fatalists, but should enable them to scientifically diagnose all the hidden seeds of self-created miseries, that they may be properly destroyed in time. Seeds of evil actions, when destroyed, cannot suddenly germinate to cause suffering through unpreparedness.

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him.

Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth,

because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.—John 7:1-13.

Value of Jesus' Time

Some of the many curiosity-seekers who followed Jesus but did not believe in his divine mission sought to persuade him to go openly to the Jewish Feast of Tabernacles. They claimed that he should do his work, not secretly among a few, but openly before the world. Jesus replied:

"My life is guided by God. The time for His commandment to me to go to the feast has not arrived yet, but you all, being guided by worldly desires, can do anything you please at any time. My time is precious and divinely planned, but your time is unimportant to you and is always ready to be spent according to your material desires. You are not interested in taking the responsibility of pointing out the defects of the world, so it will not hurt you or bother

you. Because I love the world and want it to be saved, I mind not what penalties I shall pay for lovingly but daringly pointing out its faults."

In the above words, Jesus points out that all minute actions of his life were governed by the will of God. Jesus did not mechanically obey God, but had found the best thing to do was to let his will be guided by the wisdom-guided will of the Father. Jesus pointed out that all people who lead rudderless existences do not plan their life according to divine wisdom.

Jesus not only guided his will according to the will of God, but also performed all actions according to the ordination of the law of cause and effect, the cosmic law which governed his life and the world in general. Jesus by his divine wisdom knew the best time to attend the feast. Ordinary people who are identified with the body do not know that their lives are governed by the law of cause and effect, and need divine planning.

Beyond Astrology

Some people study astrology to ascertain the influence of their karma through the medium of planets, thus trying to counteract evil influences by astrological foreknowledge. But masters go beyond astrology. They govern their lives and all their actions by divine wisdom. Jesus meekly but wisely answered his disbelieving brothers that whatever he did, even though not ordinarily understood, was performed according to divine guidance.

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SCIENTIFIC DIGEST

"DIVINING ROD" FOR OIL

An apparatus hitherto used only in the physics research laboratory for "weighing" the infinitesimal atoms has been put to work for the first time in industry as a modern divining rod to determine the presence of oil deep in the earth. The new method was described recently by Herbert Hoover, Jr., and Harold Washburn, of Pasadena, California, before the 152nd meeting of the American Institute of Mining and Metallurgical Engineers.

The atom-weigher, known as the mass-spectrograph, separates the twins of atoms (isotopes) in accordance with their mass, though the difference between them is of the order of billionths of billionths of a milligram. The son of the former President and his associates have utilized this extreme sensitivity in separating and identifying the minute amounts of gases that have seeped up to the surface over a period of hundreds of millions of years from hidden oil-wells 10,000 feet below.

The presence of such gases, in volumes of no more than a pinhead, detected and separated by means of the atom-weigher, serves as a code message from the depths of the earth, revealing the presence of hidden wealth.

"With the use of the atom-weigher," Mr. Hoover reported, "it is possible to run a qualitative and quantitative analysis on an unknown mixture of hydrocarbon gases, with an accuracy better than plus or minus 5 per cent of each of the various constituents.

"A sample of only approximately one-tenth of one cubic millimeter of the unknown gases, at atmospheric pressure, is required. It is unnecessary to separate out each of the constituents before making the analysis. The presence of various constituents in ratios as high as 20,000 to 1 in no way interferes with the analysis. Furthermore, the results of the analysis may be obtained in times of ten minutes or less."

So sensitive is the method, Mr. Hoover asserted, that a sample of gas as small as one-tenth of a cubic millimeter at atmospheric pressure (smaller in volume than the head of an ordinary pin) can be measured. If this gas, for example, were ethane obtained from a pint of soil, the quantity would correspond to only about 0.2 of one part per billion by weight. This sensitivity, he added, "can be increased ten or one-hundredfold if desirable." — *New York Times*.

MILLION-YEAR-OLD GERMS IN STATE OF ANIMATION

Recovery from beneath the ocean floor of bacteria which possibly were in a state of suspended animation for more than 1,000,000 years was reported recently by Sydney C. Rittenberg, research assistant of the Scripps Institution of Oceanography.

Paradoxically, more aerobes (oxygen-requiring bacteria) were found at the greatest depth yet penetrated for bacteriological analysis of marine sediments, than anaerobic bacteria, which are capable of functioning in the complete absence of free oxygen.

This discovery prompted the suspended animation theory from Dr. Claude E. Zobell, Scripps marine microbiology professor directing the research, in seeking an explanation for the presence of such aerobes "in an environment where there is no free oxygen, and probably has been none for well over a million years."

"It is highly improbable that they have been buried recently by earthquakes or by other submarine seismic disturbances," Dr. Zobell said, "and there is no evidence to indicate that these bacteria have been carried deep into the mud by burrowing animals."

"Therefore, it follows that unless these obligate (oxygen-requiring) bacteria can respire in a manner not known to bacteriologists, they possibly have been buried in a state of suspended animation for a long, long time."

"The low temperature, near the freezing point of water, at the bottom of the sea, and other conditions would favor prolonged survival of life."

"But," the scientist said, "just what is life? It is something that can be stopped for a period of a few hundred thousand years, and then started again."

"Is it possible that some of the mysteries of life are to be unfathomed from the abyssal depths of the sea which a few years ago were thought to be barren? I don't know the answers, but it is an intriguing field of investigation."

Rittenberg's study constitutes the first bacteriological analysis of layers of marine sediments below 68 centimeters, and was made possible through use of a newly-developed heavy gravity coring tube which penetrated to a depth of as much as 770 centimeters.—*Associated Press*.

MAKING HORMONES

The U. S. Department of Agriculture has found in natural gas, coal, acetylene, limestone and water the raw materials for making man's hormones.

The discovery promises a cheap source of a class of remedies, vital to life and health, which at present are among the scarcest and most expensive on the market.

It was announced recently to the American Chemical Society by scientists of the U. S. Department of Agriculture, Washington.

They discovered how to make a new steroid. Steroids are the chemicals nature uses in living tissues to make hormones. The new steroid is the first one made chemically which closely resembles the scarce natural substances.

It appears to be suited particularly to synthetic manufacture of the male hormone testosterone, the female hormone progesterone and hormones which come from the adrenal glands and supply the body with sudden bursts of energy.
—*Associated Press.*

EATING GRASS

"Please pass the grass" will be good dinner table etiquette if science confirms that man can eat grass as reported recently.

Powdered grass would be used in a shaker about as sparingly as salt. It would furnish all the vitamins that come from all the fruits and vegetables.

Evidence that plain grass is the richest source of these vitamins was reported by W. R. Graham, G. O. Kohler and C. F. Schnabel of Kansas City, Mo. They have developed a powdered grass which can be added in cooking foods. It can be put in bread, they said, without changing the flavor. Moreover, the bread and other foods won't turn green, because of a method of washing out the color without destroying vitamins.

Chemical analysis shows grass contains all the vitamins from A, the infection protector, to E, the fertility promoter, excepting only vitamin D, the bone hardener.

Likewise fruits and vegetables do not contain D, although they supply chemicals which turn into D in the human body on exposure to sunlight.

Grass has 23 times more A than the fruits and vegetables, 8 times more B-1, the nerve vitamin, 21 times more B-2, the growth vitamin, and 14 times more C, the anti-scurvy vitamin.

Twelve pounds of grass was said to be a little more than equal in vitamins to the 245 pounds of fruits and vegetables which dietary surveys find the average person eats in one year.

Grass must be dried quickly in a flash high temperature to preserve its vitamins. If the powder is stored in an atmosphere of nitrogen the report said the vitamins retain their potency for two years.
—*Associated Press.*

HUMAN EYE DISTINGUISHES 2,000,000 COLOR SHADES

The human eye can distinguish differences among 2,000,000 colors and shades, it was reported recently before the joint annual meeting of the Inter-Society Color Council, the American Physical Society and the Optical Society of America.

So far 7,044 colors and their shades have been tabulated, it was reported by M. Rea Paul, co-author of the Maerz and Paul Dictionary of Colors. Standard English dictionaries, however, list only about 3,400 words for these 7,000-odd shades, Mr. Paul said.—*New York Times.*

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BOOK REVIEWS

SOUL OF THE UNIVERSE

By Gustaf Stromberg

(David McKay Co., Philadelphia.
Cloth, 244 pp. \$2.00)

From the turmoil caused by the great discoveries in physics during the last decades two outstanding new principles have emerged. The first is contained in the Quantum Theory and explains the fact that both matter and light appear sometimes as particles and sometimes as waves. The second has evolved from the Theory of Relativity and has resulted in a realization that the material universe is a uniform and interrelated whole, that it is a special aspect of a rational cosmos. These two new principles have been applied in this book to the field of biology to explain the marvelous structures and purposeful organization in the living world.

Dr. Stromberg, who is a member of the research staff of Mount Wilson Observatory, has also applied these two principles to the problem of the relationship between mind and matter, pointing out the connection between the chemical and electric process in the nervous system and the corresponding sensations and feelings. His conclusions that individual memory is probably indestructible and the essence of all

living elements immortal lead inevitably to the conclusion that a World Soul or God exists.

Chapters in this thought-provoking book are devoted to Space, Time, Matter, Gravitational and Electrical Fields, Living Matter and Organisms, The Mechanical Aspect of Life, Heredity and Genes, The Origin and Development of Life on Earth, Mind and Matter, The Development of the Human Mind, and the Soul.

In his chapter on Mind and Matter, Dr. Stromberg writes: "A study of the nature of memory shows immediately that it must be carried by an immaterial structure. We accumulate in our brains memories from different periods of our life, sometimes for periods of eighty years or more. The matter in our brain is continuously changing; new atoms are incorporated in the cells, while other atoms are removed as waste products. (Since neurones are not rebuilt it has sometimes been assumed that the matter in the brain does not change during the adult life of the individual. With the aid of substances which have temporarily been made radioactive, it has recently been possible to show that the atoms in the neurones, like those in other parts of the body, are quickly replaced by new

ones.) How can memory last, when we incorporate new atoms in our brain and thus have a 'new' brain after a relatively short time? Here the importance and the necessity of an immaterial, living structure in the brain, independent of that of atoms, becomes immediately evident. This structure never changes, it appears to be unchanging and indestructible. It associates itself continuously with new matter, but it is still the same . . ."

Reincarnate in Atomic World

Another interesting quotation: "During cell division certain living elements die, which means that they lose their wave systems and hence their association with the physical world of space and time. They are immediately reborn in duplicate form and are then reincarnated in the world of atoms and molecules.

"When a living element is associated with material particles of any sort it cannot have completely lost its wave system, because this is the connecting link between the living source and the matter waves of the particles. If there are not enough molecules of the right kind (e.g. proteins in solution) available or if the necessary hormones (e.g. oxygen in solution) are not present, the wave system may be greatly contracted. Such living elements would act as a virus, and many viruses may be of this type. Let us assume that a living element is not associated with any atoms or electrons at all but still retains a vestigial wave system. It

is then still 'alive' since it is linked to space-time.

"If living elements can exist in this form their wave system can be expected to act as pilot waves, and in a vacuum they should travel with the velocity of light. Such dormant living elements would then appear to us as 'living photons.' There are certain reasons to believe that living elements occasionally are set free in this form and they may play an important role in the dissemination of life in the universe. They should, however, not be regarded as the ultimate origin of life, which lies, I believe, in the realm beyond space and time in which domain our mental attributes have their ultimate origin . . ."

"The memory of an individual is written in indelible script in space and time—it has become an eternal part of a cosmos in development . . . There are two types of phenomena which do not require any very unusual mental faculties for their perception and consequently have become generally known. If the two types of phenomena are regarded as being both of the same nature, they indicate a survival of memories after death. The first is that special type of telepathy in which a person can make himself appear in the vision of another. There are many hundreds of such cases recorded and verified . . .

The Dancing Girl Who Could Not Be Photographed

"The other class of phenomena is the apparition of people who

have recently died or have been dead a long time. The apparitions are often connected with a definite place where some tragic event has occurred and involve as a rule a repetition of past events. An interesting case has recently been reported by Mr. Brook-Farrar, an English artist, and G. A. Smith, an English photographer. They visited the hidden temple of Katargama in the jungles of Ceylon to secure moving pictures for a travelogue. At the temple the whole party noticed a Tamil girl dancing in the sunlight on the steps. Quickly they set up their cameras and filmed the whole scene. They could clearly see the girl in the finders of their cameras. At the end of the filming the girl disappeared. The natives evidently knew about her, but refused to tell anything about her history. When the film was later developed the temple stood out clearly, but there was no trace of the dancing girl."

THE SHADOW OF ATLANTIS

By Col. Alexandre Braghine

(E. P. Dutton & Co., N. Y. Cloth,
288 pp. \$3.50)

Numerous researchers have been attracted by the legend of Atlantis, the "lost continent" in the Western sea. Beginning with Plato, any number of variously intentioned writers have offered the results of their investigations and speculations on this subject. No other writer on Atlantis, however, has

ever assembled as much theory and scientific evidence, nor brought such a vast and impressive array of new facts to light, as has Colonel Braghine. He approaches the problem from every possible angle: astronomical, biological, geographical, geological, ethnological and archaeological.

Egyptians in South America

The learned writer brings to our attention the facts that more than two thousand inscriptions have recently been discovered in the wilds of Brazil, in the Phoenician, Carian and Sumerian languages, and that there are overwhelming evidences of a civilization extending from Chile right through the Mato Grosso of Brazil, and the Central American republics, of as remote a period as twenty thousand years ago. This scholarly book shows that the forefathers of the Egyptians, the progenitors of Western civilization, originally came from South America; vast ruins still stand to prove this contention, and more are being unearthed every year.

In giving his reasons for supposing that the Atlanteans built the Great Pyramid of Gizeh in Egypt, the Colonel writes: "The ensemble of the data furnished by the pyramid gives us much to think about. First of all it must be clear that its builder was a first-rate mathematician, because it is not easy to incorporate so many remarkable astronomical and geodetic data into such a simple task as the construction of a pyramid with a square base. It is clear that

not only was *pi* known to the builder, but also that he attached to it enough importance to wish to immortalize it in his structure.

"This mysterious builder knew about terrestrial eccentricity, the length of the polar radius, the dimension of the orbit of the earth, the distance of our planet from the sun, the phenomenon of the precession, the exact duration of the sidereal year, and the weight and density of our planet. It is also evident that he knew the surface of our globe, possessing probably maps, or geographical globes, not inferior to our own.

"We know definitely from the ancient documents that not only had the ancient Egyptians no such knowledge, but even the Chaldeans, those first astronomers, never attained to such heights of science. The question, where did the prehistoric builder of the pyramid obtain such knowledge, is not easy to answer. Abbe Moreux, for instance, abandoned any scientific attempt to explain this miracle and ascribes the knowledge shown by the builder of the Great Pyramid to divine revelation."

—♦—♦—♦—

WHEREVER WE GO

Whether in Himalayan caves or
crowded subway;
Whether in jungle of modern life
or Hindustan;
Wherever we go, teach us to dis-
cover Thee
In all Thy secret nooks—East, West,
North, South: everywhere.
—Yogananda.



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HEALING TESTIMONIALS RECENTLY RECEIVED BY THE S.R.F. PERSONAL PROBLEMS DEPARTMENT

"I want to thank you for your prayers of several months past, and to ask you for further help. You have helped me so amazingly that I haven't been the same person since. You were instrumental in completely changing my thought habits, which not only did me a world of good, but released a friend to whom I was clinging unwisely."
—M. D., Minn.

"Some time back I wrote to you regarding an intense pain on the top of my head extending to the right eye. That pain left me very soon afterwards, and I have felt nothing of it since. My eyes are not troubling me at all at present. I thank you for your prayers."
—N. W., Calif.

"Thank you for your kind letters and prayers. I am enclosing a token of thankfulness. I do the energizing exercises as you suggested in your letter, and it helps a great deal. Last week I painfully crushed my finger in a vegetable grinder. I immediately applied these exercises to my hand, and called on the Energy to work. The pain lessened. The next day all pain was gone, and I could even play my beloved violin. There has been no discoloration." — L. V., Calif.

"The Friday before Christmas my brother fell and was severely injured. His organs were pressed

against the lungs. This caused him to breathe so heavily that they had to put him into an oxygen tent. He lay at the point of death. My sister-in-law and I were desperate. We put all our faith in God and started to pray. We knew that if we had faith enough in God he could be healed. We prayed and prayed, and I called on Paramhansa Yogananda and other healers there to pray for him. Finally he began to rouse, and that evening he knew the family. Oh! how I praise God for this healing." — H. C., Mich.

"Thank you very much for your kind letter. I always experience some change for the better when one of your communications arrives. I have been healed instantly of minor ailments, such as headaches, very tired feeling, confusion, etc., merely by picking a letter up on its arrival. Since I wrote you about the misplacement of one of my organs, a complete change has taken place in my body. Just after I asked your prayers I felt all shaken up, like a murky storm, and rather sickish. This stirred-up feeling lasted several days and then the bodily functions seemed to stop almost altogether. I was puzzled, but knowing that I had asked in faith, I was sure my prayers would be answered. After a few days my back began to strengthen as though a weight had been lifted from it. This 'lifting' took place all over the body. Now

I feel very light and young, and all functions are free and easy. It is wonderful, and I truly thank you with all my heart for your prayers."

—M. Z. W., Va.

"I want to thank you for your prayers. Last week I received the report of my sister's final examination by the doctor. He was amazed and pleased that the two small and the large cancers had gone. I am daily thanking the Father for this wonderful blessing. I thank you for your beautiful letters of encouragement that you sent me during her illness. They helped me so much to have steadfast faith that she was whole and perfect."—*E. H., Ont.*

"Some time ago I wrote you a request to pray for the healing of my niece, who was ill at the time with pneumonia and other complications. It is with a heart full of unutterable gratitude that I tell you that soon after making my request she took a turn for the better and is now completely recovered. Her physician had despaired of her life. We attribute this miraculous healing to your prayers in her behalf."—*F. K., Mich.*

"After the long painful treatments in saving my eyesight, I am making a winning battle on all fronts. My sight has recovered until I can read my music quite fluently. I am playing with a theatre orchestra of old experienced musicians. Your teachings and prayers have surely helped me in regaining my energy and also in rehabilitating myself."—*B. A. B., Fla.*

HEALING SERVICE AVAILABLE TO ALL



Divine Prayer vibrations are sent out daily by Paramhansa Yogananda and a group of trained divine healers. Praecepta students, readers of INNER CULTURE, and friends of the Self-Realization Fellowship who desire help in solving problems of health, finance, or adjustment of personal and domestic relations may avail themselves of this help by writing to Self-Realization Fellowship, Personal Problems Department, 3880 San Rafael Avenue, Los Angeles, California, stating their name and address and the nature of their difficulties.

TITLE OF "PARAMHANSA"

The English equivalent of *Paramhansa* is "Master."

The title *Paramhansa* supersedes the title of *Swami*. The followers of Yogananda's teachings now address him, in accordance with his Guru Sri Yukteswarji's wishes, as *Paramhansa* (or *Paramhansaji*. *Ji* is a term of respect in India and is always used when addressing a spiritual teacher, as Guruji, Yoganandaji, Mahatmaji, Swamiji, etc.)

The title of *Paramhansa* was bestowed on Yogananda when he visited his Guru in India in 1936.

BOOKS WANTED FOR LIBRARY IN INDIA

A great library in India, for the Calcutta Students' Home and the coming World-Colony in Bengal and the Ranchi Yogoda Sat-Sanga School of the Self-Realization Fellowship, is desirable. An appeal is hereby issued to all members and friends of the Fellowship in America to donate books with an educational value for this purpose.

Dictionaries and encyclopedias, reference books, books on science, philosophy, history, drama, art, religion, English language, mathematics, dietetics, and health, also bound periodicals, maps, atlases, etchings, oils and busts will be welcome for this important library.

Please address such parcels of books to Self-Realization Fellowship, India Library Secretary, 3880 San Rafael Ave., Los Angeles, California.

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DESCRIPTION OF A YOGI

The frontispiece of *Inner Culture* this month pictures a yogi, one who seeks union with God, as described by Lord Krishna in the *Bhagavad Gita*. The haloed symbol on the yogi's breast is the Sanskrit OM, which signifies that the yogi is experiencing communion with OM, the holy vibratory Sound of Creation which puts the devotee in touch with the Creator. Sir Edwin Arnold has translated Lord Krishna's description of a yogi in the following words:

"He is the Yogi, he is *Yukta*,
glad
With joy of light and truth;
dwelling apart
Upon a peak, with senses sub-
jugate
Whereto the clod, the rock, the
glistening gold
Show all as one. By this sign
is he known
Being of equal grace to com-
rades, friends,
Chance-comers, strangers,
lovers, enemies,
Aliens and kinsmen; loving all
alike,
Evil or good.

Sequestered should he sit,
Steadfastly meditating, solitary,
His thoughts controlled, his pas-
sions laid away,
Quit of belongings. In a fair,
still spot
Having his fixed abode, — not
too much raised,
Nor yet too low, — let him
abide, his goods
A cloth, a deerskin, and the
kusa-grass.
There, setting hard his mind
upon The One,
Restraining heart and senses,
silent, calm,
Let him accomplish Yoga, and
achieve
Purenness of soul, holding im-
movable
Body and neck and head
Rapt from all around
Tranquil in spirit, free of fear,
intent
Upon his *brahmacharya* vow,
devout,
Musing on Me, lost in the
thought of Me.
The Yogi, so devoted, so con-
trolled,
Comes to the peace beyond."



Questions *And* Answers

By PARAMHANSA YOGANANDA

Why Do Not the Great Masters Stop This War?

Question: "What puzzles me is that with all the truths that enlightened holy men have, why have they not done something about this war?"—J. E. H.

Answer: There are good and evil in the world and God has given man the power of free choice, to accept or reject good and evil.

The nations of the world, according to the development of their understanding and quality of mass civilization, create war or desist from it. War among nations shows that civilization is imperfect and that the peoples of the world are misusing their free choice to create wars and use brute force instead of solving their problems by a parliament of mutual discussion and understanding.

Since God has given all individuals the power of free choice to do their own thinking and initiate their own actions, God or holy men who understand the divine plan do not in any way interfere with individual freedom. The nations of the world and individuals, being endowed with freedom of choice,

must reap good or bad results of their actions initiated by the use or misuse of their free choice.

Since God, as the Creator of the universe, gave the nations of the world freedom to remain in peace or in war, He cannot be an autocrat by interfering with the freedom of nations when they choose to exist in war.

Free Choice Must Be Granted

When a mother tells her grown-up child, "Son, I free you from my discipline and the imposition of my will now that you are a grown man. You must go out in the world, get your own knocks, and from your own mistakes learn to properly use your reason and free choice." If the son goes out and becomes engrossed in evil, the mother cannot come to the son and beat him, trying to force him to be good.

Likewise, God and the holy men filled with divine power do not come out of the clouds and use magnetic force to electrocute the wrong-doers in these wars. If God did this, He would contradict Himself and nullify His endowment of free choice to His children; the power of human beings to act free-

ly would be meaningless. God, being almighty, has the power to forcibly stop these wars, but since He does not do it, how could one expect the holy men who know Him and are in tune with His wishes to stop these wars by miraculous powers and by going against the divine plan of evolution of man through his free choice?

When I first entered this spiritual path my understanding rebelled against the injustices of the world. Later, as I tuned my wishes with God in divine meditation I began to understand the apparent incongruities in life; the most puzzling problems of life were explained to me from within.

Remember that God is the Author of this cosmic drama. Every page of this book of cosmic drama is filled with inexplicable mysteries which will ultimately be solved in the last act of the cosmic play. Only devotees who are in tune with God are allowed to read this final page which solves all mysteries of life and death. Only those who are in tune with God understand the mysteries of human life and of the cosmos and are in a position to know the cosmic plan and the divine wish in regard to nations and human lives.

I have witnessed many wonderful powers of the holy men of India. When I asked them to use these powers to stop evils in the world, they replied: "When you are in tune with God and when He lets you know about His cosmic plan, you will do exactly as we are doing."

Spiritual Marriage

Question: What is "Spiritual Marriage"?—R. M.

Answer: Spiritual marriage means union with God, Soul and Spirit. Marriage is not a man-made law. It is God-made. Man has abused the high purpose of marriage. Marriage means unity on the physical, mental and spiritual planes. If you attract a person by spiritual magnetism, then you will meet your soul companion. Marriage is the communion of half-souls. In God we find highest communion. Unless human love is spiritualized, it will be a canker in your soul. Unless you are spiritually-minded and your mate is the same, you can never be happy.

Spiritual marriage means to marry your soul to the eternal love of God. Without God no marriage can be successful. The purpose of marriage is to know God, to be with God together, but this has been forgotten.

Do not try to attract the opposite sex through physical desires but through soul qualities. You cannot attract a spiritual soul through animal magnetism. Too much living on the sex plane causes health and happiness to fly away. When you have formed a tremendous friendship with a person that nothing can destroy, a friendship that has no compulsion in it and that increases constantly, you have found a true mate.

In woman, feeling is expressed uppermost and in man, reason is expressed uppermost. In the married life they bring out the hidden

feeling and hidden reason in each other, thus becoming more perfect. Every man and woman who have tried to seek a substitute for that spiritual quality through the sex instinct, have been disappointed. Reason and feeling in man and woman should be balanced. Like the softness of flowers, and the strength of steel, they are divine qualities.

God is all the love of all the lovers who ever loved. If you learn the higher forms of meditation, you can have spiritual marriage, or that communion with God which is the most beautiful of all love. Remember, no marriage can find its true purpose without man and wife first seeking God together. In marriage, love also grows through service to each other. When a husband and wife serve each other with the eternal inspiration of God, that is spiritual marriage.

People who rise above the physical plane and continuously strengthen the love of their souls find their oneness in God. When the love of two persons burns as one flame, above the physical plane, then it has intoxicating eternal qualities. The marriage that is lived in self-control and intense spiritual preparation becomes emancipated.

Man and woman should know that within themselves is the germ of the Infinite. If you cannot find your soul companion, do not marry. If you have found God, you do not need your soul companion. It is better to remain single than to enter into a wrong marriage. Transmute matrimonial love into love divine, and bring back your con-

sciousness from the sex plane to the plane of paradise.

You may unite your feeling and reason by giving yourself to humanity. By having a bigger family, you have the right not to have a smaller, more limited one. For all those who are unmarried and wish to remain so, their greatest duty in life is service to humanity. If you do not marry physically, you must marry spiritually, otherwise you cannot be liberated. If you have no children of your own, adopt or teach the children of some one else, live an ideal life, and instil your soul qualities in them. What you instil in the souls of children is imperishable. Anything you do that perpetuates your life is, in a sense, your child. Thus fulfill your true purpose in life.

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Raisin or Grape Salad

To 2 cups of seedless raisins or grapes, add 1 cup of diced apples or any other fruit in season; blend well with a little French dressing. Sprinkle with pecan meal.

American Flag Salad

Make a center of whole strawberries moistened with honey. Then spread outer circle with huckleberries or blackberries moistened with honey and blended with sliced bananas. In place of bananas, tiny cocoanut-honey balls may dot the starry section of the darker berries.

Summer Fruit Salad

Dice 2 pears, 2 peaches, $\frac{1}{2}$ cup seedless grapes, $\frac{1}{2}$ cup pitted cherries. Arrange fruit into lettuce nest, and pour $\frac{1}{2}$ cup of almond butter dressing over all (almond butter thinned to a cream).

Pepper Cups

Mix grated raw carrots with any preferred nut butter dressing; fill mixture in green pepper cups and serve on a bed of lettuce or chicory. A light sprinkle of carrots, unblended with dressing, is attractive to round off cups. Top each cup with one ripe olive.

Fruit Soup

Mix 1 tablespoon cashew butter with juice of 1 orange and $\frac{1}{2}$ cup grape juice. Add to this fresh straw-

berries or raspberries, or any diced fresh fruit in season.

Lemon and Honey Custard

Juice of 1 lemon; juice of 1 grapefruit; juice of 1 orange; $\frac{1}{2}$ cup orange blossom honey; 2 egg yolks.

Mix fruit juices and honey together. Beat this with egg beater until frothy. Add more honey if not thick enough. Now add the beaten egg yolks; cook all in a double boiler until a custard consistency is reached.

Mint Cocktail

Extract juice of 5 oranges, 2 lemons and 1 grape fruit. Strain through sieve. Put in large pitcher, adding three-fourths cup of honey and half banana sliced.

Steep in boiling water a handful of dried mint leaves; let cool. Fill pitcher with cold water.

Sandwich Suggestions for Picnics

Equal parts of minced celery, onion and peanut butter on lettuce-covered whole wheat bread.

Mixture of minced green pepper, red pepper and cottage cheese spread on whole wheat bread. Ripe olives on toothpicks on side.

Raw grated carrots and seedless raisins moistened with nut butter, creamed, on whole wheat bread.

GOLDEN LOTUS HOTEL OPEN FOR GUESTS—CLASSES AND MEALS AT INDIA CAFE

The Golden Lotus Hotel, which adjoins the grounds of the Self-Realization Fellowship Hermitage and Golden Lotus Temple at Encinitas, California, has recently been acquired by the Fellowship. It has been newly painted and renovated. Improvements in the grounds include a pleasing palm tree grove.

Three very attractive features for guests are the Sunday services conducted by Paramhansa Yogananda at the Golden Lotus Temple, special classes in Self-Realization Fellowship instruction, and unique health meals which are fast winning an enviable reputation for the hotel, served in the India Cafe.

The climate of Encinitas is, according to Government weather records, the most healthful in the country. Guests at the hotel will also enjoy the glorious ocean stretches and the beach nearby. The hotel is only a few miles distant from famous Del Mar and San Diego.

Rates for transient and permanent guests are very reasonable. Special rates for S. R. F. students. Write for reservations to Manager, Golden Lotus Hotel, Encinitas, California.

ROOMS AVAILABLE AT L. A. HEADQUARTERS

The Western Headquarters of Self-Realization Fellowship on Mt.

Washington, twenty minutes from downtown Los Angeles, has available a few rooms for the use of members and those in sympathy with the S. R. F. ideals of life.

Those who have retired from business or domestic activities and who wish to spend the remainder of their lives in spiritual surroundings, and those who wish to devote themselves to spiritual development and service to all will be welcome to live at Headquarters. The requirements are that they must be healthy, upright in character, of peaceful, harmonious disposition, and financially stable. Rates are very reasonable.

Such persons will find the Headquarters a heaven of their dreams. Charming rooms with inspiring mountain views, enjoyable vegetarian meals, the company of spiritually-minded S. R. F. members, and class instruction and meditation periods, all contribute to the joy of living at this beautiful place.

The Headquarters is the most scenic, ideally located, healthful mountain resort in southern California. On clear days the ocean is visible over the hills. At night the Headquarters looks like an island swimming in the twinkling waves of myriads of city lights. There are twenty acres of grounds, with an orchard and tennis court.

Those interested are requested to write to Miss Orpha L. Sahly, Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, Cal.

Rooms are also available by the day and week.

Directory of Self-Realization Fellowship Centers

(Affiliated with Yogoda Sat-Sanga Society of India)

Paramhansa Yogananda, President



Los Angeles, California

WESTERN HEADQUARTERS of THE SELF-REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society), Mount Washington Center, 3880 San Rafael Avenue. Phone: CApol 0212. Founded by Paramhansa Yogananda in 1925.

Free Public Lecture by Paramhansa Yogananda every Thursday at 7:30 p.m. Take northbound "W" car, or "Highland Park" bus on Hill St.; get off at Avenue 39, where autos will be waiting to take you up the hill to the Center, from 6:30 to 7:25 p.m. on Thursdays.

Praecepta lesson class for beginners each Tuesday at 7 p.m., conducted by Mrs. F. F. Downs.

Room and board are available by the month, week or day at this Center.

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HERMITAGE. Visitors wishing to see the grounds and ocean view are welcome at the Yogoda Hermitage at Encinitas on Sundays between the hours of 3 and 5 p.m.

GOLDEN LOTUS HOTEL, adjoining the Temple and Hermitage grounds. Daily, weekly and monthly accommodations with or without meals.

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Meetings each Thursday at 8 p.m. at 29 E. de la Guerra St. Meditation on Sundays at 7:30 p.m. Associate Teacher, Mrs. Lloyd Briggs, 1740 Prospect Ave. Phone 27984.

*Gardena, Calif.

Meetings on Mondays and Tuesdays at 7:45 p.m. at the home of Mrs. E. C. Fredricks, 1630 W. 168 St. Conducting Teacher, Mrs. Harriet Grove, 16425 Halldale Ave. Secretary: Mrs. Blanche Fredricks.

*Fresno, Calif.

Conducting Teacher, Dr. George H. Sciaroni; Associate Teacher, Mr. Charles Klint; Secretary, Ellen Hinkle. Meetings at Pacific Southwest Bldg., 1060 Fulton St., Room 1410, each Wednesday at 8 p.m. Phone 2-5181.

*San Francisco, Calif.

Conducting Teacher, Yogacharya Sri Khagen, 450 Geary St., Room 206. Center is open daily from 1 to 3 p.m. Sunday services at 8 p.m. Classes on Tuesday, Wednesday, and Friday, at 8 p.m. Phone: PR. 6909. Secretary, Mrs. Roena M. Mathson; Assistant Secretary, Mrs. Helen Malnburg. Treasurer, Miss Lillian Houser; phone: OR. 8434.

Washington, D. C.

Brahmachari Jotin, Conducting Teacher. Sunday Service at 11 a.m. Wednesday Class on Philosophy and Yoga at 8 p.m. The public is welcome. Self-Realization Fellowship Temple at 4748 Western Avenue, N.W. Phone: Wisconsin 4748.

Boston, Mass.

First Self-Realization Fellowship Center in America, founded by Paramhansa Yogananda in 1920. Services each Sunday at 11 a.m., open to the public. Class meetings each Thursday at 8 p.m. All meetings held at 543 Boylston St., Cluny Bldg.

Conducting Teacher, Dr. M. W. Lewis, 29 Edgehill Road, Arlington, Mass. Phone: Arlington 2118J. Assistant, Arthur W. Smith. Corresponding Secretary, Miss Ellen MacTwiggan, 158 Summer St., Somerville, Mass.

***New York, N. Y.**

Center at Carnegie Hall, 7th Avenue and 56th St., Studio 915, 7th Avenue entrance. Meetings every Monday at 8:15 p.m. Treasurer, Mr. John Fuerth, 804 W. 180th St., N. Y. Secretary, Mr. John Edward Mulligan, 136 E. 208th St., % Chandler Apt. 4-G, Bronx.

***Chicago, Ill.**

Conducting Teacher, Mr. Waldo Campbell Moe. Secretary, Miss Marie M. Schwarz, 360 No. Michigan Avenue. Meetings each Thursday at 8 p.m., at 431 So. Wabash Avenue.

***Rockford, Ill.**

Meetings each Wednesday evening, 8 o'clock, Nelson Hotel, 306 S. Main St. Secretary, Mrs. Elsie M. Wertsch; phone Main 6272. Treasurer, Mr. Bruce Legell; phone 3592.

***Miami, Florida**

Conducting Teacher, Mrs. Olga Lade, 2120 W. Flagler St. Associate Teacher, Mr. Fred Terry. Secretary, Mrs. Alice Bates. Meetings on Sundays, Wednesdays, and Thursdays at 8 p.m. Library. Phone: 25305.

AIN SOPH, Self-Realization Fellowship Church, 1034 N. E. 2nd Avenue. Conducting Teacher, Yogacharya Praetorius. Secretary, Lucille Andre. Services Sundays at 8 p.m. Classes on Wednesdays at 8 p.m.

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Meetings each Thursday at 8 p.m., at the home of Mrs. Maude Emerson, 49 Orchestra place. Phone, Columbia 3737.

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Meetings each Wednesday at 8 p.m., Y.W.C.A. Bldg., 1411 Locust St., Room 204. Secretary, Miss Esther Robinson, 5208 Delor St. Treasurer, Miss Bertha Kleinberg, 4976 Rosalie Ave.

Cincinnati, Ohio

Conducting Teacher, Mrs. Bertha Shimler, 3642 Bramble Ave. Phone, Bramble 2078W. Classes on alternate Friday evenings at 8 p.m., at 403 Palace Theatre Bldg., 16 E. Sixth St. Open Forum on third Sunday of each month, 8 p.m., at Liberal Savings Bank Bldg., 24 E. Sixth St., Room 700.

***Canton, Ohio**

Conducting Teacher, Mr. L. K. Whittemore, 415 Wells Ave., S. W. Phone 3-6912. Meetings on Thursdays and Sundays at 8 p.m., at the home of Mrs. D. P. Weber, 1213 14th St. N.E., Phone 2-3074.

***Dayton, Ohio**

Conducting Teacher, Mrs. Alma King, 732 North Main St. Telephone Adams 2835. Meetings each Tuesday at 8:30 p.m.

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Cosmic Shadows

By Paramhansa Yogananda



Beds of flowers, or vales of tears,
Dewdrops on buds of roses—
Or miser-souls, as dry as desert sands;
The little, running joys of childhood,
Or the stampede of wild passions;
The ebbing and rising of laughter,
Or the haunting melancholy of sorrow;
The will-o'-the-wisp of our desire
Leading only from mire to mire;
The octopus-grip of self-complacency
And time-beaten habits;
The first, joyous cry of the new-born babe,
And the last groan of death;
The bursting joy of health
Or the ravages of cruel disease:
These, all of these, are but shadows
Seen by us on the cosmic mental-screen.
Shadows, and nothing but shadows!
Yet shadows have, O, many shades!
For there are dark shadows,
And there are light shadows . . .
So even shadows may entertain!
Courage! We are not
These seeming shadows
But eternal Light.