

~~And with all thy getting—
Get understanding."
—Proverbs 4:7—
"No communications—
Can exhaust genius;—
No gifts impoverish charity."
—John Lavater—
"Inflexible in faith;—
Invincible in arms."
—Beanie—
"Not unto us, O Lord,—
Not unto us,—
But unto Thy name give glory."
—Psalms 15:1—~~

~~Prayer as War Still Rages—
By Paramhansa Yogananda—
—H—~~

~~heavenly Father, all nations of the earth, in their heart of hearts, are weary of—
the carnage, the loss of throbbing lives (O Youth! so dead! so deathless) and—
of man's material heritage (O, Mount Cassino! symbol of centuried dignity,
destroyed in an hour!). We learn hardly that war, like crime, does not pay.—
Victor and vanquished alike still see but afar the goal of human righteousness.
World War I burgeoned only with Devastations II. Thou alone art almighty; listen—
to our supplications, Father, and swiftly terminate the war in justice, making—
barren any seeds of greed in our victor nations, that with ferocious—
omnipresence they may not sprout into Armageddon III.—
Lord of our lives, mayest Thou soon help us to abate the terror of bombings of—
the innocent young and the helpless old. May their prayers and Thy blessings;
mitigate the war-creating karma of nations, and quickly stop this affrighting
bloodshed. Heavenly Majesty, Thou art sitting on the throne of all hearts; we
implore Thee to influence leaders of all lands to realize their mistakes and to—
cease from hate. Make them cling through sweet understandings to the ways of
peace; teach them to remove the true cause of war—heedlessness of Thy word. May
this titanic struggle be the last; may the next League of Nations be the—
nameless, natural league of human hearts.—~~

Paramhansa Yogananda, Laurel Canyon, Los Angeles, California, 1930
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WRITINGS BY PARAMHANSA YOGANANDA
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SCIENCE DIGEST

 Medicinal Honey
 Desert Locusts
 Electric BRAIN
Bernadette Soubirous
(Based on "The Song of Bernadette" by Franz Werfel)
By Rose Noller
She opened up a window
Into the invisible
And saw the Queen of Heaven
Speak to her,—not once—
But many times, all real and beautiful;
Made plotters ...plan and set a world astir.
Heaven has power—
How dim the unseen is.
It can and did
Outwit an Emperor and made him bow,
Dominion over his,
To learn a rule above the louts
For The Queen of Heaven speaks,
And Church and State
Are set in battle by a slender fate.
A young, unknowing girl—
Who lived a dream.
That dream did sway a world—
Made stream
A train of miracles
Oh, Bernadette,
The world will some time understand—
Not yet.

On A Himalayan Harp
By NICHOLAS ROERICH
Roerich, famous Russian painter, archeologist and mystic, now living in India
near the Himalayas, sends these arousing essays to "East-West."

CULTURE, HERITAGE OF THE FUTURE

Such books as Alexis Carrel's Man the Unknown are widely circulated in the

international market. Man is striving for cognition. Apart from epidemics of dances and newly devised games, people in all countries are seeking enlightenment. In Moscow, for example, upon suggestion of the late Maxim Gorky, a colossal block of buildings covering 450 hectares is now being erected, dedicated to the study of man; the central place being occupied by the All-Union Institute of Experimental Medicine. Research with impartial good-will is the first factor in human advancement.

Here are groups of youths gathered together in the name of beautiful constructive beginnings, the highest understandings. Yet these valuable centers of inspired youth now maintain with difficulty their own straitened financial existence. No matter how ingeniously these seekers of the best cultural strongholds search, they do not find even a minimum sum in order to strengthen their unity. Weakened, they shall scatter, driven by want. And when will the world be able to unite them again—such valuable ones, who so rejoice the spirit and heart?

Here is one cultural society, among many, which is striving toward the tasks of true education, toward the strengthening of those principles which, if unrealized and unconstructed, shall cause us again to suffer spiritual crash, as well as material. Students at these centers ask so little in order to exist!

They give, as it is, everything which belongs to them everything which can be given. But these beautiful examples of self-sacrifice are being broken before the icy currents of present world conditions.

It often happens, also, that even a well-known author, widely praised, cannot write further because he is denied adequate means of livelihood. Does this not express humanity's mad dissipation of its spiritual forces? Not only do manifold requests for the support of beautiful foundations remain unanswered because of want, but the world order continues to tread its historically familiar destruction, sundering the best cultural projects and aspirations of mankind.

This trend pertains not only to one country or even a group of countries—no, this unwelcome news reaches us from all parts of the world.

Some persons will say, "But the schools continue, the universities maintain themselves and the museums also exist." Yes, but let us see into the drastically reduced budgets of these institutions. We read daily about the closing of entire scientific departments of museums, about the ceasing of research work, about the ending of excavations, about the stopping of reconstructions, about the diminishing of staffs from which so many needed and irreplaceable young lives are being cut away, to be forever lost in the ruthless ocean of time and chaos. "No" and "impossible" prevail. Denials and abolishments rule, even without special discussions which are most necessary. Even in the endowed institutions, we see unprecedented notices about unfulfilled editions, about the delaying of projects and the curtailment even of the most essential.

No one denies that man must plan for the future; even a manufacturer produces not for yesterday. Yet now, it would seem that the people themselves begin to cut away every fundamental necessity for the unborn.

The world has experienced many crashes and shocks. But is there not some exceptional sign of the spiritual and material calamities now prevalent among mankind? Such a sign exists. It is the sign of universal misfortune.

Heretofore, adversity was local or national, but now there is unprecedented internationalism of misfortune. Not one country, not one distant island, which today does not repeat its woeful lament.

The more one comes in contact with the most varied peoples, the more shocked he is by the universality of misfortune. The small groups of those who lived on

incomes which veiled this world with an illusory guaranty have become absolutely insignificant. Any of them who do not suffer as yet, already speak about impending ill. There is coming forth a destructive invocation of coming evil, as if invisible sowers of doom were passing through all countries and throwing into space formulas of incapacitating alarm.

Following these dread visitors appears a veritable dance of death: "Cut down, maim, arrest, deaden." These venomous words in many languages, in various aspects, are being carried over the world. The phantom of economy has led to an army of unemployed in many lands and has brought wages to a standard not answering even beggarly needs. Before us are figures of various wage scales and one must confess that these tabulations are terrifying.

One thing is clear: If mankind continues to hypnotize itself by invoking misfortune, it shall violate that which is most valuable for its very existence; it shall disrupt all culture; it shall restrain the progress of knowledge and the accumulation of treasures of research which are irreplaceable, or which will demand many centuries for restoration.

The present cult of refusal, the horror of killing living sprouts, can no longer wisely continue. It is absolutely necessary to think unitedly about future generations, for whom the heritage of culture is the only stronghold of the Spirit. Instead of deifying misfortune, it is right to turn to an invocation of positive construction, through which we will begin to unravel many so-called insoluble problems. Edison lived long, Michelson also lived long; none of these constructive minds contemplated suicide. Creative thought is an accumulator of high energies which feeds all—saps of life; it is the great elixir of strength eternally sought by men. This elixir of life restores man, and he turns from a destructive invocation of misfortunes to an insistent call of benevolent, cultural constructiveness. Our plea for the necessity of unlagging development of knowledge, of all ennobling activities, shall in itself be the first stone in the new mansion of the future.

We began with words on the global trend toward cultural refusals; let us end with heartfelt joy, about the reality of the possibility of construction, even if only modestly, thus partially to leave aside the malice of destruction and decomposition. Creative thought must be active thought. One wants so greatly to tell all workers of culture, who have recently received so many refusals and curtailments; "Let us hold out, let us not scatter, let us cherish even the remnants of friendliness, let us cover all refusals by planting seeds of knowledge for the future."

To transform the island of tears into a beautiful garden watered by labor and wisdom—is not this a first foundation of all positive teachings?

GLORY TO RUSSIA, LAND OF TOILERS!

"Why did I go into thee, Russia?" So German prisoners sang while tramping alone the streets of Stalingrad. Thus we heard on the Moscow radio.

Victory, a grand victory! I recollected my Diary Leaf entitled "Do not outrage;" (Ne Zama) written before the present war. Verily, do not outrage Russia. Every one who attempts to overthrow the high ideals of Russia will perish in utter disgrace.

History records stupendous examples of defeat of enemies of the Russian people. Manifold have been these confutations. Some bore effect instantaneously; others gradually reacted by disintegration of countries which had risen against Russia. A very instructive volume could be written about this. Yet another book should be written how magnanimously and heroically the Russian people arose in defense of their Motherland. Countless enemies of her soil have been faced with the

unbreakable spirit of the Russian warriors, by the willing self-denial of the entire people. Alexandra Nevsky, Sergii Radonnigsky, Dmitry, Donskoi Minin and Pojarsky, Suvorov and Rutttzov—how many glorious milestones, how many victorious ascents!

"The conflagration of Moscow served to beautify it." Every national trial infused new inexhaustible forces into Russian hearts. After the storm, the sun shone all the brighter. Indeed great is grief, but "Grief is passing, while joy is imperishable." The Russian people know the sacred joy of devotion to one's country. They know the indefatigable labor of achievement. They are quick to grasp, and full of creativeness. They remember that "delay equals death." They recall that "blessed are the obstacles; through them we grow." There shall not be found another madman who will dare to bear arms against the united family of peoples who have come together in brotherly union on the sacred ploughfields of Russia. From the warrior to the leader, everyone labors: New forces are born; cooperation flourishes. The predestined glory of all toilers is being fulfilled.

Faith Is Justified

There have been those lacking in faith, cowardly turncoats; there have been also ignorant negators, but all this dusty dross shall disappear before the merits of high achievement. We have argued with many wavering and doubting ones. False prophets foresaw all kinds of calamities, but we always asserted: "Moscow will stand; Leningrad will stand; Stalingrad will stand." And they stand today to the amazement of the whole world, an invincible Russian army prevailed. Self-sacrificingly the Russian people brought all they possess to the glory of the sacred soil of workers.

UNEXPLORED LAWS IN NATURE

Skeptics require material proof, and yet for each proof they find some disproof of their own. If a witness to something appears, they will say that it simply seemed so to him. If a great number of witnesses come forward, it will very likely be declared that mass psychosis took place.

Among all forms of evidence, the most striking ones for skeptics are inexplicable signs which appear on material objects. If, for example, something registers on a film which was not in front of the camera at the moment of exposure, even a sworn doubter will be shaken in his confirmed skepticism, which is to say, in his ignorance. Let us recall several episodes in the field of photography. A large amount of literature has grown up regarding the question of photographing invisible forms. In a book by Kautz can be found a whole series of prints which it is difficult to suspect of any falsification. It is unreasonable to regard as spurious those accidental imprints which photographers themselves consider due simply to defective films.

We recall a certain incident. Once, in India, a photograph was taken of a deceased person, and on the print, beside the body, appeared a whole row of figures, which those intimate with the deceased immediately recognized as his relatives, all of whom had preceded him in death. We have also had occasion to see simple passport photographs upon which, in the most unusual places, faces appeared which could not be accounted for. Photographers have often been chagrined at such "deteriorated" films.

Quite recently there was communicated to us the following mysterious episode, which took place during the filming of a motion picture. It occurred in one of the Hollywood studios, and was related by the distinguished American cinema artist, Warner Baxter. During the making of the picture sequences, in the course of the action, he was to represent a man mourning over the death of his wife.

The actor was in great form, and the director remarked that never before in Baxter's life had he played his role with such verisimilitude.

That evening the new film was run off in a projection room, in the presence of the director. After several minutes he rushed to the telephone and called Baxter. "Come immediately," he said, in a trembling voice, "something absolutely unbelievable has happened."

Baxter hastened to the studio. The director told the operator to run off the film taken that morning. That which Baxter perceived on the screen stunned him also. He saw himself seated in an armchair in an attitude of despair. Suddenly behind his back appeared the perceptible lineaments of a woman's figure. Neither Baxter nor the director could find any explanation for the astonishing manifestation. Possibility of an unobserved appearance of an outsider before the camera during the filming was absolutely excluded. Likewise, there could be no question of a technical trick, the cameraman affirming on oath that he had used an immaculate roll of film.

The next day, a retaking of Baxter's acting scenes was ordered with all precautions being taken. When this second film was run off, the amazed spectators again saw the mysterious apparition behind the actor's back. In the words of Warner Baxter, to this day he has not succeeded in accounting for the inexplicable phenomenon. Some of his friends affirm that, in the case cited, there took place a manifestation of some particular spirit. Others assert that the thoughts of the actor; attaining a concentrated degree of tension, took on material form. The fact that the mysterious specter appeared in both successive exposures banished any possibility of fraud. It is premature to form conjectures and conclusions about precisely what attendant circumstances contribute to such manifestations. Obviously there exist in nature, conditions, complicated as viewed by present human thinking, which do not as yet yield to formulation. We have had occasion to hear in what unpromising conditions the most remarkable prints have resulted. Yet when, according to ordinary reasoning, the "best" conditions were arranged, no results were obtained. It is precisely the unexpectedness of the manifestations that arrests the attention. In this very casualness vanishes any suggestion of fraud. What falsification could indeed be looked for in such cases where people not only do not rejoice at the manifestations, but on the contrary consider them only as inexplicable deterioration of films?

A friend of ours obtained from a photographer's studio a so-called unsuccessful photograph, upon which in different positions there had come out some strange, unaccounted-for faces. The photographer was apologetic for such ambiguously spoiled film, and was surprised that our friend wanted the unintelligible negative. It is characteristic that the apartment of the photographer was quite the usual type in which numerous exposures were made every day. Our friend had been in a most ordinary worldly frame of mind, completely removed from thought of anything exceptional. We have happened to see the rooms where other remarkable prints have been made, and it was amazing that in such a drab atmosphere anything unusual could take place. Evidently there exist subtle conditions which elude commonplace understanding.

By premature conclusions, people frequently destroy the possibility of significant experiences. Gross judgment before subtle manifestations can only be harmful. One should collect without prejudice all available facts. It is important to display impartiality in their relationship. A film, for example, is a material object. No one will suspect it or the photographic apparatus of anything "supernatural." If these material objects note down something subtle,

it hardly matters by what path and what method it is, provided new facts thereby penetrate into human consciousness. Everything which broadens our knowledge and bestows new possibilities should be accepted with gratitude.

If a noteworthy fact comes out, not in a specially constructed laboratory but amid the most incongruous surroundings, this detail in no wise belittles its true significance. Many useful discoveries have been made, not by specialists in the particular field, but by casual workers. In the domain of metallurgy, specialists have often observed to their gain certain unorthodox methods employed by experienced workmen.

Specialists have a tendency to divide themselves into camps. Some, even serious scholars, arrogantly pass by the most interesting facts if not arrayed in outward scientific garb. Others, more humble, amid the most ordinary surroundings, know how to observe and work out important improvements. Scientists have inspected the most insignificant aspect of brain activity, but natural human relationships have been studied least of all. Call these domains psychology or, circumstantially, reflexology; give them any names which facilitate experiment, but guard these precious fields against light-minded ridicule!

ANCIENT TREASURE

On the Karakorum Pass, at nineteen thousand five hundred feet on this Himalayan highway, the loftiest in the world, the groom Goorban began to question me: "What is it that has been secreted in these heights? It must be that a great treasure has been hidden hereabouts; surely the way to this place is arduous. Having traversed all the passes, one may chance upon a smooth vault. Something tinkles under the horses' hoofs. It must be that here are great secrets, but the entry-way to them—we do not know. When will there be revealed writings in books, where and what has been secreted?"

All about this majestic Karakorum Pass, the white peaks glistened dazzlingly. All around us without a break was uplifted a most brilliant scintillation. On the path itself, as if for a reminder, were a great quantity of whitened bones. Were not some of these wayfarers going for treasures? Indeed, countless caravans have crossed the Karakorum for riches.

Here I am reminded about another tradition concerning treasure. In Italy, at Orvieto, I heard a remarkable legend about secreted artistic treasures. The story concerned either Duccio himself or one of his contemporaries. It was told in a lofty style which goes so well with the mellifluous Italian language.

"Just as it is nowadays, in olden times the best artists were not always understood. To the beclouded eye it has been difficult to evaluate forms, particularly sublime ones. People have demanded only the observance of old rules, but often beauty has not been accessible to them. Thus it happened with the great artist about whom we are speaking. His best pictures, instead of exaltingly touching the hearts of people, were subjected to condemnations and mockery. For a long time the artist endured this unjust attitude toward himself. In divine ecstasy he continued to create many masterpieces.

"Once he depicted a very marvelous Madonna, but the envious prevented the hanging of this image in its contemplated place. And this happened not once or twice, but several times. When the viper begins to creep in, it invades both palace and hovel.

"But the artist, made wiser and knowing the madness of the crowd, was not distressed. He said: 'It has been given the bird to sing, and to me have been given forces for glorifying lofty forms. As long as the bird lives, it fills God's world with song. And so while I am alive, I will also glorify it. Since

the envious and the ignorant put obstacles in the way of my works, I will not lead the evil into worse bitterness of heart. I will collect the pictures rejected by them. I will store them securely in oaken chests and, availing myself of the good-will of my friend the abbot, I will hide them in the deep cellars of the monastery. When the ordained day will come, future generations will discover them. If, however, by the will of the Creator they must remain in secret—let it be so!

"No one knows in precisely what monastery, in what secret vaults the artist concealed his creations. True in certain cloisters it has happened that old pictures have been found in crypts. But they have been found singly, they have not been purposefully deposited there and therefore could not belong to the treasure secreted by the great artist. Indeed, in the underground vaults they continue to sing Gloria in Excelsis, but the searchers have been unable to find what was hidden by the artist himself.

"Certainly we have many monasteries and still more temples and castles which lie in ruins. Who knows, perhaps the tradition relates to one of these remains, already destroyed and razed by time.

"From this time on, people thought that the great artist had ceased painting. But, hearing these suppositions, he only smiled, because henceforth he was not laboring for the sake of the people's joy but for a higher beauty. And so we do not know where this priceless treasure is preserved."

"But have you been assured that these pictures are hidden within the boundaries of Italy?" asked one of the listeners. "Of course, even in remote times, people were going to other countries. May it not be that these treasures likewise have been unexpectedly dispersed and preserved in different countries?" Another present added: "It may be this story does not at all refer to a single master. Human practices are often repeated. Consequently we find in history continual seeming repetitions of human wanderings and ascents."

The groom, Goorban, when we reached the middle of the Karakorum Pass, said to me: "Give me a couple of rupees. I will bury them here. Let us too add to the great treasure."

Underground Dwellers

I asked him: "Then do you think that treasures have been collected together there below?" He looked surprised, even frightened. "But does the sahib not know?"

Even to us lowly people, it is known that there, deep down, are extensive underground vaults. In them have been gathered treasures from the beginning of the world. There are also great guardians. Some have been lucky enough to see how, from hidden entry-ways, have issued tall white men, who then again withdrew underground. Sometimes they appear with torches and many caravaneers know these fires. These subterranean folk do no evil. They even help wayfarers.

The Mysterious Friend

"I know for a fact that one local boy lost his caravan in a snowstorm, and covered over his head in despair. Then it seemed to him that someone was rummaging near him. He looked around; in the murk there appeared no horse, no man—he saw nothing. Yet when he put his hand in his pocket, he found there a handful of gold pieces, and soon after he located his caravan. Thus do the great dwellers of the mountains help miserable people in misfortune."

Again the stories recurred to my mind about the secret magnets established by the followers of the great traveler, Apollonius of Tyana. It was said that in definite places where it had been ordained that new states be built up or great cities erected or where great discoveries and revelations should take place,—on

all such sites were implanted portions of a giant meteor, sent from the distant luminaries.

There has even been a custom of testifying to the truth of statements by a reference to such ordained places. Deponents would say: "What I have said is as true as the fact that on a certain site has been placed such and such."

The groom Goorban again raised the question: "Why do you foreigners, who know so much; not find the entry-way into the underground kingdom? You know how to do everything and boast of knowing everything and yet you do not enter into the secrets which are guarded by the great fire?"

"Man lives in mysteries, and these are numberless!"

"Your sins are forgiven you, for His name's sake."—John 2:12.

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

SPIRITUAL INTERPRETATION BY

PARAMHANSA YOGANANDA

Quatrain 75

And when Thyself

With shining Foot

Shall pass among the Guests Star-scatter'd on the Grass,

And in Thy joyous Errand

Reach the Spot

Where I made one—

Turn down an empty Glass!

Spiritual Interpretation:

"O devotees, a time will come when your Self will lose all its earthliness and become eternal light, ever-burning radium, emanating all joy and understanding. Your soul, sailing through the luminous astral region behind the physical world with its millions of temporary guests, will bless them all, silently awakening them through the whispers of conscience. As your soul's little joy becomes changed into the limitless bliss of Spirit, it reverberates a liberating chant through all responsive, truth-seeking hearts. Your soul ultimately reaches the vastness of omnipresence, the core of Cosmic Consciousness, where the little body-confined ego has vanished, expanded into the Eternal Oneness. Removing the cork of ignorance, your soul will emerge from the bottles of its physical and astral bodies, to commingle forever with the cosmic sea of Spirit, in which it has long dwelt as a separate entity."

Applied to Daily Life:

It does not matter whether we comprehend life or not. Let us search for the true happiness, developing ourselves physically, mentally and spiritually, until we become illuminated, an inspiration for all others, that they may behold the hidden light within themselves.

The ultimate purpose of life is climactically described in this last quatrain.

Glossary:

1—Thyself with shining Foot shall pass—The expanded Self—all earthliness transformed into light—will realize omnipresence.

2—Among the Guests Star-scatter'd on the Grass—Astral vision sees souls shining within different bodies, strewn over the confines of this verdant sphere of

earth.

3—Joyous Errand—The loving service to humanity of liberated souls.

4—Turn down an empty Glass—The universe has been emptied of an ego whenever one more man finds final refuge in Spirit.

An Unsuspected Cause of Cancer

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W

What did the scientist, Alexis Carrel, mean when he said that actual, visible tissue-destructive lesions are capable of being produced by suggestion? The implication in his statement is that, just as an engineer visualizes in his mind a blueprint for a machine before putting the draft on paper, so every act in our lives, however misshapen, is a result of the creative mental pattern, molded as a matrix by the individual himself. Creations of the human mind differ only in degree from the perfect fiats of the Cosmic Mind.

It matters not whether our thoughts vibrate in unison with the constructive principles of nature or with destructive agencies and negative environmental influences; our image-making faculties, like clicking cameras, are ever alert to record faithfully any mental formulation. This subsequently serves as a blueprint for action, whether in the body or outer events. Thought is the creator; the destiny of each man is cast in the design he wills into his consciousness.

When the mind is unbiased and tranquil, its perceptions or images are normally and healthfully formed, but states of prejudice or panic deform its insights and cause untrustworthy reactions. The mind is a dynamic principle controlling each infinitesimal cell in the bodily organism. Any perversion of the power of suggestion or negation of emotional generousities gives rise to chemical changes that definitely alter the organic states and in time affect, even profoundly, the body's structural integrity.

If a certain mood is persisted in for long periods, a crystallization of mental attitude takes place. An organized group of these related ideas rises to considerable power, gradually acquiring a decisive, almost absolute, control of consciousness, and silencing every thought in opposition. Psychic insurrection occurs when a group of adverse mental habits becomes so strongly entrenched as to be able to stamp its imprint on the body. This group seeks not to free itself from the sovereignty of the will, but to eliminate it utterly, and establish a tyrannical mastery over the cells. Seceding from the commonwealth of consciousness, such a group of associated evil ideas assumes the role of psychic dictator. It misuses this wanton power of independent action to destroy the body, and thus, as fitting punishment, to destroy its own security. A psychic blueprint such as this may be examined as a possible unsuspected cause of the prevalent disease, cancer. The human network of cells, vast and cooperative, works in natural harmony under the supervision of the central intelligence. Suddenly there is mutiny; certain cells break loose from any control and, like anarchists, run amuck. Renouncing allegiance to physiological rhythms, they constitute themselves lawgivers; the cancerous result is chaos indescribable.

This devastation, however, is possible only when spiritual energies are inhibited in their supreme directional activities, and finally withdraw all

rejuvenating supports. It is then that normal cells, in the presence of retained toxins caused by decomposing tissue and invading bacteria, are paralyzed by strong predominance of parasitic growths, and finally succumb to the ravages of cancer cells. The latter, all restraint now removed, run riot as destructive agents, rejoicing in unimpeded powers of enlargement.

Victims May be Noble

As many persons of large and compassionate mind, constructive activities in the world, and sensible living habits, yet become subject to the dread disease, it is obvious that the eye of discernment must look more deeply than usual for a causative cancerous root, in the broad sense outlined in this article. Stern analysis in such cases will invariably uncover the tentacles of some unhealed disappointment, subterranean fear, or powerful eclipsed ambition. Sometimes, there is a wish, irreconcilable though hidden in subconscious abysses, to choose death in preference to life, as the lesser of two "evils." By a thousand devices, man's ego has power to choose its own way of "escape."

Often, however, possible mental causes of cancer are easily traced in the structure of the victim's habitual self-expressions. Any disreputable anodes of thought, distortions of emotional response, or serious fault in bodily care, may conceivably be held to guilty charge. Offences against the universal justice, such as misuse of truth in the interests of trickery, double-dealings or the countless forms of hypocrisy, all create distorted mental blueprints. If these undermining; thought images become fixed in the consciousness by incessant application, they give final rise to erratic cell patterns of revolutionary design. Instead of healthy, upright cells in spaced regularity of rows, morbid cells pile up in crazy heaps, some unaccountable in direction, some huge, all disorderly, growing without apparent rhyme or reason. This violent deviation from the norm follows the law of parasitic growth, acquired without toil-atypical example of physiological "profiteering."

For instance, in the case of a quick, ambitious type of person who becomes cancerously infected, a critical scalpel will probe a ruinous direction of his life-energies. His desires are for personal possessions and self-aggrandizements—desires cumulative and never satisfied. He creates a mental picture that flashes a corresponding message over the nerves; this blueprint of avarice influences every cell of his human edifice. When such a mental attitude attains a degree of permanence, the morbid cells so impressed invade by unlawful trespass the recesses of normal cells, and seize them by force. This rapacity is sufficient account for rapidity of their growth.

Like a class of men who seek only to outwit or despoil their brothers in the economic struggle, these morbid cells, following the pattern set in the creative mind, experience little difficulty in asserting themselves vigorously over the de vitalized and decomposing tissue upon which they locate. Here they may plunder and prosper at the expense of enfeebled cell neighbors. With cannibal-like propensity, their rapid multiplication is a reflection of the blueprint formed by the transgressor's greed, willed into his consciousness in the forms of bully and pirate, abetted by the cunning drawn from psychic energies of selfishness.

Who Stands Guiltless?

Cancer is only one of many disharmonies of body which stem from disobediences of mind toward soul. None of us stands guiltless here. Each has failed in some degree to employ his vehicle of bodily expression for full purposes of Godhead, sole cosmical motive of incarnation. A humble mind knows that the following wisdom was directed to him alone:

"Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." —I Corinthians 3:16-18.

A Universal Prayer
By JUGAL KISHORE
M

May my mind be devotional toward those saints who have vanquished affection and hatred, who have found out the reality of all that exists who have explained the path of liberation to all living beings without any expectation of worship from them.

Those who have no desire for sense-pleasure, who are rich in equanimity, who are constantly engaged in bringing about good for themselves and for others, who prefer the severe asceticism of renouncing all selfish interests, without any regret—such saints remove the multitude of troubles of the world.

May I ever have their good company may I ever have them in my mind; may my heart be always engrossed in following their rules of conduct.

May I never cause an injury to any living being; may I never speak a lie; may I never be tempted toward the wife or property of another; may I ever remain contented.

May I never entertain an idea of egotism; may I never be angry with anybody; may I never feel jealous on seeing the prosperity of other people.

May I always act in a simple and straightforward manner; may I always, so far as it lies in my power, do good to others.

May I ever have a friendly regard for all living beings in the world; may the stream of compassion always flow from my heart toward the distressed and afflicted.

May my heart be overflowing with love at the sight of persons possessed of good qualities; may my mind feel happy by serving them if opportunity offers.

May I never be ungrateful; may I never have malice in my heart. May I ever appreciate the good qualities of others; may I never look at their faults.

May my steps never slip from the path of rectitude, whether I be considered good or bad by others, whether wealth comes to me or goes away from me, whether I may live for lakhs of years or meet death this day, whether I am terrified in any manner, or tempted in any way.

May my mind never be puffed up with joy; may it never be overwhelmed with trouble; may it always remain unshaken and firm, may it become stronger; may it exhibit endurance on occasions of deprivation of good things, and occurrence of evil events.

May all living beings in the world be happy; may nobody feel distressed; may everybody renounce enmity, sin, pride; may all sing fresh songs of joy.

May there be religious talk in every home; may evil deeds become impossible; may everyone improve his knowledge and conduct, and enjoy the high fruit of having been born as a human being.

May calamity and terror never overpower the world; may there be rains at the proper time; may the king be righteous; may he administer justice to his subjects.

May disease and pestilence never spread; may the subjects live peacefully; may the religion of ahimsa (non-violence) pervade the world and bring about the

universal good.

May there be love among all; may ignorance be dispersed; may no one utter an unkind, bitter or harsh word.

May every brave youth be heartily engaged in the progress of righteousness; may he realize the reality of things, and suffer with understanding every trouble and misfortune.

May it be so.

UNIVERSAL TRUTH

"Whatsoever is clearly and distinctly perceived in things abstract and universal by any one rational being in the whole world, is not a private thing, and true to himself only that perceived it, but it is . . . a public, catholic and universal truth: it obtains everywhere and, as Empedocles sang of Natural justice . . . 'It is extended throughout the vast ether, and through infinite light or space; and were there indeed infinite worlds, all thickly peopled with rational animals, it would be alike true to every one of them.'—Ralph Cudworth.

Theme From Apocalypse

"And the city lieth foursquare"

By Rose Noller

And there shall be a new city,
Spun out of the whiteness of light,
And darkness shall be understood

And shall be lighted also;
For the foursquare jasper walls
Are reared on understanding,
And the dome shall be love-lit.

You who can understand,
Hasten to the city,
And place your pearl
In one of its gates;
It is no fabrication and no dream,
And each man

May be a builder thereof,
And each become a part of it
As the structure is fashioned
In his heart.

Be not afraid of precedents.
They shall fall

With mortal crumbling walls
And in their place

Are domes and spires
Undreamed of yet
By those who cannot build;
Fallen are the arches

And the gateways
Of the earthly proud;
While in their place
Are thought-inspired palaces
With windows facing toward eternity.
There is a foursquare city

With walls of japer stone,
Whose foundations are laid in jewel,
Whose domes are gold and crystal.
It glitters in the morning light
With peace and perfect love,
And they who enter it
Shall beat with wings
And not with tears!
And they who enter it
Shall beat with wings
And not with tears!
THE BHAGAVAD GITA
By PARAMHANSA YOGANANDA
Are Undecaying Bodies Possible?
Chapter III, Stanza 13

Literal Translation:

Saints—those who eat the remnants of food after performing due fire offerings (Yajna)—are freed from sin; but sinners—those who take food (just) for themselves—feast on sin.

Interpretation:

To eat food after offering it to the Giver is to be saved from karmic mortal laws. Those who live, eat and behave like mortals, oblivious to the spring of Infinitude within, are under the compulsions of the mortal law of karma which causes suffering and rebirth.

During a fire ceremony, as enjoined by the Hindu scriptures, a householder builds a fire, in which melted butter is burnt, and utters certain awakening vibratory chants, offering the food to God and to the various deities who govern the cosmos and the human body. Though God or the angels never visibly eat anything, they receive the devotional attention and concentration of their devotees. When an offering is made of flowers or incense or candlelight on the altar, they represent the devotion of man to God. The flowers symbolize the fragrant love of the devotee; the incense represents reverence; the candles typify the light of calmness in which the Divine Deity, residing on the altar of the heart, is revealed. The ancient Hindu masters knew the art of special fire worships and vibratory chants which, properly performed, can invoke the manifestation of the angels of God.

Thus, the Gita says a true devotee eats food only after performing a fire ceremony, or offering it directly to the Creator. Worldly people who eat without thanks commit the sin of ignorance by forgetting the Giver.

However, the real or inner fire ceremony is to unite life with greater life, by practice of Pranayam or Kriya, technique of life-control. In sleep, the bodily life retires into the fires of spinal centers. This is an unconscious performance of the fire ceremony, by which the sleeper is made to unite his life-current with the superior currents in the spine; thus he unknowingly moves toward the cosmic energy which sustains all life.

Conscious Life-Control

By life-control technique, the yogi consciously retires his life-current from body muscles, and from the heart into the spine. He saturates and feeds all his bodily cells with this undecaying light, and keeps them in a magnetized state. This practice makes the body healthful, filled with divine life, as the yogi

realizes that the body, too, is a shadow of the Infinite Energy, and can be transmuted into it. This is the astral way of feeding the body cells, superseding the lower method of physical food and oxygen. By the astral methods, the body can remain magnetized or in a suspended state, registering no decay.

Undecaying Bodies

Certain yogis can keep their bodies indefinitely. My Supreme Master, Babaji, has a young body, preserved for several centuries, by the use of this system of astral feeding. To use food to replace decayed material in the body involves constant changes in the physical cells, which ultimately give up their limited power of absorbing food, deteriorate and die. By the astral way, the yogi performs the astral fire ceremony, feeding his cells with immortal fire. Such a yogi becomes free from the sins of the bodily laws of action (karma) which govern every mortal being. The yogi can even register immortality in his body, by transmuting its cells into energy. Certain yogis like Elijah and Kabir, converted their bodies into astral currents and merged them in the Cosmic Light, without going through the ordinary phenomena of death.

Worldly people digest food in the mortal way and thus witness death, a result of their sinful habits of ignorant living. The divine yogi unites his soul with God by ecstatic meditation. He saturates his body cells and all his thoughts with the joy of God. Beginners who meditate, feel great joy, but when they are through with their exercises, they again become identified with their mortal bodily habits. But advanced saints, after uniting with God, spread their joy over the actions of daily life. Such yogis no longer live like human beings, but as God-men. By substituting divine joy for human happiness in their lives, they become completely free from the human law of karma and rebirth.

Mortal beings who unite their mind with sense pleasures (eating the food of various sensations, to satisfy the human ego) become easily dissatisfied, and suffer from disillusionment, the inevitable outcome of all temporarily enjoyable pastimes.

THE FIRST GOOD

"Plato thus declared concerning the First Good, that from it was generated a certain mind incomprehensible to mortals; in which subsisting by itself, are contained the things that truly are, and the essence of all beings. This is the First Fair, and Pulchritude itself, which proceeded or sprang out of God from all eternity as its Cause, but notwithstanding after a peculiar manner, as Self-begotten, and as its Own-Parent. For it was not begotten from that as any way moved towards its generation; but is proceeded from God as it were Self-begottenly. And that not from any temporal beginning, there being as yet no such thing as time. Nor when time was afterwards made, did it any way affect Him; for mind was always timeless, and alone eternal."-Porphyry, cited by St. Cyril out of the Fourth Book of his "Philosophic History."

Mohenjo-Daro Civilization

By KUMAR GOSHAL

T

he clues to the earliest history of India still repose beneath the Indian earth. Many of them are, perhaps, lost forever. It will require extensive archeological excavations, patient study of the folklore and customs and manners of the remnants of aboriginal tribes still lingering with remarkable tenacity in parts of India, before we have any knowledge of the consecutive history of the country. Up to the present we are dependent on the sacred books and epics of the

people, and a few excavations, for our picture of India before the sixth century B.C. Until the time of the great religious reformer, Gautama Buddha, who lived from 563 to 483 B.C., we get episodic pictures of the life of the Indian people, as if illuminated by flashes of lightning.

When we first meet the people of India historically, they appear not as a primitive people living by hunting and fishing, nor as nomads, nor even as a people in the early stages of agriculture. Instead, we see them in an advanced stage of civilization, 5,000 years ago. They had a well-developed system of agriculture based upon irrigation, flourishing trade and commerce, and a high degree of culture.

In the province of Sind in northwestern India there was a desolate spot containing a group of mounds covered with thorny shrubs; upon the highest of which was perched the ruin of a Buddhist shrine. People in the neighborhood called it Mohenjo-Daro, or Place of the Dead. Tradition associated the site with a long-dead city. The accidental finding twenty years ago of a buried wall made of burnt bricks brought this place to the notice of the Archeological Survey Society of India. Excavations were conducted under the supervision of Sir John Marshall, and gradually there appeared the long-buried city of Mohenjo-Daro, dating India's history back to 2750 B.C. The discovery of a similar city named Harappa four hundred and fifty miles away in Punjab indicated the existence of a widespread civilization in the Indus Valley 5,000 years ago, contemporaneous with the earliest civilizations of Egypt and Sumer.

Based upon the remains of buildings, streets, wells, seals, pottery, jewelry and other findings of the Archeological Survey, it is possible to piece together a picture of the life the Indians lived in Mohenjo-Daro.

From their statuettes we gather that the people of the Mohenjo-Daro period were rather short and stocky in build. The men wore beards and moustaches; some shaved the moustache but not the beard. The ordinary man wore a piece of cloth from his waist down—surprisingly like a Scots Highlander's kilt. Wealthier men also wore an upper garment with trefoil decorations, which was drawn under the right arm and over the left shoulder.

Women wore loose robes with wide girdles, and were fond of toiletries. Women belonging to prosperous families, like their sisters throughout the world, undoubtedly spent much time sitting before mirrors of polished bronze, applying with copper sticks a paste to their eyelids which shaded and lined their eyes, painting their faces with rouge which they kept in cockleshells, and setting combs of various carved and decorated woods or ivory in their hair.

Farming was the main occupation of the Indus Valley people, who cultivated wheat, barley, sesame, rice and cotton. The existence of commercial cities— of which Mohenjo-Daro was one—indicated a well-developed agricultural system capable of producing a surplus; and since Sind received very little rainfall, agriculture must have been based upon irrigation. Mohenjo-Daro was a great center of handicraft industry and seagoing trade. There were many shops for trading and taverns for traders and merchants. Skilful goldsmiths, jewelers and other handicraft workers turned out beautiful objects of copper, bronze, gold and silver, and ornaments decorated with agate, cornelian, jasper, bloodstone and imported lapis-lazuli, turquoise and jadeite. Their tools included saws with a semi-circular cutting edge and wavy-toothed edge. These were the only people of antiquity to use a toothed saw.

Sculptors worked in alabaster and marble, turning out figures and figurines in faience, terra cotta and bronze. Potters turned out on their wheels kitchen utensils, urns, flasks, goblets and dishes of plain red or grey glazed ware.

People were fond of painted pottery, and eggshell pottery was much prized. Weaving was a universal occupation, practiced by rich and poor alike. On spindles of pottery, shell or faience they turned out cotton textiles which were exported to Babylon and other cities of Asia. The Babylonians called muslin sindhu and the Greeks called it sindon, naming it after Sindh, the way the Indians pronounce the name of the province where Mohenjo-Daro is located. Money was probably not much in circulation, barter being the prevailing system of exchange.

Weights were uniform, and every family had a basic set of weights made of a flintlike quartz known as chert. Merchants had heavier weights made of stone, and very small ones of slate.

There is every indication that Mohenjo-Daro was a crowded, busy city. The management of such a place, together with the development and maintenance of an extensive irrigation system, necessitated a well-organized, efficient government, which convened in large, pillared assembly halls still visible among the ruins. The efficiency of the municipal government is proven by the excellent town planning and the existence of the remarkably skilful system of sanitation.

Mohenjo-Daro was built as a rectangle. The streets were broad and straight, with the main streets running exactly north and south, parallel to one another, and the side streets branching off at right angles, very much like the streets of a modern American city. The main streets were often 33 feet wide, while the side streets were 18 feet wide. The houses were of brick, two or three stories high, built around a small courtyard. Prosperous folk lived in elaborate houses consisting of as many as thirty rooms. Some houses were occupied by only one family, while others were divided into floor-through apartments, with outside stairways reaching the upper floors from the courtyard.

Burnt brick was used for the exterior of the houses, and sun-dried bricks for the interior. Gypsum, from which plaster-of-paris is made, was used as a joining agent where particular strength was required.

There were bathrooms for every house and for every apartment, floored with brick and provided with covered drains which connected with larger drains in the side streets. The drainage system of Mohenjo-Daro was better than anything known in Europe before the 19th century. Every street and lane and passage had its own covered conduit of finely chiselled brick, laid with extraordinary precision.

The drains had manholes and other cleaning facilities at regular intervals.

Most houses had their own wells. Roadside wells were surrounded with brick-built benches where people could rest while awaiting their turn to draw water. The wells, incidentally, were so carefully sunk that merely by removing the debris and silt the excavators could use them for drawing their drinking water.

Another evidence of the technical skill of the early Indian people and their efficient system of sanitation is the discovery in Mohenjo-Daro of a beautiful swimming pool, 40 feet long and 23 feet wide. The pool was fed from deep wells. To prevent seepage, the walls of the pool were lined with asphalt. The floor, made of well laid bricks, sloped gradually to the southeast corner, where a small aperture led into a very large, well constructed drain, by which the water was carried to the outskirts of the city. Large enough so that a man six feet tall could stand in it comfortably, the drainage chamber had a corbel-vaulted roof, in which there was a manhole giving access to the chamber for periodic cleaning. One of the interesting things is the remarkable precision with which the bricks were made.

The people of Mohenjo-Daro had a written language which still remains to be

deciphered. They enjoyed music and dancing, using drums, stringed instruments and castanets for such occasions. Bullfighting, cock-fighting, and hunting with hounds were popular sports. And for the diversion of children numerous toy shops turned out ingenious playthings which would appeal to youngsters even today. There were toy bulls that wagged their heads when tails were pulled, birds made into whistles that ran on wheels, and toy carts of copper and terra cotta resembling the ekkas and bullock carts still used in India.

At the present time this is all we know about the Indus Valley people. Whence they came and where they went remain a mystery. But Mohenjo-Daro, and the similar city of Harappa in Punjab show what rich rewards India offers for archeological survey. It is now known that there are two other cities buried beneath MohenjoDaro, one of them below the level of the river Indus.

The civilization of the Indus Valley must have taken centuries to reach the point at which we find it at Mohenjo-Daro; but we know nothing of its past. Nor do we know what happened to it afterward; the Indus Valley civilization seems to have disappeared from sight. Perhaps it disintegrated or perhaps it was transformed and carried on by the descendants and neighbors of the people of ancient Mohenjo-Daro. Some day patient research may yet unearth clues hidden in folklore and legend, and records buried underground. At present Government neglect and lack of finance prevent further exploration in the Indus Valley and in other parts of India.

The Dravidians

After Mohenjo-Daro, darkness veils the history of India for nearly a thousand years, until the migrating Aryans arrived at the foothills of the Himalayas. Among the people who lived in the north of India four thousand years ago. the most advanced were the Dravidians. The Dravidians, in fact, were more civilized than the Aryans who later fought and defeated them. The suggestion has been made that the ancestors of these same Dravidians might have been the people who developed the civilization of the Indus Valley at an earlier age. So far, this is no more than speculation; if it can be proved, it will bridge the thousand-year gap in Indian history following Mohenjo-Daro. The Aryan conquest of the more highly civilized Dravidians would then be comparable to the German conquest of Rome in the 5th century.

At any rate, we know that about four thousand years ago a people calling themselves Aryas, or noblemen, entered India through Afghanistan. They were of the same stock as the Persians and spoke a language similar to Persian, Greek, Latin, Teutonic and Slavonic. The Aryans came in successive waves, some as migrants bringing their whole families with them. The Dravidians and the aboriginal tribes fought tenaciously for a long time, but gradually some of them were absorbed by the Aryans and the rest retired to central and southern India.

Fusion of Cultures

During the next fifteen hundred years the Aryans developed a remarkable civilization in the north, and the Dravidians prospered in the south. Cultural intercourse between the two was slow because of the dense jungles and the Vindhya mountains in the center of India. With the passage of time, however, there was a fusion of the two cultures, out of which grew the religion known as Hinduism. Sanskrit, the language of Aryans, became the medium of religious expression throughout the land, much as Latin was in Europe in the Middle Ages. The Dravidians, however, retained their language, and developed a great literature of their own.

The Aryans spread toward the east, skirting the desert region below Punjab. Their migrations usually followed one of the great rivers of India, which could

be utilized for irrigation. Territorial expansion forced the Aryan tribes to band together into larger units for protection against sudden attacks by the aborigines. Some of these units later became kingdoms, others formed republics. It is interesting to observe that around 600 B. C. there were fifteen republics in northern and eastern India. From "The People of India," published. 1944, by Sheridan House, Inc., New York.

THE LORD'S NAME

"T

he saints recognize the physiological effects of the incessant remembrance of God's name, which is bound to leave a track in the brain more powerful than any that might have been left by other experiences in life. When the name of God comes to dominate over all other ideas; when, in fact, it completely invades the whole region of consciousness, attainment of mystical experience becomes easy. There is nothing mysterious or occult about the religious life. Remembrance of the Lord's name is the most rational method of divine realization."-K. V. Gajendragadkar.

SECOND COMING OF CHRIST

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

Ten Powers of the Commandments

By PARAMHANSA YOGANANDA

A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, we will not have this man to reign over us,

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy Pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.—Luke 19:12.-27.

The interpretation of this parable is as follows:

"A master, born on earth to redeem many souls, had ten devotees in his hermitage. He summoned them one day to say that he was going to preach his message to another group, a materialistic people who lived in delusion, far from truth. The master declared that after he had established his soul-searchings in that distant kingdom, he would return to the hermitage. He instructed his ten

disciples to follow strictly the moral precepts or ten commandments, and to keep their consciousness engaged with the holy vibrations of peace permeating the hermitage. With a wealth of blessings, symbolized by a parting gift of the ten pounds, he left. He knew his disciples would meet with many temptations during his absence, because the worldly people of the city in which the master had to labor were scornful of his ideals. After he left, they sent the master a message of derision, hoping he would never return.

"But, after completing his mission, he appeared again at the hermitage and examined the state of spiritual health of his disciples. He found one of them to be far advanced. The master said: 'Thou hast been a good disciple, improving thyself and others. Because of thy faithfulness to truth and discipline, thou wilt become master over the ten spheres of divine powers which come by honoring the ten commandments.'

"The master observed that another disciple had also grown in spiritual stature, fivefold. In praise, the master said, 'Thou wilt come into possession of five spiritual powers.'

"The master was grieved to note that another disciple had made no spiritual progress. As excuse, the disciple said: 'I have not forgotten thy disciplines and technique of meditation which you left with me, but I have kept them unused and hidden within myself. I was afraid I could never be austere and strict like thyself. I thought I could not aspire to reach thy high state of spiritual eminence in which, without observing the human law of cause and effect, or physical labor, thou art able to acquire everything by thy will power.'

"The master was displeased and said: "I will judge thee by thine own words. Thou knewest in thy heart that it was by great austerities that I have attained this state of being above the ordinary laws of nature. My methods of discipline, though difficult, would have brought thee great results if thou hadst followed them as I instructed thee. Even if thou hadst mechanically practiced them, they would have circulated deep into the bank of thy subconscious mind, and would thus have yielded thee and consequently me, as thy teacher and well-wisher—an increase in spiritual experience.'

"The master then said, to the assembled group: 'Behold, this disobedient disciple, due to mental folly, did not stimulate his spiritual hunger by my methods of discipline. Therefore, what little spirituality he ever had is going away from him, due to the strength of enlarging bad habits. On the other hand, my beloved disciple who has broadened tenfold his spiritual girth by daily spiritual food, will now receive from me the spiritual wealth I would otherwise have been able to bestow on this erring one, for whom I can now do nothing. For I say unto you: Every disciple of truth who has acquired spiritual habits by deep meditation and self-discipline shall attract unto himself more and more spirituality; but the disciple who is irregular and neglectful shall lose what little spiritual power he starts with; it will wither away through lack of nutrition.'"

Force of Habit

In this parable, Jesus illustrates the great force of habit. A person of good habits will attract unto himself more goodness; while one who has very little virtue in himself will, without constant zeal, lose even that. Similarly, a person of bad habits will attract stronger evil to himself, whereas a man with little wickedness in him will lose even that if he persists in good actions.

Thus, in the parable, the reward of ten cities refers to the ten powers which develop in the devotee who strictly follows the commandments. By destroying the instinct or impulse to kill, a man gains a divine magnetism by which he secures

the confidence of man and even beasts and birds. One who physically and mentally overcomes all sex-temptations becomes filled with divine bliss and constant spiritual enthusiasm.

One who has banished from his mind and actions all desire to steal or possess wealth attracts to himself whatever he needs in life. One who has removed all impulse to misrepresent or distort truth establishes within himself a great tower whereby he never bears false witness; his words always come true.

He who never defrauds another and deals justly in mind and deed with all men acquires a discernment through which nobody is able to deceive him. Such a man has a divine simplicity and insight into all human nature. One who has completely conquered the desire to defraud, or to conceal or manipulate facts or events for his own advantage, cannot be deluded by any human being nor even by maya, the cosmic delusion.

He who honors his father and mother finds in all parents the protecting incarnation of God. Any person who loves his family, his country, all nations, birds, beasts and all living creatures, as neighbors or equal co-sharers of the world, develops the consciousness of omnipresence and omniscience. Devotees who have mastered the moral precepts or ten commandments, and who meditate on God, find themselves possessors of all spiritual powers.

In the parable, the master or "nobleman," speaking of "mine enemies" in his closing words, referred to worldly people who were inimical to the cultivation of Christ Consciousness by meditation and self-discipline. "Slay them" does not mean physical death, but the destruction of spiritual perceptions. Those who refuse to cultivate soul-sight naturally find their spiritual life annihilated.

"Before me" refers to the Cosmic Consciousness of a master, who can behold all spiritually rebellious people as ready to be slain by delusion.

MEDITATION

By Barnett D. Conlan

Nothing comes here,
Nor is there any end
To this unbordered world,
Nor any way
To go or come,
No wandering astray
O'er land and sea, no clouds,
No night, no day
Nor any year.
No light of sun or moon
Nor any star,
But one deep ray
Whose only source
Is here
And hidden
In a blue and silver
Sphere of flames
That beckon or restrain
Through fear
Of things unknown.
Life and the springs of life
Are held in bounds
Of some strong circle never seen,
But known

Through all the steady, timeless glow, And shown
By the great presence that calls us
On and on
To the Alone.
Here silence is a word
Of matchless might
For who shall fight
Or stand against the power
That can give battle
Not for one brief hour
But for all time?
Arise!

These flames
Are our Eternal eyes.

SPHERES OF SCIENCE MEDICINAL HONEY

Soviet scientists reported recently new experiments in which bees produce honey rich in vitamin C or containing medicine, such as quinine, sulfidin and streptocide. The Moscow New describes the development and credits it to the bee expert, E. Arefyeff of the Maikop Agricultural Research Station.

"Arefyeff's contribution is the addition of new raw materials to the nectar the bees obtain from flowers," the newspaper says. "Contrary to the opinion dominant until recently, he has proved that the bee can make good use also of fruits with high vitamin content, fruit tree leaves and aromatic grasses.

"One of the first results obtained by using fruits was a honey rich in vitamin C and possessing all the fruits' nutritive properties as well as their taste and color. Since Honey is an excellent preserving agent, the highly concentrated fruit juice of which it consists retains all its properties for a long period of time.

"To date the experimental station's apiaries have turned out more than five tons of vitaminized honey produced from eighty varieties of fruits and berries. Fruit tree leaves and aromatic herbs also have been used. Mint honey, for instance, has an excellent fragrance, and for vitamin C content it is not inferior to the fruit of the sweetbrier.

"Arefyeff and his co-workers did not stop at vitamins, nor did the bees.

Quinine, streptocide, sulfidin and other medical preparations yielded honey with corresponding medical properties. Experiments have shown that these substances administered in the form in which they come from the beehive, are more easily assimilated by the human organism and hence produce quicker results."

From Baku comes a report that E. Shishkin, director of the Republican Bee Nursery, has had similar success in increasing honey's vitamin content by feeding vitaminized syrups. It is reported that he also has established that the properties of vegetable, fruit and berry juice and fresh milk can be preserved in honey for long periods.

As a sidelight on Arefyeff's researches it is said that he has proved that bees are able to exist with less oxygen than had been believed possible. When the Germans approached Maikop in 1942, the research station personnel buried its pedigreed bees deep in the ground to save them from destruction. When the Germans were expelled several months later, the bees were found unharmed. New York Times.

DESERT LOCUSTS

In unexplored depths of the Arabian desert and in the dark jungles of Ethiopia a

small British force is fighting a death battle against one of mankind's oldest and most destructive foes which threatens to produce large areas of desolation in the Near East.

For the first time since the earliest recorded invasions, described in the Old Testament, entomologists believe they have found the Achilles heel of this scourge, the desert locust, which, if left unchecked, promises seriously to reduce the forage and food supplies of the Allied armies from Suez to Algeria this year.

Once started, the locust sweeps onward with devastating thoroughness. It does not leave a blade of grass in its path. Famine follows its passage. Up to now it has appeared without warning out of the unknown. It has been regarded by the desert people as an unavoidable visitation of an angry deity.

Within the past decade, however, a great deal has been learned about its origins and ways of life and just before the outbreak of the present war, an international campaign was planned against it. This was prevented by the start of hostilities, with the result that the scourge already has gotten a good start for its next march westward. But successes in the Near East have given the British government precisely the opportunity it needed to fight the hordes as a unit, without regard to international boundaries. The plans are described by Dr. B. P. Uvaroff, head of the locust control division of the Imperial Institute of Entomology.

The difficulty in the past, he explains, has been the strange life cycle of the insect, which involves a vast area stretching from India to Ethiopia and extending westward over a large part of North Africa. Much of this country was unknown. It was split into political subdivisions which made united action difficult.

It is a vicious circle. First, it has been determined, the swarms breed during the summer monsoon rains in India. In the autumn the young are sufficiently developed to sweep westward into South Persia and Arabia. There another swarm is bred which in the spring moves northward and westward into the Soviet Middle East. Iraq, Transjordan, Syria, the Sinai Peninsula, Palestine, Egypt and Ethiopia.

The next rainy season gives them another opportunity to breed in countless numbers and they turn east again, to meet the Indian monsoons, produce another generation and sweep west again. Southern Iran seems to be the most important breeding ground at this time. Unless something is done there is the prospect of repeated swarms for the next two or three years and destruction of already depleted food supplies.

The weak point has been Arabia. The country where the locusts breed is little known. There is practically no agriculture. The population is almost entirely nomadic and the presence of the scourge makes little difference to them.

To combat them, a special anti-locust unit has been attached to the Middle East supply center of the British Army and motorized parties led by experts are being sent into the desert to deal death blows to them in the breeding season. It is described as a joint project of the British, Iranian, Soviet and Indian governments.

For the first time since there has been any knowledge of the life cycle of the pests, it has become possible to deal with them at the western end of the vicious cycle, Ethiopia. Special motorized units are operating there.

Another danger is from the African migratory locusts which start their invasions eastward from French West Africa. The French government had perfected plans for attacking their breeding places before the war, but was prevented from carrying

these into effect by the isolation of the colony. The work now has been resumed, however, with promises that it will be pursued vigorously. —Thomas R. Henry.

ELECTRIC "BRAIN"

A paper and aluminum "brain" that memorizes surges of electric current and records them for the benefit of research engineers is making possible better electronic tools for war production. Little bigger than a loaf of bread, the "memory machine" was built by William E. Pakala, a research engineer at the Westinghouse Electric & Manufacturing Company laboratories at Pittsburgh. It was designed to help scientists study the ignition, an electronic device that converts alternating electric current into the direct current required by aluminum and magnesium plants.

Electrical "Memory"

Teamed with an oscillograph, which jots down on photographic film a record of the electricity passing through a switch, motor or electronic tube, the "brain" tells engineers exactly what happens inside the ignition. The ignition converts alternating electric current to current that flows in one direction—just as a valve in a water line lets the water flow in only one direction, the engineer explained.

But infrequently an ignition will "arc back," like a valve that fails to close when the water flows backward, Mr. Pakala said. Previously, engineers studied such electrical phenomena with the oscillograph. "But the oscillograph alone was unsatisfactory, Mr. Pakala said, "because we never knew when the arc back was coming and we couldn't expose hundreds or perhaps thousands of feet of film while waiting for it.

"Then I had the idea—why not put a machine between the ignition and the oscillograph that would remember what happened inside the ignition?"

To do this, Mr. Pakala converted an ordinary electric motor, not much bigger than the one on a washing machine. He stripped the copper wires from the revolving part of the motor and replaced them with layers of aluminum foil and paper. These electric reservoirs can store an electric charge, then release it when they are tapped.

1800 Revolutions A Minute

"A graphite brush rubbing against the memory machine's revolving commutator takes electric current from the ignition and feeds it into each little reservoir as the memory machine spins around 1,800 times a minute," Mr. Pakala explained.

"When the reservoir completes one revolution it is discharged by another brush rubbing against the commutator. This brush drains off each charge and leads it through a wire to the oscillograph which already has been set in motion by an electronic switch closed by the arc back."

DAILY DELIBERATIONS

Sin writes histories;

Goodness is silent.—Goethe.

Thus finding myself

To exist in the world,

I believe I shall

In some shape or other

Always exist;

And, with all the inconveniences

Human life is liable to,

I shall not object

To a new edition of mine;

Hoping, however,
That the errata of the last
May be corrected.

—Benjamin Franklin.

There is only one man
Upon the earth;
What we call men
Are not individuals
But components.

—W .W. Reade.

We are not really native to this world, Except in respect to our bodies.

—George Santayana.

Have that all-effacing
Devotion to God
Which the moth has
To the flame.

—Saint Kabir.

Good health should be natural.

Innate resistance
Gives the individual a strength,
A boldness,
Which he does not possess
When his survival
Depends upon physicians.

—Alexis Carrel.

Fly the pleasure
That bites tomorrow.

—George Herbert.

Every cubic inch of space
Is a miracle.

—Walt Whitman.

The nearer we get
To any natural object
The more incomprehensible
It becomes.

A grain of sand is,
Undoubtedly not
What I take it to be.

—C. C. Lichtenburg.

Peace becomes mankind;
Fury is for beasts.

—Ovid.

The danger past,
And God forgot.

—English Proverb.

A proud man
Hath no God.

—Benjamin Whichcote.

The path of duty

Lies in what is near,
But men seek it
In what is remote.

—Confucius.

He is moral
Whose aim or motive
May become a universal rule.

—Emerson.

I came out alone to my tryst.
But who is this
That follows me
In the silent dark?

He is my own little self,
O Lord;

He knows no shame;
But I am ashamed

To come to Thy door
In his company.

—Rabindranath Tagore.

The great are great
Only because
We are on our knees.

Let us rise.

—Max Stirner.

If a great man
Could make us understand him,
We would hang him.

—George Bernard Shaw.

God is always
Near you and with you;
Leave Him not alone.

You would think it rude
To leave a friend alone
Who came to visit you;

Why, then,
Must God be neglected?

—Brother Lawrence.

Religion
Is the best armor in the world,
But the worst cloak.

—Thomas Fuller.

A wise man
Who looks upon all creatures
As his own embodiments
Neither errs
Nor suffers.

—Yajurveda.

To enjoy true happiness,
We must travel
Into a very far country,
And even out of ourselves.

—Thomas Browne.

Faith is a knowledge
Of the benevolence of God
Toward us.

—John Calvin.

Those who do not
Find time for exercise
Will have to find time
For illness.

—Earl of Derby.

Allah is not merciful
To him who is not merciful
To His creatures.

—Sikh Scriptures.

Hast thou heard
A word against thy neighbor?
Let it die within thee,
Trusting that it will not
Burst thee

—Ecclesiasticus 19-10.

The more we deny to ourselves,
The more the gods
Supply our wants.

—Horace.

Silence is deep as eternity;
Speech is shallow as time.

—Carlyle.

In great attempts
It is glorious even to fail.

—Longinus.

To contemplate human life
For forty years
Is the same as contemplating it
For ten thousand.

In ten thousand,
What more will you see?

—Marcus Aurelius.

Spartans, stoics, heroes,
Saints and gods
Use a short and positive speech.

—Emerson.

I am naturally humble;
I do not practice humility
As an exercise.

—Lao-tse.

NUTRIMENT

By Paramhansa Yogananda
The greatest of all sinners
Is but an unawakened
Son of God.

The circumference
Of human understanding
Must be enlarged

By deep meditation
Before it can aspire
To comprehend God.
The false
Identification of the soul
With the transitory body
Is the sole cause
Of human misery.
Clinging
To earthly possessions
Is evil
Because it blunts
Any perception
Of eternal values.
I will obey God
In the temple of discipline;
I will love Him
In the shrine of devotion.
All things
Are made
In the magic factory of mind.
Today
I will release my mind
From useless desires;
Burning them
In the fire of meditation,
May I see
The flame of God.
The light of God
Is evenly distributed
To all beings.
All good work
Is God's work
If performed
With true disinterestedness.

It is the sleeping man
Who acknowledges
And emphasizes
His dream of human weakness.
May the next
League of Nations
Be the nameless,
Natural league
Of human hearts.
Awake!
Let us all go home together,
Following His ever-calling voice!
As a wet match,
When struck,
Does not produce fire,

So a mind
Saturated with restlessness
Is unable to achieve
The flame of concentration.
The vast ocean of truth
Can be measured
Only according
To one's cup
Of intelligent perception.
Prayer is like a plant
Which daily grows new blossoms:
The flowers change,
But the plant remains.
I will merge
In the Eternal One
Through the bliss of meditation.
Man's misuse
Of the divine gift of reason
Leads to sin,
Which is suffering;
Its right use
Liberates man unto joy.
God's responsibility ended
When He endowed man
With reason and free will.
Take the bowl of my mind,
O Lord, and fill it
With Thine understanding.
God's love
Is the invisible
Candle of peace
That has dispelled darkness
From my life.
I worship the One God
Resting on the quaint altars
Of many faiths.
A prayer
May have the same
Branches and leaves of words,
Yet yield every day
New roses of God-inspiration.
"O give thanks
Unto the Lord,
For He is good:
For His mercy
Endureth forever."
Ignorance of his true nature
Is man's sin of sins.
May I ever feel
That just behind
The screen of my devotion,
God is listening

To the silent words of my soul.
Divine Father,
What mockery
Is consciousness
That is unconscious of Thee!
Each soul
Has received
The greatest gift of God:
Freedom of the will,
The power to reason
And to act accordingly.
Resurrect words
From the sepulcher
Of hollow, intellectual concepts,
By the Christ command
Of deep perception.
When I was blind,
I found not a door
Which led to Thee;
Now Thou
Hast uncovered my eyes,
I find doors everywhere.
Every gust of my prayer
Opens an unentered door
In the vast temple
Of Thy presence.

DISCERNMENTS

Space and time,
And with them all phenomena,
Are not things by themselves,
But representations,
And cannot exist
Outside the mind.

—Kant.

All the instances of pleasure
Have a sting in the tail.

—Jeremy Taylor.

It is not the man
Who has little,
But he who desires more,
That is poor.

—Seneca.

He knows the universe,
But not himself.

—Jean de la Fontaine.

The great man
Is not convulsible or tormentable:
Events pass over him
Without much impression.

—Emerson.

Fear not for the future;
Weep not for the past.

—Shelley.

We withdraw our wrath
From the man
Who admits
He is justly punished.

—Aristotle.

Like the gentle dew
That falls unseen and unheard,
And yet brings into blossom
The fairest of roses,
So has been
The contribution of India
To the thought of the world.

—Swami Vivekananda.

Until philosophers
Take to government,
There will be no end
To the miseries of states.

—Plato.

To yield reverence to another,
To hold ourselves
And our lives at his disposal,
Is not slavery;
Often, it is the noblest state
In which a man
Can live in this world.

—John Ruskin.

Man cannot make a worm,
Yet he will make gods
By the dozen.

—Montaigne.

Some men
Think me a fool
Because of my love
For my enemies.

—Mahatma Gandhi.

We shall never get
A warless world
Through external
Schemes of security.
Nothing will hold
But a deep-seated spirit
And habit of good will.

—Rufus Jones.

Much happiness
Is overlooked
Because
It does not cost anything.

—Anon.

He who eats

Once a day is a yogi:
He who eats twice
Is a bhogi (enjoyer);
He who eats thrice or more a day
Is a devotee of ill-health.

—Tamil Aphorism.

What is a miracle?—

'Tis a reproach,
An implicit satire
On mankind.

—Edward Young.

He who leaves God
Out of his reckoning
Does not know
How to count.

—Italian Proverb.

To differ from the multitude
In every thought and action
Is the sign of a superior man

—Guru Gampopa of Tibet.

Conscience
Is a thousand witnesses.

—Richard Tavernier.

The mind
Wants a certain theory about God
Before it is willing to undertake
The divine quest.

But no theory is necessary
When we hunger for God
As we hunger for bread.

—Sri Maharishi Ramana.

Here below
There is no satisfaction or content
Except for brutal or divine minds.

—Montaigne.

Who are you to teach others?

The Lord who has created this world, Who made sun and moon,
Man and beast,
Will do the teaching.

He has provided for so many things;
Will He nor arrange
To bring men to light if need be?

—Sri Ramakrishna Paramhansa.

Anger is a wind
Which blows out the lamp
Of the mind.

—Ingersoll.

Passions, desires,
Happiness and misery
Exercise their function
When the consciousness
Is present,

And do not exist
In deep sleep
When the consciousness
Is absent.

They belong, therefore,
To the consciousness
And not to the Self.

—Swami Shankaracharya.

To be like Christ
Is to be a Christian.

—William Penn (last words).

No metaphysician
Ever felt
The deficiency of language
So much
As the grateful.

—C. C. Colton.

Have you not learned
Great lessons from those
Who rejected you,
And braced themselves against you,
Or disputed the passage with you?

—Walt Whitman.

Let this be sufficient for thee—
To be one with God in thy soul,
To receive His command,
To see calmly
A supreme purpose
Fulfilled in the world.

—Sri Aurobindo.

Miracles appear to be so,
According to our ignorance of nature
And not according
To the essence of nature.

—Montaigne.

No one
Should commend poverty
Except the poor.

—St. Bernard.

When we see men of worth,
We should think
Of becoming like them;
When we see men
Of contrary character,
We should turn inward
And examine ourselves.

—Confucius.

BOOK REVIEWS

"YOUR HIDDEN TREASURES"

By Ranendra K. Das

T

here is a freshness and simplicity in Sri Das' writings which is more effective than philosophic profundities. He illustrates the divine realities of life by many quaint and pithy stories that bring color to his ageless theme. His newest book, *Your Hidden Treasures*, breathes the optimism of spiritual health, the warm sanities of brotherhood, open-mindedness, right effort, faith.

If "escapist" literature be a need of man, cramped in his narrow personality, can any escape equal the solace of Everlasting Arms? Our tiny lives are rooted in an universal soil, rich not alone with the aura of our ancestors but with the indomitable spirit of creative nature. Is any goal so high that man, allied with his primal powers, may not reach it? Too long has he hearkened to the dank pessimism of his "dust- thou-art" counselors, heedless of the unconquerable Spirit. Sri Das' words are a joyous challenge to reclaim the heritage of empyreal wings.

Groveling we know well; despair is seldom alien. Yet these are perversities, no part of man's true lot. His destiny is not writ in the stars, but with the stars. That day he wills, he is free. Freedom is immediate, dependent not on outer but inner victories.

"God can overcome all darkness within us and give us a glimpse of the light eternal, through intuition," Sri Das writes. "So, for a moment at least we touch the garment of the Infinite Spirit. As we see a mountain peak long before we reach it, so we get glimpses of our realization of truth, which spur us on over rough ground and stony paths. Divine light is shining all the time, and the moment we awaken our inner powers, that light will shine through our darkness."

"MIND MADE VISIBLE"

By Kharaid Ram Samras, Ph.D.

I

In these pages, the author strives to awaken man to a dynamic faith in his hidden powers, his unquenchable founts of inner guidance. Though Dr. Samras' philosophical background is Vedic, and he considers the mystic as the true man, in the sense that the mystic alone knows he is a soul and not a transient body, yet the author's presentation of truth is aimed at the modern Western mind.

The chaotic conditions of our present world, the materialistic basis of its education and goals, are discussed by Dr. Samras in order to demonstrate the engulfing need for an anchorage in Spirit. Wars and the pursuit of wealth are not the only activities possible to man; wisdom too is a native hunger. Their lies a land within, seldom trodden, but radiant with that happiness blindly sought in a thousand misdirections.

The seeking reader, torn with doubts, will glimpse many inspirational vistas in this book, and find it an incentive to those attempts—first painful, then effortlessly liberating—to locate a realer Self within his bosom than the humiliating ego of his temporary birth, never ample enough for the Spirit.

Chapter headings of the book are: *Elements of Hindu Philosophy, Inspiration for True Living, Dynamic Will, Be True to Yourself, Your Control of Environment, Making Use of Super Faculties, Sickness and Spiritual Healing, Methods of Attaining the Spiritual Life, Women of India, Saviors Past and present, Faith in One's Self.*

If any man be in Christ, he is a new creature.
Christmas Message

By Paramhansa Yogananda

L

et us celebrate the birth of Christ with a prayer for the birth of a new, lasting peace in the world, one based on justice and on the freedom of nations, including India and all subject peoples.

Let us pray that every land removes the causes of war—hatred, industrial selfishness, and territorial greed. Let us realize that the sole purpose of the divine drama being played on this earth, is to enable us to distinguish between the poisoned honey of material temptations and the pure honey that tempts us only toward the bliss of Spirit. Thus we shall strive to enter the kingdom of wisdom, by working as agents of God and not of our ego-darkened desires.

Let us devote our spare moments to a birth in Cosmic Consciousness, even as Jesus. Let us all celebrate the spiritual birth of Christ by deep meditation all day on the 24th of December, and commemorate the sacred birthday on the 25th by joyous festivities in His name.

~~PARAMHANSA YOGANANDA Laurel Canyon, Los Angeles, California, 1930
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Volume 16-3—~~

~~WRITINGS BY PARAMHANSA YOGANANDA—~~

~~The Victory of the Meek—~~

~~The Origin of Cosmic Vibration—~~

~~New Years Prayer—~~

~~Cosmic Thots—~~

~~Daily Deliberations—~~

~~SECOND COMING OF CHRIST—~~

~~WISDOM OF SAINTS AND SAGES—~~

~~The Auroral Hour—H. D. Thoreau, in "Walden."—~~

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~~SCIENCE DIGEST—~~

~~Spheres Of Science—~~

~~The Victory of the Meek—~~

~~By PARAMHANSA YOGANANDA—~~

~~—And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the Mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in the which at your entering ye shall find a colt—tied, whereon yet never man sat: loose him, and bring him hither And if any man—ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath—need of him.—~~

~~And they that were sent went their way, and found even as he had said unto them.—~~