

SELF-REALIZATION

Magazine

Devoted to the healing of body, mind and soul

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MEDITATION FOR THE WEEK

By PARAMHANSA YOGANANDA

Sept. 3rd. Heavenly Father, I will obey Thee in the temple of discipline. I will love Thee in the temple of devotion. I will worship Thee in the temple of love.

Sept. 10th. Teach me to behold Thy face in the mirror of my inner stillness.

Sept. 17th. This day I will worship God as Beauty and Intelligence in the temple of Nature. I will worship Him as Power in the temple of activity, and as Peace in the temple of silence.

Sept. 24th. When my two eyes of good and evil become single, able to behold only the divine goodness of God in everything, then I shall find my body, mind, and soul filled with God's omnipresent light.

Oct. 1st. Today I will help someone to establish a temple of devotion in his own soul, that God may eternally dwell there as kindness and understanding.

Oct. 8th. Behind the wave of my consciousness is the ocean of Cosmic Consciousness. Behind the ripple of my mind is the ocean of God's vastness. Behind my consciousness is the Divine Mind.

Oct. 15th. Today I will seek God's vitality in the sun, bathing my body directly in the sun to appreciate the life-giving, disease-destroying gift of the ultra-violet rays from God.

Oct. 22nd. Today I will meditate more deeply than yesterday. Tomorrow I will meditate more deeply than today. I will establish the joy of meditation in the temple of each thought.

Oct. 29th. I have been seeking God's love in the barren dryness of short-lived human attractions. Wandering through the desert of undependable human sympathy, at last I have found the inexhaustible oasis of God's sweetness.

SELF-REALIZATION

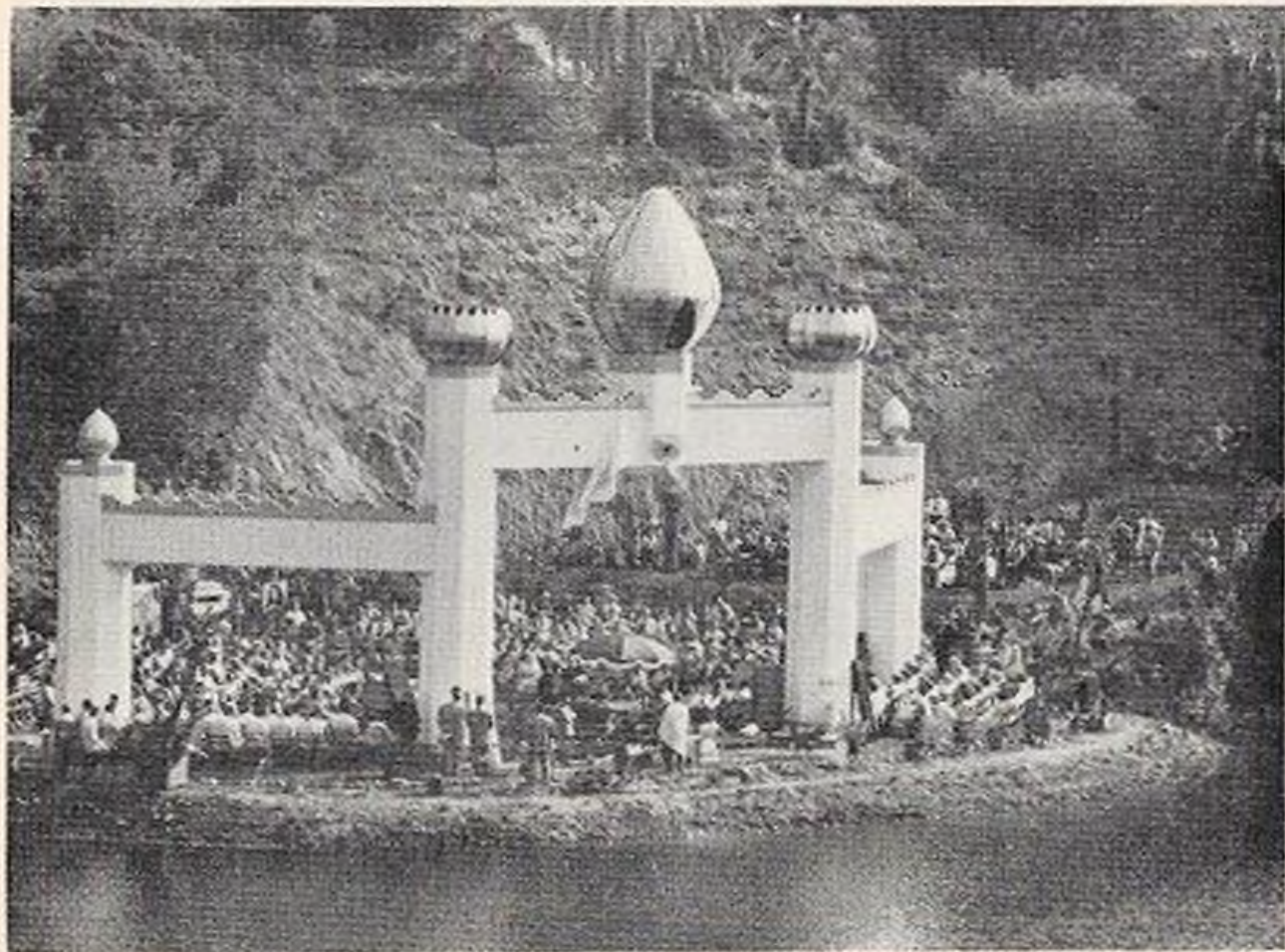
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SRF Lake Shrine, Pacific Palisades, Calif.

The Scientific Art of Living

By PARAMHANSA YOGANANDA

Given at the dedication of the SRF Lake Shrine and Mahatma Gandhi World Peace Shrine at Pacific Palisades, California, August 20, 1950, in the SRF Thirtieth Anniversary Celebrations.

The art of living must be more or less the same everywhere, for human nature is the same everywhere. No matter how different our clothes, our religion, or our environment, we have the same problems to fight. We must recognize the unity of mankind, remembering that we are all made in the image of God.

What lies beyond the horizon of our own experience may seem grotesque. Thus the East thinks the West heathen, and the West thinks the East heathen. Ignorance is fifty-fifty! We can get together only by the constructive exchange of experiences.

When I first came to this country I thought I would educate everybody to my oriental dress, but I had a hard time—even a pelting with apples! I have kept my hair long because my Guru, my spiritual teacher, wore his hair long; but our boys do not follow this custom. They wear American dress, and so do I. This robe is only for spiritual occasions. I do not emphasize dress, I say rather that you should make your heart a hermitage of God, a hermitage of prayer, a hermitage of His blessings. Our boys and girls dress as Americans, but their hearts are different, for I have shown them

the art of living, which is to be abundantly happy, to have the necessities of life, but not unnecessary "necessities", and to be abundantly healthy.

One World Language

There must be world brotherhood if we are to be able to practice the true art of living, and in this connection I wish to emphasize four points.

First of all, unity of language is a paramount necessity. It is only when we hear somebody talk in another language that we feel different. We should learn one universal language and retain our native tongues as secondary languages. I pray that English will be adopted as the lingua franca of the world. It is already more widely known than any other tongue, and in the form of Basic English it can be quickly mastered by all races.

Secondly there must be unity of religions. If there is one God and we are all His children, why should there be so many religions? The Masters, those who commune with God, who see God in reality, know the universe as a motion picture of Infinite Light. When you see a motion picture, when you are engrossed in the drama, you are not conscious of the fact that it is all



Paramhansa Yogananda dedicating SRF Lake Shrine and Mahatma Gandhi World Peace Shrine. Glass case enclosing coffer of brass inlaid with silver containing ashes of Gandhi in foreground.

shadows and lights, all part of one beam.

The human body is now being defined as an electromagnetic wave. The whole earth is made of light; it is only one force pulling against another that gives this illusion of weight. God has fooled us with a motion picture which is true to sight, sound, taste, touch, and smell. We are on the wrong side of the picture. In the miraculous atomic world we are the producers; how much more wonderful that is! India investigated that world.

In the day time we are all human beings; at night we become gods, happy, sleeping in space. God thus reminds us of our true nature each night. So meditation, calmness, introspection—all these things emphasized by the East—have but one purpose, that we may live like gods in the day time, remembering that we are the same happy beings which at night sleep in Eternity.

"Do You Know God?"

This shrine has been created for all religions, that all may *feel* the unity of a common faith. That is why Self-Realization calls itself the "church of all religions." It doesn't make any difference what outward creed you follow; the real question is, do you know God? Self-Realization teachings show how anyone of any faith can follow the spiritual highway to the Infinite and have God-communion.

Third, we must have an international police force—non-violence alone will not do. If you go into the tiger's cage and say, "Mr. Tiger,

I am going to practice non-violence on you," he will chew you up before you can preach it. Not all the people of the world are educated enough to understand non-violence. Of course we want that state where a police force will not be necessary, but there will always be some who will be wicked, and we have to guard ourselves. War is unnecessary. We should make it unnecessary by cooperating with America's ideal. I am glad that America, Canada, and England are joining fully in this great mission to bring about peace at all costs. I have never seen a country like this America, which has helped nearly every country in the world. America has no desire for aggression, so we must cooperate with her in every way for the sake of peace. We believe and we pray that brotherhood may come through the peaceful means advocated by Mahatma Gandhi, rather than by force, but it must come, by whatever means is necessary!

Last of all, we must build colonies wherein we can take youths who are 100% willing and give them character education and the opportunity to find happiness, freedom, job, home, and church all in one place, and to produce food for their own use. We have started trial colonies at Encinitas and at Mt. Washington in Los Angeles, and we have some colonies in India too. Ours is not a church in the ordinary sense. We never ask anyone if he is Jew, Gentile, Moham-medan, or Catholic — willingness

and good character are the criterion of acceptance. We don't coax!

Training of Youth

Principals and headmasters come to me and say, "How is it that your boys and girls behave so wonderfully without being told, and the others do everything that they shouldn't?" I tell them, "You have boys and girls who are just as good, but you don't give them the right training!" All "isms" have one underlying principle—character building. That is the greatest work of the church. That is more than all the money in the world can give. It is this sort of colony, and character education in the schools, which must be emphasized.

The colony system is succeeding because it isn't simply church for an hour, but working together all the time for mutual good. We are not making empty members. All the ministers and many of the members have helped in the building of this SRF Lake Shrine. That is the secret. We must work for God and commune with Him. If you know the real art of living, you know how to smile at all times, and your smile flows through your eyes and makes others happy; but that, as the East has always emphasized, cannot be done without meditation, introspection, and God-communion. The wonderful activity of America is necessary too, to keep out the devils of wrong habits and temptations, but we must not become automatons. We must be calmly active, actively

calm. We must be princes of peace, sitting on the throne of poise, governing the kingdom of all our activities.

Letting one duty conflict with another is not doing your duty. To meditate all the time and fail to provide food for your family is wrong. On the other hand one should not make money at the expense of his health. When I hear of millionaires dying before they can enjoy their money, I want to sit and meditate like the Hindu, and muse on the factory of the soul, from which come great inventions and spiritual skyscrapers such as my Master Sri Yukteswarji.

How to Change Habits

I believe that America is a wonderful country in which to try out brotherhood colonies, wherein mankind can learn that the first principle of life is happiness. But it requires determination! You make up your mind not to do a thing and first thing you know you are doing it. Why? Because of the law of habit. You follow the wrong art of living. You must change your company. If you are a gourmand, mix with those who are self-controlled in eating. If you are an alcoholic, mix with those who do not drink. It requires great will—will to do what you *want* to do.

When life is difficult, most people give up after blaming God and everything and everyone but themselves. Don't give up! Work with iron will, iron strength, in-



Dedication ceremonies at opening of SRF Lake Shrine and Gandhi World Peace Shrine. Standing, from left to right: Rev. C. Bernard, Rev. R. C. Stanley, Paramhansa Yogananda, Rev. B. Brown, Rev. D. D. Walters, Rev. H. Freed. Lt. Governor Knight is seated at table.

of all prayer.

Prayer and faith use the unseen realities of the universal storehouse.

The realization of the kingdom within is the prayer complete.

Nothing more is needed, when the Will is recognized, when the secret is known.

The inner kingdom has stability and equilibrium, security and peace, joy and health. As every cell of a created being is dedicated to the Wisdom of All-power, there is complete contact.

Prayer is a part of life itself. It is part of the secret.

Prayer is a scientific equation, a principle recognized. It is an unseen lever of magnitude. It is knowledge of related thought-power, of the inter-relationship of all things living.

Prayer and faith are as intangible as truth and being.

They are states of telepathic communication.

Prayer should have the immaculacy of an open field, the fertile soil of receptivity.

Receptivity is a negative state which will attract its positive pole. The completed circuit is one of power.

Be careful—how you pray!

Every prayer is weighed within the hands that hold justice, every thought-vibration sent into space will draw its answer.

Real prayers are wordless, they follow the secret of life itself, they veil themselves in wisdom.

The state of wisdom is unteachable—it can only be revealed to



"Patanjali's Ishvara is the Christos of the Greeks; the Messiah of the Hebrews is the Master of Wisdom of the Hindus; the Adept of Oriental religions is the Light of the Logos of gnosticism, is the Anointed or Christed One, the Perfect Man, or the Man Regenerate. The secret of life, the truth of inner being, belongs to all men, for it is given to each man to realize the joy of finding, to bear the light which is his from all beginnings."

—An extract from *There is Music in the Street*, a newly published book of philosophical essays by Franziska Raabe Parkinson (Philosophical Library, Inc., New York; \$3.00). An extract from one of the essays, "The Secret of Life," is here presented.

the pure in heart.

The pure heart is ready—it is like an open field that lies open in the sun of life.

The pure heart is un-sealed, undifferentiated, wordless.

It knows of the state of withdrawal from the finite, it knows that quality of undimensional being which is the state of revelation.

The True "Second Coming" Of Christ

By PARAMHANSA YOGANANDA



The teachings of the Self-Realization Fellowship point out that the Christ Consciousness of Jesus, free from theological crucifixion, can be brought back a second time into the souls of men.

These spiritual interpretations are born of intuition, and will be found to be universally true if they are meditated upon with intuitive perception. They are received and interpreted through Christ Consciousness. These spiritual interpretations are the means which the Masters have taken to show the world the common, scientific platform of intuitive perception, where the Christian Bible, the Hindu Bhagavad Gita, and the true scriptures of all religions reveal perfect unity.

Was Judas "Fated" to Betray his Master, Jesus? A Discussion of Free Will

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world.

—John 16:29-33.

Jesus said: "The hour has come, in the drama of my life, when through satanic delusion you will

all be scattered, every man selfishly thinking of himself, and leaving me alone to suffer. And yet I am never alone, because the Cosmic Consciousness is ever manifest through my Christ Consciousness. These things I have spoken unto you that you might find peace by contacting the Christ Consciousness which is present within you and within me. In this world you will know persecution, but be of good cheer! later you shall have eternal joy. I have attained that eternal joy by overcoming all temporal pleasures born of worldly desires."

Jesus asked his disciples to be of good cheer because though they would meet earthly persecution in the beginning they would merit the eternal life of heavenly perception. Jesus brought out the

truth that those joys which are felt after great sorrow are doubly welcome and that the disciples would rejoice beyond measure when he would be resurrected after having been given up as dead.

When Jesus said: "Ask the Father in my name," he signified that all devotees who expect their prayers to be fulfilled must first learn to commune with the Cosmic Vibration and the Christ Consciousness in it through deep meditation.

"No More in Proverbs"

When he said: "I shall no more speak to you in proverbs but I shall show you plainly of the Father," he gave great assurance to all divine seekers that those who unceasingly search for God will ultimately commune consciously with Him and meet Him face to face. The mind of the devotee will then no longer play hide and seek with God in the labyrinth ("proverbs") of doubts. Jesus assures us that God is real and can be contacted without being veiled in the screen of mystery and mystical symbolization of the scriptures. This plain assurance given by Christ of contacting the Heavenly Father should inspire every truth-seeker to redouble his efforts and enthusiasm for seizing God, hiding behind the veil of intellectual doubts.

When Jesus said: "I have overcome the world," he signified that by overcoming the desire for little temporal pleasures of the earth, he had developed the taste for the

imperishable bliss of God-consciousness and had succeeded in capturing that joy forever.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy

Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world

may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

—John 17:1-26

Jesus said: "O Father, through Thy Cosmic Consciousness, Thou art telling me that the hour of my trial is coming. Exalt Thy son with power that he may successfully glorify Thy power and presence to the world. Heavenly Consciousness, as Thou hast imparted to Thy son (the reflected Christ Consciousness) power over all human beings and matter, so bless him that he may be able through Thy grace to give eternal life to his disciples sent to him by Thee.

"And this is the eternal life that I want for my disciples: that through meditation and prayer they may attain oneness with their Guru-Preceptor Jesus, the Holy Ghost, the Christ Consciousness behind it, and the Cosmic Consciousness which exists beyond them all. Through the Christ Consciousness in me, I have declared

Thy hidden glory definitely and tangibly to the doubting people of the earth. Heavenly Father, I have finished the work which Thou entrusted to me for the redemption of Thy true lovers.

The Absolute Spirit

"And now, O Father, through the limitless power of Thy Cosmic Consciousness, surcharge my Christ Consciousness. Make my Christ Consciousness absolutely one with Thy Cosmic Consciousness as it was originally before the cosmos and the Christ Consciousness in it were separated and projected from Thee. Destroy the limitations of separation by dissolving my Christ Consciousness in Thy Cosmic Consciousness."

Jesus is here referring to the Absolute Spirit that exists without the cosmos. The Spirit is ever-existing, ever-conscious, ever-new Bliss. When the Spirit was, nothing else existed. When the Spirit projected vibratory creation out of Him, it became three—God the Father, or Cosmic Consciousness existing beyond Vibratory Creation; the Cosmic Vibration or Holy Ghost; and the Christ Intelligence working in and through *Aum* or the Holy Ghost.

The Cosmic Vibration and the Christ Consciousness in it being separated from God became limited in power; Jesus therefore said: "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." "Glory" refers to Cosmic

Power. "Before the world was" signifies before Cosmic Vibration and the Christ Consciousness in it were projected out of God.

In the above words, Jesus prays for undivided unity with Spirit without any limitation whatsoever. Any separation from God involves limitation and the workings of delusion. So Jesus prayed that all forms of delusion be dissolved from his consciousness, that he might feel the same power as his soul felt before it had been projected and separated from the Cosmic Father.

Jesus said: "The Christ Consciousness in me has manifested Thy vibrations to the truth-seekers who were selected out of the worldly people and who came to me through Thy grace and the force of their own prayers. Those truth-seekers were Thy devotees; Thou hast turned them over to me that I could tell them about Thy wishes through my human tangible form. Heavenly Father, these devotees have tuned themselves with the Cosmic Vibration and thus have carried out Thy wishes in their lives. And now those disciples understand that whatever comes through my Christ Consciousness has to come first through Thy Cosmic Consciousness. They know that all wisdom which has been made manifest through my Christ Consciousness originates in Thy Cosmic Consciousness."

"The Christ Consciousness in me has taught those devotees how by daily meditation to be in tune with

Thy Cosmic Vibrations ("words") which Thou gavest me to carry on the work of creation. And since those devotees by expanding the cup of their consciousness have received the ocean of Cosmic Vibration, they have felt the universal Christ Consciousness in it and thus have known that the Christ Consciousness in me emanated out of Thy Cosmic Consciousness. The devotees thus know I came from Thee."

"They Have Kept Thy Word"

When Jesus says: "They have kept thy word," he signified that the devotees by tuning in with Cosmic Vibration succeeded in feeling the wish and wisdom of God transmitted through the vibration of the Holy Ghost. God usually does not speak audible words. He often transmits His vibration to the devotee through the Cosmic Sound or Holy Ghost. St. John speaks of seeing visions and receiving Cosmic Wisdom through the Cosmic Sound. "I was in the Spirit on the Lord's day and heard behind me a great voice of a trumpet."

"I have given unto them the words which thou gavest me, and they have received them," signifies that the devotees by expanding their consciousness and concentration have been able to grasp the words or Cosmic Vibration emanating from Christ Consciousness and Cosmic Consciousness. Jesus here emphasizes that every devotee must learn the technique of daily

tuning in with the Cosmic Vibration.

Jesus said: "I specially pray for those who are truly seeking Thee and not for the worldly people who lack interest in knowing Thee. I am praying for the redemption of those whom Thou sent to me for guidance and deliverance to Thy kingdom. For true devotees all belong to Thee owing to their awareness of Thee. All devotees, who belong to me belong to Thee. I have felt the glory of Thy power manifested through Thy true devotees.

"And now my body and the manifestation of Christ Consciousness in it will go beyond the reach of men; these truth-seekers will be left in the world of delusion without the inspiration of beholding Thy manifestation in me. So I pray that Thou wilt help them all in my absence. Heavenly Father, keep your vibrations present in those disciples that they also may be one with Thee even as I am."

Jesus' Responsibility

In the above words, Jesus humanly feels responsibility for his disciples during his absence. He knew that while he would be away, Satan (any acquired evil tendency) would try to destroy the spiritual life of his disciples. So Jesus again and again makes the plea to the Father: "Thou gavest the disciples to me, they belong to Thee and me, and that is why Thou must protect them from the influence of evil during my absence. For I

want successfully to carry out Thy wishes in helping them to save themselves by finishing their karma."

The Voice of God

Jesus asks the Holy Father to save the disciples through His own name, that is, through the Cosmic Vibration emanating from God, heard by the devotees in meditation. Jesus prays like a true Guru-Preceptor that they all enjoy the same divine communion as he did.

Jesus said: "While I was present with the disciples in the world, I taught them the method by which they could be in tune with Thy Cosmic Vibration. Those disciples whom Thou sent to me to be taught and redeemed, I have kept them vibrating with Thy Consciousness; none of them is lost in evil except the one (Judas) who has acknowledged himself the son or ally of Satan (Cosmic Delusion). And this is what the scriptures foretold by intuitively visualizing the law of cause and effect in the distant past. And now the time is come when the Christ Consciousness within me will be united with the Cosmic Consciousness within Thee. These things I announce to the world that the disciples may manifest the unending joy of Spirit in themselves and behold Its glory."

When Jesus speaks of Judas as the "son of perdition," he signifies that Judas willingly allied himself with Satan, and left the path of God for the path of delusion.

When Jesus says "that the scriptures might be fulfilled," he did not mean that Judas had been selected by Heaven to betray Jesus, but that the scriptural prophets through their spiritual telescopic vision could see into the distant future and observe the mathematical laws of karma which would govern the life of Jesus and Judas; thus they had been able to predict the betrayal by Judas.

Just as a doctor by observing the constitution of a baby may predict whether he will be weak or strong at the age of forty, so prophets by inner vision can tell the exact influences of the power of free choice and the effects of already performed actions in men through many incarnations. However, prophecies are conditional to certain circumstances; karmic events can be changed by the extra use of free will and power of yoga concentration.

Jesus Warned Judas

For example, when Jesus distinctly told Judas that he was going to betray him, Judas, by the exercise of free will and prayer, could have freed himself from that betrayal. Jesus did not mention the betrayal to torture Judas, but to warn him against the evil deed he was planning. Through his omniscient knowledge Jesus knew the inner nature of Judas and all his karma of past incarnations, and the prediction of the prophets, and thus lovingly gave Judas a warning.

Jesus had said: "Woe unto the

man that betrays the Son of Man." Jesus thereby told Judas that he would attract great misery by choosing to betray him. But Judas was so much intoxicated with delusion that he paid no heed to the warning and went ahead with the work of betrayal. In this way we clearly see that every man is the architect of his own destiny and is free to act as he pleases.

The greatest master cannot influence the free will of an individual and save him unless he wishes to use his own free will to save himself. Neither Christ nor Satan can influence an individual unless he chooses to be influenced. Judas through his vastly accumulated evil of past lives was impervious to the holy influence of Jesus and thus betrayed him. But later Judas repented and worked out some of his evil karma by hanging himself. It must not be inferred that hanging helped Judas to be free from the sin of betraying Jesus, but his self-destruction proved that he was repentant.

The Sin of Suicide

Suicide is a very serious spiritual crime. Judas would have done much better if he had chosen to live and had meditated on God night and day, thus counteracting by spiritual development the effects of his evil actions. Weak-minded people who want to commit suicide are foolishly hoping to get away from manfully shouldering the burden of life and thus freeing themselves from their evil

karma. Suicide only increases the evil karma instead of banishing it. Each troubled man, by meditation and prayer, should patiently try to work out all his evil karma.

Jesus said: "The worldly people because of their wrong living have hated the wisdom I gave them; they listened to me only with their ears and forgot my words. But the disciples who received and felt Thy wisdom through the Cosmic Vibration of meditation became tuned with Thee; they are not attached to false worldly pleasures, even as I am above the temptations of the delusive world. I pray that the disciples be saved from being tempted by delusion while they remain in the world to redeem others through their own exemplary lives. I do not pray that the disciples, for their own salvation, be taken from the world and thus be prevented from saving others and from declaring Thy glory. The disciples being spiritual do not belong to the domain of the delusive world even as the Christ Consciousness in me is above all cosmic delusion.

"Heavenly Father, by the manifestation of the substantial joy of Cosmic Vibration or truth, purify the past karmic desires of the disciples from any lurking love for phenomena or passing material pleasures. As my Christ Consciousness has been reflected in the cosmos to guide it, so It has emanated the souls and forms of the disciples and all others into the world. For the sake of the dis-

ciples and for setting them a true example as Thy representative, I have purified myself of all earthly desires and past karma. May the disciples also do so by contacting the truth or Holy Ghost in meditation."

Jesus Gave His Example

In the above passages the words "truth" and "word" signify the Holy Ghost or Cosmic Vibration which is the real truth underlying all changeable vibratory phenomena. Jesus distinctly implies that as the Christ Consciousness emanated from Cosmic Consciousness so have all beings emanated from Christ Consciousness. It is wonderful to see that Jesus wanted his disciples to sanctify themselves by meditation and by following his life, inspired by his ideal example. Jesus wanted to help his disciples not by words but by his example.

"Neither do I pray for the disciples only but for truth seekers of all times—those who will be my followers not in name only but through feeling my Christ Consciousness 'through their words,' that is, through the Cosmic Vibration which others will feel through the perfected disciples, that all devotees may at last through their common self-realization become one with Thy Cosmic Consciousness. As Thy Cosmic Consciousness is present in my Christ Consciousness and vice versa, I pray that the souls of true devotees also be one in Our consciousness. I pray also that the devotees by their divine

lives may make the disbelieving world realize that Thy Cosmic Consciousness has been glorified through Its manifestation in me.

"And the glory and the power which I have received in my Christ Consciousness from Thee, I transmit to my disciples that they may be one with Thee even as Thou and I art one. My Christ Consciousness manifest in the devotee and Thy Consciousness manifest in me will make the disciples perfect. I pray that worldly people know that Thy Cosmic Consciousness is manifest in me, and that Thou lovest the disciples and the people of the world in general even as Thou lovest me.

"Heavenly Father, I also pray that the disciples whom Thou sent to me also attain the Christ Consciousness wherein my human consciousness will be dissolved, and I pray that thus they may behold Thy glory as manifest through me. Heavenly Father, I know that Thou didst love the Christ Consciousness in me ere creation began."

God's Love for All Men

In the above words, Jesus makes it clear that he prayed not only for the disciples but also for truth-seekers of all generations. He also makes it very clear that his true followers would be so not in name only but through their contact with Christ Consciousness and the Cosmic Vibration felt in meditation. They are the only ones that can be "saved." Jesus also prayed for men of all the world, that they

might know God loves them, and had manifested His divine love by sending Jesus to earth.

When Jesus said: "Thou lovedst me before the foundation of the world," he signified that when the Cosmic Vibration and Christ Consciousness were emanated from God, His love was present in Christ Consciousness even before creation took place.

Jesus said: "O Most Just Heavenly Father, the worldly people have not contacted Thee, but the Christ Consciousness in me knows Thy consciousness, and these my disciples are aware that Thou hast sent me and that I did not come on earth for any personal need or motive. I have made Thy vibration manifest in the disciples and will always declare Thee to all truth-seekers. I pray that the unconditional, all-powerful, ever-intoxicating love with which Thou hast loved me may be manifest in the disciples along with my Christ Consciousness."

God Alone!

In the above words: "I have declared unto them thy name, and will declare it," Jesus distinctly shows that a true Guru-Preceptor is sent by God in response to the prayers of true devotees. And it is the duty of a true guru-preceptor to make his student love only God. The egotistical teacher wants his students to worship him, but the true guru draws the devotion of his students only that he can direct that devotion to God alone.

"THE HOLY SCIENCE"

by Jnanavatar Swami
Sri Yukteswar

(Guru of
Paramhansa Yogananda)

A Treatise on the Underlying
Unity of the Bible and the
Hindu Scriptures.

Printed in India.

Paper-bound. 63 pp. \$1.50.

Order from the Los Angeles
headquarters of

Self-Realization Fellowship

Ministers Ordained

SRF announces that J. Donald Walters, Brahmachari William Brown, and Brahmachari Leo Cocks have been ordained as ministers of the Order of Self-Realization.

—O—O—O—

"The mind is its own place, and
in itself
Can make a heaven of hell, a hell
of heaven."

—MILTON—*Paradise Lost*.

"What is a man profited, if he
shall gain the whole world, and
lose his own soul?" —*Matthew*
16:26.

Dedication of New SRF Lake Shrine and Gandhi World Peace Memorial

A new Self-Realization Fellowship Church, the eighty-first branch Center of SRF, was opened in California on Sunday, August 20th, in one of the most beautiful and unusual locations in the country. The new church, known as SRF Lake Shrine, is at Pacific Palisades, within the city limits of Los Angeles, and is picturesquely situated on a natural lake encircled by verdure-clad hills, the shores charmingly landscaped with rare plantings and rockwork.

The dedication, which was one of three events marking the Thirtieth Anniversary of SRF in America and the First Convention, took place in an impressive ceremony witnessed by some 1500 visitors and members of SRF, gathered in the open-air Golden Lotus Temple on the shores of the lake. A momentous part of the occasion was the consecration of the Gandhi World Peace Shrine, at which ashes of the great Indian spiritual leader, Mahatma Gandhi, were entombed in a magnificent thousand-year old Chinese sarcophagus.

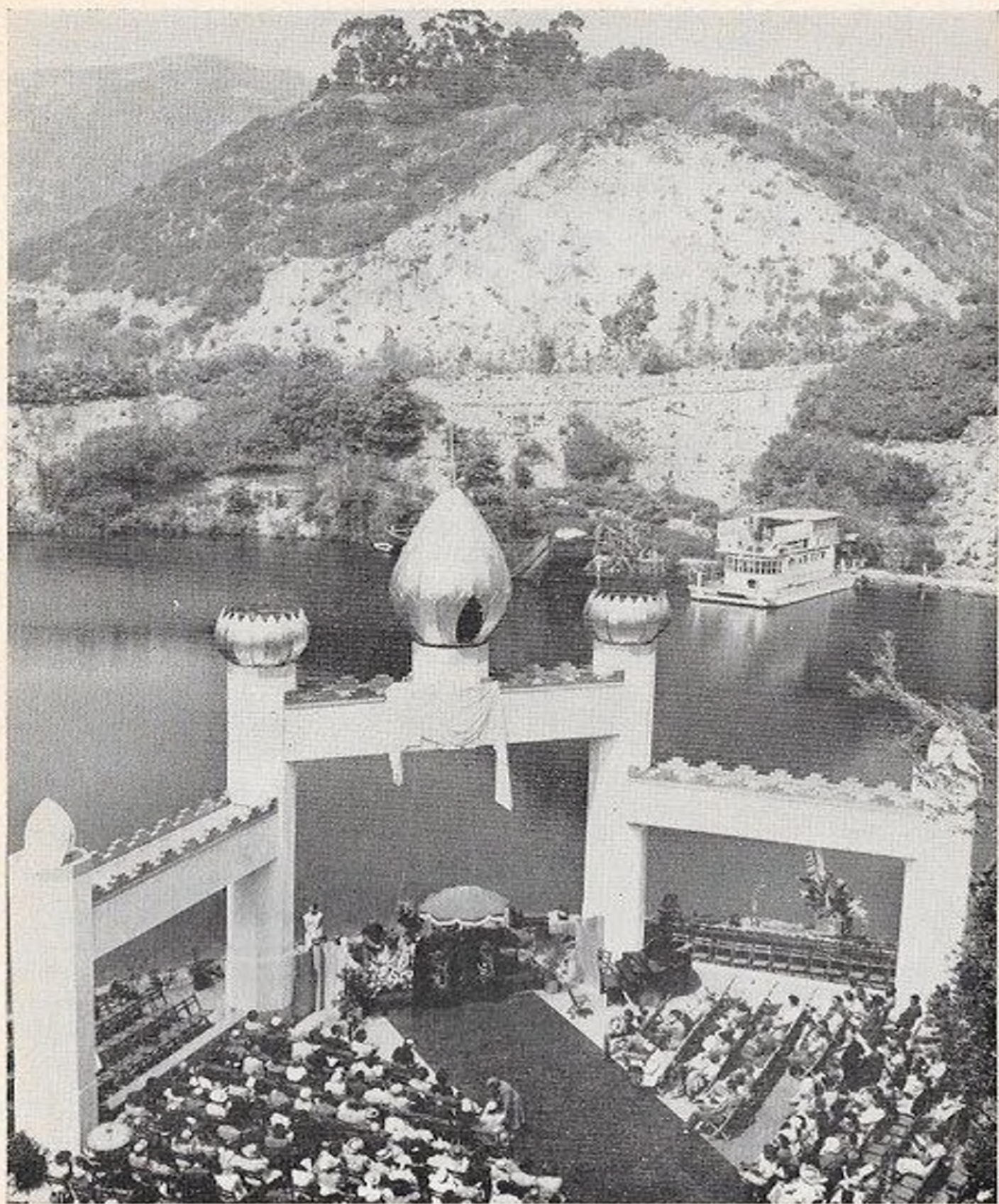
The dedication rites were opened by the audience singing the "Star Spangled Banner", and chanting and singing of "O God Beautiful" by about 130 SRF men and women renunciates in colorful yellow robes and saris.

Following the opening prayer

Paramhansa Yogananda said, "I dedicate this Church of All Religions that people may come to know the Fatherhood of the one God and see in Him the common parenthood of all peoples, that we may all live as brothers and bring peace and prosperity to the earth." In ringing tones he then read the sacred poem, "God, God, God," which was followed by a piano solo by the celebrated South American composer, Don Zelaya.

Guests of Honor

Introduction of the many distinguished guests was made by the Master of Ceremonies of the day, the Hon. A. R. Steinberg. These included California's Lt. Governor and Mrs. Goodwin J. Knight, the Honorable and Mrs. Oscar Gavrilovich (Consul General of Yugoslavia in New York and the first Supreme Court judge of Yugoslavia, respectively), the Honorable Taro Czuraín, the Honorable Fedor Farnady, Dr. Kiril Konar, the Honorable and Mrs. Sylvain Strakacz, the Honorable A. Kalpalchnikov, the Honorable Felix Yanoviki, Mrs. Esther Stoeffen-Robles, Lilly Stagen, Rose Yim and Gloria Nyi (Vice Pres. Women's International Club of Korea and of China, respectively), Mina Selig of the Regional Advisory Committee of the United Nations Association, Emily Swast



Golden Lotus Temple gate of SRF Lake Shrine at Pacific Palisades, California. Across the water is the Mississippi House Boat.

of the Women's International Club of Yugoslavia, Manon Darlaine of France, Sally Berg of "Luxemberg," Grace Compton, Adele Humphry, and Nada Wentz, all of the Women's International Club, Mr. and Mrs. Hugo Haas and Mr. Max Nosseck of Czechoslovakia, Mr. Joseph Gross, Mr. and Mrs. Philip Dorn, Dr. Grace P. Jennings, Mr. Norbert Faulkner, scenarist for "Treasure of Sierra Madre," the Honorable G. M. Cowell, Mr. George Chapman, Rev. and Mrs. Julius Goldwater, Mr. and Mrs. Melvin Berman, Miss Olga Andrea, Miss Tamara Andreeva, and Miss Ellen Drew of Paramount Studios.

SRF Members from Afar

Out of town members present for the occasion were Mrs. Eleanor McClellan, Mrs. Alice Sherritt, and Miss Elizabeth Hary, all of New York City, Miss Sophie Cohn of Camden, N.J., Mr. Andrew Selz of New Rochelle, N.Y., Mr. George H. Sloatfield of Baltimore, Md., Mr. Clinton A. Price, Mrs. Anne Lind, Miss Madeline Mende, and Mrs. Caroline Frye, all of Detroit, Mich., Miss H. Beinovsky, Chicago, Ill., Mr. Chester L. Grow of Russell, Kansas, Mrs. Goldie E. Balliet, of Mesa, Ariz., Mrs. Myrtle B. Freeman of Buckeye, Ariz., Miss Bebe Kaufman and Miss Margaret Gaines of Phoenix, Ariz., Miss Bessie B. Crittenden and Lucille Stanford of San Antonio, Texas, Mrs. Korona Kussmaul, Milwaukee, Wisc., Mrs. Paula L. Valberde, Sparks, Nev., Mr. and Mrs. Clifton

H. Davis, Mrs. Dora Hume, and Mr. Frank Sirianni of Vancouver, Canada, Mr. Tsugio Morishige of Wheatland, Calif., Miss Reva Ballen of San Francisco, Calif., Mrs. O. S. Skelly, San Marcos, Calif., Mrs. Edward Silva, Oakland, Calif., Mr. Oscar Font, Havana, Cuba, and Mr. H. J. Chang, Honolulu, Hawaii.

The audience then witnessed a remarkable demonstration by SRF boys, admirably trained under Rev. C. Bernard, of scientific yoga asana postures for health of body and mind.

Paramhansa Yogananda then introduced the guests of honor, Lieutenant Governor and Mrs. Goodwin J. Knight, who graciously unveiled the gold-leafed lotuses topping the white columns of the open-air Golden Lotus Temple.

World Peace Shrine

The holy ceremony of unveiling the Gandhi World Peace Shrine was preceded by the dropping of rose petals, by Mrs. Knight, Paramhansa and others, upon the glass-encased coffer containing the ashes of the Indian saint. The coffer, a brass and silver box from India given by Mrs. Grace Thompson Seton for the purpose, was then solemnly conveyed to its sarcophagus, by six disciples of SRF, led by Swami Premananda, pastor in charge of the Washington, D.C., SRF Church. The others were Rev. R. C. Stanley, Rev. D. Walters, Rev. C. Bernard, Rev. B. Brown, and Rev. H. Freed. The cortège

was headed by Paramhansaji, the Lt. Governor, and Mrs. Knight. Together they unveiled the ancient stone shrine, then with arms interlocked in the real spirit of America, returned to the speakers' platform under the massive gold gate of the Temple. Paramhansaji expressed great admiration for the joy and naturalness of these two distinguished Americans who represent the true spirit of democracy in the West.

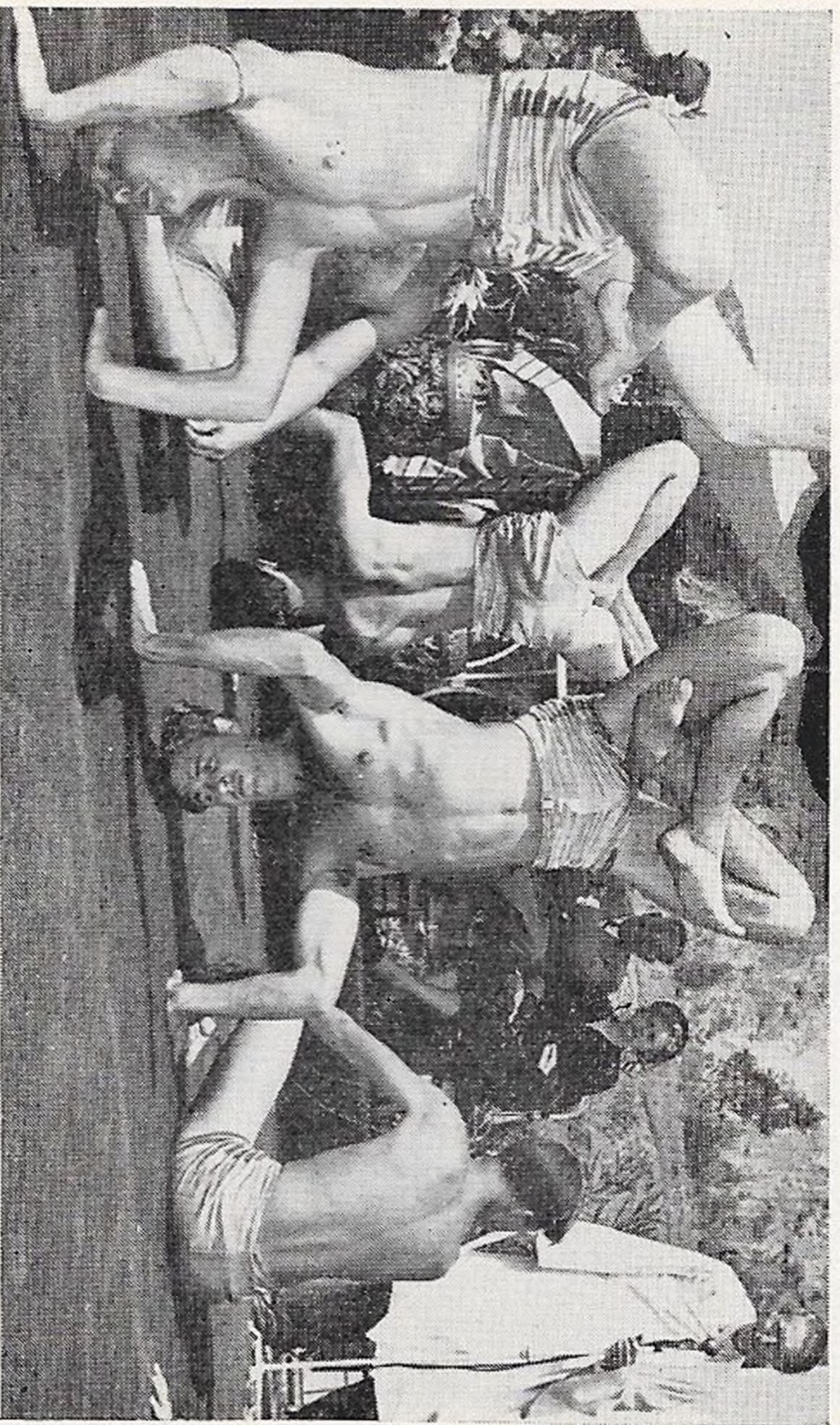
In his words of dedication Par-

amhansaji related how the portion of Gandhi's ashes had come into his possession as a gift from one of his great friends, J. V. Nawle, editor of the Indian newspaper *Deenbandhu*, at Poona, India, who had secured them just before they were to be spread upon the Ganges River.

Paramhansaji recalled his visit in 1936 to the Mahatma's ashram in Wardha. "Because of the greatness, the universal quality of Gandhi's mind," he said, "he pursued a



Mrs. Goodwin J. Knight showers rose petals on coffer containing ashes of Mahatma Gandhi prior to their interment in Chinese sarcophagus in background. Standing, from left to right, Rev. B. Brown, Mrs. Vera Brown, Swami Premananda, pastor of SRF Church at Washington, D.C., Mrs. Knight, Rev. R. C. Stanley, pastor of SRF Lake Shrine, and Mr. Don Zelaya, internationally known pianist-composer.



SRF boys performing difficult headstand in the lotus posture at the Lake Shrine dedication ceremonies.



Paramhansaji with Lt. Governor and Mrs. Goodwin J. Knight before the Gandhi World Peace Shrine which they have just unveiled. Next to the Lt. Governor are Don Zelaya and A. R. Steinberg, Master of Ceremonies. Oil portrait of Gandhi shown at left painted by Yoganandaji's brother Sananda Lal.

A Letter From A Disciple

(Sister Gyanamata has been one of Paramhansa Yogananda's disciples for twenty-six years. Her name, which means "Mother of Wisdom," was given to her by Paramhansaji in 1932 when she took the vows of a sister of the Self-Realization Order.)

Dear

I have come to measure spiritual advancement, not alone by the light which surrounds one when he meditates or by the visions he has of the saints, *but by what he is able and willing to endure in the hard, cold light of day.* Jesus' transfiguration on the mount is not the only thing that is told of him. Just possibly it is not the most important. It is said that, for the joy which was set before him, he endured the cross, despising the shame, and for that reason is set down at the right hand of God. His greatness was not only that he could go into meditation and gloriously realize his oneness with the Father, his absolute identity, but also that he could *endure*.

Perhaps I might have forgotten this truth but for what Paramhansaji said of it. "That is an ultimate realization," he told me. "All saints have had it." So, by practicing the intellectual method of meditation, mentioned in *The Science of Religion*, I had arrived at a realization which the Master says is a true and ultimate realization.

I always remember this truth when I mentally try to find a way of escape from something that seems too hard for me. I think then: "I am escaping, not overcoming."

With love in God and Guruji,

—Gyanamata



A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA

Each Man has a Gift he can Offer as "Sacrifice" to the Lord

Chapter IV, Stanza 28

Literal Translation

"Other devotees offer as oblations wealth, self-discipline, and the eightfold methods of Yoga; while other individuals full of self-control and strict vows, offer as sacrifices the study of self and the acquirement of scriptural wisdom."

Spiritual Interpretation



This stanza mentions various types of devotees whose particular disciplines constitute "spiritual fire ceremonies."

Some devotees possessing great self-control and deep resolve properly use wealth to help others as an "offering" to the Spirit. Others reach God by austerity and generosity. Other devotees with great effort observe spiritual vows and the various "dos" and "don'ts" honored by self-disciplinarians. Some devotees sit from morning till sundown under the sun; others, while chanting, immerse their bodies to the neck in cold water for several hours, or practice meditation in extreme cold or heat. Some devotees try to control the impulse of greed by mixing together cold, hot, sweet, and sour foods—eating this strange conglomeration without concentrating on the sense of taste.

"Since all foods become one in the stomach," they ask, "why not mix them together before they reach the stomach, and thus nourish the body without catering to the sensation of taste?" In spite of this reasonable admonition, one does not expect this particular austerity to become common!

Many disciplinarians also practice truth-speaking, and sweetness to all even under provocation. They do not steal or indulge in any wrongdoing that is forbidden by the scriptures. Such disciplinarians are the high moralists found in all religions. Their minds are so wrapped up in self-discipline that sometimes they forget God! Concentrating on the spiritual path they derive so much satisfaction from the travel that they become oblivious to the destination—God-realization.

However, those who persist and intelligently practice austerities with great devotion toward God

find that the oblations of their self-discipline ultimately help them to unite with the Cosmic Fire of Spirit.

Other devotees follow the eightfold path of Yoga, neutralizing the scintillations of the feeling (*Chittwa*) so that in the clear waters of the heart they can see the undistorted reflection of the moon of the soul.

The "Dos" and "Don'ts"

Such yogis also practice the "dos" and "don'ts" of self-discipline but they go further. They practice body control by postures (*asanas*) in order to make the body amenable to their will, and able to sit quietly during long hours of meditation and protracted ecstasy. The yogi then assumes any correct posture and practices Kriya Yoga. By this he can disconnect his mind from the senses by switching off the life current from the senses, and uniting mind and life-force in the spine. After the yogi succeeds in withdrawing life-force from the sensory motor nerves and tissues, he learns to keep his life-force and mind within the spine and brain. By this method he reaches the state of *pratyahara* — interiorization or withdrawal of the mind and the life-force from the senses.

After the yogi becomes strong in body and mind by self-discipline, posture, life-control, and interiorization of consciousness, he starts to devote his newly mastered mind and body to concentration on the Infinite as the Cosmic Om

Vibration, or Holy Ghost.

Not satisfied with listening to the vibration of Cosmic Om, the yogi begins to expand with it—feeling the vibration not only in the circumference of his body but in the boundaries of eternity. The yogi is then able to attain the ecstasy of oneness with God — vibrating in the universe as Cosmic Sound or Cosmic Light or Holy Ghost Vibration.

By following the "dos" and "don'ts" of the moral code, and by posture, life-control, interiorization of the mind, meditation, cosmic conception, and ecstasy, the Self of man can be united to the Spirit. Practice of the eightfold yoga dissolves the waves of likes and dislikes, the desires which infest the intuitive feeling of *chittwa* (heart). When the waters of *chittwa* are free from the waves of sensations, thoughts, likes, and dislikes the clear waters of intuition reflect the soul as a perfect image of the Spirit-Moon. Then the yogi unites his soul reflected in the calm heart with the Moon of the omnipresent Spirit.

Other types of devotees read scriptural wisdom and meditate on them with absorbed mind. Thus they gradually learn to offer the oblations of intuitive scriptural knowledge into the fire of Spirit. It is not the intellectual walking scriptural dictionary who knows the wisdom of the prophets; it is the man of meditation whose scriptural knowledge shines forth every day in his face and his life.

Theoretical knowledge of the scriptures is only good when it stimulates a desire for practical realization; otherwise, technical theoretical knowledge gives one a false conviction of wisdom. Unrealized knowledge of scriptures may thus become a detriment to the practical realization of spiritual truths. But when theoretical knowledge of the scriptures is continuously converted into perception of wisdom, scriptural knowledge then becomes a source of redemption. Many pundits and professors of philosophy have demonstrated by their uncontrolled lives their failure to put philosophy to any practical use.

A man without scriptural knowledge or inner realization is sadly ignorant. A person with a theoretical knowledge of scriptures but without Self-realization is like a man who eats much food but cannot digest it. The man with divine realization but without scriptural knowledge has attained God and is a good example to society. A man possessing both scriptural knowledge and Self-realization has not only attained God but is an admirable teacher for imparting God-consciousness and liberation to others.

A mule carrying a pack of gold only feels its weight but does not know how to use that gold for its own personal benefit. Similarly, a theoretical philosopher who carries a bag of gold of wisdom in the back of his mind does not profit by his inner burden.

My Guru never permitted me to read any stanza of *Bhagavad Gita* or Patanjali with a merely theoretical interest. He made me meditate on the scriptural truths until I became one with them; then he would discuss them with me. He discouraged hurried studying, or jumping from one stanza of the *Bhagavad Gita* to another, and from one aphorism of Patanjali to another, without absorbing their inner meanings.

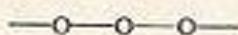
Realization, Not Study

I studied only a few stanzas of *Bhagavad Gita* and a few aphorisms of Patanjali with him in the deeply perceptive way. After those few stanzas and aphorisms were mastered in a period of a few years, he refused to teach me any further. He said that I now possessed the key to the scriptures—a key of inward intuitive perception rather than of reason or intelligence. He added: "Now that you have learned how to perceive the truths, you can interpret any of the aphorisms in Patanjali and of the stanzas in *Bhagavad Gita*; you will instantly grasp their truths." I found it was so. By reading a few of the stanzas of *Bhagavad Gita* and of Patanjali *Yoga* I found I had perceived the essence of their truths even though I had never previously studied them.

I also learned from Master how to put myself in tune with Christ to interpret His sayings as He wanted them to be understood and not as I might want to explain

them. Similarly, by tuning in with God as manifested in Krishna and Vyasa, I am elaborately interpreting the *Bhagavad Gita*. It is not, of course, mine—it belongs to God, Krishna, Arjuna, and Vyasa.

Reading Patanjali or the *Bhagavad Gita* or the Bible with intellectual curiosity may enable one to pass examinations on them brilliantly but will not allow one to perceive the truth within them. The kernels of truth in the scriptural sayings are covered by the hard shell of language and ambiguity. Through the help of a guru one learns how to use the nutcracker of intuitive perception to crack open the verbal shells and get the divine meat within.



A DEEP SPIRITUAL EXPERIENCE

That night as I lay in the darkness of my room meditating on what I'd done and what the Sage had told me, the darkness became suffused with light. And whether this happened early or late I have no idea; nor how it happened. It simply was. And in the light there was nothing I could see or sense except the light and a sort of consciousness, both of which had a sparkling quality as if they were, so to speak, of a single substance, a substance that was clear and also coherent; as if this substance, this light and this consciousness, were Truth Itself freed from the neces-

sity of words or any agency whatsoever.

In this light and consciousness I did feel a friendliness, a well-being, a complete absence of fear, as if in them there were present something of everyone and every thing I'd ever loved and admired and respected. And gradually out of the diffuseness of this feeling there rolled the globe of a concept that was like the birth of a star.

The rolling, cumulative evolution of the star as nearly as it can be translated into words went something like this:

"The story of Creation is the story of Every Man. The stories of Krishna, Buddha, Christ, Mohammed—of Judas, John, and Herod and Satan—and of God the Father—these are but your story, the story of Every Man.

"You yourself are Alpha and Omega, you are Avatar, you are Manu, you are Chaos and all Form; you are corruption at the bottom of the pond and also the lotus on the surface; nor could one be and the other not be, so both and all are equal in honor. Truly, God is everywhere. Your Spirit and His Spirit and the Spirit of the rock, of the tree and the bird, are forever one."

—An extract from "Two Go Together," a recent autobiography by a Japanese poet and writer, Adele Marie Okamoto (Bunseido Publishers, Kyoto, Japan).

Yoga Postures For Health

"Uddiyana Bandha"—Stomach Exercise

By C. BERNARD

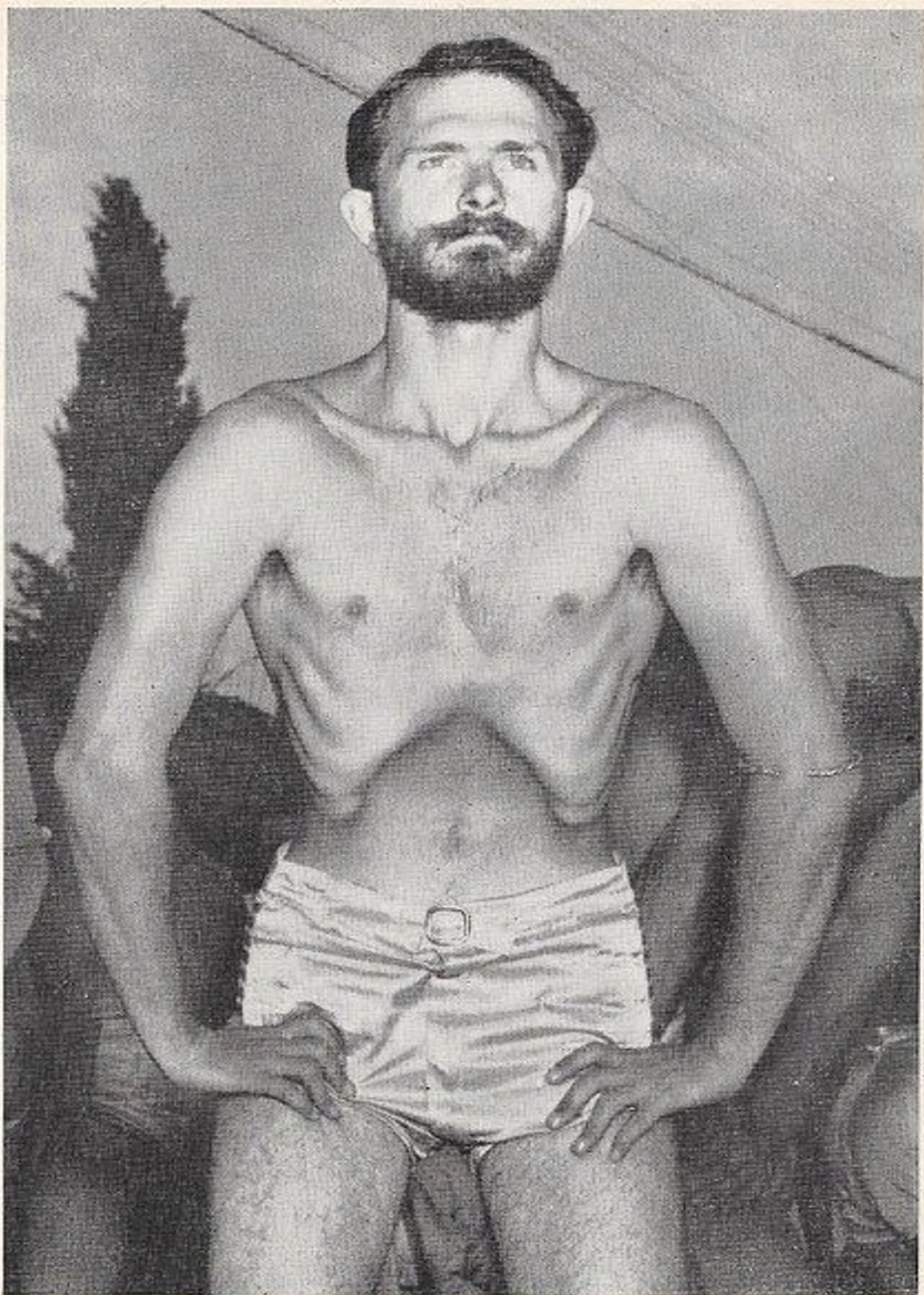
Some of the most vital life processes are situated in the abdominal region. Here we find not only the main source of circulatory power for the blood vascular system and the lymphatic system, but also a focal point for such vital functions as respiration, elimination, digestion, and assimilation. In the abdominal cavity are located most of the vital organs of the body. Here, then, we find what is certainly one of the important parts of the body—and what is oftentimes one of the most abused and neglected, from the standpoint of our health.

Merely filling the stomach with food is not enough to assure proper digestion, adequate circulation of the nutritive material, or complete utilization of the ingested food by the body cells and tissues. The process of digestion is by no means a simple one. Its efficiency depends upon the synchronized response of the entire digestive tract and all the secretory organs working in conjunction with it.

If the life forces of digestion, circulation, elimination, and metabolism become weakened through age, abuse, lack of exercise, or the disturbing influence of wrong thoughts and unruly moods and emotions, the consequences are

really serious. Obviously the deleterious influences must be corrected or removed before much can be done to rehabilitate the natural organic functions which relate to these specific biologic forces. A great deal can be done, however, regardless of one's present physical condition, to strengthen the flow of the life energies and thereby restore vigor to the vital functions of the body. The first of the stomach exercises to be described is called the *Uddiyana Bandha*. It is simple enough that anyone can perform it, to some extent at least, and derive benefit from it. There are more difficult and more effective exercises for the visceral region (these will be described in subsequent articles to appear in *Self-Realization Magazine*) but the practice of *Uddiyana Bandha* must precede these.

The processes of digestion, assimilation, and obviously metabolism (i.e. the chemical activity involved in the life and growth of tissues) are far more than just chemical actions. Without the activation and flow of the Life-Energy there could be no synthesizing of chemical elements to produce digestive juices, no concerted or coordinated action of the digestive organs, nor could any use be made



Simple and Effective Abdominal Exercise

of the dissolved food materials. Where we find any sign of deficiency in these functions, we can be sure that whatever the original cause, the effect is to obstruct or lessen the flow of the Life-Force. The impedance or lessening of the Life flow then becomes itself an immediate cause of many conditions of ill health.

Activity of Life Force

Obviously what is necessary as a corrective is to increase the activity of the Life-Force. Thereby the biologic activities will increase correspondingly and in time become normalized. Look now at the picture of *Uddiyana Bandha* accompanying this article. You will see that the position is easily assumed. Simply begin by standing erect. Keep relaxed. Now, bending the knees slightly, stoop a little and place your hands on your thighs. Press the hands against the thighs so as to support the weight of the upper body. The abdomen is still relaxed. Now expel the breath completely. Raise the chest without inhaling, and concentrating in the region of the naval draw the upper portion of the abdomen in and upward as much as possible. Hold the breath out as long as you can (but not, however, to the point of real discomfort).

Keep the abdomen retracted during this period and concentrate the Life-Force in it. (Students who know the energizing technique

taught by SRF should find this easy). Notice carefully the depression which is formed just below the ribs. The exercise should be done *slowly* in order to obtain the maximum benefit from it. Never draw the abdomen inward with a jerk. Repeat the exercise about twenty times in the beginning. Later you may increase this number. This not only stimulates the digestive processes (and if done gently helps to heal stomach ache, upsets, and disturbances), but also increases and normalizes the natural peristaltic action of the entire digestive tract. (Peristalsis is the natural muscular wave motion of the digestive tract. It actually commences in the throat with the swallowing of food, and moves the food forward through the stomach and intestinal canal. It is vitally important!)

Beneficial to Health

This exercise is best practiced in the morning before eating. It is not good to practice on a full stomach. Rather than straining at stool, practice this exercise a few times beforehand to promote normal evacuation of the bowels. This is one of the greatest methods of curing constipation.

Another glance at the picture will show you how effectively this exercise helps to restore all the internal organs to their proper places, thus helping immeasurably to cure prolapsus of the stomach or the other organs. The exercise

One That's Everywhere

By PARAMHANSA YOGANANDA



The wind plays,
The tree sighs,
The sun smiles,
The river moves;
Feigning dread the sky is blushing red
At the sun-god's gentle tread.
The earth changes robes
Of black and starlit night
For dazzling golden light.
Dame Nature loves herself t'array
In changing season's colors gay.
The murmuring brook e'er tries to tell
In lispings sounds so well
Of the hidden thought
By inner Spirit brought.
The birds aspire to sing
Of things unknown that swell within.
But man first speaks in language true
Both loud and clear, with meaning new,
Of That all else before
Has failed to full declare —
The One that's everywhere.