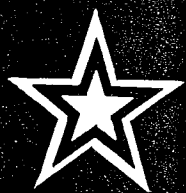


EAST-WEST

INNER CULTURE MAGAZINE



An Interview

February
1 9 3 4
Price 25 Cents
Vol. VI., No. 4

Spiritual Perception

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

Meditations for February

February 1. I will start each new day with the realization of my Divine Sonhood.

February 2. I will realize that God's power is limitless, and, since I am made in His image and likeness, I, too, have power to overcome all obstacles that I may encounter.

February 3. I know that each seeming difficulty is but a call to release the power which I already possess, and that with each release of power I grow stronger and wiser.

February 4. I desire only to come to complete understanding and enlightenment, and therefore I shall welcome each suggestion or criticism which shows me where I am falling short of realizing my ideal.

February 5. Each morning I willingly and joyfully offer my entire self—my body, mind, and any special ability or talent which I may possess, to be used by the Infinite Creator in whatever way He may choose to express Himself through me.

February 6. Each task I perform, I do in His name. All work is God's work, and no task is too difficult or too menial when offered to Him in loving service.

February 7. No matter what work I am called upon to perform, I know there is a way to bring beauty and inspiration into it. May I always be alive to beauty and creative inspiration.

February 8. I shall endeavor to perform all tasks willingly and perfectly, for work well done is an acceptable prayer.

February 9. All difficulties melt away before understanding and love. May I grow in understanding each day.

February 10. In moving through my regular daily activities, I know that everything I touch, everything I see, everything I hear, and every person I contact are expressions of God. Therefore, I walk gently and reverently through each day, ever listening for His message to me. I am filled with awe at the beauty and wonder in all Creation.

February 11. Each morning is the beginning of a new day and of a new year. As I cleanse my body and make it fit for the activity of the day, so shall I cleanse my mind of fear, prejudice, and all negation.

February 12. Whatever conditions confront me, I know that they represent my next step in unfoldment. I welcome all tests, no matter how trying, because I know that within me is the intelligence to understand and the power to overcome. I am willing to learn the lesson each experience would teach, and I am thankful for the strength and understanding which the overcoming of each trial develops.

(Continued on Page 20)

EAST-WEST

INNER CULTURE MAGAZINE

Master Minds of the East and the West are contributing their best efforts to this magazine, dedicated to the super-art of living.

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CONTENTS

Meditations for February.....	Cover	2
Awake	<i>James M. Warnack</i>	2
An Interview.....		3
Initiations	<i>James M. Warnack</i>	4
THE SECOND COMING OF CHRIST—		
Steps Toward the Attaining of the Con-		
sciousness which was in Christ Jesus		5
The Hindu Scriptures or Shastras	<i>Laurie Pratt</i>	7
Spiritual Perception		9
In a Heartless World.....	<i>Dr. Sheldon Shepard</i>	11
Scientific Digest		12
Health, Intellectual and Spiritual Recipes—		
Roasted Vegetables		13
Date Cream Pie		13
Delicious Baked Tomatoes		13
The "Theodicee" of Leibniz	<i>Mary Lake Rose</i>	14
A Worthy One	<i>Starr Daily</i>	16
The Philosophy of Enlightenment	<i>Sri Nerode</i>	17
Self Realization	<i>Harriet Mercer</i>	19

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February, 1934

Page One

Awake!

By James M. Warnack

WHAT a magical challenge to man, that word "Awake!" The wild birds sing it to greet each pearly dawn; the winds sound it, and the sea waves roar it. Sweet bells ring it at the midnight death knell of each passing year. The lover whispers it to her who, wrapped in slumber, does not realize that a new day of delight is born.

Omar, much misunderstood poet and mystic, begins his masterpiece with the word "Wake." Solomon, the Sun Man, the initiate of Wisdom, sings "Rise up, my Love, my fair One, and come away," as he sends his clarion voice into the ear of the Divine One whom he loves, but who still sleeps within a house of clay.

Down through the ages the saviors, saints, and sages have shouted, in effect, the one word "Awaken!" "Awake, arise," they say, "and stop not until the goal is won." Such is their challenge, such their message, such is their mission. And they DO awaken us, at times. Their voices in our ears are necessary to awaken us, for he who sleepeth cannot wake himself. It is their responsibility to awaken us, but it is not their fault if we go to sleep again. When they have roused us from slumber, their duty is done. From that time onward, the responsibility is our own.

"So full was I of slumber at the moment
In which I had abandoned the true way,"

sings Dante. And Solomon says: "He that wandereth out of the way of understanding shall remain in the congregation of the dead."

Recently I told an author that I had read something of his that pleased me.

"What was it you read?" he asked. With shame I confessed that I did not remember, but he saved me from embarrassment by saying a very beautiful thing. He said:

"It is no matter that you do not remember the words. The important thing is that my words roused you, impressed you, awakened you, inspired you to new thought and a higher consciousness. Do not be ashamed that you do not remember the words of a book, or a speech, but be glad if the words of any man awaken you."

Those words of the author gave me an insight into his heart of kindness and also a glimpse of the Spirit of Truth that they contained. Henceforth, I shall not worry too much about memorizing the things I hear, but I shall be much concerned as to whether or not the words I read or hear awaken me to nobler thoughts and better living.

An Interview

By Swami Yogananda

QUESTION: What message has Hindu philosophy to offer toward solving present-day problems of peace between nations and averting international disasters?

Answer: Mahatma Gandhi is the walking philosopher of India. He has demonstrated the philosophy of non-violence and non-co-operation with evil systems and of resistance by a Spiritual force only, in the face of machine guns, and has thus won more self-governing privileges for India within a few years than Ireland accomplished in 750 years of armed resistance.

Since man's destructive power has become greater than his power of construction, the nations of the earth must scrap the engines of war and try to settle their international disputes in the Gandhi way. As Bishop Fisher, who lived in India several years, said: "Mahatma Gandhi is showing the nations of the earth a new way to combat war." I have said: "The Western brothers, by guns, have conquered my land, but India is out with love to conquer their Souls."

In America, prohibition could not be enforced by machine guns, yet, by love, Gandhi has made over 60 per cent of the people of India stop drinking. By his spinning wheel, philosophy of plain living and high thinking, and the doctrine of all for each and each for all, Gandhi is not only founding India's freedom on solid Spiritual laws, but is showing the nations how they can build an United States of the World with Truth as their President, and nations existing as States considering international prosperity, international hygiene, international material, mental, and Spiritual well-being. Gandhi is making the Christ-doctrine of "charity and loving

your enemies," practical weapons with which to conquer powerful England with love.

Question: Will the economic, political, social, religious, and educational revolutions and transitions now experienced by most major nations probably result in cultural retrogression, or in intellectual and Spiritual expansion and greater international understanding and harmony?

Answer: We may stumble on the way, we may slip backward a little, but being endowed with Divine Intelligence, mentally we shall be moving constantly toward the goal of Truth and understanding. Every educational revolution at least shakes up the dormant Souls and quickens the receptive Souls, and awakens in them the desire to follow the path of Truth.

Transportation, destruction, war, disease, universal depression, world war—all these are making nations realize more and more that national safety, security, prosperity, health, and wisdom are dependent upon and are included in the qualitative international development. Individual national selfishness must be sacrificed for the greater patriotism of international common well-being. Then it will be found that real international upliftment includes the national upliftment.

Question: Individualism and socialism are conflicting philosophies in the modern world. Which is more likely to prevail in the future?

Answer: Individual perfection and social upliftment are interdependent. A master brain like that of Mussolini does more good than millions of social organizations of group intelligence. Yet,

(Continued on Page 25)

Initiations

By James M. Warnack

RECENTLY I have read several interesting stories dealing with mystic organizations and the initiation of candidates as members of those mysterious Orders and Societies, of which so much is written. In each of these stories, the disciple, before becoming a duly accredited member of the Order to which he aspired, was subjected to rigid examinations and tests to prove his courage, loyalty, and general fitness for membership.

Some of these initiations were described as very severe, and sometimes the candidate failed to prove his worthiness to become a member of the Mystic Lodge, in which case he was kindly advised to return to his duties in the world of men and to so develop his character that he would be able to pass the test when it should again be offered him.

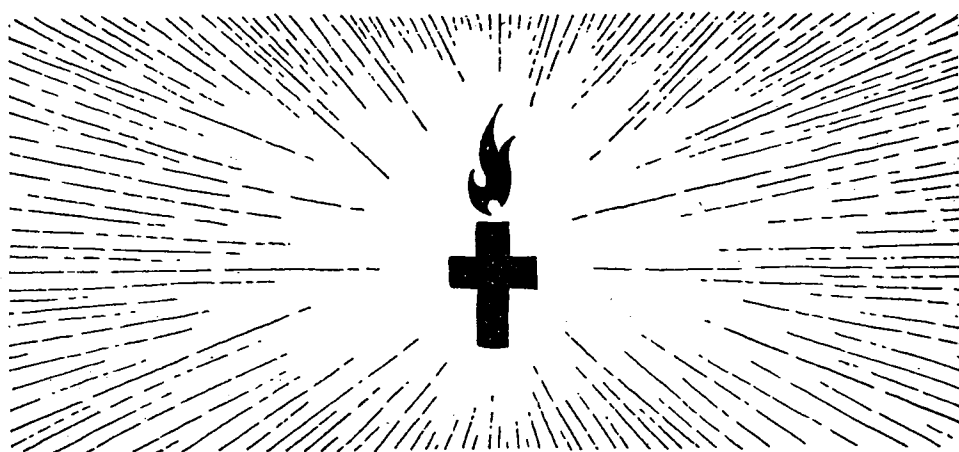
Now, I do not know anything about these Mystic Orders. I believe that they exist, and I am inclined to believe that examinations and tests for entrance into them are given. However, I believe that such tests seldom are special examinations for which the candidate is allowed to make special preparations, with the knowledge that at such and such a time he is to be tested. Such examinations would be too much like school examinations, in which the answering of specially-prepared questions (studied beforehand, with the knowledge that they are to be asked) entitles the student to a certificate for a higher grade.

On the other hand, I am of the opinion that the tests for initiation into "Higher Orders" are given to each one of us every day in the year, perhaps, every hour in the day, whether we realize it or not, and that when we prove ourselves worthy to be members of loftier Spiritual Societies we automatically become members of those bodies, without any circus hullabaloo. Each one of us now belongs to a Spiritual Order, with unlimited opportunities to become members of ever higher Orders.

How may we advance? Not one of us who does not know the way. We progress simply, although not always so easily, by doing our daily duties to the best of our knowledge and our abilities. We advance through temperate living, through kindness, sacrifice of physical comforts for the sake of others, self-control, and meditation on the Supreme. There is not one of us who, in his daily work, does not have scores of chances each day to pass beyond his limited sphere to a higher, better life, and to the association with Souls who have become victorious over the world.

There is nothing spectacular in this sort of "Initiation," and for that very reason the inordinately ambitious person often spurns the idea and the method. However, he who is wise will consider the method and will seek to make himself worthy of membership in "Higher Orders" by simple, noble living, without any selfish desire to be known as a Mystic, a Spiritual Teacher, or a Saint.





THE SECOND COMING OF CHRIST

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

INTRODUCTION

Intuitionally Perceived Spiritual Interpretation of Words Spoken by Jesus Christ

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

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

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

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

Threefold Meaning of the Hindu and Christian Bibles

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

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

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

(Continued from Last Issue)

"Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her: **"GIVE ME TO DRINK."** (For his disciples were gone away into the city to buy meat.)

Then saith the woman of Samaria unto him: "How is it that Thou, being a Jew, asketh drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans." Jesus answered and said unto her: **"IF THOU KNEWEST THE GIFT OF GOD, AND WHO IT IS THAT SAITH UNTO THEE, 'GIVE ME TO DRINK,' THOU Wouldest HAVE ASKED OF HIM, AND HE WOULD HAVE GIVEN THEE LIVING WATER."**

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

Why Jesus Needed to Go to Samaria

It is evident that Jesus, like all great prophets, reincarnated at the same time as His great disciples of past lives. Jesus brought along with him his twelve disciples. They had qualified themselves in past incarnations and so were fit to be the close disciples of Jesus in His inner circle. As has been

shown in a previous chapter, John the Baptist was the Guru-Preceptor of Jesus in a former incarnation and He acknowledged him as such by saying: "This is the way of all righteousness," meaning that the ultimate path of righteousness can only be found by following the directions of the Guru, or the vehicle chosen by God to bring the devotee disciples to His Kingdom. When one has spasmodic desires to know God, he meets Spiritual teachers, but when one whole-heartedly wishes to know the Almighty, God chooses the spirituality and intelligence of a human Guru to bring the devotee unto Him.

Jesus knew the difference between disciples of a past incarnation and those who came to him for the first time for enlightenment. However, the betrayal by Judas shows that even close disciples of a great Master like Jesus are by no means completely perfect. That is why the Guru-Preceptor has to come back on earth voluntarily until all his disciples become liberated. The Soul of the Guru-Preceptor and the Soul of the disciple enter into an everlasting covenant of friendship that they will come back on earth for one another until both Souls are finally redeemed. Sometimes, the real Guru-Preceptor, instead of coming on earth, appears in vision to redeem the disciple.

It appears that Jesus purposely planned to go to Samaria and sat on Jacob's well and knowingly asked the low-caste woman of Samaria to give him a drink. This Samaritan woman was a morally lost disciple of some past incarnation whom Jesus came to redeem. Her truthfulness, when admitting the fact that she had no husband because she had five, shows the genuine quality of her Soul. Her degradation was temporary and lay like a clay-crust over the hidden glow of her pure truth-loving Soul.

How Caste Originates

We see that the people in the time of Jesus differentiated between the high caste Jews and the low-caste Samaritans. All castes originate in the vocations which people follow. In India,

(Continued on Page 23)

The Hindu Scriptures or Shastras

By Laurie Pratt

THE ancient Hindus, recognizing that no knowledge originates with man but reaches him from higher sources, classified the medium which conveys knowledge as *Bhasha*, language, in a five-fold aspect. All knowledge flows from the divine trinity, *Brahma*, *Vishnu* and *Siva*, lords of the *Brahmanda* (solar system) and the fourteen planes or worlds of being. This knowledge is accessible to man through five channels or states of consciousness. These are known in Sanskrit as *Brahmanda*, *Nada*, *Bindu*, *Pinda* and *Akshara*.

Brahmanda knowledge is the universal "book of nature," unattainable except by true *Muktis* or emancipated souls. *Nada* is *Pranava* or *Om* knowledge. *Yogis* absorbed in their meditation who hear the direct voice of God are in *Nada* consciousness. The *Vedas* or "revealed" scriptures, are an example of this classification. *Shabda*, sound, characterizes this form.

Bindu, Abstract Idea

Bindu knowledge is without sound, and only the abstract idea of divine knowledge is conveyed to the devotee. The *Smritis* and *Puranas* are considered to be elaborations of *Bindu* inspiration.

Pinda is the enlightenment of secular genius. *Bhava* or abstract ideas of great worth and originality in science or art which come to great minds in all lands from time to time belong in this category.

Akshara knowledge is that which is finally committed to material form or print, available to all men. The other four forms of knowledge or language are indestructible, but *Akshara* works are subject to perishable influences.

The written scriptures or *Aksharas* of the Hindus are seven in number:

1. *Vedas*.
2. *Vedangas*.
3. *Darshanas*.
4. *Smritis*.
5. *Puranas*.
6. *Tantras*.
7. *Upa-Vedas*.

(1) The *Vedas* were briefly described in the preceding article of this series.

(2) The *Vedangas* are divided into six groups, as follows:

(a) *Shiksha*. This work deals with Vedic accent, recitation and music. The *Sam-gana* writings on the science of musical recitation are now lost to us; they have perished in their *Akshara* form, like so many of the other ancient *Vedangas* and *Vedas*. The term *Margi* (destroyer of births; releaser from the wheel of rebirths) was given to Hindu music in Vedic times, since its function was to regulate emotion and divert it into religious channels.

The power of sound is described in the *Shikshas* now available. The proper intonation of the Vedic *mantras* or verses is capable of producing vibratory response throughout the universe, just as a musical instrument, when struck, compels a similar sound from all other instruments that are tuned to the same pitch.

Three-Fold Interpretation

(b) *Nirukta* works, many of which have disappeared, deal with the meth-

ods of properly understanding the word-meanings of the *Vedas*. Each sentence must be understood in its three-fold meaning: spiritual (*adhyatma*), super-physical (*adhidaiva*), and physical (*adhibhoota*). These three interpretations are connected with the wisdom (*jnana*), devotion (*bhakta*) and work or action (*karma*) viewpoints.

(c) *Vyakarana* works explain the grammatical construction of the *Vedas*. All such treatises preceding the time of Panini (possibly 600 B. C.) have been lost. The great work *Paniniyama*, on which Patanjali, the *Yoga* expounder, wrote a brilliant commentary, is supposed to have been conveyed by Siva to the sage Panini. "Who knows my grammar, knows God," Panini exclaims in his work. If there is anything perfect in this world, it is Sanskrit, mother-tongue of all Aryan languages. The scientific correlation of sound and meaning in Sanskrit is so complete and faultless that the proper pronunciation conveys the right meaning of the words even to uninitiated ears. The writer of this article was once able to understand the exact meaning of a long and most heart-piercingly beautiful Sanskrit devotional chant which was being sung in her presence.

Sublime Beauty of Sanskrit

The sublime beauty of Sanskrit, the exquisite music of the words, make the language the peer of all tongues known to mankind. It has a honeyed, edgeless continuity of vowel sounds which naturally fall into the poetic form in which most of the Vedic literature is found. Sanskrit is an extremely difficult tongue, and no westerner has ever mastered it. But the present writer would choose to understand this "language of the gods" rather than receive any other gift of knowledge which might be bestowed on a mortal.

A comprehension of (b) *Nirukta* and (c) *Vyakarana* serve the purpose of *Jnana* (wisdom), while (a) *Shaksha* and (d) *Chhandas* are necessary for *Bhakta* (devotion).

(d) *Chhandas* are prose Vedic works or expositions of the second or *Sama Veda*, which is a collection of chants

and musical *mantras*. The *Chhandas* explanations are needed in order to obtain best results from the use of the *Sama Veda*, literally, the *shastra* of peace.

(e) *Jyotish* is the Vedic astronomy and astrology. It contains the scientific lore which kept India at the forefront of all ancient nations and made her the Mecca of seekers after knowledge. The very ancient *Brahmagupta*, one of the *Jyotish* works, is an astronomical treatise dealing with such matters as the heliocentric motion of the planetary bodies in our solar system, the obliquity of the ecliptic, the earth's spherical form, the reflected light of the Moon, the earth's daily axial revolution, the presence of fixed stars in the Milky Way, the law of gravitation and other scientific facts which did not reach the western world until the time of Copernicus and Newton.

The importance of the *Jyotish* scriptures for the Hindus lay in their astrological use for determining the auspicious times and seasons for the fitting performance of various works or actions.

(f) *Kalpa* is the *Vedanga* which deals with the science of practical application of the Vedic *mantras* to specific occasions. *Jyotish* (e) and *Kalpa* (f) are connected with *Karma Kanda* or the field of action.

These, then, are the six *Vedangas* which form the second great division of the Hindu *Shastras*.

Darshanas, Schools of Philosophy

(3) The third scriptural classification comprises the *Darshanas* or philosophical systems. These include the well-known "six systems of Indian Philosophy" as well as certain non-Vedic schools such as the Buddhist, Jaina and Carvaka. These *Darshanas* will form the subject-matter of the next article in this series.

(4) The *Smritis* are the fourth division. *Smriti* means "memory" and refers here to traditional accounts of ancient laws, imparted orally or from memory. The *Smritis* are not considered

(Continued on Page 25)

Spiritual Perception

Interpretation of the Bhagavad Gita

By S. Y.

Chapter I Stanzas XXIV-XXV

SANSKRIT:

Sanjaya ubacha: Abamukto Hrishikesho Gudakashana Bharata Sanoyarubhaormodha sthapaitwa rathottamam.

Bheesmadronapramukhatah sarbasam cha maheekshitam Ubach partha pashaitansamabatan Kuruniti.

ENGLISH TRANSLATION:

Sanjaya spoke: Bharata, ordered thus by Gudakesha (Arjuna) Hrishikesh (Krishna, the charioteer of Arjuna), drove the best chariot to a point between the two armies in front of Bishma, Drona, and all the rulers of the earth, and then said: "Look, O Partha, (Arjuna) at the gathering of all the Kurus."

SPIRITUAL GLOSSARY:

Bharata—*Bha* means light and *rata* means attached. Together they mean one who is illumined.

Dhritarashtra means descendant of King Bharata (Cosmic Consciousness).

Gudakesha—*Gudak* means sleep and *esha* means king.

Arjuna represents the devotee who remains awake in wisdom and conquers the sleep of ignorance.

Hrishikesh, Hrishakanam. — this means King of the Senses, a spiritualized Soul represented by Krishna.

Partha stands for the instincts born of Nature.

SPIRITUAL INTERPRETATION:

Introspection revealed to the blind mind (descendant of King Cosmic Consciousness).

Ordered thus by the ever-ready, sleepless, delusion-defeating devotee, the Soul, the King of the Senses, drove the best chariot, Spiritual Perception, between the two armies of King Discrimination and King Mental Tendency in front of the mental generals, Ego and Latent Tendency, and all the principal rulers of the earth, that is, the ruling powerful material tendencies, taught by Intuition, and said: "Oh weak devotee, behold the gathering of the crooked mental tendencies."

It must be remembered that in a psychological interpretation of the Bhagavad Gita the war alluded to represents the battle between the consciousness and its various disturbing aspects. The consciousness of a devotee, when degraded and identified with the senses, is spoken of as the "blind mind racing with the sense consciousness." Whereas, when the consciousness of the devotee moves toward the Soul, it is called "the state of discrimination."

If two horses hitched to the same carriage were to try to run in opposite directions, the carriage would be torn apart. So, when the devotee's consciousness tries to go in the opposite directions of good and evil at the same time, he experiences great mental in-harmony. When the consciousness becomes identified with the Soul, it is called Krishna, the King of the Senses,

(Continued on Page 22)

Every Man For Himself

By Dr Sheldon Shepard

WHILE waiting for humanity as a whole to adopt the social motive, and while looking for the establishment of institutions which will make its practice universal, the individual finds that in motivating his life by the Spirit of Brotherhood, of working for all, he best serves himself in two ways.

He thus makes himself the best kind of a Citizen of His World. No one with worthy motives lives in vain. He is a soldier of the Eternal, and the Ages count on him. He is building that which will stand when all the great financial institutions have failed and industry's towering structures have fallen. To him alone belong the Ages, as he to them.

Moreover, by the attainment of the control of motivation, and by pursuit of the highest, one may find the way of blessedness for himself. He opens wide the doors of his personality, through which power can come to him, and the light that shines within his heart is the light of peace. So one finds the way of life for himself and best answers the call of the centuries.

The Seer

By Hinton White

We who have watched the midnight
stars
In silence that was ecstasy,
Know they speak false who blindly say
That life is naught but vanity.

Who swung the Pleiades in space?
Whence came this firmament of fire?
Think you the Cosmos is a cheat,
And man is mocked by his desire?

No—From the wings of rapture,
And from the secret heart of pain
Is wrought the substance of a faith
That lives and sings, and sings again,

Who plumbs the depths and scales the
heights,
Who, fearless, marches in the van,
Who finds and keeps the sacred fire,
He is the seer—the super-man.

For he alone is wisdom's child
Who sees the Cosmos fair and whole;
And knows, though flesh return to dust,
The Slayer cannot slay the Soul.

The Source of Art and Science

In "Living Philosophies," Albert Einstein says: "The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead; his eyes are closed. This insight into the mystery of life, coupled though it be with fear, has also given rise to religion. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is at the center of true religiousness. In this sense, and in this sense only, I belong in the ranks of devoutly religious men."

In a Heartless World

"Look not every man on his own things, but every man also on the things of others."

By Dr. Sheldon Shepard

I AM sure you have seen him—or his counterpart—many times during the parade of these months of misery. I am sure you have seen him with the hunger in his eyes, with yearning in his face, and upon his heart the pain of children who plead for chances in life he cannot give. Not the man with the hoe, bowed with the weight of centuries and the pain of ages in his face—dull, unthinking, heart asleep. That is bad enough, the human being brought to deadened lifelessness. But the man with the hoe knew no pain like this—of nerves alive and atingle, of a mind alert and searching, of a heart throbbing with the desire for life-expression.

I am sure you have seen him; maybe you have walked by his side. It may be that you are he. I am not sure that any one of us should try to avoid that one—at least for some time. In the painful years of our brethren, should any of us struggle to be free from pain? Dr. Samuel Gridley Howe, when doing his work for blind people, in the temptation to discontinue, or to slacken efforts, would spend hours of each day with his eyes blindfolded, in order to be more appreciative of the conditions of those for whom he worked.

"Look not every man on his own things, but every man also on the things of others." Let every person keep himself as much interested in the needs, difficulties and aims of others as he is in his own. This is the path by which one loses his own life and at the end finds it was the only way to save it.

A World For the Selfish

In a world of countless stimuli for sympathy, there are two temptations to be unsympathetic, to look every man

"on his own things" and not "on the things of others." One is the temptation of the individual comparatively secure in his own situation. In every period of financial difficulty there are people who have incomes larger than normal and who in fear and stimulated selfishness discontinue religious and charitable giving they had been doing. Every crisis produces its profiteers coining the dripping blood of their fellows into money for their swelling coffers. Like vultures, they follow every war, every epidemic, every tragedy, every depression.

The other temptation is that of the person who has little, whose position is insecure, or even undermined. He is likely to become engrossed in his own needs and become in his fear utterly selfish. Selfishness in emptiness has no special virtue over selfishness in fullness. The virtue of selfish poverty is no greater than that of selfish wealth.

We must insulate ourselves against undue self-interest, and we must do it in a world which is built for other virtues than sympathy. We must look "every man on the things of others" in a civilization which discourages and even destroys those who do so. The virtues of any society are those for which it is made, which it encourages and which it prospers. Our present order is built to encourage and bless selfishness, unfair competition, chicanery and conscienceless scheming. These are the

(Continued on Page 27)

Scientific Digest

Science Handbook Brought Up to Date

AN UP-TO-DATE invoice of man's knowledge of the physical universe has just been issued by the Smithsonian Institution in Washington, D. C. The present issue is a condensation of the findings of physical science during what has been the most remarkable extension of the frontiers of human knowledge in all history. New tables were last issued 14 years ago. Since then there have been great strides made. The physicist has penetrated hitherto undreamed of distances toward the infinitely great and the infinitely little, only to see the horizons of time and space forever receding before his telescope, his ultra-microscope, his spectroscope, and his interferometer.

The Cosmic Ray, the Positron, and the Neutron, appear for the first time in the tables as physical entities. The latter two were undreamed of when the tables were last issued. All the old and many new physical constants are presented in the tables with their latest values. The mechanical properties of a large number of commonly used materials are described for the convenience of engineers and physicists, and a large section is devoted to the behavior and properties of various wave lengths of light.

Since 1919, physicists the world over have gone far toward an understanding of the make-up and mechanism of the Atom and the energies involved in holding it together. The tables dealing with constants and measures in this field were subjected to radical revision. Another field, the aspect of which has been markedly changed in the last 14 years, is that of radioactivity, to which a large section is devoted.

Among the latest accomplishments of science may be mentioned the planet Pluto, the splitting of the atom, television, short-wave radio, filamentless vacuum tube, elements 85 and 87, and the 200-inch telescope.

The Smithsonian tables were first issued in 1896, almost at the dawn of the age of electricity, when physics and chemistry were self-satisfied sciences with very little idea of the wonder-worlds which lay beyond the sensory perceptions of every-day life.

Mental Ability Increased After Fasting

IF you wish to prepare to do your best at an examination, or some other intellectual ordeal, it may pay to go without food for a while, provided you take food again before attempting the mental work.

This has been discovered from experiments at the Universities of Chicago and Michigan, in which three persons volunteered to go without food for 10, 17, and 33 days, respectively. The results were reported to the American Association for the Advancement of Science by Dr. J. A. Glaze, of Kansas State Teachers College.

Starvation does not improve the mental processes during the actual period of the fast, but it does improve the steadiness of the hand and the ability to stand at "attention," Dr. Glaze told the meeting.

After the fast is broken, however, the persons who fasted were rewarded by greatly increased mental ability on all the tests taken. The improvement in performance over that before the fast was remarkable. Physically, also, they were much more fit.

Health, Intellectual, and Spiritual Recipes

ROASTED VEGETABLES

Put into a good-sized granite baking pan a generous amount of butter and let it get hot. Add a layer of halved onions and place on top a layer each of chopped celery, white potatoes sliced, carrots sliced, leaves of cabbage, and the last layer of sliced tomatoes. Season the vegetables and turn over in the hot butter until the surfaces are seared. Add a small amount of water. Cover the dish and place in the oven. After the cooking is well started, turn down the fire and let the roast cook slowly until tender.

This roast may be served as it comes out of the oven, but it is very good served with a cream gravy made by stirring one tablespoonful of flour into the small amount of liquid left in the pan after the vegetables are removed. A little more butter should be added if the liquid is not rich enough, and after the flour is smoothly stirred in add some cream or milk to make the gravy the right consistency, then add seasoning. Pour the gravy over the hot vegetables.

DATE CREAM PIE

Cover with water one cupful of dates chopped fine; cook for about ten minutes; remove from the fire and add one cupful of milk, 3 egg yolks beaten until light, one tablespoonful of flour, and one tablespoonful of melted butter. Pour into a rolled whole wheat pie crust and bake for 25 to 35 minutes. Have the oven hot for ten minutes to set the crust, then turn the fire down. Do not let the filling reach the boiling point.

DELICIOUS BAKED TOMATOES

Peel six medium-sized tomatoes, cutting out the hard portion at the stem end. Roll about ten crackers fine. Now roll the peeled tomatoes in the cracker crumbs and arrange in a buttered baking dish. Sprinkle with salt and pepper, and put a small piece of butter in the cavity of each tomato. Bake in a hot oven for about twenty minutes and serve hot. This will serve six persons.

Creating Happiness

By S. Y.

IF you enjoy good health for fifty years, then you are sick for three years, unable to get healed by any method, you will probably forget about the length of time that you enjoyed good health and laughed at the idea of sickness. Now it is exactly the opposite. Just because you have been sick for three years, you probably think that you will never get well again.

Likewise, if you were happy a long time, and have been unhappy a comparatively short time, you are apt to lose hope of ever being happy again. This is lack of imagination. The memory of a long-continued happiness should be a forceful subconscious habit to influence your conscious mind and ward off the consciousness of your present trouble.

Good habits should be remembered and their reserve forces used to make the mind strong in times of trial. If

(Continued on Page 29)

The "Theodicee" of Leibniz

By Mary Lake Rose

IF all the readers of East-West Magazine throughout the world, this article will appeal in particular to those who are vitally interested in the fields of philosophy and religion. It is the result of a University research project of considerable extent, covering the work of Leibniz in what is known as his "Theodicee." Due to the fact that some of his work has never been translated, much time and effort has been put forth in securing the contents within this article. Because few people have access to the works of these great philosophers, it is my joy to share the findings with those interested.

Would not a slight acquaintance with Leibniz add a deeper appreciation of his philosophy? With that view in mind, let us look briefly into his life. Gottfried Wilhelm Leibniz was born at Leipzig, Saxony, June 25, 1646. He was the son of a Professor, and his mother was also the daughter of a Professor. This probably accounts, at least in part, for his early training in Latin; he profited also from the principle of individuality. At the age of twenty he received his doctorate degree in law, and for many years thereafter his chief interest was in the field of law and politics; in this respect he became widely known throughout Europe. It was not until 1686 that his attention was turned to the field of metaphysics and philosophy, to which he devoted the remainder of his life.

Among the great minds which he contacted, and which perhaps had some bearing upon his philosophy, were Hobbes, Spinoza, Bayle, Locke, and Newton. Turning our attention to his philosophy, we find that his "Theodicee" was written in memory of Queen

Sophia Charlotte of Prussia. It was the outgrowth of discussions and conversations with her as a pupil, on the problem of the vindication of God in view of the evil in the world. It was occasioned also by objections which she found to Bayle's Dictionary.

The "Theodicee" appeared in 1710, the one great work which was published during the lifetime of Leibniz. It was written at different intervals in a very diffuse and discursive style. However, Duncan says it is considered the most celebrated work on the subject. In fact, the "Theodicee" is properly a reply to the skeptical objections of Bayle against the possibility of a rational interpretation of the universe when considered as the object of Divine creation and control.

The Nature of God

He presents God as the first principle of existence, and says that the world does not contain within itself the cause or reason of its own existence. As to God Himself, God must either exist or be impossible; in the cosmological proof, he passes from the infinite series of finite causes to their sufficient reason, which contains all changes in the series necessarily in itself. He argues teleologically from the existence of harmony among the monads without any mutual influence, and God as the author of this harmony. He also speaks of God as the "universal harmony." God, a purely active, and therefore perfect monad, is the source

of all things; God is also spoken of as the highest of all monads and of created substance proceeding from Him continually, "By a sort of emanation, as we produce our thoughts."

Metaphysical Necessity

Leibniz holds that by *metaphysical necessity* God was limited in His choice to one world; by MORAL NECES-SITY his choice was limited to a certain one. Infinite goodness obliged Him to choose the best of all possible worlds. God's reasoning is good; He created the world; therefore, it is THE BEST.

Predominating Philosophical Principles

Two principles control the reasoning of Leibniz. They control thought and existence and are:

1. The Law of Contradiction, which says that: "Of two contradictory propositions, one is true, the other false." A TRUTH which is necessary in the absolute sense is one whose opposite is impossible because implying contradiction.

2. The second principle is that of "Sufficient or Determinant Reason." According to this law, he says that: "A reason may be rendered for every truth which is not immediate, or an identical proposition." Nothing ever happens without a DETERMINANT REASON, and free action comes under this law. Freedom implies two elements:

1. Spontaneity.
2. Choice.

There is in man a certain wonderful spontaneity which renders the Soul in its volitions independent of all physical influence. This SPONTANIETY is an essential element in the system of pre-established harmony. This preestablished harmony holds that: "God from the beginning so created the mind that it should produce and represent in itself in order whatever happened in the body; and the body He so created that it should perform whatever the mind ordained." The action of the body occurs at the moment the mind wills it. The mind has some control, though indirect, over the passions.

This ideal. dependence of BODY

UPON SOUL existed in the mind of God when He established in advance the harmony which was to subsist between them. Freedom consists in following reason, servitude in following the passions, and the passions proceed from confused perceptions.

"Our reason, illumined by the Spirit of God, reveals the law of Nature," and with it positive law must not conflict." The reason which has led to the existence of things through Him makes them also depend upon Him for their continued existence and working; they continually receive from Him that which makes them have any perfection; but any imperfection that remains in them comes from the essential and original limitations of the created thing."

Moral Evil

Out of this second principle arises the problem of moral evil, and connected with it the punishment of sin. God is the source of the perfection of each monad, but every monad has some essential inalienable imperfection, otherwise it would be indistinguishable from God. Therefore, by metaphysical necessity, evil belongs to Creation itself. In its essence, evil is negation, defect. Only the good is the real. God could not impart His own fullness to another Being without making him straightway God. If God creates, the creature must be less than Deity; it is therefore finite and imperfect. The degree of perfection manifested depends upon the amount of *positive Being* imparted, but every Being must be imperfect. Evil, then, in its essence is privation and is necessary.

The Source of Evil

Leibniz's Law of Contradiction makes it impossible to ascribe evil to God. To relieve the Divine Being of complicity with sin, it is necessary to distinguish between the *formal* and *material* elements which enter into a sinful act. The material cause is the POWER put forth. All power to act proceeds from God; energy is of God, though sinfully employed. The power put forth in a sinful act is from God. The formal cause of a sinful act is the *wrong di-*

(Continued on Page 18)

A Worthy One

By Starr Daily

It was a day when creatures seek
The shelter and the fire;
An ice-tipped rain was in the air,
The earth was muck and mire;
The street was empty, save for him
Who walked with hunger dire.

His raiment, drenched and grimy,
Clung to his sparse frame;
The longing in his big brown eyes
Was like a liquid flame,
That food alone could never quench,
Nor rebuff ever tame.

From door to door he plodded through
The cold and dreary day;
At some he garnered insult;
Some simply turned away;
Some spoke a kindly word to him;
But none bade him to stay.

He came at last a weary Soul
Before a vaulted door;
He murmured: "Ah, the House of God,
A refuge for the poor;"
He listened to the choir that sang
"THE MASTER I ADORE."

The voice snapped out like magic
In each hymn-singer's throat;
The organ stopt midway between
A reverential note;
There gathered in the pastor's eye
A concentrated mote.

With righteous indignation,
The congregation stared,
Then rose in outraged unison,
Reversed themselves and glared
At one so foul whose hardihood
These sacred portals dared.

"I only ask a little warmth,"
The weary pilgrim said,
"I'm truly sorry if perchance
I have disturbed instead."
With this he slowly turned away
And slowly bowed his head.

He staggered like a bleeding slave
Beneath a mortal blow
Toward the only place his kind
Might ever hope to know,
The railroad, where the decent folk
Say all the riff-raff go.

But as he trudged along the ties,
A voice from somewhere near
Hailed him from a shelter which
By contrast would seem drear,
But which by contrast now to him
Was like a house of cheer.

He sought its warmth, the open fire
Was like a friend's embrace;
The tantalizing smell of food
Hung all about the place;
But there was scarcely room for one,
So narrow was the space.

"Set down ol' timer," said the tramp,
The pilgrim's ragged host;
"An' get yerself a can o' stew:
Yer lookin' like a ghost;
Now say, don't try to thank me, bo,
It's small a-nuff at most."

He ate with relish and he shared
The hobo's humble bed;
At last the Christ who came again
Found where to lay His head;
And found one worthy of the Cause
For which he died and bled.

The Philosophy of Enlightenment

By Sri Nerode

WOULD you not like to make an epic of a dash in your life into the Spiritual heights of Enlightenment, which lie above the dust and din of this little world?

Do you not aspire to soar into the stratosphere of purer air and brighter light, far above the region of clouds, doubts, and desires?

The path of Enlightenment is beset with physical and psychological dangers and difficulties. Before you embark upon your Spiritual voyage, test your body to find out whether or not it will stand the rigors of the higher altitude. Examine every cell to find out whether it is conscious of its Divinity or not. If it is not, speak into its ears the sermon of Immortality.

Essay your mind with scientific accuracy so as to eliminate the dross, as otherwise the weight of the mind will pull you down to the sighs and sorrows of life. Liquefy your thoughts into the pure Spirit.

The path of Enlightenment trails through the labyrinths of life. At every turn, new experiences will meet you, sometimes with Cosmic Rays of hope, and at other times with the darkened terror of despair.

Pathfinder, beware! Let not the pressure of duty weigh down your courage and endurance. Every leaf of life is a poem of the Infinite, composed to the music of pain and joy. Even in the heart of pain you can discover the honey of happiness.

Do not tarry on your way to revel in the beauty of the stars shining in the psychic sphere. Make your headway through the Great Void until you reach the land of Enlightenment, which is the promised land of everlasting Bliss. Do not be satisfied with fragmentary experiences of the Infinite. Glimpse the Vision of the Whole.

The "Theodicee" of Leibniz

(Continued from Page 15)

rection of that power, and that constitutes the sinfulness of the act.

While one might conclude from such a philosophy that the will of God is the material cause, it is in no wise the formal cause of sin. The sinfulness of the act should be ascribed solely to the Being who sins, by the wrong direction of the power. The defects belong wholly to the creatures themselves, and arise out of the necessary limitations to which created existence is subject.

Justification of Evil

Among his justifications for the existence of evil, Leibniz gives the following:

1. Evil is often the cause of a good which, without it, would never have existed.

2. It is often the admixture of a little evil which makes us sensible of the good.

3. Evil is a mere set-off of the good in the world, which it increases by contrast.

Punishment of Sin

If all human action were necessitated, it would not be just for God to punish men for their deeds. But due to this SPONTANIETY of the SOUL and its independence of physical influence, men are not necessitated in their actions, but are FREE. A Being which acts from itself must be free, and where freedom exists there is responsibility, and possibly guilt, which is amenable to punishment.

ishment. God may thus justly punish transgressors. "God has established a connection between action and its penalty or reward, such, that in the natural course of things, vice is punished and virtue rewarded."

Exaltation of God

One might contend that the evils of life are great and outnumber the blessings, but such a viewpoint Leibniz felt was a mistake due to one's paying more attention to the adverse elements of his experience than to the fortunate. Taking the individual as a mirror of the universe, only as a member, Leibniz made the individual subservient to the good of the whole. Individuals should serve as examples of corrective justice, consequently he found nothing irrational in the theory of eternal punishment.

Irrespective of life as it goes here below, he held that there is another life beyond, and if we could imagine the Kingdom of God in its true greatness, this little world with all of its evils would sink into oblivion.

Leibniz believed that, notwithstanding all of the evils we see, and in spite of all the difficulties that can be brought forward, it is reasonable to believe that: "There is nothing so exalted as the wisdom of God, nothing so just as His judgment, nothing so pure as His holiness, and nothing so benign as His GOODNESS."

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Self Realization

By Harriet Mercer

THAT is this Self that we must realize? It is our real Self, which is the image and likeness of God.

The ancient Greeks taught that the purpose of life is three-fold—"To know yourself, master yourself, and be yourself."

To know our real, our Christ-Self, is possible only when we have mastered the inclinations of what we are prone to call our human Self; until every desire is merged with or transmuted into a realization of our Oneness with God, then we may be our real Self, which is the image and likeness of God—our ultimate goal.

Is it not a wonderful and at the same time a sacred responsibility to be the highest expression of God? Let us think of this often and ask ourselves very conscientiously: "Am I behaving like a Son of God?" "Is this daily routine of mine carried on in the realization of my Oneness with God?" Oh, I feel sure, if we would be at all times consciously aware of our Oneness, we would do many things differently.

Let us become acquainted with our real Self, which is an individualized expression of God—never separated from Him for one moment except in consciousness. Let us pause for a moment and realize what a wondrous thing is this vehicle through which we express. It is in reality a miniature universe, of which God is the Reality, the Cause, and the Effect—in fact, the ALL. From a human standpoint it is a complete power system; a complete university of knowledge.

All knowledge is within us. All that books and teachers can do is to awaken in us what is already there. What we are pleased to call our "mind" is One with Infinite Mind, not separated, only

seemingly, by our lack of understanding. Remember, Saint Paul said: "Let the same mind be in you that was in Christ Jesus." The same mind is in us, but we are not always consciously aware of it. When we attain this conscious awareness, we can let this one perfect mind express through us.

Remember, beloved, *God is all*. The only mind is God-Mind, using us as a channel of expression. The only life is God manifesting as life. The only power is God expressing as power. It is all God. There is nothing else. When we become fully cognizant of this fact, we shall begin to know our God-Self. Then we shall truly begin to live. The true Christ-Self will supersede the so-called human Self, which is the sum total of all tendencies which are not God-like, desires which do not tend toward Spiritual development.

Let us consider what it means to master the unreal Self. It means to attain the realization of our Oneness with God and His Infinite purpose. It means to release all unreal, false joys and ideas of possessions with which the adverse thought is continually tempting us, and accept the ALL which is our inherent birthright, the Kingdom of Heaven consciousness which includes all. Mastership is awareness of our Reality.

When once we are really aware of our Sonship and enjoy one taste of the deep joy which this awareness unfolds to us, we shall never be satisfied or happy with less; then we are consciously on our way back to our Father's house. The prodigal son said:

"I will arise and go to my Father." He became *aware* after he had reveled in the anesthesia of gratifying sense desires and found that they brought him no real happiness, only the husks and association with loathesome things.

When we awaken and rise in consciousness to the full realization of our at-one-ment with the ALL, like Solomon, we ask for wisdom and understanding. Solomon means "Soul-of-man," and the Soul of man is surely seeking understanding.

A Greek philosopher said: "Life is a gift of God, but beautiful living is a gift of wisdom." Let us be open and receptive to the wisdom of God flowing in and through us, keeping our minds attuned to the Infinite.

Someone said: "Ideals are high-water marks of the Soul's capacity to apprehend the superconscious message." I say that high ideals are proof of our ascent in consciousness. True happiness is the joy experienced by the awakened Soul when living in the higher consciousness. Here we see only the good in every situation, regardless of its appearance. We shall recognize it only as added opportunity to prove our God-Self.

We shall be aware that we have drawn from our present conscious environment all that is necessary for us to learn from it. We pass into an experience which will hold for us new ideals, and greater progress and happiness. Life is a school. We pass from grade to grade (in consciousness). As our consciousness changes, everything else changes. As soon as we awaken to a higher consciousness, we attract to ourselves higher values and experience real happiness in consciously glimpsing our ascent into the world of Reality.

Happiness results from freedom and power to multiply experience from unexpected opportunities and to share life with every living thing. When our Soul grows conscious of opportunity and sees itself in its true proportion as a Son of God, with hands, feet, and mind only as a means to enter into the service of men, and for the benefit of *all*, we have touched a fount of happiness that can never be depleted. We

have then mastered the unreal Self and have consciously become our God-Self; in other words, have arrived at Self Realization.

Once we attain this awareness, we may be our real Self. I love to think that within me is an inexhaustible well of Infinite love, of which the more I shower on whomsoever and whatsoever I contact, the more will be available when the need arises. The vision of God afar, a God of punishment, has forever changed to a realization of a God of love *within* me—a limitless supply of every needed thing.

As this realization increases, opportunity for expression increases to be my Real Self and radiate God as love, helpfulness, and inspiration in and through any situation, to all who need such love or help. As we become thus aware, we shall "pray without ceasing," by which I mean that we shall live in a conscious reverent communion with God. We shall be ever alert to express Him in every way possible.

When our Spiritual Eye is open, the body temple is flooded with light, that other Sons of God, who have not yet become aware of their Sonship, may see our light, and that they, too, may find their way to the pathway which leads back to the Father's house. They, too, may know the real Self, master the unreal Self, and finally be the God-Self, and thereby attain conscious Self Realization.

My Symphony

To live and serve:

Bright days,

Dull days,

All days,

Always,

And just be glad!

—By Bert Morehouse

Meditations For February

(Continued from Inside Front Cover)

February 13. I am an instrument for the expression of Divine power, intelligence, and beauty. I will keep my body strong and healthy, my mind clear, ac-

tive, and well trained, and my Soul surrounded with beauty, so that I shall be a perfect channel offering no obstruction to the free flow of Divine power through me into complete expression.

February 14. Each day I rededicate every thought, motive, and act to the service of the Divine Will.

February 15. Each condition of in-harmony and criticism which I meet is a direct call to me to release the power of understanding, friendliness, and love. Each encounter with hate and anger calls for compassion and love from me. Each situation involving ugliness or emptiness calls for the release of the power of beauty in the form of creative activity. I have much work to do, and I would be "about my Father's business."

February 16. I must not only see the Truth, but I must fully realize and express it. This requires courage, love, and intelligent effort.

February 17. Happiness, understanding, the joy of creative expression, and perfect peace and poise can be mine only when I concentrate all my power and ability upon expressing the Father's will.

February 18. I know that thoughts are things and that words bring forth according to their own likeness. Therefore, I shall guard my thoughts and words so that they will call forth into manifestation only that which is beautiful and true.

February 19. Since, through the law of attraction, I have drawn unto me whatever conditions I am now confronted with, I will impersonally look my situation over, and if I find things I do not like, I shall change my thoughts, and thus change the conditions. Henceforth, I shall watch my thoughts and be careful what kind of things I attract.

February 20. I shall keep my mind filled with thoughts of love, life, peace, beauty, power, plenty, joy, and wisdom. I shall endeavor to realize their full meaning and to express the ideas these words represent.

February 21. I have the most fascinating task to perform. It keeps me so occupied that there is no time or

energy left to direct to the affairs of any other person. I am engaged in the business of lifting myself from ignorance to enlightenment and understanding. It requires all my attention to rid my thoughts and emotions of anger, jealousy, pride, revenge, fear, sense of lack, and sickness. These hindrances I must catch and cast out forever, so that when all the debris of negation is cleared away, the pure water of Life itself may spring forth and flow freely without obstruction to bless all who drink, with joy and understanding. This is my work. How can I be concerned with anything less?

February 22. I will not limit my thoughts. I am Life, Intelligence, Health, Joy, Peace, and Power. This is the essential truth of my Being, and I shall try to express these qualities completely.

February 23. Since God, or Good, is everywhere present at all times, my good is always with me, waiting for me to call it into manifestation. I shall go forth in perfect faith in the power of Omnipresent good to bring me whatever I need when I need it.

February 24. I know that the healing power of Spirit is flowing through all the cells of my body, cleansing, revitalizing, and making them strong and well.

February 25. I am made of the one universal God-substance, and consequently my body functions perfectly and is "every whit whole."

February 26. The light of Christ shines through me, and therefore my mind is clear, and order and harmony reign in all my affairs.

February 27. As a perfect pattern for an oak tree is encased in the acorn, so a perfect pattern for my life was placed in me in the beginning. I shall endeavor to see this perfect plan or idea which was set in me, and shall let it push forth into manifestation without hindrance or dwarfing.

February 28. I have within me, waiting for my call, all the power and intelligence which I need to meet all the problems of this day. I shall live this day in perfect faith, calling on this power as the need arises.

Spiritual Perception

(Continued from Page 9)

savior, or Christ Consciousness, in man, which is the charioteer who leads the discriminating, noble tendencies toward the victorious Kingdom of the Infinite.

When the consciousness is identified with egoism, it is called Ego. When it is one with the past tendencies, it is called the "Latent Tendency." When it impartially weighs all faculties of the Soul, it is called Sanjaya, or the Intropective State. When the consciousness of the devotee tries to be ever ready to meditate in preference to sleeping, it is called the Arjuna State, or state of fiery Spiritual determination and self-control. Partha State is that state in which the consciousness is identified with the evil personifications and identifications of the mind (the crooked Kurus.)

Thus it should be remembered that all consciousness of good and evil, and material and intuitive tendencies, are relatives of the same consciousness. Absence of light is darkness, and absence of darkness is light. So, lack of self-control is mental weakness, and consciousness of self-control is lack of that darkness, or the light of strength.

This teaches the devotee that no matter how strong his evil habits are, he must remember that it is by his own consciousness through repetition of a thought, and thought-producing action, that he forms a specific habit. If the consciousness can think and dream itself into bad habits, it has only to think and dream differently to cultivate good habits. Good and bad ideas are different forms or different dreams of consciousness. It is better to dream beautiful phases of consciousness than to have nightmares of a wrongly imaginative consciousness. Consciousness is very imaginative and sensitive. It is pliable and can think and dream itself into any state.

The Spiritual aspirant who sleeplessly meditates can command his Soul-identified, Bliss-saturated consciousness to centralize the Spiritual perception. This perception is the grand chariot of the

devotees, with which they move from the wilderness of the misery-flaming senses through the oasis of the spinal Spiritual Centers on to the plane of omnipresent consciousness in the brain. According to the quality of his Spiritual advancement, the devotee can centralize his car of Spiritual Perception on any plane. The ever-awake devotee feels in his Soul-saturated blissful state that he beholds his chariot of Spiritual perception situated right between the crooked sense tendencies and the discriminative tendencies.

The material state is marked by the complete identification of consciousness with material struggles and acquirement of material things. This is the state of the gross business man, who never tries to understand the power behind his brain, without which no business can be carried on. In the second state, the devotee, by concentration, tries once in a while to get away from the senses. In the third state, the yogi, by concentration, reaches the middle point where he finds, in glimpses of Bliss, his good and evil tendencies evenly matched. This is the result of steady meditation and the proper schooling given to the habits of silent meditation. In the fourth state, when consciousness becomes completely one with the only good, or God, the devotee goes beyond the opposites of good and evil. When awakening in God, the dualities of dreams of good and evil vanish as the sorrowful and joyous experiences of disease and health. Death and life in a dream vanish upon awakening from sleep.



The Second Coming of Christ

(Continued from Page 6)

those who worshipped God, or the clergy, were called Brahmins; the soldiers were called Khatriyas; the businessmen, Baisyas; the laborers, such as sweepers, and so forth, were called Sudras or Kayasthas. The first three castes intermarried and ate together, but had nothing to do with the last caste because of their filthy mode of living.

This caste division became rigid in time, and instead of being based on quality and vocation, began to be based on heredity. This permanently excluded an educated, Spiritual Sudra, no matter how great he was, from socially mingling with Brahmins, no matter how spiritually degenerated they were. A son of a Brahmin claimed to be a Brahmin even though he never worshipped God and even though he led the life of a Sudra (low caste individual.)

A son of a soldier claimed to be a Khatriya, even though he never saw a weapon. This brought the downfall of India, for when the soldiers lost out in battle against foreign aggressors, the Brahmins and Baisyas refused to fight. Real caste should be elastic and should be governed by the principal vocation of an individual. This caste rigidity, in spite of its manifold evils, protected the Aryan stock from getting mixed with all kinds of foreign races.

Intermarriage between people of equal culture is productive of some good, according to the law of eugenics. Mahatma Gandhi is trying to destroy the hereditary law of caste division which has kept India divided and held under foreign domination. A Brahmin, when he fights, should be called a soldier or Khatriya, and a soldier, when he adopts the vocation of preaching, should be called Brahmin. Likewise, a man of low caste, when he becomes illumined, should be called Brahmin.

There is an esoteric significance about the four castes which consists in the four states of consciousness of a devotee who aspires to know God. When he

remains identified with his body, or engrossed in flesh pleasures, he is called Kayastha (Kaya sthita manah jasya—one whose mind is settled on the flesh). When the devotee begins to cultivate his mind or starts the business of acquiring Spiritual wealth, he is called Baisya, or business man. All individuals who principally carry on the Spiritual business of self-improvement are called Baisyas.

In the third state, the devotee fights with the senses for Spiritual victory and is then said to have reached the Khatriya state. Any individual who passes his life warring with temptation is called a Khatriya, or Spiritual soldier. Last of all, when the devotee knows Brahmin or Spirit, he is said to be in the Brahmin state. Any individual who remains identified with the Supreme Spirit should be called Brahmin.

You see, the above Spiritual caste system does not prevent any low caste or any individual from being called a Brahmin if he qualitatively proves himself to be one, but the hereditary caste system is selfish and unjust and uses heredity to broadcast evil and division and thus should be abolished.

Jesus knew no artificial race barrier, as the woman of Samaria understood it, and therefore he asked her for a drink. He also asked her for a drink in order to get acquainted with her when the disciples were gone, so that he could give her the everlasting elixir of life without disturbance.

Jesus hinted to the woman of Samaria (when He said: "If Thou knewest the gift of God and who it is that saith to thee,") that God had gifted her in previous incarnations with the greatest of all gifts, a Divine Savior (Guru) who had followed her to this life to redeem her. Jesus was trying to awaken the dormant memory of the past in his fallen disciple. Thus Jesus meant that if she knew that her Guru of the past was asking for the drink, she would, instead, have asked Him for the living water of God's contact.

"The woman saith unto Him: 'Sir, Thou hast nothing to draw with, and the well is deep: from whence, then,

hast Thou that living water? Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children and his cattle?" Jesus answered and saith unto her:

"WHOSOEVER DRINKETH OF THIS WATER SHALL THIRST AGAIN; BUT WHOSOEVER DRINKETH OF THE WATER THAT I SHALL GIVE HIM SHALL NEVER THIRST; BUT THE WATER THAT I SHALL GIVE HIM SHALL BE IN HIM A WELL OF WATER SPRINGING UP INTO EVERLASTING LIFE."

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

The woman of Samaria, steeped in ignorance, could not yet understand what Jesus meant by "living water," hence her foolish question: "From whence, then, hast Thou the living water?"

Jesus, to elucidate what he meant by "living water," said in effect that: "Whosoever drinks of the material water will live by material food only and will die with that consciousness. He will have to reincarnate again due to the presence of material desires accompanying the Soul after death. To die, depending upon material water and food, will bring the Soul back to the earth again because of latent thirst for material things in the heart.

Jesus said that whosoever drinks of the fountain of Eternal Bliss in God will have all the thirst of desires of all his incarnations quenched forever. Such God-drinking Souls, finding the everlasting well of Bliss within themselves, are never thirsty for the satisfaction of mortal desires or mortal life.

Mortal desires promise happiness and then always give sorrow instead.

The Soul cannot find its lost happiness in material things, though it seeks comfort in them. The Soul, losing its contact with God-Bliss, tries to satisfy itself by pseudo-sense pleasures. The Soul of even the most worldly person is inwardly conscious of its lost supernal Bliss, and that is why it can never remain satisfied for long with temporary sense pleasures only, no matter how alluring they may be. The worldly man goes on searching for his lost happiness in God by flying from one sense pleasure to another. At last, when he suffers from satiety, he begins to seek God-Bliss within, where alone it can be found.

If one loses a diamond and tries to satisfy himself with little pieces of broken glass, shining with sunlight, he is bound to be disillusioned. He cannot find the diamond in the pile of broken glass. He is seeking in the wrong place and so can never be happy unless he seeks in the right place and finds the diamond. In the same way, the Soul tries to find its happiness in the momentarily glittering sense pleasures, but when it has enough of sense happiness it becomes disgusted and tries to find peace and joy in the Soul.

This is the supreme reason why people should seek happiness in God and not in material things. It is foolish to expect true happiness from material things, for they are powerless to give it, and yet, many millions of people die of broken hearts trying vainly to find the comfort in material things which God alone can impart in the temple of meditation.



An Interview

(Continued from Page 3)

if many persons in a group should develop the brain power of a Mussolini, they would be greater than the individual Mussolini. Great individuals are sent on earth as a pattern after which ordinary members of society must model themselves.

Socialism, consisting of evolved individuals, will prevail in the end, but as long as people are not highly evolved, individualism will keep coming to the surface. Individualism exists only for the ushering in of Spiritual socialism, in which evolved Souls will live only for the greatest good of the greatest number.

Question: Does the rise, in recent years, of dictatorships as forms of government indicate the failure and ultimate doom of Democracy?

Answer: A society of morons and unthinking people will never establish a real Democracy. The average man cannot think clearly, but is ruled by explosions of his emotions. He needs the master mind of a Dictator in order to think right and do right. When the mass of the people in a nation are qualitatively and uniformly educated, they will form the Democracy of universal wisdom and agreement, and will then be able to govern themselves spontaneously by the universal laws of Truth. Then Dictators will be unnecessary.

One real wise Dictator, like President Roosevelt, is much better than too many cooks of small Dictators and politicians, who spoil the broth. Much is discussed and nothing accomplished with many. A whole-hearted co-operation with the NRA, and with active, wise President Roosevelt, will bring prosperity and international balance. Democracy will never fail; it is the growing life of nations, which will mature through the trials of republicanism, dictatorships, capitalism, and any other "isms" which are necessary for its growth.

Question: What effect would independence for India probably have on that nation's diplomatic and commercial relations with other countries?

February, 1934

Answer: America does 300 million dollars worth of business a year in India. Japan used to do more than that. Germany and England did a great deal of business with India, but India's non-violence war with England has caused a boycott of most European goods. President Wilson's 14 points still are in the minds of the people of India in spite of the fact that those 14 points were spirited away in connection with the mandatory nations.

Unless England gives complete independence, or self-government, to India, India will boycott all European goods. Miss Mayo, alleged to be subsidized by Western nations to write against India, hurt the business of America with India, although not as much as with England.

A free India will enrich the world with her agricultural and mining resources, and will become prosperous herself when she uses the hoarded gold of the idle princes to buy agricultural and scientific machinery. Her diplomatic relations with international equality and freedom will prevent the greatest potential war between the insulted dependent nations of Asia (a combined China, Japan, India, and Egypt) and some nations of Europe—Germany, Russia, and America excepted.

The Hindu Scriptures or Shastras

(Continued from Page 8)

as *sruti*, revealed or sacred knowledge, but are compilations of legal and ceremonial forms used even to this day by orthodox Hindus in regulating all the secular affairs of their lives. The *Smritis* embody the Hindu Law, and their rules regarding such civil matters as inheritance, adoption and property rights are accepted even under the present British administration. The *Smriti* codes of Manu and Vajnavalkya are the principal ones, though there are twenty in all, as well as eighteen additional *Upa-Smritis*. *Upa* means "near" (partial).

Manu Basis of Justinian Code

The great French scholar, Louis

Page Twenty-five

Jaccoliet, proves by parallel textual reference (see *La Bible dans l'Inde*, pages 33-37) that the famous *Code of Justinian*, Roman basis of modern jurisprudence, was literally copied from the *Laws of Manu*. The origin of the great Indian legislator, Manu, as Jaccoliet points out, "is lost in the night of the ante-historical period of India; and no scholar has dared to refuse him the title of the most ancient lawgiver in the world."

(5) We now come to the *Puranas*, commentaries on various parts of the *Vedas*. *Purana* literally means "ancient" and its literature comes down from an immense antiquity. It contains *samhitas* or collections of symbolical and allegorical writings, whose authorship is attributed to Vyasa, who is known to have composed the great epic, *Mahabharata*. It is probable that such titles as Vyasa and Manu are generic names used by successive sages of the same degree of enlightenment.

The *Puranas* are not intended as historical tales, but are allegorical stories of the deepest spiritual meaning. The gods and goddesses, heroes and heroines of Indian folklore and legend are found playing their parts in the drama of life, in the Puranic tales.

The Epic Mahabharata

Only eighteen *Puranas* are extant now, though there are also a number of *Upa-Puranas* and *Maha-Puranas*, as well as the *itihasas* or epics of the *Mahabharata* and *Ramayana*, which include the great *Bhagavad Gita*, *Hari-Vansha* and the *Yoga-Vasishta*.

The *Mahabharata*, literally "the great war," is the longest poem in the world and a veritable treasure-house of spiritual wisdom and the most profound philosophical discussions.

The *Ramayana* is the *Iliad* of India, and recounts the experiences of *Rama*, the seventh *avatar* or incarnation of Vishnu.

The *Bhagavad Gita* is doubtless the best-known, to western students, of all the Hindu scriptures. This soul-enlightening discourse between the Lord Krishna, in the guise of a charioteer,

and his doubt-beset disciple Arjuna, so beautifully and poetically translated by Sir Edwin Arnold in *The Song Celestial*, as well as by many other eminent translators, has been the chief means whereby the western world has come to recognize the grandeur and sublimity of India's scriptural heritage.

The *Hari-Vansha* is a poem on the genealogy of Vishnu (*Hari*).

Yoga-Vasishta is a fascinating collection of tales dealing with *Inana* and *Raja Yogas* in the lives of various legendary personages. The most abstruse philosophical problems are clearly dealt with in this work. A condensed English translation by K. Narayanaswami Aiyar is available.

The Tantra Scriptures

(6) The *Tantras* are the sixth chief Shastric division. *Tantra*, literally "rule, or ritual" comprises mystical and magical works whose distinguishing characteristic is the ceremonial worship of the female power of nature as personified in *Shakti* or universal energy.

Tantric works deal particularly with Yogic *sadhana* or discipline, and advocate many forms of systematic *Yoga* practice. The Tantric philosophies may be considered largely as modifications of the *Vedanta* and *Samkhya* systems, which will be described in a later article. Ancient references to the *Tantra* works tell us they were 49,000 in number. Many hundreds are still extant.

(7) The last of the Hindu *Shastras* are the *Upa-Vedas*, "near" or special *Vedas*. Only a few remain out of the original vast number. The *Upa-Vedas* are treatises on every department of science and art, all with a religious basis. Works on music, dancing, acting, painting, sculpturing, architecture, engineering, logic, mathematics, medicine (including all special branches like veterinary, as for horses and elephants), physics, chemistry, astronomy, astrology, botany, biology, physiognomy, physiology, surgery, agriculture, psychology, psychoanalysis, and many treatises on the fine arts and crafts in which India has excelled since the dawn of

history, are all found among the comprehensive *Upa-Vedas*.

These, then, are the seven chief classifications of the Hindus *Shastras*, brought down to us from far ages when men were in closer touch with the divine source of all knowledge. Time has touched them all in their *Akshara* or written form, yet the remaining fragments forcibly testify to the gigantic intellects and exalted insight of the Golden Age *rishis* who first gave them to the world.

(To Be Continued)

In a Heartless World

(Continued from Page 11)

virtues it rewards. Witness our political helpfulness because the political plan rewards the grafter, the trader, the demagogue, the betrayer of human interests. Civilization favors nature at its worst. Racketeering is its natural fruit.

The Great American Effort of 1933, called the National Recovery Administration, bears this mark of harmony with the evolution of the ages—it is an attempt to place business upon a basis in which the social order will reward those elements of human life which we call virtues. It is a deliberate injection of artificial stimulation into the industrial veins to speed up the evolutionary processes. It is the voice of the nation say, "Look not every man on his own things, but every man also on the things of others." It would encourage the spirit of service, of cooperation, of regard for the common welfare.

For centuries, man has seen that these are the forms of expression for which his nerves and heart are designed, but he has not succeeded in building a social order which would encourage and develop these attributes. It may be that history shall write of the first half of the twentieth century, that out of its turmoil was born on some shore a civilization which was built for human nature at its best.

Individual Determination

Individuals are largely the kind of people their civilization naturally pro-

February, 1934

duces. In some of its phases, we can never get away from the reality of economic determinism. But there are other elements involved in the making of a human being and of a society. Patriotic platitudinists have as much truth when they say, "A nation is what its citizens are," and the religionist when he cries, "Society is the sum of individual characters." James Truslow Adams blends these voices when he states in a recent *Harper's* magazine that "one thing is certain. If there is to be a regeneration of the national character it can come about only by the regeneration of each of us as individuals." Each voice speaks some truth. All these elements work together to produce the final result of personal character and general condition, each reacting upon the other. The ideal situation will be that in which all individuals are aiming at perfect character in a social order which encourages, rewards and develops the higher phases of individual life.

Toward these goals one may in present conditions set himself. He may make way in his organism for the advance of the dreams of the ages. He may hope to make in his own heart a rift in the levee of selfishness which shall be a part of the flood that carries the barrier away.

Little Things

An automobile driver became angered because an officer held him at the crossing while long streams of traffic went by on the cross street. He cursed to himself, and as he drove away carried a growing anger until, facing a sudden danger, he was too much emotionally disturbed to avoid an accident. His car was smashed and he was injured, not so much by traffic conditions as by his own inner state.

Such actions only evidence habits built up in response to surrounding conditions. Their source is both in the environment and in the individual. A dog upon seeing a stranger may respond with a friendly greeting, or attack in anger, or run away in fear. His action will be the result of a response habit he and his environment have built up.

Of such elements is civilization made.

Page Twenty-seven

One looks at great chalk cliffs towering over the sea, and marvels at their white magnificence. Upon investigation he discovers that they are made up of tiny skeletons of microscopic animals. The social order, and every individual's experience, are built of countless small elements which lie under personal control. They often seem too insignificant to deserve attention, but they are the stuff of reality.

An American verse-writer has caught a bit of this truth in a syndicated poem:

A lady with a headache in a big department store
Met a clerk who had a toothache. Need I tell you any more?
The lady started grumbling at the stock the clerk displayed
And in less than half a minute thus another row was made.
The lady with the headache called the clerk impertinent
And the girl replied in anger, saying words she never meant,
But when the row subsided, though it did not last for long,
Two women kept insisting that the other one was wrong.

Human beings are not utterly the victim of their environments. From their surrounding conditions they do receive the suggestions and stimuli upon which they act. But no person can tell what response an individual will make. There is a final bit of its determination which lies within the heart. And in the world as it is, one may still within himself make plans for grandeur.

The Irresistible Current

The injunction to look with interest and regard upon the needs, problems and hopes of others is a signpost to the way of blessedness. Many of the ills of the social order, both real and apparent, are due to a blocking of the stream of normal unselfish activity. At the human stage of its development, life demands expression of altruistic devotion. That sweeping current has been released into the tide of evolution, and it must have outlet. Flowing normally in the channels of love, cooperation and goodwill, it is a healing stream for

individuals and the nations. Dammed by forbidding institutions or by individual ignorance, it bursts its barriers in floods of unhappiness, disease, fear and war.

A woman was telling me her story. She had come because her world was black. She was ill, everyone misunderstood her. She was mistreated in club and lodge, nothing she did was appreciated, everybody with whom she had to come into contact, unfortunately, was selfish, scheming, antagonistic.

The picture she painted in my mind was not that she intended. My picture was of her own utter selfishness which had so blocked the normal expressions of goodwill and selfless interest that they had burst forth in the forms of criticism, unhappiness and nervousness. I saw a woman selfish, critical, superficially seeming to do unselfish work, and claiming so to do. She was in church, lodge, philanthropic club. But she had no unselfish interest. She wanted to dictate, to criticise, to run things; to show her power, to seem to be in the right things; she fretted about what people thought of her and about getting her rights.

To my suggestion that she must be interested in things outside herself, she responded in amazement. Was she not so interested? "No," I said, "You are in those things, but interested in yourself. Become *interested in them*, in the others engaged in them. Do not care what they do to you, but see what you can do for them. Learn the difficult art of being more interested in other things and in other people than in yourself."

We are compelled by the nature of the organisms we are to find an outlet for unselfish interest. It may be but another form of selfishness as the cynic sneeringly suggests, but it is the kind which the nature of Life stamped upon the fibers of our existence. In this essential necessity is found the reason that selfless expression helps so much. Every one engages in it occasionally, and finds it a healing tonic better than a visit to the physician. That it is which makes us glow when we take in a starving cat to warm and feed it; when we

bind up the wounds of a stray dog; when we help a friend, or give ourselves to the relief of distress. Everyone has this experience on occasion, and God rushes into his heart with blessings. Then we say, "All right now, God, we will let that suffice for a while."

These occasional experiences furnish the soul's normal atmosphere, adding to one's joys those of all with whom he is associated. To an old lady in a small, dark room, a visitor said, "You don't get any sun here at all, do you?" "No," she answered, smiling, "But I can see it shining on my neighbor's windows."

Unselfish devotion puts new strength into the soul, and the load of love is always light. The little Scottish girl, carrying her brother, almost as large as herself, was asked, "Isn't he too heavy for you," and answered, "Nae; he's nae heavy; he's mi brither." He is not heavy; he is my brother. So for all of us, when we carry the burdens of any other, they are not heavy, for he is our brother.

Is This All?

The world needs improvement. Human beings around us are not perfect. Expediency cautions us to live by the approved and accepted motives and methods of our time. Temptation beckons us to see outside ourselves for the causes of personal and social difficulty. But in the dark night, where various paths intertwine, stands one signpost pointing to the way of happiness and rightness. It harmonizes the individual with the eternal nature of his own being, and it sets him in the most effective way at the solution of the problems of his civilization. "Look every man not on his own things, but every man also on the things of others."

And some will say, "Is this all?"

A man who had longed to visit the ocean, thinking of its limitless miles and vast depths, finally came to stand upon its shores. He looked at the water's surface, not showing evidence of its depth, and it was not far to the limits of his vision at the horizon. In disappointment he said, "Is this all?" "Yes," replied his friend, "This is all. This

is all. But sail out on it, and see to what harbors it will take you!"

And this is all—this turning from fretting to selfless living in the ordinary circle of life. Just the same people and streets, the same days on the calendar. This is all. But SAIL OUT ON IT! It is the ocean of God for the human heart. Sail out on it and see to what havens it will lead. It may seem to be the muddy, soiled waters of a dirty harbor, polluted by refuse from the ships that come and go. But sail out on it, and see if it lead past the breakwater to the high seas of adventure, and safely through the storms to the harbors of the heart. Sail out on it!

Creating Happiness

(Continued from Page 13)

you have always been healthy, and now are sick, instead of giving up hope, you should say to yourself: "Oh, well, I have always been happy and well, so I will recover from this temporary ill health and will avoid it in the future, and be so happy that I cannot imagine myself ever being unhappy or sick again." The power of good habits, and determination to win, can stand the onslaughts of any trial.

Don't make unhappiness a chronic habit, for it is anything but pleasant to be unhappy, and it is blessedness for yourself and others if you are happy. It is easy to wear a silver smile or pour sweet happiness through your voice. Then why be grouchy and scatter unhappiness around you? It is never too late to learn. You are as old as your chronic thoughts, and you are as young as you feel now, in spite of your age.

Make your home a valley of smiles instead of a vale of tears. Smile now and never mind how hard it has been for you to do so. Smile now. All the time remember to *smile now*, and you will *smile always*.

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THE VISION

The Vision of things to be done may come a long time before the way of doing them appears clear, but woe to him who distrusts the Vision.—
Jenkins Lloyd Jones.

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The Divine Gift



THOU art more vitally enjoyable than the combined vitality of all youth, for Thou art the Fountain of Perpetual Youth.

To acquire Thee is greater than becoming a millionaire, for Thou art sure security throughout Eternity, whereas riches give only temporary uncertain security.

Thy Cosmic Bank of All Power never fails. Human riches are given to be used during life only, but after death they are useless because they are too heavy to be carried on the Astral car.

The Divine gift of Thyself is usable at all times. One can always draw perpetual power from Thee in life and after death.

Why should I waste life's time begging for perishable prosperity? Why should I not profitably and properly use my perishable life to gain the Precious Imperishable Treasure?

Hunger of the body is strong and clamoring. Hunger of the Soul is meek and hidden. That is why people prefer to chase the rainbow of elusive material riches rather than pursue the true prosperity, which consists in the peace-contact of God.

After shedding bitter tears of separation, I know now that it is Thou who hast played hide and seek with me in many lives, as my parents, friends, and loved ones, and that I may at last catch Thy Love behind the screen of Omnipresence.

I spied Thee through the telescope of human wisdom and got a vanishing glimpse of Thee, but when I looked through the instrument of Thy Love, I saw Thee in the nearest and in the farthest horizon of my consciousness, everywhere.

Why did I foolishly punish myself so long with sorrow, want, fear, false ambition, worry, sickness, and ignorance, seeking Thee in matter when I could find Thy complete happiness only in myself.

I will seek Thee from now on until I find Thee. Finding Thee, I shall love to receive whatever wholesome gifts it is Thy desire to give me, though I ask nothing and prefer to be very satisfied throughout Eternity with the complete gift of Thyself.

By S. Y.