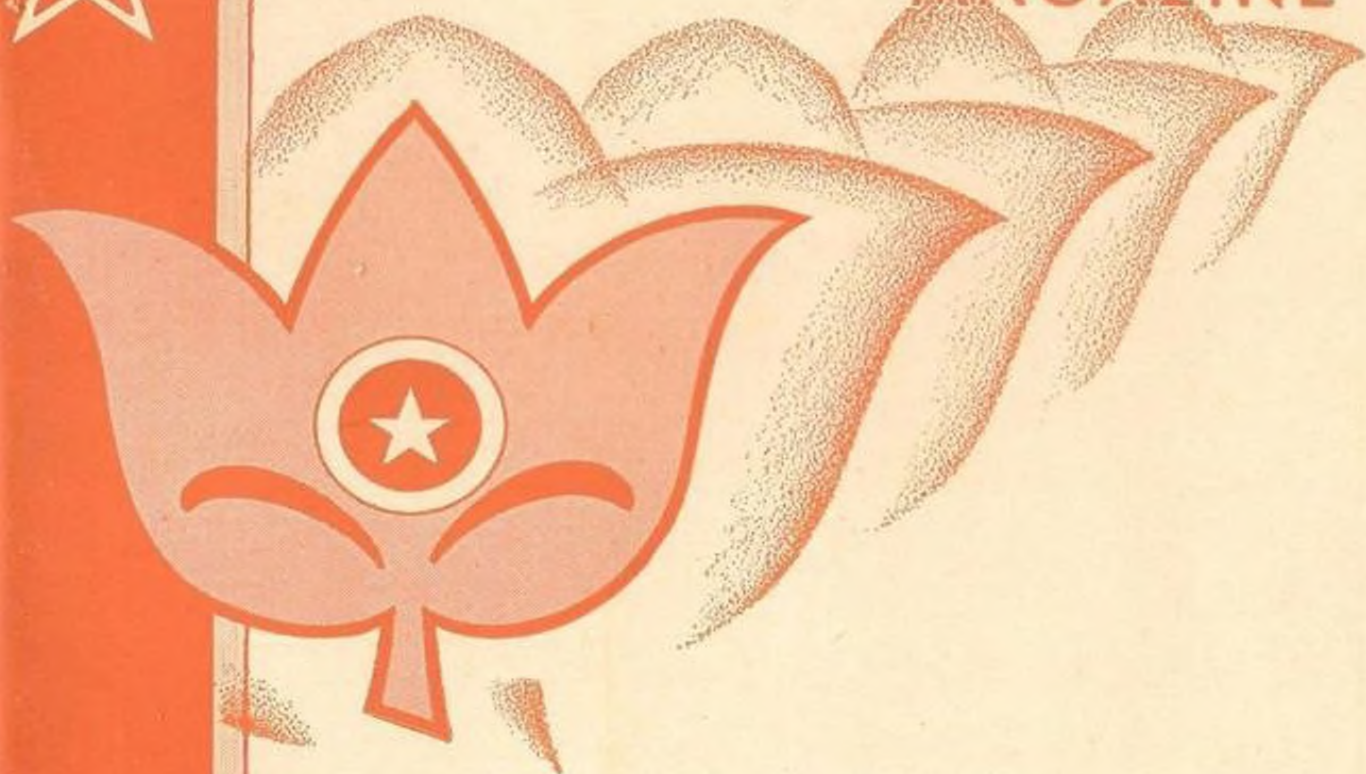


INNER CULTURE

MAGAZINE



SEPTEMBER

1 9 3 7

Price 25 Cents

Vol. IX No. 11

The Great Poison-Healer



What Jesus Meant by
Resurrection

By Swami Yogananda

Blessed Work

By Nicholas Roerich



(Kalyana-Kalpataru)

SRI KRISHNA PLAYING HIS DIVINE FLUTE

(See Page 50)

INNER CULTURE

CONTENTS

Sri Krishna (<i>Picture</i>).....	2	Concepts of the Soul	33
I Could Go On (<i>Poem</i>)	4	<i>Sri Khagen</i>	
<i>Mabel Krause</i>		Paradox of Delusion	34
Blessed Work	5	<i>Swami Yogananda</i>	
<i>Nicholas Roerich</i>		The Hindu Ideal	39
My Littleness Changed (<i>Poem</i>)..	7	<i>Sashi Bhusan Ghose, M.A.</i>	
<i>Swami Yogananda</i>		The Golden Unity	41
Rubaiyat of Omar Khayyam	8	<i>K. S. Ramaswami Sastri</i>	
<i>Swami Yogananda</i>		News Items	42
The Great Poison-Healer	10	The Artist (<i>Poem</i>).....	45
<i>M. S. Krishna Ayyar</i>		<i>Constance Cavanaugh</i>	
What Jesus Meant by Resurrection	13	International Fellowship	46
<i>Swami Yogananda</i>		What is Coming From the Incense	48
Such My Thirst	23	<i>A. Murad</i>	
<i>Troy Garrison</i>		Book Reviews	49
The Way to Peace (<i>Poem</i>)	25	Scientific Digest	53
<i>Mabel Winter Willson</i>		Diet and Health	56
Meditations for September	26	<i>Ellen Easton, B.Sc.</i>	
<i>Sri Nerode</i>		News of the Centers	58
Socrates and the Hindu		Footprints of the Lord (<i>Picture</i>)..	67
Philosopher	29	Leaving Thy Vow (<i>Poem</i>)	68
<i>H. G. Ravelinson</i>		<i>Swami Yogananda</i>	
Ever-New Joy (<i>Hindu Chant</i>)...	31		
Desiderium Indesideratum (<i>Poem</i>)	32		
<i>Francis Thompson</i>			

Copyright, 1937, by Self-Realization Fellowship.

VOL. IX, NO. 11

SEPTEMBER, 1937

LOUISE GUNTON ROYSTON
SALOME E. MARCKWARDT
Editors

C. RICHARD WRIGHT
Associate Editor

BRAHMACHARI JOTIN
International Secretary

Published monthly as the official organ of the Self-Realization Fellowship (Yogoda Satsanga Society), 3880 San Rafael Ave., Los Angeles, California, established in 1920 by Swami Yogananda, A. B., Founder and President.

Yearly subscription, \$2.50; Canada, \$2.75; Foreign, \$3.00. Single copies, 25c.

Please send for letter of information before submitting manuscripts for *Inner Culture*. Editorial correspondence should be addressed to "The Editors," not to individuals.

Change of address should be sent to *Inner Culture* two weeks before the date it is to go into effect. Both the old and new address should be sent.

Entered as second-class postal matter, April 6, 1934, at the Post Office in Los Angeles, California, under the Act of March 3, 1879. Printed in U. S. A.

I Could Go On

By Mabel Krause

If and I should lose the gift of sight,
Then would there be the gift of hearing left,
The song of birds, the wind through trees,
And I would listen to the different tones of sound.
In the darkness, were it day or night.
There would be, perhaps, a cricket, or a robin's
song.

If this too were taken from me,
And the sense of smell were left, how thankful I!
To smell the clear spring air,
Or winter, the lovely smell of rain or earth.

Though this too were gone,
There is yet the sense of touch—how precious!
The hand in friendship,
To hold a baby close!
To reach and touch a shoulder—strong.
If and even this were missing,
I still would have my faith in God,
And I could go on living, if that were left to do.
And when the end came I would go down smiling.
I pray God and this be true.

Blessed Work

By NICHOLAS ROERICH

(*The famous Russian painter and archeologist, of "Urusvati", Himalayas*)

IT is often discussed, how much the desirability of a task heightens productiveness and quality. All agree that this condition of labor greatly improves all the results of the work. But there is only a difference of opinion in regard to the percentage of the ratio of increase. Some think that the results are augmented by twenty or thirty percent, while others admit an increase up to seventy percent.

Basis of Desirability

Those who admit such a large percentage of quality increase and productiveness of agreeable work are not mistaken. One cannot even compare the production which is effected under conditions of coercion with the beautiful result which is attained through inspiration of the heart. The very same thing is to be said decisively in all doings. Whether it be in art creativeness or in so-called everyday routine work, the basis of desirability of one's task will be everywhere a luminous banner of victory.

Each one has frequently had occasion to meet with a special type of person, who, as it were, makes a game of debasement in

everything. Like stock-traders at running something down, such people will categorically find and persist in there being something debasing in everything. Ordinarily they cause themselves enormous and irreparable harm, but nonetheless they resolutely smile sourly at everything and find nothing but defects. They are not concerned with correcting these defects, for in them there will not be the joy of creating, and for any task to be a welcome one with them will be unknown.

Likewise each one has also encountered types of day-laborers who look for lack of responsibility. And this quality is an effect of that same lack of desirability of the task. I am speaking about agreeable work and am not confusing this, in a given case, with one's favorite work. To love one's work is not at all difficult. The matter does not lie in this. In life each one has to encounter all sorts of obligations, in the fulfillment of which he must apply labor. Sometimes this work will flow into completely unexpected fields. One must be quick to discern and to manifest a benevolent resourcefulness. It is possible to attain this only if the

heart has not extinguished the desirability of work as such.

About Holidays

I recall an old story about one who began to stipulate for himself a number of holidays. His companion met him half-way and began to propose more and more holiday occasions. Finally he who loved holidays began to be taken aback by the lengthy list and when he totaled them up, he found he had 365 of them in the year. Then the whole question fell of itself. Holiday there must be. And there is holiday in agreeable work. If each task is recognized as a good for humanity, it means that it will also be the most wished-for holiday of the spirit.

Incessantly Altered

Marathon of quality, Marathon of impetuosity, of urgency and productivity—all these are beautiful Marathons. In them is tested the quality of the spirit. Indeed, there is in each being the seed of the spirit, but the condition and the quality of these seeds are different. And just as precisely as it is impossible to remain immobile in cosmic motion, must the condition of the spirit be incessantly altered. In all and in oneself it is highly desirable first of all that the contents of the chalice of the spirit be not spilled, that grave drops of chaos do not reduce to ashes the precious accumulated good of the chalice.

Here people are talking about droughts. But where are these droughts? Are they only on the earth's surface? People talk about sun-spots. Are there spots only on the sun? To stain everything is possible. The best cleanser of these spots, nevertheless, remains desirability of work. This attitude of willingness is not expressed in physical measures. Flamingly it lights up all the darkness and it will produce that luminous smile with which one must meet the future.

May the Blessed *Bhakti* inspire creative work.



ONENESS

By Beatrice Heisel Harrison

Since I am not a flower, how
can I be sure

A flower does not love, and
feel, and pray?

Perhaps I too am but one petal
pure

Of the Great Rose of Con-
sciousness; ah, who can
say?

Then I'll not break it from its
fragile stem

Where God has placed it ten-
derly, with care,

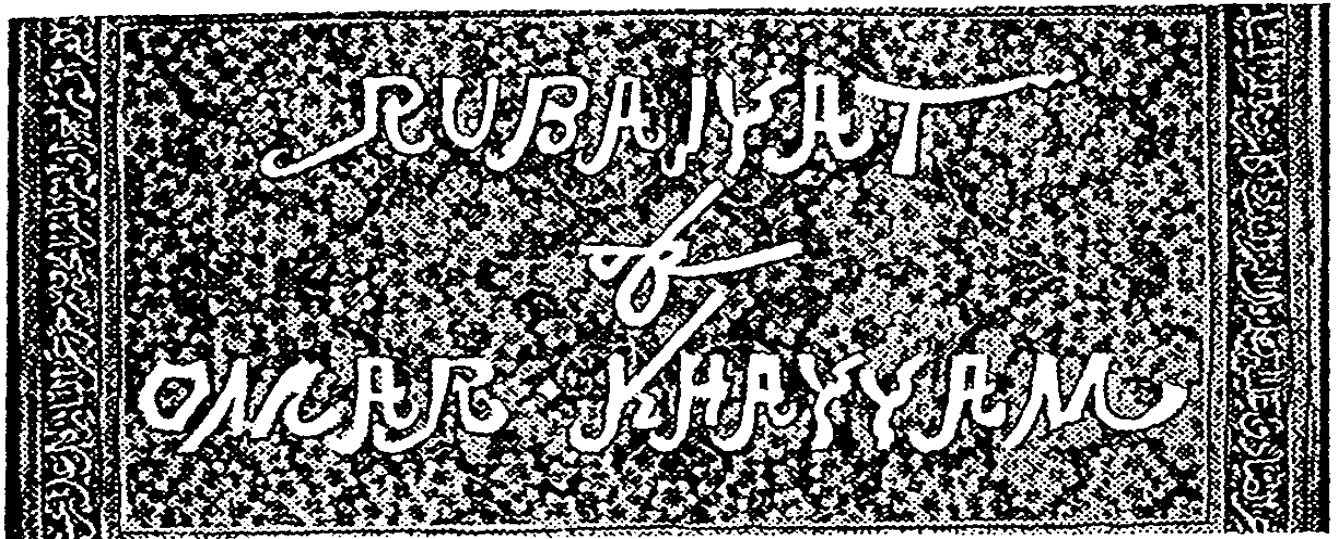
Lest I disturb it, should it be
in prayer

(As I am sometimes) breath-
ing incensed air.

My Littleness Changed

By Swami Yogananda

When I woke in You
And my body-dream was no more,
I found my littleness changed into
 Thy vastness,
My body into Thy body.
My eyes I found
In every speck of space.
My hands I found
Working in all energies.
I found all space
The sensitive derma
Of my vast body.
And I can feel
All creatures
Of creation
Crawling all over me.
I hear the music of the spheres.
I see everything
With my eyes omnipresent.
I feel
The sensations of all life
Through the nerve-threads of my love.
I dreamed and saw
That I was a little body
And I woke to find
I am You,
You are all.



RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

SPIRITUAL INTERPRETATION BY SWAMI YOGANANDA

III.

*And, as the Cock crew, those who stood before
The Tavern shouted—"Open then the Door.
You know how little while we have to stay,
And, once departed, may return no more".*

Spiritual Interpretation:

And as the call of the cock of wisdom came, many awoke at the tavern door of silence and cried: "Open the innermost doors. Ah, Soul, awaken! How little time you have to stay on earth! If you can reap the richest harvest of God-wisdom from the short season of life, you will not have to reincarnate on earth, dragged by your earth-bound desires".

Moral:

While wisdom keeps you awake, preventing you from falling asleep in delusion, utilize the short season of life for cultivating reincarnation-destroying, misery-annihilating wisdom.

Glossary:

1. *Cock*—A symbol of awakening wisdom.
2. *Tavern door*—Door of inner silence.
3. *Little while we have to stay*—The short human life in which we have to cultivate God-consciousness.
4. *Once departed*—If any one forever leaves the earth after acquiring wisdom.
5. *May return no more*—Earthly desires cause souls to reincarnate so that they can work out their potential unfulfilled desires, but when all earthly desires are conquered, then there is no need to come back on earth.

IV.

*Now the New Year reviving old Desires,
The thoughtful Soul to Solitude retires,
Where the White Hand of Moses on the Bough
Puts out, and Jesus from the Ground suspires.*

Spiritual Interpretation:

With the awakening of new wisdom, the old divine desires of soul quest are reviving, and the introspecting and discriminating soul is retiring to the inner solitude of silence where the purity of Moses touched the bough of wisdom and where Jesus awoke, rising from beneath the sod of delusion.

Moral:

As soon as your wisdom dawns on you and your desire to know the mystery of the soul comes—do not wait,—retire to the inner *sanctum sanctorum* of silent peace where all great souls have found emancipation by entering it through gates of meditation.

Glossary:

1. *New year*—New dawn of wisdom.
2. *Old desires*—the age-old longing of soul to seek the Spirit.
3. *The thoughtful Soul*—The soul which reasons.
4. *Solitude*—The inner solitude of silence where Moses and Jesus and all saints touch the bough of wisdom and revive their souls, entombed in ignorance, with the breath of immortality.

The Great Poison-Healer

A Traditional Account of the Master of Serpents

By M. S. KRISHNA AYYAR

KERALA in India enjoys even today the proud position of possessing eminent physicians who are initiated into the apparently mystic art of poison treatment (*Vishavydia*). One may believe it or not, and it may be impossible to reason it out, but a *Vishavydia* (poison-healer) is found to be able to cure very serious poison cases by certain incantations of his own. His art does not stop there. The serpent world is at his command. He could invite serpents to his presence or bid them go away. They are at his beck and call. He could by the application of spells gag the serpent's fangs from operating and prevent the injection of its venom into the human veins, even if it happens to bite. Incidents are reported of these physicians summoning back and compelling the very serpent which had bitten a person to sip the poison out of the patient. A few only had these wonderful powers. Now they are fewer still, nay, their race is fast becoming extinct.

Garuda, Enemy of Vasuki

These antidotal powers are attained, it is believed, by the invo-

cation and propitiation of *Garuda*, the Chief of the feathered race, the implacable and traditional enemy of *Vasuki*, the king of serpents, and his tribe. Training for such invocation and propitiation would necessarily mean a period of strenuous and faithful contemplation and meditation and even of self-immolation. A certain puritanical standard of life also is expected from one such, and it is perhaps because people having such abiding faith, determination and puritanical ideals of life are now scarce, that such supernatural powers have begun to fail man. But however that may be, what some of the *Vishavydians* of Kerala are even now able to do is certainly an index of some of the greater achievements of their preceptors and predecessors in the line.

A Remarkable Incident

Karat Nambudiri was one of the bright stars in the line of *Vishavydians*. Only some few traditional accounts of his life are available. But one incident which is still remembered is by itself sufficient to illustrate his remarkable powers.

Karat was one morning engaged in his daily Vedic chant

*From *The Scholar*

and meditation in the *Mandap* of the famous Vadakkunathan Temple at Trichur. The Vadhyan (spiritual head) of the Brahma-swam Mutt, accompanied by his disciples, was just then approaching the Garbhagriha (the *sanctum sanctorum*) to offer prayers. To his great horror and confusion, he found a terrible serpent coiled round one of the several huge bells hung up in front of the Garbhagriha. He and his disciples forthwith took to their heels.

Karat was taking note of what was happening and relaxed himself at the amusing situation. He beckoned to the running Vadhyan and putting him at ease assured him that he would ward off the danger. He then rose from his seat and went near the place where the serpent was. He looked intently at the serpent and by a magic spell sealed the serpent's fangs. With great presence of mind, he caught hold of the serpent's tail, and pulling it out twisted it round the bell two or three times, but still the tail to his surprise was elongating itself.

The Amazing Serpent

Determined on testing how long it would ultimately be, he ran around the Garbhagriha thrice, but the serpent was twining itself into numberless coils without its head-end leaving hold of the bell. Karat also rising equal to the occasion ran out with the tail-end in his hand clutched fast and whirled round

and round the whole temple precincts. The twining of the serpent seemed to be never-ending.

Karat now realised that the matter was not so simple as he at first imagined and so had to think of some other device to get rid of the danger. He suddenly let loose his clutch of the serpent's tail, ran up and plunged into the big tank to the north of the temple and immersing himself in water meditated on *Garuda* and began to chant his magic spells. There thundered forth a voice from the Garbhagriha (*sanctum*):

"Oh! Vasuki! Don't try to cross swords with Karat! Come back and save yourself!"

And immediately the serpent disappeared. When Karat came out of the water, *Garuda* appeared in front of him, but as in the meanwhile the serpent had disappeared, he thanked the bird and sent it back.

Search for More Knowledge

Karat thereafter thought that he should learn something more of the healing art; but finding none more learned than himself, of whom he could take lessons, in Kerala, he proceeded to the north. At Badarikasram he came across a *Sannyasin*, an adept in the healing art, and communicated to him his desire.

The *Sannyasin* questioned Karat: "What are the things you know about the healing art"?

Karat: "My humble self can heal all serpent poisons."

Sannyasin: "Oh! You can do it! I am not so sure of that. Anyhow, come along, let us go."

Then they proceeded for a long, long distance and reached a huge forest. There the *Sannyasin* with Karat climbed up a big tree. He then fastened Karat with ropes to one of the stout branches. Picking up some medicinal herb he pointed towards the east. The beasts and the birds that inhabited the impenetrable forests proceeded running towards the west. Karat was stunned when he saw the elephants and the bears, the lions and the leopards fleeing.

Karat's Test

There was seen a mighty serpent furiously advancing. Its size was incredibly big. When it is said that as it came running, it was gulping down in its jaws a huge tusker, its tremendous size could better be imagined. By the poison emanating from its hisses, the trees and the shrubs around were charred as though they were lit by fire. Karat almost swooned, and avoided falling down only because he was fastened to the branches of the tree.

The *Sannyasin* showed another herb towards the west and all the animals that had fled to the west turned back towards the east and with them the serpent also.

The *Sannyasin* asked:—"Well, friend, you suggested you could

heal all serpent poison cases, can you cure the poison cases of the serpent that you just saw?"

Karat:—"Oh God! I am incapable of even thinking of this. I have never even dreamt that there exist such furious serpents as this!"

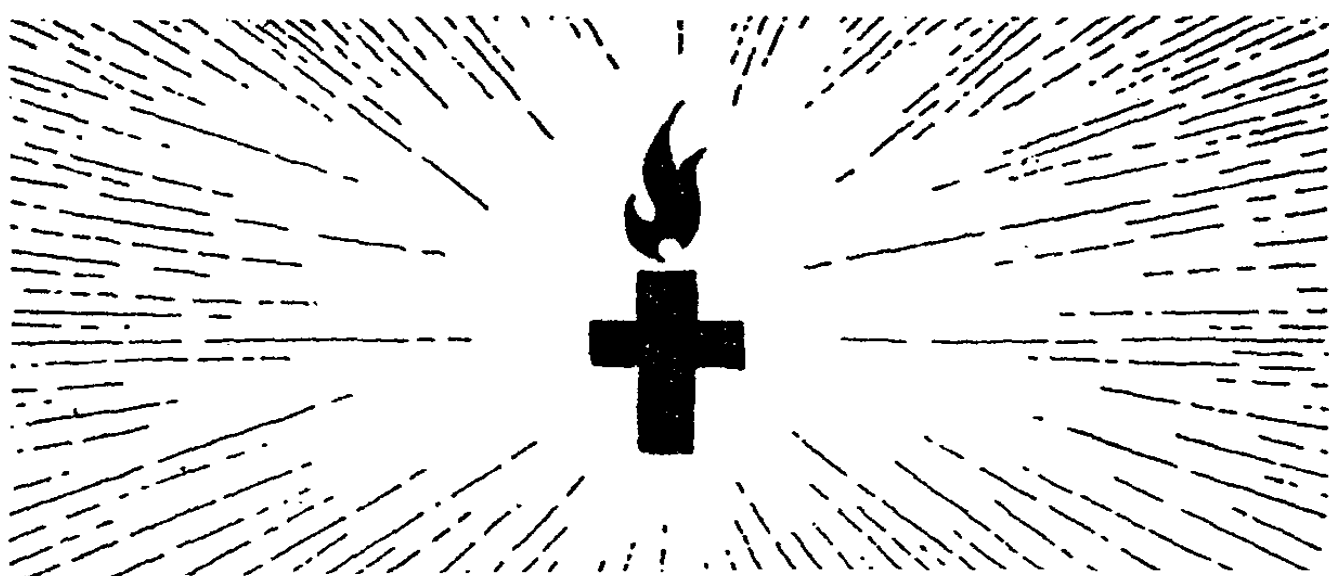
Both of them then climbed down the tree and returned to Badarikasram where the *Sannyasin* initiated Karat into the further secrets of the healing art. He gave him instruction in several new *Mantras* (spells) and medicines. Karat, immensely gratified, prostrated himself at the feet of the *Guru*, and returned to his native land. He effected several wonderful cures and earned great renown. His name is even today adored by his *Sishyaparampara* (line of disciples).



"If the passion of the love of money attack thee, or envy, or hatred, or any one of the other passions, enter into thee, take thou to thyself the heart of the lion, take thou to thyself the heart of the mighty warrior, and do battle with them, and destroy them."—*Coptic Apocrypha*.



"The ten fetters of existence are sensuality, repulsion, conceit, speculative opinion, doubt, the contagion of mere rule and ritual, the passion for renewed existence, envy, meanness and ignorance."—*Buddha*.



Second Coming of Christ

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

What Jesus Meant by Resurrection

By SWAMI YOGANANDA

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me.—
John 5: 28-30.

“For the time is coming,” that is, in all future times it is the law that all those that are phys-

ically dead shall hear the sound of Cosmic Vibration and shall forsake the unconscious state of subconscious sleep which invades every soul after death, including all who are good and all who have done evil. Those who have done good, through their stored-up effects of good actions, would be resurrected or reincarnated into spiritual earth life. Those who have stored up evil in their past lives with their astral bodies, would be led by the Cosmic Vibration to reincarnate in physical bodies with evil tendencies and brains, in evil families.

Trumpet of Gabriel

The Cosmic Vibration is the trumpet of Gabriel which lifts the astral and causal body of encased souls with good and bad *Karma* slumbering beneath the graves of after-death unconsciousness. Due to the after-death unconsciousness which invades all souls whether with good or bad *karma*, this Holy Ghost, or Gabriel's trumpet of intelligent Cosmic Vibration, floats the various astrally encased souls to the respective shores of good and evil environments in earth life.

This Cosmic Vibration serves like dancing waves in the sea of ether to lead good souls to enter the luminous life-signals found by the combination of spermatozoon and ovum cells during the positive and negative physical connection between good parents.

Attracting a Bodily Home

When good parents unite in physical union they form a light at the base of the spine resulting from the positive and negative currents of the spine and sex organs. This light acts as a signal for the portal through which a good astral-encased soul can be led to be physically conceived in a combining spermatozoon and ovum cell. When the soul enters, the embryo is formed and gradually the body is ready to be born. Souls with bad *karma* have to enter into the body of evil mothers. When evil

parents come into physical union, they form a dim dark light at the base of the spine, signaling the entry of a soul with evil *karma*.

That is why Jesus says with his universal Christ consciousness: "I can of my own self do nothing." That is, God, or Jesus as the Christ Intelligence, is not a divine autocrat who passes judgment on the actions of people. The Christ Intelligence in all matter never punishes anybody; instead, according to the vibrations of good or evil present in souls, the cosmic law in divine intelligence automatically pronounces a judgment good or evil as the case may be. This cosmic law and its judgment are based on the law of cause and effect which governs our life and is just.

Law of Harmony

As one hits his knuckles on a stone, his knuckles automatically get hurt without the stone's will to hurt them; likewise the divine law of harmony gives birth to just conditions for all souls. When any soul acts against this law, he hurts himself. For example, the human flesh in the hand is sensitive—if it is dipped in cool water it produces a soothing effect. If it is dipped in fire, it burns. In such cases, the fire does not willingly burn an individual nor does the cool water produce, from choice, coolness in anyone's hand. The one who touches the fire is responsible for

getting the burn. The one who dips his hand in water is responsible for feeling the cold on his hand.

Like Attracts Like

Like attracts like. Souls with evil *karma* are born in evil families, souls with good *karma* are born in good families. Evil families and good families attract souls with evil and good tendencies, according to the magnetism of their inner likings. That is, evil families like to get souls with bad *karma*. Good families like to get good souls. So, also, the evil ones like to get evil families and good souls like to get good families. The cosmic law and cosmic energy are only guides to help both good and bad to their respective destinations.

Jesus meant: "I, the Christ Consciousness present in all creation and all souls, seek not to materialize my wishes on earth, but to obey the just cosmic law of creation as guided by the will and wisdom of the cosmic consciousness, the Father who is present beyond creation as the Transcendental Absolute, and in creation as myself, the Christ Intelligence."

Literal interpretation of the words used in the scriptures has caused great havoc in the various interpretations of the Bible by intellectual writers who had little or no direct intuitional perception of truth. The word "graves" used by Jesus does not mean that only those souls that

are buried in the graves will be resurrected. Many bodies are not buried but are cremated and blown away into the sky.

The word "grave" gave writers the thought that souls were waiting in the ground, ready to be resurrected when Gabriel blows his trumpet. It appears that for twenty centuries Gabriel has not sounded his trumpet, because the skeletons of millions can be found still in their graves. And what a crime for Gabriel to keep the good and bad waiting for centuries without discrimination. And suppose if Gabriel sounds his trumpet today, those wicked ones who were buried yesterday would be resurrected after a day's waiting, while souls dead twenty centuries ago would be resurrected after twenty centuries. This popular idea of resurrection is baseless, revolting, injurious, and unreasonable. Jesus became resurrected or reincarnated in a death-destroyed remodelled body in three days.

Meaning of "Graves"

"Graves" signifies the after-death state of mental stupor or unconscious sleep which most souls have to undergo. Almost all souls except the advanced ones are buried beneath the graves of subconscious sleep. The wakeful consciousness of man is buried in the sepulchre of unconscious sleep. During sleep, he is not conscious of the body and the state of sleep which entomb the wakeful soul of man.

In sleep the astral body and the causal body retire from the muscles and sleep in the cavities of internal organs and the spine and subconscious mind.

In wakefulness the life-force vibrates outward with many sounds and resurrects the sleeping astral body and mind of man into the state of wakefulness. Likewise, the after-death state of unconsciousness is spoken of as graves which entomb all souls of good or bad *karma* within their astral and causal bodies. The time of this death sleep is different for various people according to their individual characteristics, even as people of various habits sleep for long or short periods.

Just as the vibrating life-force resurrects the wakeful consciousness of man into the wakeful state, so the voice of Cosmic Vibrating Energy lifts souls of good or bad *karma*, with their astral and causal bodies, from beneath the tomb of after-death state into the spiritual environment of earth or heaven, or good or bad environment of earthly life.

All Vibrations Have Sound

The word "voice" is very confusing as it suggests a human being, but all vibrations have their distinctive voices or sounds. The Cosmic Energy, or Vibration, also has a voice or Cosmic Sound which is called *Amen* by Christians or *Om* by Hindus. This *Amen* is the faithful witness in the beginning of creation

—that is, all vibrating creation is accompanied by the Cosmic Sound of *Amen* or *Om* or the Word or Holy Ghost, which is the first vibrating manifestation of God.

Meaning of "Voice"

God is the word or *Om* or Holy Ghost or Cosmic Vibration or Cosmic Energy. God is Cosmic Sound resulting from the Cosmic Energy and Cosmic Vibration. God's first manifestation is the Word or Intelligent Cosmic Vibrating Sound. Throughout the Bible wherever the word "Voice" or "God said" is used, it signifies that God did not speak through a throat but that, whenever God wills to create something definite, His will stirs up and energizes the Cosmic Energy which produces various sounds. Hence, "God said" means God vibrating, and His Voice signifies His Intelligent Cosmic Vibration and Energy.

Body Forgotten in Sleep

Resurrection of life indicates reincarnation or rising again of souls from beneath the graves of the after-death unconscious state. A soul during sleep is not conscious of its physical body. Likewise, a soul after death is not conscious of its astral and causal bodies sleeping the unconscious sleep of death. How could souls who are sleeping in the after-death state keep vigil over their disintegrating skeletons buried in the graves?

In sleep the first thing that is

forgotten is the body. In death likewise, the first thing that is forgotten is the physical body. In sleep though the physical body is forgotten still there is a link between it and the soul, so in wakefulness the soul becomes conscious of the same forgotten body again. In death the soul's connection with the physical body is permanently severed. In the case of Jesus Christ, it was exceptional because even though in death his soul was separated from his physical body, by an act of will with Cosmic Energy, he rebuilt his dilapidated body and housed his soul there again. In this case, the soul of Jesus Christ resurrected in the same body. The soul of Elias was resurrected or reincarnated in the body of John the Baptist.

However, as a soul after the unconsciousness of sleep wakes up in the physical body with the help of the withdrawn life-force going out from the spine, heart, into the sensory motor nerves, so also, souls sleeping in the after-death state are waked by the Intelligent vibrating Cosmic Energy (His Voice) and are led to enter into newly built protoplasmic homes of sperm and ovum cells which change into the embryo.

Sleep and Death

The difference between waking after sleep and waking after death is this—that in sleep a soul awakens from the subconscious state to the consciousness of the same physical body for-

gotten in the state of sleep. After the sleep of death is finished, a soul awakens not in the same body but in a different body. Resurrection of good and evil depends on the amount of good and evil performed by the use of the free will of man and is based on the scientific law of cause and effect.

A few evil actions cannot condemn a soul made in the image of God to be perpetually condemned into suffering. A few good actions could not qualify a soul to enjoy everlasting immortality. The amount of good and evil in souls brings them nearer to God or sends them farther away from God. Various grades of good souls are born on earth but when one attains the final good, or God, he has not necessarily to come back on earth unless he chooses to do so of his own free will.

A Finite Cause

But if a soul, being made in the image of God, however much sin he has acquired, and even though he may be the greatest of all sinners, and even though he had been sinning for many incarnations, he cannot be damned or judged to be guilty of sin forever. A finite cause cannot have an infinite effect.

A soul being made in the image of God is potentially and eternally good, but due to the misuse of his free will, he might imagine himself to be evil, as a king's son under the influence

of liquor may think himself to be poor, but as soon as he recovers from his state of intoxication, he forgets his poverty consciousness. So, also, a soul not made with sin, whenever he wakes up in God, remembers his real nature to be eternally good.

Besides, God and Christ do not judge. We, being made in their images, are inherently law-bound to be happy when we are harmonious with God and Christ Consciousness. And when we are differently acting against the harmony of God, we suffer, due to our own actions.

Man Punishes Himself

That is why Jesus clearly says, "I of mine own self do nothing. As I hear I judge." That is, the Christ Intelligence acts according to the vibrations of the cosmic law of God which governs our lives. A soul by wrong living can create a physical and mental hell, causing more suffering than he would undergo even in the after-death hell of fire as created by the vengeful imagination of man. And a soul by good living can create within himself a place sweeter than heaven.

Man under the influence of delusion ascribes to the all-loving God who is equally the Father of all, a revengeful, vindictive spirit which creates hells and purgatories. God in His Infinite Love is calling the soul continuously to come back to His eternal kingdom of Bliss. But souls, when they misuse God-given in-

dependence, wander away from God and wallow in the mire of suffering, punishing themselves by the effects of their own errors.

The idea of an eternal heaven is true, for we are made in the image of God, and at the end of the trail of reincarnations actuated by our wandering material desires, we will find the heavenly blissful Father waiting to receive His prodigal children and to entertain them with the fatted calf of everlasting, ever-new Joy. But the idea of eternal damnation for eternally blessed souls made in the image of God is untenable and should be exploded and banished from the superstitious minds of men.

If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.—John 5:31-32.

Jesus meant: "It is not right or true or proper if I give testimony about my own being. There is another, the transcendental Cosmic Consciousness beyond creation (God the Father) whose reflected Christ Consciousness in all matter bears witness of my being; that is, declares my wisdom as derived from Him, and I, Christ Consciousness, intuitively know that the testimony of God the Father of me or whatever God declares through my voice and teachings about me and my characteristics

and about my being the Saviour of all beings is true."

Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.—John 5:33-35.

Jesus and John

Jesus meant: "Ye believed in John and he bore witness and declared the truth which he witnessed within himself. You received the truth of God indirectly through the testimony of John's human consciousness. But I, Jesus Christ, whose consciousness is one with the intelligence in all creation, do not speak through the borrowed knowledge of another man, but these truths which I declare and which will save you from suffering entailed through physical consciousness, I receive through God the Father. John was burning with divine love and shining with the love of God's wisdom, and you are all willing for a little while to rejoice, watching the glory of God, but without sincerely following him."

But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent

me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.—John 5: 36-38.

Jesus meant: "But, I, Christ Consciousness, in my universal perception, witness and behold greater wisdom than that of John. John might have inspired you a little bit in God, but my work of resurrecting again souls unto God, as manifest in the lives of the disciples and the miracles which I have to work according to the wishes of the Father, and all the divine reformations which God has given me to finish during earth life, bear sufficient testimony that God's absolute consciousness (and not partial as in John) has been vibrating in me. As the proof of the pudding is in the eating, so my various demonstrations of divine power amply prove the fuller and greater manifestation of God in me than in John, and my works, my consciousness, my teachings are witnessed and sponsored by the Heavenly Father consciousness.

"O, ye body identified souls, you have never heard the Cosmic Intelligent sound emanating from the Cosmos and all vibrating creation at any period of your life, nor have you seen the Cosmic Light emanating from the Cosmic Vibration as spread in all vibrating creation. For,

if any of you had been blessed with such experience, you would have known God can be seen as a Cosmic Light in all creation and a sound vibrating in the intelligently guided devotees through their ecstatic communion. Also, if you know God, you would have understood that he can take any shape of any saint and appear before your eyes and talk to you.

The Devotee's Demand

"Hydrogen oxygen gas is invisible, but can be converted into a piece of solid ice, so also, invisible Spirit can condense Himself through a devotee's demand into any form. But it should be remembered, though God can appear to the devotee in a human form or as a great light or cosmic intelligent sound, He cannot be limited by the boundaries of a body or material vibration, for God is spread eternally where vibration cannot enter.

"Even as invisible God has become the visible worlds, universes, nature, earth, man, so God can take any shape He wants. When He is invisible Omnipresence, He is impersonal. When He is visible in the light of the devotion of a devotee, He is personal. Therefore, it is foolish to argue whether God is personal or impersonal. He is both. And because you all believe not in the Christ Intelligence manifest in my consciousness, that shows that you have not felt the Cosmic Vibration of God within

you. All devotees who have heard the Cosmic Sound know that it is not an ordinary vibration, but that within it is the intelligence and inspiration of Christ Consciousness."

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?
—John 5: 39-44.

Jesus meant: "Search the words of wise men in the scriptures in which you think that the eternal life and eternal wisdom are present for even those very scriptures spoke of my coming. And yet, you do not come to me in whom you do not have to think of eternal life, but who is the very embodiment of eternal life in flesh. If you come to me, your isolated little lives floating away from God will find union with cosmic life. By connecting with eternal life you will find fulfillment of all your desires and freedom from the wheel of life and death created by your material desires.

"I am not seeking personal

honor from men except that I am asking you to listen to me that I may deliver unto you the message of Him who sent me. I am not seeking perishable honor from men, for I have received the permanent recognition and love of God, but I know that your souls are diverted to the material world, loving its manifestations, and that has made you forget the ever-entertaining, ever-freeing love of God within you. Those that by eloquence, exaggeration and emotional appeal with pseudo-brilliance attract your attention, cast over you their false glamor. I have come to declare my Cosmic Father, not by emotional appeal, but by appealing to your intelligent sense.

How Can You Believe?

"You refuse to receive my all-redeeming wisdom about the Father in your consciousness. How can you believe that the certificate and assurance of God's protection is the highest security which is honored by all creation when you have learned to crave for the futile, short-lasting, fickle, empty praise of man? The attention of people towards you is fickle, but God's loving attention or honor is lasting and insures ever-certain security and guidance. Do not waste time seeking the fickle praise of man but utilize every moment of your life in doing those works which will draw the attention and favor of God."

Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?—John 5: 45-47.

Jesus meant: "Do not think that because you do not listen to me, I will accuse you and hold you responsible before the Father. (Jesus on the cross, instead of accusing, said: 'Father, forgive them, for they know not what they do.' Jesus here revealed his all-loving, all-forgiving nature which not only wanted to draw souls to God, but to love and lift souls by love from the mire of error).

Unconditional Love

"There is one prophet, Moses, who justly judges your faults according to divine wisdom before God and you trust in him. Moses had the conditional love of the Father towards the son. If the son was good, the father loved him and if the son was bad, the father punished him. Moses treated his disciples with the conditional love of the Father, but the love I give you is like the unconditional love of the mother which loves the son no matter whether he is good or bad. And it is strange that when you believe Moses, you do not believe me who has greater love toward you than Moses had. For Moses wrote about my coming in the

scriptures and if you do not believe the visible prophetic writings of Moses, how could you believe my words only?"

Jesus, according to the conduct of a true devotee of God, was trying to persuade his ignorance - bewildered brethren through reason and manifesting love of God and humbleness, and not by theological threats and the fear of divine punishment or by the compulsion of physical miracles. If Almighty God used force to make his prodigal children come back to Him, they would be mechanical and not soulful creations.

God gave men free choice so that they could accept Him or cast Him off if they wanted, hoping perchance man would use his reason to forsake the temporary pleasures of flesh and chose the everlasting love in His spirit. Jesus, with all miraculous powers, was pleading with ignorant people and trying to awaken their wisdom by which they would use their free will to forsake the evils of sense pleasures and to seek the lasting ever-new bliss by meditating on God.



"Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like a fire fed with oil."—*Manu*.

"He who is the master of riches but not of his senses, certainly loseth his riches in consequence of his want of mastery over his senses."—*The Mahabharata*.

ONE'S REAL SELF

The nature of the Self is consciousness, knowledge and bliss. It can be known by direct realization. It is the inspiring soul in all bodies, senses, and so forth. And yet, the utterly ignorant person mistakes the transient body for the soul, although he knows again and again that the body, whether his own or another's, is externally composed of bones, tendon, marrow, flesh, blood, nerves, skin and fat, and internally full of ordure, urine and phlegm.

All these beings spend the whole of their valuable lifetime on earth as followers of the philosophy of the flesh, imagining: "The body, wife, sons, friends, servants, horses, cattle—these are the sources of my happiness." They fail to understand that inner, immortal Lord of Life, by Whom they live, by Whom they are rendered fit for the duties of life and by Whom they are endowed with prosperity.

All persons carry on their activities at all times by means of the ideas "I" and "this". The former relates to the inner Self, and the latter to external objects like the body, senses, etc. If the idea of "I" springs up in respect to the body, senses, etc., it is then a huge delusion. The Supreme Self that is the witness of all is alone denoted by the idea "I". The direct meaning of the clear and unmixed conception, "I", "I", in all bodies is therefore Brahman alone.—*Shankara*.

Such My Thirst

By TROY GARRISON

IN THE morning when the light of His forehead brings the dawn, I rise and go out into the freshness of His new awakening, my mind sick with the great weariness of dreams.

My longings for power, fame, and earthly joy are fires that drop to ashes before their flames have leaped; my feet have grown tired with too much seeking. I go down to the sea to write great cadences but I am too busy reading His poetry to form my own words. The waves run over the sand with little white feet and I know that it is His body they carry.

I had tried to know that which is unknowable and my mind had grown thin with too much sharpening. I had searched for love in all temples and had found only hypocrisy. I had looked for love in the eyes of lovers and had found only lust. I had sought love in the beauty of the night and the silence of the stars, but found naught save lonely sorrow. I, who had never lived, was afraid of life; I who had never died, feared death.

And there were gods, man-created, that sought to possess my soul, not as one would pluck a beautiful flower, but as a robber wrenches a jewel from its

setting, and their hands were covered with blood. They had filled my veins with poison but He has purified it into blood; they had filled my heart with hatred for my fellow-men but He has purified it into love.

I listened to the music of my senses, wild about me; yet there was that other Sound which my body could not feel, nor my mind conceive. And the time did come when silence was sweeter to my ears than music. And yet was I afraid to turn within lest I should find emptiness. So I followed after the brayers of wisdom and replaced the prayer-wheel with the gay whirligig of philosophy and I was drunk with knowledge. But then, even then, my heart was restless for my answer was not here. Such pain was mine, and such my thirst! My hopes were little children, hiding shy eyes in the folds of their mother's dress but they were ever turned from the gate with broken bodies—minds gone.

And I, grown bitter with frustration, sneered my questions at the sky: "Wounds that will become old wounds, hearts that will become old hearts, songs that forget to die; bodies that turn to dust before my eyes, dreams that turn to dust be-

fore my eyes, lead cups that hold nothing—my God! is there no more than this?"

Then came the night when my Soul was restless at its moorings and my body was heavy about me. My breath died to a whisper and I knew that it was His voice that I heard; there was Music that was more than music, and my heart was quiet within me.

Now will I sing of That Great Beauty, now will I find joy where naught but Joy is. Now will I speak of Thy sweetness, O Thou Loveliest of All!



ANTIQUITY OF INDIAN CHEMISTRY

Acharya Profulla Chandra Ray delivered an interesting lecture on the antiquity of Hindu Chemistry, at Annamalai University, in which he drew attention to the ancient greatness of India in the realm of physical sciences. He said in the course of his address that there was abundant proof to show that there had been votaries of the physical sciences in ancient India, *Rasheswara* or the science of Mercury, being one of the 16 systems of philosophy known from the very early times.

The importance attached to experimental evidence would be clearly seen by a perusal of the work of Alchemy, called *Rashendra-Chintamani*, which lays down that 'they are the real teachers who prove by experiment what

they teach and they are the real pupils who can reproduce the experiments they learn'. Arrhenius, the great physical chemist and Director of the Nobel Institute, Stockholm, who was an authority on the history of Chemistry, assigned the palm of priority to Hindus and recognized the fact that Indian teachings had influenced Greece through Persia. Like Arithmetic and Algebra, which had their origin in India, India was also the home of Chemical Science which flourished uninterruptedly down to the Buddhist period which claims to its credit the celebrated work of Nagarjuna, *Rasharatnakara* or a treatise on Mercury.

There was ample evidence also of the metallurgical skill of ancient India, now lost to the world, the secret of which, for instance, enabled the Iron Pillar near Kutub Minar in Delhi, though made of wrought iron only, to resist the onslaught of moisture, carbon dioxide, oxygen, etc., for centuries together. —*The Hindu Mission*.



"One is not to be called a renunciate for having merely given up his possessions. Unattached at heart even though attached in outward show, standing aloof from the world, having broken all his bonds, and regarding friend and foe equally, such a man, O king, is regarded to be emancipate."—*The Mahabharata*.

The Way to Peace

By Mabel Winter Willson

Out of the night of our bewilderment
Where endless argument finds reason vain
And renders futile Court and Conference,
There comes a Voice of infinite peace and rest:
"There is no hate . . . there are repressions
And the keen, calculating mind of greed . . .
The trend is ever upward, as the smoke
Of sleepy fires where gentle shepherds tend
Their flocks upon a thousand misty hills . . ."
Once, long ago on Flanders field He stood;
He *was* the torch that flung its light beyond
The confines of our narrow, sordid minds . . .
And ever shall be: Light and Truth and Peace.
Who, then, shall say He stands not in the midst
Of those Ambassadors who bend their brows
Upon the dire need of a stricken world?
"My peace I give!" It is the proffered peace
Of nineteen hundred years ago . . . foresworn
By sleek modernity . . . Oh, gentle Christ,
Still stand and wait until our night is done
And we discern Thy way to perfect peace!

Meditations

FOR SEPTEMBER, 1937

By Sri Nerode

(The cleansing of the heart is basic with yoga discipline. Devote the whole month to purifying the heart so that God may everlastingly dwell therein.)

Wednesday, 1st. Whether I am in sleep, in a dream, or in the wakeful state, my heart goes on working. In whatever consciousness I may be, I shall tell my heart to be ever-conscious of God and His peace.

Thursday, 2nd. As the heart represents love, I shall let my heart add beauty to the works of my hands and joy to the labors of my head.

Friday, 3rd. Out of the heart go forth desires; into the heart flow back uneasiness and unhappiness. I shall uproot all desires and transplant loving duties instead, thus uprooting all sorrows from my heart.

Saturday, 4th. When the heart is at peace, life is at peace. I shall bring peace to my heart, thus bringing peace into my life.

Sunday, 5th. From the heart goes out love and into the heart comes back fullness. I shall give out love in order to receive fullness in my heart.

Monday, 6th. Every heart-beat is a waste of life. I shall slow down my heart-beat, thus prolonging the span of my life.

Tuesday, 7th. Heart keeps rhythm with the breath. I shall try to maintain rhythm in my breath in order to effect rhythm in my heart.

Wednesday, 8th. As life ebbs and flows with the heart, I shall listen to my heart beats and perceive them as the rhythmical footsteps of my near-most God.

Thursday, 9th. Within the heart lies the dross of unrecognized evils. I shall bring those evils to the surface of my consciousness and make due amends.

Friday, 10th. As my heart draws into it the dark blood of the body and throws it back, purified, into the blood-stream, so shall I purify all the bitterness that comes into my life and as scintillations of joy give it back to the blood-stream of my domestic and social relations.

Saturday, 11th. Within the heart there is a throng of unblossomed goodness. I shall daily try to express some goodness in some phase of my life.

Sunday, 12th. As breath, life, and heart work together, I shall watch the flow of breath, the dance of life, and the beat of my heart, standing aside as an onlooker. The more I can dissociate myself from them, the more I shall realize my soul-nature.

Monday, 13th. With the rhythm of the heart is linked the rhythm of the thoughts. I shall calm my heart in order to calm my thoughts.

Tuesday, 14th. I shall encage my God within the walls of my heart. As He moves in my heart, my thoughts will swing with His rhythm.

Wednesday, 15th. When my heart cries out in grief, I shall instantly calm down my thoughts so that they may react on my heart and unto it bring poise.

Thursday, 16th. When the heart-beat stops, death steps in. I shall consciously try to stop my heart-beat so that I can consciously taste of immortality.

Friday, 17th. If my heart grows uncontrollable, I shall inhale and exhale, think and rethink of God, until God takes possession of my heart.

Saturday, 18th. Heart listens to the voice of silence. I shall whisper silently to my heart: "Peace, peace, peace," until my whole being is steeped in the essence of enduring peace.

Sunday, 19th. Heart is the borderland between life and after-life. I shall silently sit by the heart and try to peep into the Beyond and hold communion with the citizens of yonder world.

Monday, 20th. Between me and my Beyond stand my heart and super-electrical lotuses and channels. I shall open the lotus of my heart so that eventually all the lotuses and channels may open up.

Tuesday, 21st. Non-attachment is the source of bliss. I shall not let the material tendencies of my heart stand between me and the lighthouse of bliss.

Wednesday, 22nd. In childhood and adolescence I have followed the longings of my heart. Now that my heart has learned wisdom, I shall henceforth love only the Divine Lover, and through Him love all.

Thursday, 23rd. My heart sent me out to taste life. Now my life says: "Taste All-Life." So All-Life is my life for the rest of my life.

Friday, 24th. A pure heart is like a pearl in the crown of God. I shall make my heart purer and purer with each sun.

Saturday, 25th. As the head often wins in the race of material life, so the heart is put in disuse. I shall put the light of my heart behind my head so that my head may delve into the deeper truths.

Sunday, 26th. When the heart is calm and sincere, the eyes reflect calmness and sincerity. I shall make my eyes reflect a calm heart.

Monday, 27th. Heart can see into other hearts and penetrate into the heart of the universe. I shall meditate on my peaceful heart in order to communicate with the universal heart.

Tuesday, 28th. Heart can be extended or contracted through consciousness. I shall extend my heart beyond time and space.

Wednesday, 29th. As all things belong to God, so my heart is also His. Here I offer my heart and all to Thee, O God.

Thursday, 30th. All the contents of my heart are also God's belongings. So all who are dear and near to my heart, I leave in Thy hands, O God. All are Thine. Thyself alone is mine.

Socrates and the Hindu Philosopher

By H. G. RAWLINSON

ATTENTION has repeatedly been drawn, by Garbe and others, to the striking resemblances between Indian and Greek philosophy. The parallels between the Eleatic and Sankhya schools, and between Orphism and Buddhism, are curiously exact. B. J. Urwick, in a recent work, *The Message of Plato*, has pointed out that similar resemblances abound in Plato, especially in the *Republic*. The doctrine of the Ideas is Vedanta pure and simple and the Vision of Er the Pamphylian at the end of Book X, has a typically Indian ring. The three classes in the *Republic*, Guardians, Auxiliaries and Producers, are the three *Varnas* (castes) of the Indian law books.

The Brahmans and Greeks

This was noticed by Megasthenes, the Greek envoy to the court of Chandragupta Maurya in India in 302 B. C. "In many points," he says, "the teaching of the Brahmans agrees with that of the Greeks, for instance, that the world has a beginning and an end in time, and that its shape is spherical; that the Deity who

is its Governor and Maker, interpenetrates the whole; that the first principles in the universe are different, but that water is the principle from which the order of the world has come to be; that besides the four elements there is a fifth substance from which the heavens and stars are made. About generation and soul their teaching shows parallels to the Greek doctrines, and on many other matters. Like Plato, too, they interweave fables about the immortality of the soul and the judgments inflicted in the other world."

These resemblances have been hitherto dismissed as coincidences of parallel but independent development of thought, in view of the fact that Herodotus explicitly states that the Greek doctrine of metempsychosis came from Egypt, and that contemporary proof of any nexus between cultured Greeks and Indians has hitherto been wanting.

The *argumentum ex silentio*, however, is always a weak one, and I recently came across a remarkable passage in Eusebius which has apparently been overlooked by J. A. McCrindle, the author of chapter XVI of

*From *Dharmarajya*.

Book I of the *Cambridge History of India*, and other authorities. It runs as follows:

Unexpected Retort

“Aristoxenus, the musician, tells the following story about the Indians. One of these men met Socrates at Athens, and asked him what was the scope of his philosophy. ‘An enquiry into human phenomena’, replied Socrates. At this the Indian burst out laughing. ‘How can a man enquire into human phenomena,’ he exclaimed, ‘when he is ignorant of divine ones?’”

The interest of this statement is obvious. Eusebius gives his authority for it — Aristoxenus, the musician, the pupil of Aristotle and a well-known writer on harmonics. His date is 330 B. C. So we have contemporary evidence of the presence in Athens as early as the fourth century, B. C., of an Indian who knew Greek and actually discussed philosophy with Socrates. This must modify our views of the interrelationship of Hellenic and Hindu culture.



Non-attachment is declared to be of two kinds, namely, that which springs from disgust and that which is inspired by knowledge. The former arises from the observation that desires, such as for home or friends or sons or wealth, generally end in sorrow; while the latter is the rejection of the above-mentioned things through wisdom.—*Shankara*.

THE TEMPTATION OF THE DATES

A *Mahatma* went to the *bazar* and saw dates at a shop. A desire for eating dates arose in his mind, but he did not buy any. At night when he sat down for his meditation, the thought of dates came into his mind, and he was disturbed. Next morning when he again sat down for meditation, dates again appeared, and he was once more upset. At daybreak he went to his work. That day he worked twice as much as usual, and got more money selling the wood he had chopped. He purchased a basketful of dates, went to the jungle, and placing them before himself, said to his mind:

“Look here, I have brought you what you want, and a plentiful supply. But if I give you dates today and satisfy your desire, tomorrow you will ask for sweetmeats. The next day for beautiful clothes. Then you might ask for a wife. Then silk clothes and ornaments for her. Then you will want children. Then plenty of money for upbringing them. It means that I should work like a horse for you day and night to satisfy your desires. I will, therefore, stop you where you are and prevent all future trouble in which you might entangle me.” Having said so, he took up the basket of dates, and gave it to a passer-by.—*R. Manchanda in Kalyana-Kalpataru*.

Ever-New Joy

WORDS AND MUSIC BY SWAMI YOGANANDA



Joy - joy - - - joy - joy Ev - er - new - joy - joy



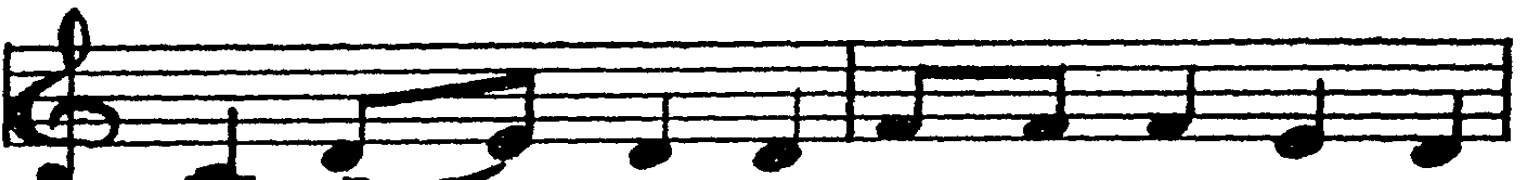
Joy - joy - - - joy - joy Ev - er - new - joy - joy



Joy - joy - - - joy - joy Ev - er - new - joy - joy



Joy - joy - - - joy - joy Ev - er - new - joy - joy



Joy - joy - - - joy - joy Ev - er - new - joy - joy



Joy - joy - - - joy - joy Ev - er - new - joy - joy

DESIDERIUM INDESIDERATUM

By Francis Thompson

O gain that lurk'st ungainèd in all gain!
O love we just fall short of in all love!
O height that in all heights art still above!
O beauty that dost leave all beauty pain!
Thou unpossessed that mak'st possession vain,
See these strained arms which fright the simple air,
And say what ultimate fairness holds thee, Fair!
They girdle Heaven, and girdle Heaven in vain;
They shut, and lo! but shut in their unrest.
Thereat a voice in me that voiceless was:—
'Whom seekest thou through the unmargèd arcane,
And not discern'st to thine own bosom prest?'
I looked. My claspèd arms athwart my breast
Framed the august embraces of the Cross.

*(From "The Collected Works of Francis Thompson",
Charles Scribner's Sons.)*

Concepts of the Soul

By SRI KHAGEN

ALL Hindu philosophers claim the existence of the soul, although they may vary in their opinion regarding the true nature of the soul. According to Vaishesika, the great Hindu physicist, the soul is considered as atomic. Kapila, the father of Sankhya system, asserts the soul is pure intelligence and without any quality. The Jaina religion is based entirely on the doctrine of soul. It claims that there are millions and millions of souls. The Vedantists believe that the individual soul is merely a *Maya* or Illusion.

Buddha's View

Once a great disciple of Buddha, named Bikshu, asked Lord Buddha about the true nature of the soul. Buddha in reply said, "there is no self or soul." It is merely a mental phenomenon. In fact, Buddha did not speculate on soul.

According to Jaina philosophy the soul contracts and expands according to the body. Just as a candle, while burning in one corner of a room, illumines all over

the place, similarly the soul, occupying one particular part of the body, animates every part. As Emerson, the great American philosopher, said, "the soul is not an organ, but it animates an organ." Some have compared soul to the spark from fire. Just as a spark is within the heat of fire, so the omnipresent soul is within easy reach of our divine self. The very reason of our existence in the universe is for the education of the soul. It has no other meaning. The soul must have knowledge and through knowledge the soul will attain freedom.

Transcendental Soul

The soul is immortal and it is indestructible. It is neither born nor does it die. You cannot destroy it, neither can you pierce it with a sword. As Emerson said, "Don't be fooled by the dimples and curls, that child is thousands of years old." The soul knows all, sees all, and feels all. It is so transcendental in its principles that it is very hard for a human mind to conceive it.



Spiritual Interpretation OF THE ★ BHAGAVAD GITA

Paradox of Delusion

By SWAMI YOGANANDA

Chapter 2, Stanza 24

Literal Translation:

The soul is everlasting, all-permeating, ever-calm, immovable and eternal.

Poetic Rendition:

There is nothing on earth or in the heavens which is able to cleave, ignite, wet or dry up the soul. This mysterious soul will abide forever even if the bubble of Cosmos melts into the ocean of space. This ever-subtle soul secretly sleeps in every blade of creation, in every nook of space. It hides in the honeycomb of atoms. Even the subtlest thoughts cannot ruffle it. It loves to live in the grottos of change, yet it is steadfast and immovable. It never dreams aught but eternity.

Spiritual Interpretation:

In the previous stanza the writer of *Bhagavad Gita* described that no outside objects, whether weapons, fire, water, or wind, can in any way affect or create any change in the soul. Now he goes on to explain that the soul itself possesses those mysterious qualities of self-conscious existence which are not vulnerable to any outside change.

Every individual has a soul and a body. Through delusion, he constantly finds his soul identified with all the conditions of the body; and thus the individual ascribes to himself all the conditions of the body. The body can be cut, burnt, wetted, and dried, changed or moved from one place to another, it is also cir-

cumscribed by a small space and is short-lasting. So the individual identified with above-mentioned limitations of the body thinks that he can be cut, burned, wetted, and dried, and changed or moved, and subject to a short-lived existence.

Wrong Identification

But the individual being identified with the bodily house forgets that he himself as the soul cannot in any way be cleaved, ignited by fire, wetted by water, or dried up by the wind. The individual identified with the body does not realize that he, being made in the image of the Spirit, is omnipresent, ever-calm, eternal, ever living undisturbed in the largest and tiniest caves of vibrations.

By worldly desires an individual becomes more and more identified with the weakness and confinements of the body, always fearing and moaning about death and limitations. So the great writer of the *Bhagavad Gita* tells every soul to concentrate away from the misery-making bodily limitations and meditate until his delusion vanishes about the bodily dream and he finds himself as the everlasting soul living in the fortress of omnipresence, impregnable, invulnerable to any effects of delusive vibratory change. Every individual while working with the body must remember that he is immortal, not open to any invasion of change or death even

when his body through delusion appears to be affected by the changes of disease, accident, or death.

Paradox of Delusion

The paradox of delusion is this, that every individual is a mixture of the changeless soul and the changeable body. If he wants to avoid all forms of misery permanently, he should concentrate on his immortal soul and not on his changeable body. By concentrating on the body, the soul has to suffer incarnations of oblivion of its immortal nature, and incarnations of births and rebirths and its attendant miseries. But by concentrating on the soul, the individual can do away with reincarnating mortal desires, and find everlasting freedom.

No matter how much you have been meditating, if you still become overwhelmed with bodily suffering or are afraid of bodily diseases or death, and have not realized the immortality of the soul, you have advanced little and have realized little. You must meditate deeper and deeper until you can have ecstatic communion with God and forget the limitations of the body. During meditation you must not only think, but realize, you are formless, omnipresent, omniscient, far above all bodily changes, and thus forget the delusive limitations of the body.

Every advanced devotee during ecstasy realizes omnipres-

ence, omniscience, and ever-new joy of spirit. After coming out of ecstasy, he should try to consciously retain those experiences in spirit in the conscious mind. The Cosmic Consciousness must be established in the human consciousness so that the latter becomes expanded, in the former.

Chapter 2, Stanza 25

Literal Translation:

The soul is imponderable, unmanifested, and cannot be changed. Therefore, you should not lament, knowing it to be such.

Poetic Rendition:

Before the sparks of creation blinked their luminous eyes, before the Cosmic Dream was manifested, the soul remained ever awake and unmanifested in Spirit. Before the Spirit spumed itself into thought waves, the soul remained in its bosom unthinkable by thought, undisturbed by change. Anyone who knows the soul to be the image of immortal Spirit should not foolishly lament, thinking it to be destructible with the perishable body.

Spiritual Interpretation:

Only foolish people who are ignorant of the immortal nature of the soul and are identified with the mortal body believe that the soul perishes with the perishable body. A great metaphysical controversy arises when the writer of the *Bhagavad Gita*

speaks of the soul as unmanifested while it is distinctly manifested in the body of every individual. This paradox can only be explained by analyzing the dreamer and his state while he is dreaming. If John dreams that he has become a fabulous giant swallowing live elephants, his consciousness during the dream state undergoes a temporary change, but when he wakes up from the dream, he finds that his consciousness remains unchanged by the absurd dream experience and that while John's consciousness dreamed the above dream, the essence of his consciousness remained aloof and unmanifested in the dream.

Soul Remains Unchanged

When John was dreaming the above dream his consciousness was not born or manifested with the dream nor was his essential consciousness changed during the dream, and the dream thoughts could not be aware or conscious of the dreamer John's consciousness. Likewise, the soul dreams the body and ascribes to itself all the bodily states. But at night the soul temporarily forgets all its dreams about the body and the world and remains locked up in its nature of bliss. Hence, we can safely say when the soul during the day dreams about the body, in its own self it remains unchanged, unborn with the dream. The dream comes and goes but the soul remains the same.

Just as flowers come and go in a garden, but the soil remains the same, so also, the flowers of many lives may successively come and go on the same soil while the soul remains the same.

Just as a man during his lifetime wears many clothes by putting on new ones in place of the old ones, so also, the soul may put on garments of many bodies in many successive incarnations, discarding an old body for a new one. And as a man remains constant, though his costumes change in a life time, so also, the soul remains the same, unchanged even though it changes its bodily residence. When a man discards an old suit for a new one, he is not born or changed with the change of the suits, so also, the soul is not born or changed when it gets into a new-born body or gets out of it at death. Just as a person through a screen can watch a crowd of people in front of him, without himself being seen by them, so also, the soul through the screen of intuition watches all its thoughts, but the thoughts cannot know the soul unless they become dissolved in the stillness of one intuition. That is why the writer of the *Bhagavad Gita* speaks of the soul as unthinkable.

Just as the light falling on the screen produces many pictures in a movie house, so also, the ray of the soul coming from spirit produces a picture of the body on the screen of human con-

sciousness and space. A person watching the motion pictures on the screen may take his attention away from them and look up and he will see over his head a transparent beam of light in which there are no pictures whatever. Hence, it can be said, that the electric ray which produces pictures on the screen is unchanged or unborn even though the pictures emanating from it change and are born from it.

Picture of the Body

Likewise, when a man is identified with his body, he feels nothing but the sensations of sight, smell, taste, touch, sound, weight, movement of the body. But if by meditation he withdraws his consciousness within, he would find a silent light, finer and subtler than x-ray, coming out of the spirit and projecting the picture of the body on the screen of human consciousness and space. The devotee who can through his eye of intuition see the soul's ray will see in it no body nor its complexities.

So it can be said that the soul's invisible ray can produce on the screen of human consciousness the changeable picture of the body without being born or changed with the bodily picture. The body is not matter—it is made of several forces emanating from the soul's ray and thrown on the screen of human consciousness, producing the consciousness of the body.

The body emanating from the soul is not conscious of the soul but the soul knows the body emanates from it.

Electrical Magnetic Waves

According to modern science the body is spoken of as electrical magnetic waves. That is why by the above we can see that the body though emanating from the soul is not conscious of the soul, hence, the thoughts in it cannot think of the soul. The writer of the *Bhagavad Gita* says just as the pictures on a screen change but the light producing them does not change, so also, the bodily picture may change but the soul ray producing it does not change.

Just as the dreams of a person change but the dreamer outlives all his dreams, so also, the soul outlives the temporary dreams of birth and deaths of the body in many incarnations. The writer of the *Bhagavad Gita* says that all persons must know that as a man changes his clothes, so it is the nature of the soul to change bodies. Hence, no one should concentrate on the bodily changes and grieve about them, knowing the soul to be everlasting even though its many bodies change. God sent man on earth to be entertained by the bodily dreams and not in any way to affect his consciousness of immortality by being identified with the body. Therefore, it is foolish for anyone to grieve about the bodily changes which the unchangeable soul witnesses.

Lake of Intuition

The advanced student should meditate deeply until his thoughts become dissolved into intuition. In the lake of intuition free from the waves of thought, the *Yogi* can see the unruffled reflection of the moon of the soul. When the *Yogi* becomes one with the soul, forgetting his dreams of the body, then he would know that the soul exists behind the screen of thoughts, therefore, it is unperceived by them. When the *Yogi* knows the soul as made in the image of the everlasting, ever-existing, ever-conscious, ever-new joy of spirit, then the *Yogi* knows that it is unchangeable, unmanifested, ever-calm, like the spirit. Therefore, the *Yogi* should meditate and interiorize his consciousness until he realizes the above-mentioned nature of the soul.



DUTY—Sublime and mighty name, that dost embrace nothing charming or insinuating, but requirest submission, what origin is there worthy of thee, and where is there to be found the root of thy noble descent, which proudly rejects all kindred with the inclinations?—*Immanuel Kant*.



However easy and elated one may feel after having destroyed external idols, So long as "I" remains, there is yet a heavy stone lying across the path.

—*Ghalib*.

The Hindu Ideal

By SASHI BHUSAN GHOSE, M.A.

A HINDU believes that a pure soul is a beacon light, a dynamic energy, that a man who is trying to perfect himself is really doing good to the world, that Jesus, a Buddha, a Shankara have brought more peace, solace and inspiration to the world than all the politicians together. The Hindus hold that self-knowledge is the goal of life and all actions of an individual must aim at this goal. In this sense the Hindu scheme of life is extremely individualistic. At the same time it has a vigorous social ideal, as all details of Hindu life follow the dictation of a society which aims at the good of the community as a whole and discharging which the person will come to true Self-expression and purification of soul. The Hindus lay more stress on responsibilities than on rights. Every man must discharge his own duties, his obligations, he need not care for the result thereof; right will come of its own accord. All his actions are meant for subduing selfishness, submerging the narrow individual interest in the general interest, living one's life in the life of all.

Pillars of Hindu Society

Having this end in view, the Hindu sages have made *Varna* (caste) and *Ashramas* (four stages of life) the two main pillars of Hindu society. In this two-fold *Varnashrama* scheme of life they have developed a system intricate and subtle for the specialization of separate types and their methodical growth. *Varna* signifies certain qualities and duties of an individual. *Ashrama* is the practical training-ground for the culture of these qualities and the performance of these duties.

Varna or caste originally signified psychological types—inert (*tamasik*), active (*rajasik*) and calm (*sattvik*). In each individual one of these three qualities, or a combination, is predominant. In a calm state of mind, knowledge and discretion are possible. So an individual with *sattvik* bent of mind was called *Brahman*, one of the highest caste, representing the brain and intelligence of the Creator. *Kshatriya* or the second, warrior, caste, represents the *sattvik-rajasik* quality, symbolized as the Creator's arm, His strength and power of ruling. *Vaisya* signifies *rajasik-tamasik* qualities, the Creator's thigh, His power of

production, the producers, agriculturists, traders and merchants of society. *Sudra* represents the *tamasik* quality, symbolized by the Creator's feet, the spirit of service, the servant class, those who are ignorant and lacking in self-knowledge, who can hope to rise only through service for the higher castes.

The Four Stages of Life

The four stages or *Ashramas* into which man's life was divided in the Vedic period and even today in many places in India, were (1) the *Brahmacharya* stage of acquisition of knowledge, of character-building, the student's life, (2) the *Garhastya* stage or householder's period, of marriage, earning a livelihood for one's family, (3) the *Banaprastha* stage of meditation and religious practices and (4) the fourth and highest *Sannyas* stage for Self-realization and the good of all beings.

Division of National Wealth

The ancient division of society into four castes on the basis of qualification and vocation, with spirituality as its goal, brought about an equitable distribution of national wealth. The knotty problems of capital and labor, exploitation and many other curses of modern times could not so prominently arise. Qualification not wealth got the recognition and respect of society. Wealth not utilized or given in

charity or public use was always despised in Vedic India. Hoarding up of wealth, depriving others of its use, was a sin. Such wealthy persons had a low rank in society.

Social and religious chastisement checked to a great extent the evils of wealth. Liberality was considered highly meritorious. Thus religion which had an immense influence in those times guided also the division of national wealth. Men of character were regarded as the best form of national wealth. Thus, through the ancient society was highly civilized, the economic life of its people was not so complex as in modern times.



MORNING PRAYER

By Mabel Krause

O Thou Keeper of Eternity, we would borrow another day from Thy storehouse, and like good neighbors will return it at evening, clean and in good order. We will use it only for those things for which it was made; a song, a smile, a word, a bit of cheer, a bit of work, a bit of play, a bite to eat, a lot to give, a little to receive, and at evening, when we bring it before Thee with thankful heart, may it be as we promised, clean, and in good order, with a little added for good measure.

The Golden Unity

By *K. S. Ramaswami Sastri*

I shall set down one or two of the intensities and immediacies of realization that came to me. One day after a heavy downpour of rain, the sun came up in all his glory and cast his radiance over everything. The glint of sunlight on rain-washed leaves and flowers was wonderful. I felt as if everything was linked to everything else in a golden unity and that there was no variety at all but only a radiant unity with ups and downs and straight lines and curves which robed the One in the undulating robe of the many. Truth is the soul of which Love is the body and Beauty is the raiment. I felt an uprush of delicious exhilaration.

On another occasion, I saw a vision in the small hours of the morning. I was going up the steps leading to a cave. Crowds were surging up and down the steps. On a platform inside the cave I saw an enchantingly beautiful boy and girl. They were about five to seven years of age. They received the innumerable offerings brought to them. I heard no words, but oh! what a ravishing smile was theirs!

**Kalyana-Kalpataru.*

SEPTEMBER, 1937

Quite recently I had a vision toward dawn. There was no mistaking the identity of the figures. They were those of the god and goddess Siva and Parvati being taken in a procession. Each of them threw a necklace round my neck. It may be said that what I saw was only a reproduction in dream of what I saw somewhere in the waking state. It may or may not be so.

What I see often is a closed right eye. Its golden splendour of tint beneath the dark eyebrow is of fascinating loveliness. Again and again have I prayed that the eye might open and shed its lustre on me. That prayer has never yet been granted. Will it be granted hereafter in this life? Can I see the figure in full? God alone knows.

I believe that as God, who is beyond thought and speech, comes into the plane of our purified thought and speech, He will come also into the planes of vision and audition and even into the plane of touch. Being the All in All we cannot only think of Him and speak of Him, but can see Him and hear Him. Infinite are His forms and infinite His voices.

Page 41

News Items

BOY PRODIGY

The *Amrita Bazar Patrika* carried the following news item dated June 20th from Jhansi:

The Saugar correspondent of the Local Vernacular *Swadhin* is responsible for the publication of a news story about the public interest centering around a two-year old boy, blind since birth, who recites *Ramayan*, *Gita* and *Mahabharata* (the latter is the longest epic poem in the world) quite correctly and with clear pronunciation. His intelligence is such that he explains to the audience the meaning of portions that he reads. He is so sharp-witted that he immediately points out mistakes, if anyone commits them in explanation or pronunciation.

He belongs to a *Kurmi* family. The boy narrated interesting anecdotes of his previous birth. He told his parents that in his previous birth he was a great *Mahatma* and would leave this world after five years. He is always surrounded by crowds who come for his *darshan* (holy sight).

HAWAIIAN LECTURES

Prof. Dr. Kalidas Nag of Calcutta University has recently arrived in Honolulu to teach at Hawaii University as a visiting

professor from India. Prof. Nag is discoursing on India's civilization, religion and literature. Along with the students, the American, Chinese and Japanese professors of the University are attending his lectures which are a systematic treatment of India's cultural heritage.

The Vice-Chancellor of Calcutta University has presented to the Hawaii University a complete set of the Calcutta publications, valued at some two thousand rupees. These arrived just in time for the Silver Jubilee of the Hawaii University, celebrated in March.

BUDAPEST FAIR

At the Second International Industrial Fair held in Budapest in May, the most colorful exhibition was the Indian Pavilion. It attracted by far the greatest number of visitors. The displayed brass-work, embroideries, ivory carvings, metallic-adorned vases and wood-work were completely sold out before the Fair was over.

HOLY LAND MINIATURE

The Gauci Brothers' miniature of the Holy Land, recently on display in Los Angeles and now on tour to other parts of the country, is probably the most

famous model in the world. The exhibit covers a thousand square feet. 60,000,000 pieces are contained in the whole model, and there are 2000 tiny figures, representing Biblical characters, 740 of which are controlled and moved by concealed wires and electric motors to depict the scenes from the time of Christ.

The display is dramatic. In the darkness of the exhibit room, the sun slowly rises. Water starts its course down the Jordan into the Sea of Galilee. Lazarus rises from his tomb. Christ heals the widow's son . . .

It took the Gauci brothers eleven years to construct the model.

KORAN INTO HEBREW

Professor Rivlin of the Hebrew University at Jerusalem has recently finished his translation of the *Koran* into Hebrew, the fruit of twenty years' work.

CHINESE AIRPORT

The opening ceremonies at Singapore on June 19th of the new eight million dollar airport, equipped to deal with both land and sea machines, brought forth the following remarks from Sir Shelton Thomas, who made the dedicatory speech:

"Today marks the completion of what was described in 1931 as the most decided improvement which the Government of the Colony had undertaken in Singapore during the present century.

It marks also the completion of a remarkable feat of engineering, the conversion of a malarious and evil-smelling swamp into a firm and smooth expanse of grassy turf . . . I believe I am right in saying that there is not a city in the world which possesses an airport so accessible and so compact to deal with all types of aircraft. What Port Said is to shipping, so I believe will Singapore be to the air."

LONDON MOSQUE

Many nations and creeds were represented at the laying of the foundation stone on June 4th of a new London mosque, situated in West Kensington, which will be modeled on the lines of the *Taj Mahal* and will eventually cost half a million dollars. The site was purchased with a donation from the Nizam of Hyderabad.

PRESENTATION OF TRIPITAKA

Ancient Indo-Chinese cultural relationships established through the medium of Buddhism by Indian and Chinese pilgrims were gratefully referred to at the presentation of the Chinese Edition of the *Tripitaka* to the University of Calcutta both by the Vice-Chancellor of the University and the Council-General of China. The ceremony took place on July 1 in the library hall of the University which is being adorned with a series of

frescoes illustrating the course of Indian civilization from the most ancient period.

The *Tripitaka* are the "three baskets" or divisions of Buddhist philosophy—the "basket" of discipline, the "basket" of discourses and the "basket" of metaphysics.

MONKEY-TIME

An amusing news story, as follows, appears in the June 17th issue of the *Amrita Bazar Patrika* of Calcutta:

Eager inquisitiveness of a number of monkeys, so it is reported, caused numerous passengers to miss their trains on more than one occasion at Sealdah Station on the Eastern Bengal Railway system.

The only folly on the part of these unfortunate passengers was to consult the big clock on top of the Main Station which could be seen from a distance, little knowing that monkeys, having tampered with the electrical wires connected to the clock, had caused it to stop keeping correct time.

It is reported that sometime ago a number of them escaped from a consignment that arrived at Sealdah presumably for deportation and since then they have found a safe colony for themselves on the top of the station platforms. These monkeys are responsible for many amusing incidents and mischiefs but recently they have turned

their attention to the electrical wires connected to the clock with the result that it is on occasion put out of order.

On one occasion an angry crowd of passengers, who missed their last train for the night, demanded of the railway employees at the station as to why the outer clock was not maintained in order. The railway officials expressed their sympathy with the passengers and one of them said that monkeys were responsible for the mischief. This explanation had a marvelous effect, as the tense atmosphere dwindled into one of hilarious laughter. The crowd melted and one of them observed that after all they were befooled by monkeys.

EXPIATION FOR WARS

The attitude toward war of modern dictators is in marked contrast with the Hindu attitude as shown by the performance of annual ceremonies (*Murajapam*) performed by the Maharaja of Travancore, a description of which is given by *Dharmarajya*:

The *Murajapam*, a religious ceremony, was first held by King Martanda Verma, the maker of modern Travancore, to expiate the sin incurred by wars and the annexation of several petty states.

A jack tree thirty feet long, about forty-five inches in diameter, and straight as a pale, is required for the southwestern pil-

lar of the main *pandal* to be erected in connection with the *Murajapam*. The *Murajapam* proper consists of a course of recitation of Vedic hymns by *Brahmins*, each course taking eight days. There are seven courses, together lasting fifty-six days, and the *Mantrajapam*, the *Sahsranamajapam*, (repetition of the thousand names of *Mahavishnu*) and the *Jalajapam*, in the tank in front of the temple, also form part of the ceremonies.

His Highness the Maharaja visits the temple thrice a day during the *Murajapam*. A large number of learned *Brahmins* take part in the ceremonies, and are entertained, lodged and fed, and given suitable presents. The ceremonies conclude with the *lakshadipam*, or the illumination of the temple with a hundred thousand lights.



While *samadhi* (meditation) is being practiced, many impediments will perforce assail one: break of continuity, idleness, desire for worldly pleasure, sleep, confusion, temptation, infatuation, and a sense of blankness. These and many other obstacles should be got over, step by step, by the seeker after *Brahman*.—*Shankara*.



The bliss of a drop of water is in being annihilated in the ocean;

When pain becomes boundless, it becomes its own remedy!

—*Ghalib*.

A PRAYER

By Swami Yogananda

May I love Thee as the fish are
fond of water,
And flowers, the morning dew.
May I have love for Thee as the
mother has towards the
new-born babe,
May I love Thee with the new
love of lovers.
May I drink Thee with all the
fervor of love,
As the dry soil absorbs water.



THE ARTIST

By Constance Cavanaugh

A prima donna once sang a song,
So filled with musical art,
That it failed to reach a single
soul,
For the music had no heart.

An artist once painted a picture
rare,
Success was his ultimate goal,
But the artist failed as the singer
had—
For the picture had no soul.

An author once wrote a tiresome
book
On the follies of modern youth,
But the book failed, too, as most
books do
That contain not an atom of
Truth.

A little bird sang in a green-
leafed tree,
It sang of the sky and the sod,
And the song he sang reached
every heart,
For it carried a message from
God.



Behold, how good and how pleasant it is for brethren to dwell together in unity.—Psalms 133-1.

FRANCE AND INDIA

The June 24th issue of *Amrita Bazar Patrika*, leading Calcutta newspaper, carried the following news story:

At the last dinner of the Milanee Club, Prof. K. Rao (Paris University) and Mrs. Rao were invited as the principal guests. . . Prof. Rao, who hails from South India, has been working on the Continent for the past twenty years, the greater part of which he has spent with the Paris University. He has returned to India with the special mission of raising funds for the Sylvain Levi Memorial which is intended to provide scholarships for Indology in order to establish better cultural contact between the East and West. . . Prof. Rao said:

Interest in India

“The European public is taking interest in Hindu culture on general subjects, such as, Music, Dance, Fine Arts, Science and Anthropology. The reason for such interest may be partly due to—1. That Europe is immersed in armaments. 2. Her materialistic ideals have come to a stop. 3.

Her people realise the necessity of help from outside their own culture. Naturally our culture has become one for them to take notice of and in this I can definitely say that Europe is genuinely interested.

“Especially the association ‘des amis de l’orient’ in France has done much during the past five years. Since my association with the *Musee Guimet* they have established an Indian musical society. The study of painting of the different schools of Hindusthan has been introduced into the Curriculum of the ‘L’ecole de Beaux Arts.’ A Special Committee has just recently been informed by the ‘Society of International Dance’ to study our dance. The Medical Council of France has set down a fund for the study of Ayurvedic system of medicine. The *Musee Ethnography* has set up a wing for the display of Indian subjects and every year its management arranges an Indian Week. The *Institute de Phonetique* and *Musee de Parole* have set up a research department for the study of Indian Folklore. The leading

musical institutions under the patronage of the director and minister of Beaux Arts are taking genuine interest in our music both southern and northern.

Folklore Arts

"My belief is that the general public should be interested in less serious subjects of our culture and once their curiosity and interest be aroused we have gained something in our favour. In proof of this I may say that through the media of our folklore arts, I have been able to influence no less than twenty-five thousand persons over the continent to take sincere interest in our culture.

"During my research work which has taken me practically all over the continent I found that there is a distinct South Indian influence in Southern Europe. Particularly, Spain (up to 1934, i.e., before the present revolution started) possesses immense documentaries concerning India. What is more, certain of our customs exist amongst the Majocans of the Baliere Islands and the Canaries of the Canary Islands, so much so, the indigenous group of the peasantry actually sing Telegu and Tamil folk songs without knowing their actual meaning. Some of our deities are being also found amidst the deserted rocks. These evidences are by no means of recent origin, but go far beyond the Christian Era. In the University of Catalonia there is a collection of ancient Indian liter-

ature and they had started an Indian Institute in 1930. In a similar manner, Institutes have been started at Liege, Copenhagen, Warsaw, Lyons, and Budapest.

Professor Sylvain Levi

"As time is limited, I need not mention the pioneer work that had been done by the late Professor Sylvain Levi and his long association with the Indian Institute of the Paris University, but I shall be failing in my duty if I do not mention that Monsieur Levi did a lot to establish the interest of other European countries in our culture. He was not only an able Sanskritist but encouraged all sides of Indian culture and that is where his greatness lies, never to be forgotten.

"I must mention the interest taken by the European culturists in our religion. There are the Ramkrishna Association, the Buddhist Society, the Hindoo Society, the Islamic Society of India, etc."

Great Religious Teachers

Prof. P. Neogy also addressed the gathering and said that the oft quoted lines of Kipling: "East is east, and west is west, And never the twain shall meet" have always been very much misunderstood for being divorced from the other lines which follow, viz: "But there is neither east nor west, Border, nor breed nor birth, When two strong men stand face to face,

Though they come from the ends of the earth". He further said that it was not a mere accident that all the great religious preceptors of the world were born in the East, which conclusively proved the spiritual outlook and heritage of the Eastern people. Even in modern times (apart from wonderful ancient civilization and culture of India) Rabindranath's poetry, Mahatma Gandhi's doctrine of non-violence, Sir J. C. Bose's work on living reactions in the plant and mineral worlds are subjects of veneration in the West.



"One should forgive, under every injury. It hath been said that the continuation of species is due to man's being forgiving. Forgiveness is holiness; and by forgiveness is it that the universe is held together. Forgiveness is the might of the mighty; forgiveness is sacrifice; forgiveness is quiet of mind. Forgiveness and gentleness are the qualities of the self-possessed. They represent eternal virtue."—*The Mahabharata*.

Just as, by virtue of the fragrance diffused by a sandal tree, other trees around it are also full of fragrance at all times and afford shelter from heat to diverse things, so do they that have derived wisdom from the teacher, with hearts full of mercy, emancipate, by their teachings, all those who are fortunate enough to stand in their presence.—*Shankara*.

WHAT IS COMING FROM THE INCENSE

By A. Murad

I see the funeral pyre of the dead false self, and the burning, bright burning of the lower mind. The glowing heart attains its *mukti* and only the ashes testify to the living dead.

I smell the perfume of the higher self. The veil of Maya is rent asunder, and with the smoke the soul arises to fill the sphere, to fill the universe, to fill the cosmos, to unite with the all in all.

Behold the union of self and not-self, of this and that, of before and behind. The union speaks and the silence echoes as the music is heard by the flute.

Burn, O flame of my heart, burn out all passion and illusion. Burn, aye burn that which hides from my eyes the longing of my heart. Burn, aye burn, the wickedness and sin of self. Burn, burn, burn, on the banks of the flowing river, that the ashes may mingle with the waters, and the waters may mingle with the sea.

The smoke is gone, and the flame is gone; the fragrance is gone and the light is gone. The ashes remain and I remain, but remain or gone the heart is living.

Om! Hari Om!

BOOK REVIEWS

SOME ASPECTS OF HINDU MEDICAL TREATMENT

By Dorothea Chaplin (Luzac & Co., London, 3/6).

This is a very informative little book. The author tells what she learned of Hindu science, or *Ayurveda*, from her teacher, S. M. Mitra, the first representative of Hindu medicine in Europe, who "succeeded in curing many patients in England, America and Norway who had hitherto been labelled by Western doctors as incurable."

Among many interesting facts brought out in this little treatise are the following:

"There is in Sanskrit a vast mine of information awaiting translation . . . According to the great historian, Sir William Hunter, many centuries ago at the monastic medical university at Nalanda, Hindu surgeons successfully performed the operation of rhinoplasty and other feats of surgical skill. In old Hindu medical books one may find the description of that branch of surgery which deals with the improvement of deformed ears and noses and the forming of new ones."

"The common cause of disease, according to Hindu medical science, is depletion of nerve force."

"The Hindus have made a study of the science of colors as they affect human beings."

"Even at the present day on the heights of the Himalayas and elsewhere, at altitudes such as cannot be found in Europe, plants are still being discovered which possess unique medicinal properties quite unknown to the West. For example, various drugs have been made from Himalayan moss, gathered above the perpetual snow line, which in the Himalayas is reckoned at 16,200 feet, and some of this moss is used in oils for insanity and paralysis."

The mineral kingdom furnishes a rich addition to the Hindu *Materia Medica*.

"Many hundreds of years ago Hindu physicians discovered the high therapeutic value of gold, and that substance is one of the ingredients in their drug *makaradhvaj*. This medicine is the triumph of Hindu medical science, and has deservedly enjoyed a reputation for centuries as the most useful and most powerful medicine in the Hindu *Pharmacopoeia*."

"Some of the Hindu mercurial preparations are much finer than those used in Europe by allopaths. The destructive after-effects of mercury are not yet adequately recognized by Eu-

ropean doctors. For hundreds of years the Hindu physician has recognized the therapeutic value of musk."

"The Hindus do not believe in applying any one mode of treatment to all diseases. They heal by psychotherapy, mental suggestion, drugs, natural methods, color treatment, and so on, according to the result of the diagnosis. Treatment through the pores of the skin has been for centuries a special study of Hindu neurologists.

"Prenatal treatment is calculated to eliminate in the child the hereditary encumbrances and tendencies to mental or physical disorders, and begins not merely before birth, but at least nine months before conception. It is effected by means of Himalayan oil applied externally and Himalayan food taken once a day in a cup of hot milk".

For cancer treatment, Hindu science advises "abstention from pig's flesh in any form and from underdone meat; the eating daily of some food flavored with cardamon and some fresh pineapple juice mixed with a teaspoonful of cane sugar."

The Hindu physician "is so skilled in detecting symptoms by means of the pulse that he can often thereby accurately foretell death a week before it actually happens, a precision which Western medical men, with all their mechanical instruments, cannot attain."

GORAKHNATH AND MEDIEVAL HINDU MYSTICISM

By Mohan Singh, Ph. D. (Oriental College, Lahore, India.) Special limited edition, Rs. 25.

Gorakhnath was the greatest Hindu mystic of the 11th century. In this scholarly book, Dr. Singh has given translations of hitherto unpublished material attributed to the famous medieval saint, together with a short discussion of Gorakhnath's date, life, literary style, doctrine and influence. Extracts from his mystical poems follow:

"O *Siddha*, wander not to other places; within thy body resides the Essence, the Truth. Seek the one who speaks; die while still alive by reversing the process; rise into heaven by natural ease (*sahaja*); thereby you will not have to suffer at the hands of death and you will cross over.

"When I got news of the Home, the Palace (heaven), I succeeded in purifying and controlling the vital air; I acquired the vision; I realized, and my wanderings ceased. Without the medium of an idol, I glimpsed the Unseeable, the Unknowable, the Unmeasurable.

"Inside the topmost, the music sounds; age and death and disease have vanished; with the Void has the cord of music got linked; the Truth, the Reality, the Essence is now revealed as the sounding of the Divine Music.

"The man of the world lies low, engrossed in the objects of senses, while the *Sannyasi* resides high in the unknowable fortress; Gorakh says, listen, O ascetic, I have attained to the Consciousness of the Formless One."

"He who controls his food reaches heaven and remains there forever: he who controls water sees the light within. He who controls his sex-hunger, saves up the *elan-vital* or the life-force, and he who controls sleep is never devoured by death.

"Know that light comes from the union of the inner music and the life-force. Liberation lies in the transcendence of the physical body. When one attains to that, one sees Him moving to and fro right before one's eyes and one unites with Him."

"He who calls himself a *Yogi* just because he has left his home and hearth, he who calls every householder necessarily an enjoyer of sense-objects, he who does not look into the inner objective of a person, verily they befool themselves.

"He who calls himself great because he has accumulated wealth, he who thinks the poor fit for enslavement, he who gives up a part of his possessions and proudly calls himself a charitable person, verily all three are unknowing ones.

"He who travels the path of discipleship with a delicate constitution, he who claims greatness because of his strong body, he who calls a man old just because

his body has worn out or has suffered from age, verily all three are stupid ones.

"He who tries to know the Reality without self-realization, he who burns away his body without the aid of the fire of meditation, he who has resorted to silence not really because he has become intoxicated with true knowledge, verily all are ignorant ones.

"Listen, O disciple, the world is getting topsy-turvy on account of its perverse understanding. The true teacher points out the path of natural ease (*sahaja* — stabilized consciousness); he who indulges in querulous discussions of the teacher's word is blind, indeed."

Dr. Singh has also translated the *Gorakha-Bodh*, a dialogue between Gorakhnath and his teacher Machhendra which bears comparison in style and importance with parts of the *Yoga Upanishads*. An extract follows:

"Question—Who can tread a path without feet? Who can see without eyes? Who can hear without ears? Who can speak without words?

"Answer — Contemplation can tread without feet; discrimination can see without eyes; attention can hear without ears; the self-born can speak without words.

"Question—What ideal should the disciple put before him?

"Answer—Let the unattached live at the monastery or be on the road, resting in the shadow

of the trees; he should renounce lust, anger, greed, attachment and the great illusion of the world (*Kama, Krodha, Lobha, Moha* and *Maya*); he should hold converse with himself and contemplate the Unknowable; he should eat little and sleep less.

“Question—What is the semen or seed and what the womb or the field? What is direct hearing or which is the ear? Who sees or what is seeing or which is the eye? What *Yoga* and what method? What is liberation? And what is salvation?

“Answer — The word (*mantra*) is the seed or semen; intellect is the womb or land; attention is the hearing, and vision or discrimination is the seeing or the eyes; the ocean is *Yoga* and the earth is the method; light is liberation and the refulgence is salvation.

“Question—Who is the *Guru* of the first? Who is the husband of the earth? What is the home of knowledge? Which is the door of the void?

“Answer—The eternal beginningless is the *Guru* of the first *Guru*; heaven is the lord of earth; the consciousness of the Awakening is the home of knowledge, and realization is the door of the void.

Charpat's Poetry

Dr. Singh also translates some *slokas* (stanzas) of Charpat, a near-contemporary of Gorakhnath, from a manuscript dated 1711. Charpat was not given to

outward religious observances, and, in the passage quoted below, directs an amusing tirade against the practices of many *yogis* of his time:

“He goes from forest to forest and lives on roots and vegetables; he wastes away in suffering the effects of water, ascetic rigors, attachment and time; he tries to save himself by having fire around him in the winter; he lets his body dwindle away on account of rigors connected with *Hatha Yoga*. Charpat says, that poor fellow is doing all that because he has forgotten the path of mind control.

“Becoming externalistic, I will not go a-wandering; why should I get my ears pierced? I will not rub over my body with ashes, for this has to be done again and again; the ashes last not; I refuse to roll down into dust like a donkey. I will not wear the black wool cords, nor the deer skin; I will not put on the patched garment, which soon wears off. I will not worship the vessel nor bear the staff! indeed I refuse to go a-begging like a dog from house to house. I decline to eat stuff got by begging, which has been left overnight and rotted. I will not blow the horn as the evening falls, nor will I go from door to door and light the fire. In short, I refuse to be a *Yogi* in appearance or by profession. But I will, indeed, become a *Yogi* of *Atma* (the Eternal), an *Atma Yogi*—so says Charpat.

SCIENTIFIC DIGEST

ONE BREATH AN HOUR

How long can you hold your breath?

Half a minute is easy, one minute difficult, two minutes possible, but this needs a lot of practice. Yet the 2 ft. long Tuatara can stop breathing for a whole hour, and appear none the worse for it.

This relic of the prehistoric ages is half-lizard, half-crocodile, and exists in New Zealand. It has three eyes, one a blind one at the top of the skull; stomach plates like a tortoise; soft spikes along its spine. It eats just one snail a day and practically never moves unless disturbed. Its eggs take a year to hatch out.

DRUNKEN DRIVERS

Blood tests for all motorists suspected of drunkenness are now being rigidly enforced in Germany. Upon puncturing the motorist's ear lobe with his tiny syringe, the police-surgeon deposits a few drops of blood in a glass capillary tube: an hour later the hospital analyst has his report ready. Traffic courts accept its evidence as infallible. So slight a quantity as 0.1 per cent. of alcohol is held to be proof of intoxication.

Recently a Berlin student, convicted on blood-test evidence,

was said to have alcohol permeating his system which corresponded to nine glasses of cognac and eight glasses of beer.

TWO-TONGUED WOMAN

Two tongues and yet unable to talk—this is reported to be the plight of a young Chinese woman just discovered in Chengohow, the capital of Honan province.

The extra tongue, however, has brought the woman fortune as it has made her much in demand for exhibitions—and the most talked-of person in the province.

SENSES UNRELIABLE

German police have conducted lengthy psychological tests to determine the reliability of witnesses regarding colors and shades. It was found that 20 per cent of the witnesses were unable to correctly state the color of various objects presented to their gaze, while 30 per cent wrongly described both colors when confronted with a person clothed in garments of two different colors.

GLASS CLOTHES

Underwear, blankets, and wool can now be made from glass. The process of manufacture is a close secret, but this much is

known. Steam is applied to molten glass and turns it into a snow-white, fluffy mass which can be drawn into fine threads of great strength.

Each thread is 1-20th the diameter of a human hair and is drawn at the rate of 260,000 feet per minute, or 3,000 miles an hour—faster than a high-velocity rifle bullet! If the quantity of glass in an ordinary pint milk bottle were subjected to this process it would more than lap the world at the equator.

FISH WITHOUT BONES

A new species of fish, hitherto unknown, has been discovered recently off Alaska. It looks like a thick leather bag about eight inches long, with a collection of organs loosely stuffed inside. Because of its thick, rough skin and clumsy movements, it has been given the name of elephant fish. The most curious thing is that its skeleton is made up of cartilage. It has no bones, and when laid on a table or board out of the water, the fish flattens out almost like a pancake.

ANCIENT KNOWLEDGE OF MODERN INVENTIONS

“It is not generally known in the West that ancient Sanskrit *samhitas* (‘collections’ or literary treatises), mostly untranslated, contain treasures of knowledge not surpassed by modern scientific knowledge. It is not alone that topics such as rejuve-

nation (*Yayathi* and *Chayavana*), companionate marriage (*Pururavas* and *Irvasi*, *Santanu* and *Ganga*), equality of the sexes and birth control were exhaustively treated, but also exposures of such ‘modern’ discoveries as airships (*pushpaka*), wireless, radio, loud-speakers, laying mines, torpedoes and submarines. The ancient Hindus knew the principles of these inventions and much more.

Many Varieties

“Aerial warfare (*akasa yuddha*), moving air castles (*tirupura*), contrivances for producing (1) devouring conflagrations (*agni astra*), (2) torrential rains (*varuna astra*), (3) stormy winds (*vayavastra*), (4) poisonous gases and (5) bewildering metamorphoses (*mahanastra*), of which only some are being re-discovered by modern science, were all matters of widespread knowledge in the distant past.

“However, the Aryan sages did not care to make practical use of many of their discoveries, or to give a predominance of importance to them, disdaining them as matters of inferior knowledge in view of their profound philosophic views on life here and hereafter, and the emptiness, transitoriness and deceptiveness of creature comforts and worldly pleasures.”—*N. Natesa Ayyar* in *Dharmarajya*.

THE GOPIS

"The *lila* (sport) of Sri Krishna, the Supreme Spirit, is intensely sweet, attractive, unique and beyond the reach of speech," writes Hanuman Prasad Poddar in *Kalyana-Kalpataru*. "In this *lila* everything is wonderful; all animate and inanimate creation is merged in the love of Sri Krishna, and among these, again, the love of the *Gopis* was in every sense supernatural and incomprehensible. Words cannot convey the experiences of that plane, even the mind cannot form any conception of that love. How can it do so, when it has no access to that region? Love that may be conceived to exist between two persons in its highest state of manifestation will not be comparable to a particle of that transcendent and divine love. How can the mind, a product of nature, form any conception of that supernal, absolute love?"

"Such being the case, it is never possible to describe adequately the spiritual love between Sri Krishna and His own shadow-forms in the name of *Gopis*. A correct idea of this love may to a certain extent be formed by him alone to whom Sri Krishna Himself, the embodiment of love, may choose to reveal its true nature; but one who comes to understand it gets instantaneously transformed into a *Gopi*."

SEPTEMBER, 1937

Inspirational Books on SELF-REALIZATION

by BRAHMACHARI JOTIN,

The Universal Reality.....	75c
Realization of The Self	35c
Free Will and Divine Guidance..	25c
"Thine is The Glory"	25c
Universal Truth—Our Belief.....	25c
The Religion of Man	25c
Chintamani—Thought-Jewels	35c
Prayers of Self-Realization	
.....Paper, \$1.00; Cloth, \$1.50	

Order From

SELF-REALIZATION FELLOWSHIP

4818 48th St., N.W.

Washington, D. C.

BOOKS BY

SRI RANENDRA KUMAR DAS

IN THE REALM OF THE INFINITE	\$1.00
IT CAN BE DONE—Law of Prosperity and Success.....	\$.50
DIVINE TRUTH— Part 1	\$.25
Part 225
Part 325
ORIENTAL INTERPRETATION OF CHRIST	\$.25
LAWS OF SPIRITUAL SUCCESS	\$.20
THE PHILOSOPHY OF YOGODA OR SELF- REALIZATION20
REINCARNATION	\$.30
RESURRECTION AND IM- MORTALITY	\$.25
HOW TO QUICKEN HUMAN EVOLUTION	\$.30
HOW TO CONQUER DESTINY AND RENUNCIATION—One booklet of two articles	\$.25

Order From

SELF-REALIZATION FELLOWSHIP

Pennsylvania Building

38½ N. Pennsylvania Street

Indianapolis, Indiana

Please do not send stamps. All the
above books can also be ordered from

SELF-REALIZATION FELLOWSHIP

3880 San Rafael Ave.

Los Angeles, California

★ *Diet and Health* ★

By ELLEN EASTON, B. Sc.

It is possible to change your entire outlook on life by using intelligence in the selection of your food, for it is now known that diet affects the disposition as well as the health and appearance of the physical body.

Unless you are very active, that is, unless you expend sufficient energy to burn it up, rich, starchy food clogs the system. It makes you feel tired, and therefore even less inclined to take exercise than usual. The result is overweight, constipation, headaches and a sallow, muddy skin. If you want to reduce your weight, clear your skin and regain energy and good nature, substitute fresh fruits, vegetables and milk for the starches and sugars.

If you are not feeling up to par, perhaps your diet is deficient in one or more of the essential minerals or vitamins. For instance, nervousness may be due to lack of calcium. One of the principal sources of calcium is milk. For a complete discussion of the minerals and vitamins see previous *Inner Culture* magazines and the weekly *Præcepta*.

Dinner Menu

Beet soup
Mock crab salad
Onions stuffed with baked beans.

Broiled eggplant
Stewed tomatoes
Grape juice sherbert

Beet Soup

2 whole onions
2 whole carrots
2 whole parsnips
2 raw beets cut in narrow strips
3 pints cold water
 $\frac{1}{2}$ cabbage, chopped fine
3 sliced tomatoes
6 peeled raw potatoes
 $\frac{1}{2}$ cup tomato puree
Sour cream
Smoein seasoning
Vegex seasoning
Vegetized salt
Butter

Put onions, carrots, parsnips, beets and cold water in saucepan and bring slowly to boiling point. Remove from fire for 5 minutes. Return to heat and when boiling, remove parsnips and add cabbage and tomatoes. When it comes to boil again, add potatoes and tomato puree. When potatoes are cooked add seasonings and butter and serve with a spoonful of sour cream on top of each dish.

Mock Crab Salad

1 cup shredded parsnips
 $\frac{1}{2}$ cup shedded celery

8 ripe olives cut fine (or stuffed Spanish olives)
1 diced pimiento
Lettuce and dressing

Onions Stuffed with Baked Beans

6 large onions
3 tablespoons butter
2 cups baked beans
Well-seasoned tomato juice
 $\frac{1}{2}$ cup whole wheat bread crumbs

Peel onions carefully, scoop out centers, leaving hollow cup with opening size of 50-cent piece. Chop $\frac{1}{2}$ cup onion removed from centers and let simmer in butter ten minutes. Remove from fire and combine with baked beans, tomato juice and crumbs. Fill onions with mixture. Place in deep, covered baking dish with a little water. Bake in moderate oven $1\frac{1}{2}$ hours, or until onions are cooked.

Broiled Eggplant

Cut pared eggplant crosswise in $\frac{1}{2}$ inch slices, butter both sides, sprinkle with vegetized salt and broil. For a change, soak eggplant slices 15 minutes in French dressing or spread each side thinly with Vegex.

Grape Juice Sherbet

2 teaspoons vegetable gelatin
2 tablespoons cold water
 $\frac{1}{2}$ cup boiling water
1 cup raw sugar
1 cup cold water

1 cup grape juice
 $\frac{1}{2}$ cup orange juice
2 egg whites
Few grains salt

Soften gelatin in the 2 tablespoons of cold water for 5 minutes. Add the sugar and boiling water, and stir until gelatin and sugar are dissolved. Add cold water and fruit juices and put into a freezer. Use 3 parts ice to one of salt and when half frozen add beaten egg whites. Continue turning until frozen. Pack in ice and salt until serving time.

Creamed Spinach with Curry

1 egg
1 cup medium white sauce
1 teaspoon curry powder
3 cups cooked spinach or other greens, chopped vegetized salt.
Smoein powder (smoked seasoning).

Beat the egg and add to white sauce. Mix a little of the sauce with curry powder and combine all with the spinach. Add seasonings. Put in greased baking dish and bake in a moderate oven for 30 minutes.

Corn and Green Peppers

Put some butter in a heavy frying pan and add about equal amounts of cooked corn, cut and scraped from the cob, and diced green peppers. Sprinkle with a little vegetized salt, add $\frac{1}{4}$ cup hot water and cook for 10 minutes.

NEWS OF THE CENTERS

By ORPHA L. SAHLY
(Director of Center Activity)

Swamiji To Speak:

Swami Yogananda will speak on "Weaving God Into Daily Life" at a Social Night to be held at 8 p.m. on September 12th at the Second Temple of the Self-Realization Fellowship in Los Angeles. There will be a varied musical program, followed by refreshments. All are welcome.

Translations of Swamiji's Works:

Vallabhdas Bhagvandas Ganatra is translating Swami Yogananda's *Whispers From Eternity* into Gujarati, to appear in the literary weekly, *Gujarati*, of Bombay.

Swamiji's *Metaphysical Meditations* has recently been published in a Bengali translation, *Ananter Dhyane*.

Dr. Francis Rolt-Wheeler, editor of the eminent *L'Astrosophie*, wishes to arrange for a French translation of Swamiji's series of articles on *The Spiritual Interpretation of the Bhagavad Gita*.

Washington, D. C.:

Brahmachari Jotin, leader of the Self-Realization Fellowship of Washington, D. C., has recently been invited to deliver two addresses at College Park, Maryland. He spoke on "Civiliza-

tion and Social Life of India" before the Rotary Club of College Park on February 3. On June 15 he was the principal speaker before a convocation of students of the University of Maryland, his subject on this occasion being "The Philosophy and Ideals of Hindu Women". On both occasions great appreciation was expressed by his audience, not only for the historical and philosophical value of his message, but especially for the inspirational quality of his ideals which comes from first-hand knowledge of India's philosophy and life.

Boston, Mass.:

The Secretary of the Boston Center sends in the following news:

The beautiful Ceremony of the Festival was held by the Boston group on June twenty-first.

As each laid his tribute of a flower upon the altar, kneeling, to breathe a prayer, the room WAS Light; and *Om* was upon and through each.

The Yogoda quartette sang; their voices emanating that lovely quality of sincerity and beauty.

Dr. Lewis was divinely inspired; in his prayers, in the vibration of his tone, moving us to

recognition of the Master's presence.

An imperishable experience, this annual sacred Ceremony—another gift from India.

Ranchi Visit:

A *United Press* dispatch dated June 24th runs as follows:

"Prof. Tarak Nath Dass, Lecturer of Anthropology in the Calcutta University, and Mr. Nripendra Mohan Majundar, Joint Secretary of the Convention of the Teachers of the Deaf in India, paid a visit to the Yogoda Sat-Sanga Ashram at Ranchi. They intend establishing a deaf and dumb school at Ranchi."



BOOKS WANTED FOR LIBRARY IN INDIA

A great library in India, for the Calcutta Students' Home and the coming World-City in Bengal and the Ranchi Headquarters of the Self-Realization Fellowship, is desirable. An appeal is hereby issued to all members and friends of the Fellowship in America to donate books with an educational value for this purpose. Dictionaries, encyclopedias, reference books, books on science, philosophy, history, drama, art, religion, English language, dietetics and health will be welcome for this important library.

Please address such parcels of books to Self-Realization Fel-

lowship, India Library Secretary, 3880 San Rafael Ave., Los Angeles, Calif.



SRI KRISHNA

The two illustrations in this issue "Footprints of the Lord," from *Bharatbarsha*, painted by Prana Khrishna Pal, and "Sri Krishna Playing His Divine Flute", from *Kalyana - Kalpatara*, are examples of the rich field of Indian art which has drawn its inspiration from the varied incidents in the mystical drama of Sri Krishna's life.

The *gopis* (milk-maids), hearing Sri Krishna's flute from afar, seek His footsteps in the forest. They represent the human soul, and Sri Krishna is the Divine Lord Who plays His irresistible music on the flute of all hearts, calling creation back to Himself.

The *gopis* are symbolic of all those humble souls who find the Lord through love and devotion, leaving aside knowledge, wealth and all worldly ties, to respond to His enrapturing call.

There are many scriptural stories about the Beloved *Gopis*. One, found in the *Padma-Purana*, is that the *Munis* (emancipated saints) of Dandaka, filled with curiosity to enjoy the sport (*lila*: world-play) of Sri Krishna, became incarnated as the *Gopis* of Brindaban where Sri Krishna, the Divine Cowherd, won their hearts with the unsurpassable sweetness of His love.

Directory of Self-Realization Fellowship Centers

(Yogoda Sat-Sanga Society)

Los Angeles, Calif.

WESTERN HEADQUARTERS of THE SELF-REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society), Founder - President, Swami Yogananda. Free public lectures when announced. Special meditation services conducted by Swami Yogananda, Thursday evenings, 8 p.m. Address, 3880 San Rafael Avenue, Los Angeles. Phone: Capitol 9531.

SECOND TEMPLE OF SELF-REALIZATION FELLOWSHIP, 711 West 17th St. (Georgia and 17th Sts.) Sri Nerode, Director-in-Charge. Seva Devi and Sri Khagen, associate teachers. Teacher and student training classes. Services each Sunday at 11 a.m., and Wednesdays at 8 p.m. Sunday School for children each Sunday at 10:15 a.m. Daily meditation at 2 p.m. Phone: Capitol 9531.

ENCINITAS, Calif. Yogoda Hermitage. The Temple of All Religions (under construction) will soon be open to the public.

*Santa Barbara, Calif.

Meetings held each Thursday evening at 8 p.m. at No. 39 Mihran Bldg., 17 E. Carrillo Street. Telephone 7752. The Center will be open afternoons for study and meditation. Mrs. Lloyd Briggs, Conducting Teacher, Residence address, 1740 Prospect Ave. Telephone, 27984.

Washington, D. C.

Brahmachari Jotin, Conducting Teacher. Sunday Service at 8 p.m. Tuesday Class on Philosophy and Yoga at 8 p.m. The public is welcome. 4818 48th St., N. W.

*New York City

Center at Carnegie Hall, 7th Avenue and 56th St. Studio 906, 7th Avenue entrance. Phone, Circle 6-2987.

Boston, Mass.

Conducting Teacher, Dr. M. W. Lewis, 29 Edgehill Road, Arlington, Mass. Assistant, J. Albert Simpson, Corresponding Secretary, Miss Ellen MacTewigan, 158 Summer St., Somerville, Mass. Meetings every Monday evening at 8:15, at 543 Boylston St., Copley Square, Boston.

*Miami, Florida

Conducting Teacher, Mrs. Olga Lade, 2120 W. Flagler St. Meetings at 8 p.m. on Sundays, Wednesdays, and Thursdays. Library.

Cincinnati, Ohio

Mrs. Bertha Shimler, Conducting Teacher. Weekly meetings at 5642 Bramble Avenue.

*Cleveland, Ohio

Dr. P. M. Wherrit, Conducting Teacher, 10609 Euclid Ave. Mrs. F. M. Wherrit, secretary; Mrs. A. R. Brenne, treasurer, 1651 Clarence Ave. Meetings each Thursday evening at 8 p.m., at Allerton Hotel, Card Room, E. 13th St. and Chester Ave.

*Canton, Ohio

Mr. L. K. Whittemore, Conducting Teacher. Thursdays meetings at 8 p.m., also Sundays at 8 p.m., at the home of Mrs. J. E. Bowen, 821 Harriet Ave., N.W. Phone 23129. Miss Erna Coleman and Miss Mary Singer, secretaries. Mr. E. Davies, President of Board of Directors.

*Akron, Ohio

Conducting Teacher, Miss Minnie Hargreaves, 2221 21st St., S.W., North Akron. Meetings each Tuesday evening at 8 p.m. at 34 S. High St., Pythian Bldg., Room 201.

*Dayton, Ohio

Conducting Teacher, Mrs. Alma King, 730 North Main St. Telephone Adams 2835. Meetings each Wednesday evening at 8 p.m.

Minneapolis, Minn.

Conducting Teacher, Ednah F. Hall, 4006 W. 44th St. Phone Walnut 0856. Wednesday, 8 p.m., Inner Circle, at home of Mrs. E. W. Backus, 2201 E. Lake of the Isles Blvd. Public Sunday Services, 8 p.m. Monthly vegetarian supper, 25c, 6:30 p.m., last Sunday of each month. All services at Center, 433-34 Lumber Exchange Bldg., 5th St. and Hennepin Ave. Center open daily, except Saturday and Sunday, 11 a.m. to 5 p.m. Rental Library.

St. Louis, Mo.

U. Punditji, Conducting Teacher. Daily Meditation, 1:30 p.m., open to public. Sunday, 10:00 a.m., Sunday School. Morning Services, 11:20 a.m. Evening Services, 8 p.m. Each Friday at 8 p.m., Psychological Study and Question Class; all welcome. The Center is open each day after 11:30 a.m. Library and Center at Maryland Hotel, Room 840-42, 9th and Pine Sts.

*Topeka, Kansas

Meetings the second and fourth Thursdays of each month at the Y. W. C. A. Building, until further notice. Mr. Roy H. Clark, chairman,

532 Kansas Ave.; Mr. A. E. Seal, Conducting Teacher, 2732 Wisconsin Ave. Mrs. Alta M. Redmond, Sec. and Treas., 1908 N. Kansas Ave., North Topeka.

Milwaukee, Wis.

Meetings every Thursday evening at 8 p.m., at the Wisconsin Hotel, North Third Street, Room 157. Conducting Teacher, Miss Lillian Grabler, 3035 North Richards St.

Indianapolis, Indiana

Conducting Teacher, Sri Ranendra Kumar Das, 38½ Pennsylvania St., Penn. Bldg., Rm. 408; Sunday services at 11 a.m. Class, Friday evening at 8 p.m. Public cordially invited. Miss Meta Eckhardt and Mrs. Chas. Hoffman, Mentors; others when announced. Lending library.

Denver, Colorado

Friday weekly meetings in Room 303, Y.W.C.A. Building, 1545 Tremont Place, at 8 p.m. Fredrick H. Wadley, Conducting Teacher, 3428 Colfax Ave. "A." Miss Dorothy J. Ladwig, Assistant Teacher and Secretary, 1536 Willow St. Study Class every Tuesday evening at 429 Acoma St., at 7:30 p.m., Mrs. J. Leo Friend, Teacher and Treasurer.

Salt Lake City, Utah

Alyce Gubler in charge. Self-Realization Fellowship Center Meetings held every Sunday evening at 7 o'clock in the Newhouse Hotel.

Ranchi, India

New EASTERN HEADQUARTERS of YOGODA SAT-SANGA (Self-Realization Fellowship), SHYAMA CHARAN MISSION, with Ashram accommodations and departments for Fortnightly Instructions by Correspondence, and the Brahmacharya Vidyalaya, a Residential School for Young Boys. Patrons: Yuvaraja of Mysore and Maharajah S. Nundy of Kasimbazar, Bengal, Swami Satyananda, Acharya-in-Charge. Prabhas Chandra Ghose, Vice-President. Prakash Das, Supervisor. Br. Santananda, Secretary-in-charge of Fortnightly Praecepta.

Western disciples, guests, and visitors are welcome and will find hospitable and suitable accommodations.

Calcutta, India

Self-Realization Fellowship (Yogoda Sat Sanga Society) and the Students' Home. Secretary: S. Majumdar, B. A.; 52 A Vivekananda Road. Sailen Das Gupta, Superintendent.

Yogoda Girls' School and Yogoda Sat-Sanga Center (for ladies), 39 Raja Dinendra St. Manager, Tulsi Narayan Bose.

Puri and Serampore, India

Self-Realization Fellowship (Yogoda Sat-Sanga) at the Kararashram, Puri. Swami Sebananda in charge.

Yogoda Sat-Sanga Ashram, Motilal Bhattacharya in charge, Bhaktashram, Chatra, Serampore.

Midnapore, India

Yogoda Sat-Sanga Ashram, Khurkurda.

Yogoda Sat-Sanga Ashram, Gobardhanpur.

Yogoda Sat-Sanga Ashram, Handol.

Yogoda Sat-Sanga Ashram, Ejmalchak.

Yogoda Sat-Sanga Ashram, Ghatal.

***Bombay, India**

Dr. H. W. Nawle, Conducting Teacher. Meetings each Thursday evening at Amarchand Bldg., Bombay.

***Bangalore, India**

Yogoda Sat-Sanga (Self-Realization Fellowship) Center, 52 Second Cross Road, Basavangudi. Yogoda Fortnightly Praecepta and Bhagavad Gita are read in the class. Meetings and prayer are held fortnightly.

Tukuma, Latvia, Europe

Mr. Harry Dikman, Conducting Teacher; Zigfr. Melerovica iela Nr. 20. J. Vessel, Secretary.

*These Centers are newly inaugurated and will be acknowledged and ordained after three years' trial.



The Self is the ruler and subjective; the body is the ruled and objective. And yet men identify the two. The Self is of the nature of knowledge and pure; the body consists of flesh and is impure. And yet men identify the two. The Self is eternal and real by nature; the body is transient and unreal. And yet men identify the two. Can any ignorance be worse than this?—*Shankara*.

Letters of Appreciation

"As each *Praecepta* comes, I am wont to think, 'This now is the best lesson yet'. I have not overcome the habit of comparison, but then, when I get out any of the previous *Praecepta*, it is so full to the brim that it makes me sometimes stop and wonder at the magnitude of our *Guru*. He is like a bubbling spring of purest crystal, spiritual knowledge of all things, whose endless source is in eternity. I am so grateful and thankful for this manifestation of God's Divine Love."—V. G. C., Nevada.

"I use the daily Meditations from the magazine, and they are a lot of help to me. The magazine itself is like a spring of living water. One feels in reading the different articles that it is living Spirit, Soul speaking to Soul, and not an unknowing intellectuality. The instruction given therein is a revelation which only God-touched Souls can give. I always place the magazines I have almost learned by heart, in some place where I know they will fall into the hands of thinking souls. This truth is what our restless nation needs." — H. P., Washington, D. C.

"We seem to be more successful when using the Horn of Plenty Bank, and I have noticed that it helps me spiritually as

well. I am grateful for your cooperation." — E. K., British Columbia.

"I have been a user of the little Horn of Plenty Bank for the third time. The results are that I have increased a successful living, step by step. I have been a Member a year now, and looking back to the day when I began to take the *Praecepta*, I have accomplished a better way of living."—K. S., Illinois.

"This study gives one more peace and real happiness. For nearly twelve years I have suffered with insomnia. Many nights I never had one wink of sleep. I have been eight nights without sleep, until I felt I was losing my reason. I have now received three of the Weekly *Praecepta* and I am able to go to sleep at will. My general health is much improved. I have an appetite now, and every day I am finding I am able to use more control. I am sincerely grateful to be a member of Self-Realization Fellowship, and I can scarcely find the right words to thank you all for the splendid help I am receiving. The Lessons are beautiful." — M. W., British Columbia.

"I think the Relaxation exercises are the best I have tried. I am getting along very well with them."—N.A.Z., Calif.

The Horn of Plenty Bank

WE wish to be of greater service to our readers and students and have developed this method of helping you to demonstrate in your life the abundance and success which are yours by Divine right.

Until you realize that you and the Father are One, and that "All things whatsoever the Father hath are mine," and you know this in your mind and soul, you cannot manifest the abundance, health and happiness which you desire.

The purpose of the Horn of Plenty Bank and prayer practice is to help you to get the right attitude of mind firmly established through the daily practice of right prayer and right habit, and thus to help you to demonstrate in your everyday life the things you are only vaguely wishing for now.

As your mind is changed and renewed through right thinking, through persistently knowing that your good is yours now, the way opens for you to receive it.

The Horn of Plenty Bank is a beautiful reminder to keep the idea of abundance always present in your consciousness.

This plan helps you practically in a number of ways. First, it shows you how to think correctly and encourages you in doing so through inspiring you to daily affirmation and prayer.

It helps you to realize and develop faith in the one unfailing source of supply, which is God, through the practice of a short prayer and meditation which is to be held in mind each time a coin is deposited, whenever a negative thought appears, and at as many other times during the day as possible.

It helps by supplying an easy method of saving for subscriptions to Inner Culture Magazine, for

spiritual books or for offerings to the Mother Center to help carry on the holy work of spreading God's message to suffering humanity.

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

It helps by giving you, along with the little Horn of Plenty Bank, a special lesson outlining the Divine Bank, of bringing desires into manifestation. Faith and prayer and work are the most important steps. Wishing and ineffective prayer get you nowhere. This method teaches you how to pray correctly and then how to do your part in bringing about your desire.

It also helps by giving you the service of trained workers who pray for your success, health or happiness from the moment your request reaches us for a Horn of Plenty Bank until the contents which you have saved are sent in with your order. You will wish to have one of these beautiful banks with you always once you have started your prayer drill and have found how effective it is.

Complete instructions in the use of the bank and also a lesson in demonstration are sent with each request for a Horn of Plenty Bank.

Fill in the blank below and let our workers help you to bring into manifestation the super-abundant good which is yours now.

Please send me a Horn of Plenty Bank and please also put my name on the prayer list for opening up the way for prosperity to come to me.

Name _____

Street _____

City _____ State _____



Send For This FREE BOOK!

IT EXPLAINS **How to become a Member**

ONE of the most fascinating and informative books ever published is yours for the asking. It was inspired by Swami Yogananda, founder of Self-Realization Fellowship in America, and deals with the aims and purposes of Self-Realization. A free copy is now ready for every man and woman who realizes the importance of Self-Betterment. Send the accompanying coupon today and learn how you can receive the long-hidden Truths direct from the Master Minds of India.

**We Will Send
Your Friends
a Copy**

Help us reach the person to whom we would like to send our fascinating book: "Highest Achievements Through Self-Realization," going into detail regarding the aims and purposes of Self-Realization Fellowship. You can aid us by sending us the names of spiritually-minded persons. Use the lines below.

SELF-REALIZATION FELLOWSHIP Mt. Washington Estates Dept. IC13 Los Angeles, Calif. Please send free book: "Highest Achievements Through Self-Realization." I am truly interested.	
Name	NAME
Street	ADDRESS
City State

NAME

ADDRESS

.....

NAME

ADDRESS

.....

NUTRITIVE NUGGETS

NUTRITIVE NUGGETS are the most distinctive, delicious, beneficial food available today. Are appetizing when served for breakfast, lunch, or dinner. Are rich in oil—beneficial to the digestive tract, liver, and gall bladder. Are pleasant and nourishing, and although mildly laxative are not habit-forming. Children love them.

Those eating **NUTRITIVE NUGGETS** will like their fine flavor. The best qualities of meat without its harmful effects.

Pound Package, 50c;
Half-Pound Package, 30c,
Plus Postage.



SELF-REALIZATION FELLOWSHIP
Mt. Washington Estates
Los Angeles California

Orange-mint ALFALFA TEA

THAT AFTERNOON REVIVIFIER
ALFALFA TEA is made from young, tender alfalfa leaves only harvested at bud to insure maximum chlorophyll content, and aromatized with the lasting fragrance of orange blossoms and mint. Moisture content only is removed, retaining maximum food values. **ALFALFA TEA** should be used by everyone—children, adults, and convalescents. Its delicious flavor and captivating aroma will please the most critical taste. Promotes sound sleep, builds health and energy. Rich in minerals and alkalinity.

Order a Package Now—
50c per package,
plus postage.



SELF-REALIZATION FELLOWSHIP
Mt. Washington Estates
Los Angeles California

INDIA INCENSE

STICKS AND CUBES
Containing Frankincense
and Myrrh

An inexpensive, but
greatly appreciated

GIFT

INDIA INCENSE is now obtainable in several fragrant odors at 25 cents per package.

It will not smut the hands. It burns evenly until entirely consumed. Pleasing odors, each cube colored to represent the flower it typifies.

Four Packages \$1.00

(Wrapped 4 to a Package)

Order Through

SELF-REALIZATION FELLOWSHIP
3850 San Rafael Ave.
Los Angeles, Calif.
Or any of its Branch Centers.

INDIA NUT STEAK

THE BEST OF ITS KIND

Many people are enjoying this meat substitute and experiencing a general physical up-building. This new scientific food is delightfully different in flavor and is appetizing when served for breakfast, lunch, or dinner. It is a food that builds brains, muscles, and mind, invigorates the body—makes youth lasting. **INDIA NUT STEAK** is good for those who find themselves physically depleted. It has the best qualities of meat



without its harmful effects. Order 1-Lb. Can now. You will like it because of its nut-like flavor.
50c
1/2-Lb. Can 30c
Plus Postage

SELF-REALIZATION FELLOWSHIP
Mt. Washington Estates
Los Angeles California

Books • Swami YOGANANDA, A. B.

Whispers From Eternity

3rd Ed. "This is the fountain of prayers for all religions—the most inspirational way of contacting God." Contains gems of pure Truth, which will penetrate the darkness of every-day existence. "Best Spiritual menu, which will nourish your daily spiritual life." With a Foreword by Madame Amelita Gall-Curcl. Cloth-bound, \$2.50, postpaid. Paper cover, \$1.50 postpaid.

Scientific Healing Affirmations

This book has become a world-wide inspiration. The Swami has used these affirmations at Healing Meetings in many of the large American cities, and thousands have been liberated and healed of disease of the body, mind, and Soul. This book gives not only many beautiful and inspiring Affirmations to use for awakening your inner powers and thus freeing yourself from the consciousness of sickness, poverty, bad habits, and mental sloth, but it also EXPLAINS the scientific reason for healing through the power of thought, will, feeling, and prayer. Unique methods of healing for different types of mind. How to Contact the Curative Life Principle and Cosmic Energy. 50c.

Science of Religion

Sixth Edition, with Frontispiece of Swami Yogananda. Preface by the English poet and philosopher, Douglas Grant Duff Ainslee, who writes: "This small book is the clue to the universe. Its value is beyond estimation in words, since between these narrow covers is to be found the flower of the Vedas and Upanishads, the essence of Patanjali—foremost exponent of the Yoga philosophy and method, and the thought of Shankara, greatest mind that ever dwelt in human body—placed for the first time within reach of the multitude. This is the deliberate statement of one who has at last found in the East, after many wanderings, the solution of the riddles of the West." \$1.50 postpaid.

Metaphysical Meditations

Ninety pages. Deepest meditations on the Infinite made tangible and practical for the beginner, whose thoughts run away during concentration, and also for the deep student in Metaphysics who is tired of vague spiritual realizations. Written in the unique diction of "Whispers from Eternity." 50c.

Songs of the Soul

Fifth enlarged Edition. Intuitive Poems inspired through Spiritual Realization. For Chanting, Meditation, and Soul Revelation. "Exquisite imagery and psychological description of mystic experience." "Classical solemnity of thought with fascinating suggestiveness of modern inspired poets." "We mark in some poems the power of Milton, in others the imagery of Keats, and in all the philosophic depth of the Oriental Sages." With a Preface by Dr. Frederick B. Robinson, President of New York City College. \$1.00 postpaid.

Psychological Chart

Ninth Edition. This book gives a Chart for Analyzing Human Nature and Conduct. Practical understanding of inherent and acquired natures. A Psychological Mirror for Self-Knowledge and Self-Discipline, highly recommended by University professors. Used with great practical success at Swami Yogananda's Residential Schools in India. 15c.

Songs for Piano

(Sheet Music). "SONG OF BRAHMA," ancient Hindu Temple melody, 35c. "OM SONG," beautiful, inspiring, 35c. "IN THE TEMPLE OF SILENCE," 15c.

Photographs

of Swami Yogananda. Unmounted, 75c. Prints, Swami Yogananda, 25c. Post Card Picture, 10c. Prints of Swami Sri Yukteswarji or of Yogavatar Lahiri Mahasaya, 25c each.

Self-Realization Emblems

Pins and Lapel Buttons for students. Gold plated, in orange and blue enamel. 50c postpaid.

SELF-REALIZATION FELLOWSHIP

3880 San Rafael Avenue

Los Angeles, California

Page 66

INNER CULTURE



(Bharatbarsha)

FOOTPRINTS OF THE LORD
The Gopis Seeking Sri Krishna in the Forest
(See Page 59)

Leaving Thy Vow

By Swami Yogananda

Blossoms come and seasons change,
They all speak of Thee.
The moon slightly shows Thy smile,
The sun holds Thy lamp of life.
When wilt Thou talk to Me,
Leaving Thy vow of silence?
Wake! Wake! from Thy sleep
Speak to me now, O Lord.
I have been swimming for Thee
In the sea of my tears.
In the arteries of leaves
I see Thy blood flowing,
In every thought of mine
Thy heart is beating loud.
Throw away the shroud of Nature,
Wake from Thy sleep, O Lord.