

# INNER CULTURE

THE MAGAZINE OF INDIA



OCTOBER

1937

Price 25 Cents

Once More the Abode of Gods

*By Mahatma Gandhi*



"The Isles Shall Wait for His Law"

*By Swami Yogananda*



Reviver of Desert Wastes

*By Nicholas Roerich*

Thy Secret Hand Behind

*By Sahabji Maharaj*



(Kalyana-Kalpataru)

**Devotee Summoning Lord Krishna Through her Divine Love**

*The overshadowing Presence of the Lord, sounding the irresistible music of His heaven-recalling flute, is felt by the enraptured cymbal-playing devotee before her altar in the temple.*

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VOL. IX, NO. 12

OCTOBER, 1937

LOUISE GUNTON ROYSTON  
SALOME E. MARCKWARDT  
*Editors*

C. RICHARD WRIGHT  
*Associate Editor*  
BRAHMACHARI JOTIN  
*International Secretary*

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# Reviver of Desert Wastes

By NICHOLAS ROERICH

CAN the sower know for certain how his sowing will fare? Will hail fall? Will there be enough horses to take out the given harvest? The sower can only surmise, it is not given to him to know. Vigor and tenacity are given him in drawing each new furrow of the field. The sower knows the dates of sowing and makes haste not to let them pass.

The builders of wonderful temples and strongholds have not known if it would be given to them to complete them. Yet for all that, they laid the foundations in steadfast confidence and kept on erecting, as long as there were forces and possibilities. Sometimes only in the course of centuries was the structure crowned, but those who began new foundations were not distressed by this and did not grow cold in their constructive zeal.

Construction is prayer of the heart. Sowing is a necessity of the spirit. If one has doubts and grieves beforehand at all the dangers which may happen to the future harvest, then of course this will be not life but the worst dissolution. If the spirit be crushed by the unlikelihood of completing the struc-

ture, then of course this will be a retreat into sloth.

A writer inspires readers unknown to him. A singer composes his tunes for other listeners. A creator sends his attainings to the need and joy of the world. Does the bird sing for itself or for the world? It cannot help singing each morning. Not fearing a marauder, the bird builds its nest on the ordained date.

The builder has to construct. He cannot live without building. Construction is his song, his prayer, his most pleasant task. The builder lays the foundation of strongholds and temples and storehouses, not enfeebling himself with the thought of fear.

Does the builder stop because of uncertainty about resources for the roof? The seed grows and with it grows everything surrounding. The ship does not know all the whirlwinds breaking out along its path yet none the less it spreads the needed sails in good time. If we examine the history of all buildings, we are actually amazed how possibilities came to life while walls and towers went up.

And creator and steersman and builder are not acquainted with fear. The foundations are

not made strong in fear and tremblings. The seed is small yet already it has within itself the whole store of growth and flowering and fragrance. The seed will produce also the succeeding seeds. The sower is not afraid to sow, the builder does not fear to construct, if only the heart knows the indeferrable need of harvest and building.

For any beginning a small seed is needed. It is also possible to teach in a very small house. It is possible to create in a cramped corner. It is possible to stand guard in the plainest armour. In each striving for construction will be a search and thirst for new perfection. In these quests is the basis of life. Its steadfastness

is composed of irresistible striving for attainment. Indeed these attainments are both goalfitted and commensurate.

Those Babylonian towers will not be lasting whose sole *raison d'etre* is to surpass one another. The true builder strives for perfection, but the thought is alien to him of merely outdoing something. The true builder first of all co-measures in order that his

building stay within the needful proportions and by its harmony only enhance the consonances of the epoch. The builder understands that such evolution is eternal spiral motion in its infiniteness and unceasingness.

Any incommensurate ugliness will be repulsive to the builder. A feeling of harmony, of com-

mensurateness, is manifested as a distinctive quality of the true builder. It is impossible to teach a man these in-born constructional proportions and provisions. If these qualities are present but dormant, they may be awakened. The sleep of the qualities is broken by the most unexpected means, sometimes unsurmised and unspoken. Wise

conversations, quests of broader horizons, the art of thinking, all may awaken in secret the innate constructional needs. By all admissible means it is needful to uncover these secrets, the treasures of which can produce a true usefulness for humanity.

Likewise precisely is it necessary to develop in oneself also the consciousness of how a sturdy tree always grows up

Professor Nicholas Roerich, world-famous painter, archaeologist and philosopher, founder of the Roerich Museum in New York City, has sent this article, one of his international "Diary Leaves" series, for the readers of **INNER CULTURE**. It was written at his "Urusvati" home in the Himalayas.

from a small seed. So many times people have tried to plant in the ground large adult trees, but only seldom have these plantings produced lasting results. But in order to realize the goalfittedness of planting from the seed, one has to understand in spirit and to grow to love all the miracle-working power of the seed.

### **Future Structure**

The observation and investigation of seeds gives rise to most unusual meditations. Even while it knows beyond question what giants grow out of the tiniest seeds, the human mind is always hesitant about this miracle. How is this possible, that within the tiniest envelope there have already been conserved all the forms of the future structure, all its curative and nutritive properties? The builder must think upon these seeds, from which so strongly and goalfittedly grows the whole succeeding tree in many ages.

It is impossible for the builder to delay his constructive thoughts until all the means of fulfillment shall be mechanically collected together. It needs to be remembered that the resources grow together with the process of construction. If the means be exhausted before the structure is finished, this only means that somewhere new stores have already come into being, already been composed, and it is necessary to look for them.

The work of the builder must be joyous work. In his heart he knows his building to be completed. The fuller and deeper the builder realizes this summation, the more joyful will be his path. In his very being the builder cannot be an egoist, for surely he does not build for himself! The builder first of all understands the meaning of formational movement and therefore in his thinking he cannot be immobile.

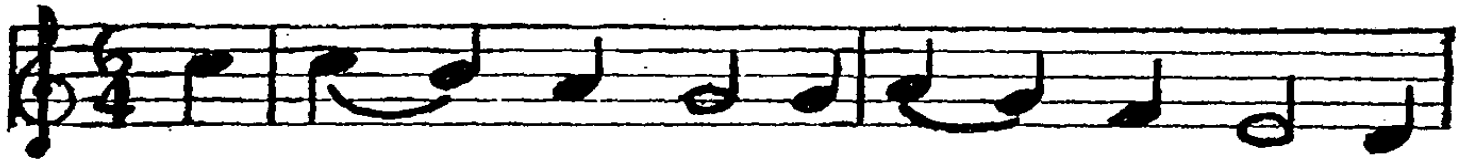
Each immobility is already death, it is the forerunner of dissolution and downfall. And just as precisely is each construction the forerunner of life. Therefore at each decision of the builder there starts up an outpouring of new energy. What appeared unbearable yesterday becomes easy when the necessity of the new building is affirmed in the spirit. Verily in each new structure is manifested the beautiful.

Builders are of all kinds. They touch all earthly limits. Let this creative diversity be preserved, for in the very greatest creativeness there is primarily an incalculable multiformity. Wherever there is even the embryo of constructiveness, there will deserts come to life. Aside from all the physical deserts, there remain most terrible the deserts of the spirit. But each builder will already be an enlightened reviver of these most menacing desert wastes.

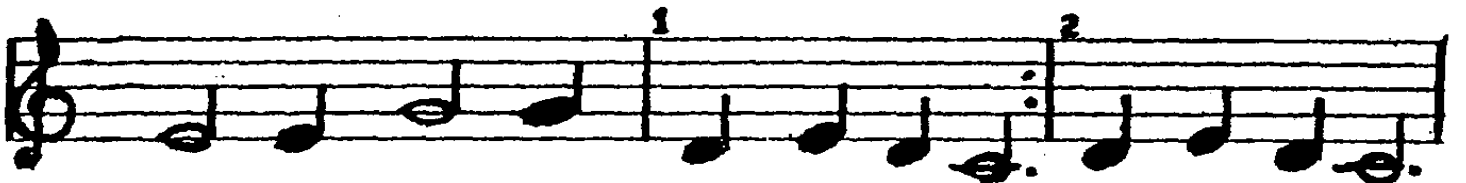
# Thou Art My Life

(Hindu Chant)

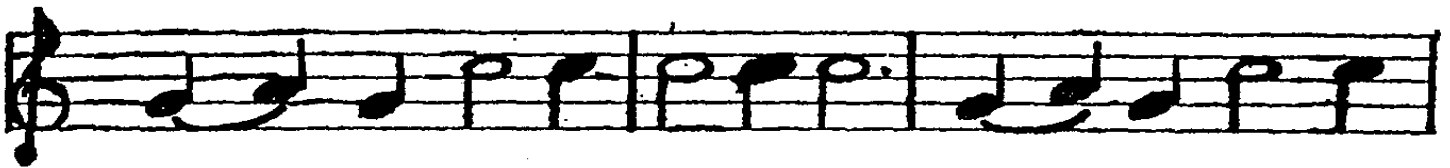
WORDS AND MUSIC BY SWAMI YOGANANDA



Thou art my life, Thou art my love, Thou



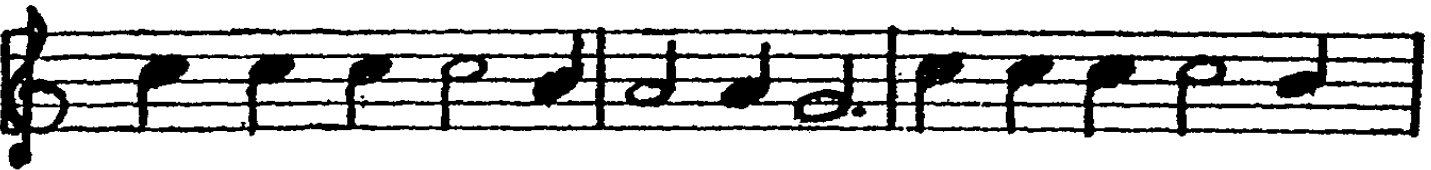
art the sweetness which I do seek. Which I do seek.



In the thot by my love brot; In the thot by



my love brot, I taste Thy name so sweet, so sweet.

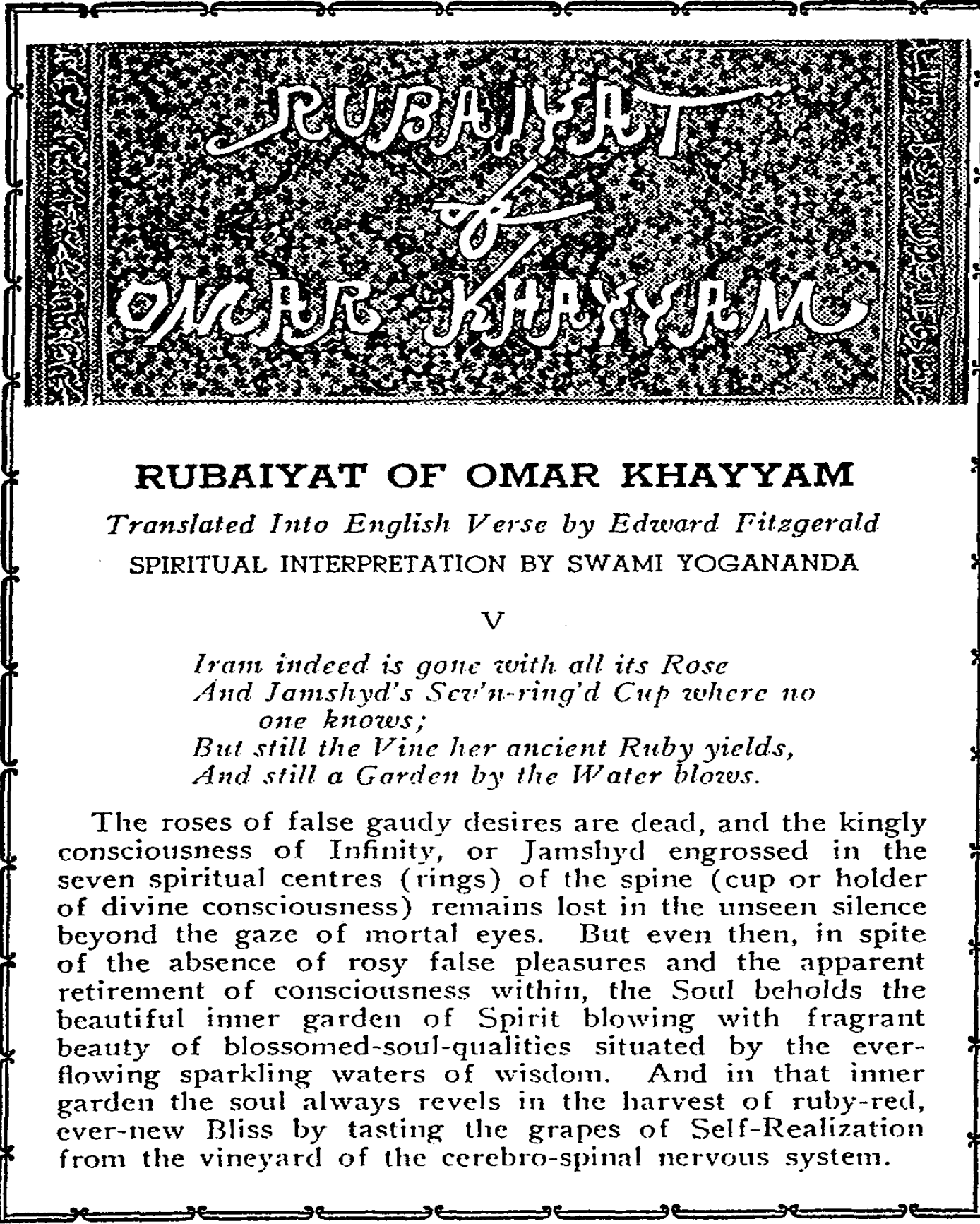


De - vo - tee knows how sweet You are, de - vo - tee knows how



sweet You are. He knows whom You let know.





RUBAIYAT  
OF  
OMAR KHAYYAM

**RUBAIYAT OF OMAR KHAYYAM**

*Translated Into English Verse by Edward Fitzgerald*

SPIRITUAL INTERPRETATION BY SWAMI YOGANANDA

V

*Iram indeed is gone with all its Rose  
And Jamshyd's Sev'n-ring'd Cup where no  
one knows;  
But still the Vine her ancient Ruby yields,  
And still a Garden by the Water blows.*

The roses of false gaudy desires are dead, and the kingly consciousness of Infinity, or Jamshyd engrossed in the seven spiritual centres (rings) of the spine (cup or holder of divine consciousness) remains lost in the unseen silence beyond the gaze of mortal eyes. But even then, in spite of the absence of rosy false pleasures and the apparent retirement of consciousness within, the Soul beholds the beautiful inner garden of Spirit blowing with fragrant beauty of blossomed-soul-qualities situated by the ever-flowing sparkling waters of wisdom. And in that inner garden the soul always revels in the harvest of ruby-red, ever-new Bliss by tasting the grapes of Self-Realization from the vineyard of the cerebro-spinal nervous system.

### Moral:

When the soul's consciousness is transferred from the roses of sense pleasures situated on the exterior of the flesh to the inner spinal consciousness and brain, then it enjoys the beauty and the intuitional ecstatic intoxication in the garden of inner silence.

### Glossary:

- (1) *Iram*—Human mind.
- (2) *Roses*—False sense pleasures.
- (3) *Jamshyd*—The kingly consciousness of infinity.
- (4) *Seven-ring'd cup*—The spinal cup or receptacle which is decorated with the seven centres of consciousness and life—the seven plexuses through which life and consciousness are distributed into the body.
- (5) *Where no one knows*—People stupefied in ignorance do not know of the existence of the spinal centres and their spiritual significance. The devotee by withdrawing his consciousness through the seven centres can release his soul from the bodily prison into the freedom of the Infinite.
- (6) *Vine*—Soul.
- (7) *Ancient Ruby*—The age-old soul-bliss.
- (8) *Garden*—Garden of spiritual realization filled with blossoms of divine qualities.
- (9) *Water*—Waters of wisdom.

## VI

*And David's Lips are lock't; but in divine  
High piping Pelevi, with "Wine Wine! Wine!  
Red Wine!"—the Nightingale cries to the Rose  
That yellow Cheek of hers to incarnadine.*

### Spiritual Interpretation:

Though the lips of the Infinite are locked in silence, still He speaks the language of high divine wisdom through the nightingale of truth-singing intuition of the devotee to drink the red wine of Bliss felt in meditation and make his life, wan with self-denial and self-discipline, crimson with divine vitality.

### Moral:

The silent God talks through the voice of silence only to the meditating devotee and gives him the ever-fresh wine of Bliss to reward his hardships of renunciation.

### Glossary:

(1) *David's lips are lock't*—The Infinite who always keeps His voice silent. Lips represent voice.

(2) *High piping Pelevi*—The lofty language of divine wisdom. As Pelevi (Pahlavi) is the tongue of the heroic age of Persia, so also, divine wisdom is the language of the Infinite.

(3) *Wine*—Wine of bliss.

(4) *Red Wine*—Spiritually vitalizing wine of bliss.

(5) *Nightingale*—As the nightingale regales people with songs at night, so the truth sings through the flute of the devotee's intuition when he is steeped in the darkness of inner silence where all material phenomena is shut out.

(6) *The yellow cheek*—The spiritual aspirant, once rosy and enthusiastic, who finds his life rendered monotonous by the severity of self-denial and self-discipline.

(7) *To incarnadine*—To make crimson with the intoxication of divine bliss.

### HEAVENLY LAND

A dyke to hold these worlds asunder that they intermingle not—such is God. Day and night pass not across that bridge, neither old age, nor death, nor grief. From it all wicked ideas turn back. For the realm of God of which we speak is one from which all evil is driven away. Therefore a blind man when he has crossed that dyke is blind no

longer, a wounded man no longer wounded, a sufferer no longer suffering. Therefore, for those who have crossed it, night, too, appears as day. For the realm of God is forever bright. And those disciples who find that world of God through purity, theirs is that heavenly country; theirs, in whatever world they be, is freedom.—*Chhandogya Upanishad*.

# Once More the Abode of Gods

By MAHATMA GANDHI

**T**HOUGH my views on *Ahimsa* (non-violence) are a result of my study of the faiths of the world, they are now no longer dependent upon the authority of these works. They are a part of my life and, if I suddenly discovered that the religious books read by me bore different interpretations from the one I had learned to give them, I should still hold to the view of *Ahimsa* I am about to set forth here.

Our scriptures teach that a man who really practises *Ahimsa* in its fullness has the world at his feet; he so affects his surroundings that even the snakes and other venomous reptiles do him no harm. This is said to have been the experience of St. Francis of Assisi.

## Non-Injury To All

Negatively, *Ahimsa* means not injuring any living being whether by body or mind. One may not, therefore, hurt the person of any wrong-doer, or bear any ill-will to him and so cause him mental suffering. This statement does not cover suffering caused to the wrong-doer by natural acts of mine which do not proceed from ill-will. *Ahimsa* therefore does not prevent me from withdrawing from

his presence a child whom he, we shall imagine, is about to strike. Indeed, the proper practice of *Ahimsa* requires me to withdraw the intended victim from the wrong-doer if I am in any way whatsoever the guardian of such a child. *Ahimsa* requires deliberate self-suffering, not a deliberate injuring of the supposed wrong-doer.

## Positive and Active

In its positive form, *Ahimsa* means the largest love, the greatest charity. If I am a follower of *Ahimsa*, I *must* love my enemy. I must apply the same rules to the wrong-doer who is my enemy or a stranger to me, as I would to my wrong-doing father or son. This active *Ahimsa* necessarily includes truth and fearlessness. As man cannot deceive the loved one, he does not fear or frighten him or her. Gift of life is the greatest of all gifts; a man who gives it in reality, disarms all hostility. He has paved the way for an honorable understanding. And none who is himself subject to fear can bestow that gift. He must, therefore, be himself fearless. A man cannot then practise *Ahimsa* and be a coward at the same time. The practice of *Ahimsa* calls forth the greatest courage. It is the

most soldierly of a soldier's virtues.

General Gordon has been represented in a famous statue as bearing only a stick. This takes us far on the road to *Ahimsa*. But a soldier who needs the protection of even a stick, is to that extent so much the less soldier. He is a true soldier who knows how to die and to stand his ground in the midst of a hail of bullets. Such a one was Ambarish, who stood his ground without lifting a finger though Durvasa did his worst. The Moors who were being pounded by the French gunners and who rushed to the guns' mouths with "Allah!" on their lips, showed much the same type of courage. Only theirs was the courage of desperation. Ambarish's was due to love. Yet the Moorish valor, readiness to die, conquered the gunners. They frantically waved their hats, ceased firing, and greeted their erstwhile enemies as comrades. And so the brave South African passive-resisters in thousands were ready to die rather than sell their honor for a little personal ease. This was *Ahimsa* in its active form. It never barter away honor.

### Power of Soul-Force

A helpless girl in the hands of a follower of *Ahimsa* finds better protection than in the hands of one who is prepared to defend her only to the point to which his weapons would carry

him. The tyrant, in the first instance, will have to talk to his victim over the dead body of her defender; in the second, he has but to overpower the defender; for it is assumed that the canon of propriety in the second instance will be satisfied when the defender has fought to the extent of his physical valor. In the first instance, as the defender has matched his very soul against the mere body of the tyrant, the odds are that the soul in the latter will be awakened, and the girl would stand an infinitely greater chance of her honor being protected than in any other conceivable instance, barring, of course, that of her own personal courage.

### Courage Necessary

He is no worthy follower of Mahavira, the apostle of Jainism, or of Buddha, or of the *Vedas*, who, being afraid to die, takes flight before any danger, real or imaginary, all the while wishing that somebody else would remove the danger by destroying the person causing it. He is no follower of *Ahimsa* who does not care a straw if he kills a man by inches by deceiving him in trade, or who, in order to do a supposed good to his country, does not mind killing off a few officials. All these are actuated by hatred, cowardice and fear. Such love of country is a vague thing intended to satisfy one's vanity, or soothe a stinging conscience.

*Ahimsa* truly understood is, in my humble opinion, a panacea for all evils mundane and extra-mundane. We can never overdo it. Just at present we are not doing it at all. *Ahimsa* does not displace the practice of other virtues, but renders their practice imperatively necessary before it can be practised even in its rudiments. Mahavira and Buddha were soldiers, and so was Tolstoy. Only they saw deeper and truer into their profession, and found the secret of a true, happy, honorable and godly life. Let us be joint sharers with these teachers, and this land of ours will once more be the abode of gods.

◆ ◆ ◆ ◆ ◆  
**JUDAS' PARDON**

"Judas betrayed Jesus. And Jesus was arrested and crucified on the cross. Jesus blessed all, including Judas. Centuries later appeared a true disciple of the Master—one who believed in the sovereign power of love. He felt sorrowful at the thought of the suffering of Judas. In his prayer to God, he asked of Him nothing but this—Judas' pardon.

"One day he knelt at the altar and prayed: 'Send Thy servant Judas, to come and lay his hand upon my fevered brow.' A cool and gentle hand was laid on his head! The disciple was radiant, filled with happy tears; Judas had blessed him! The love of the disciple had saved Judas."—*T. L. Vaswani in Mira.*

## HEAD AND HEART

*By Vidyanand*

Head is the greatest statesman; heart, the greatest poet. Both have their own part to play: one in the world of matter, and the other in the world of spirit. Head walks cautiously, it thinks twice, it reasons coolly; heart soars, it is swayed by feelings, it is most uncautious. Head believes in second thought, it polishes and repolishes; heart believes in first thought, it is ever spontaneous and fresh.

Head is a gentleman of society; heart, a recluse of the forest. Head puts on fashionable dress; heart appears naked. Head governs; heart conquers. Head is a scholar, it is a critic, it is ambitious, it is pushing. Heart is original, it is earnest, it is quiet. Head shouts but absorbs nothing. Heart is peaceful, but absorbs all.

Head is callous, for it cares little for others; heart is full of feelings and melts for others. Head is a scientist; heart, an artist. Head lives on reason; heart, on feelings. Head is suspicious and full of doubts; heart assures and believes. Head fights in the battle-field; heart looks after the fallen and the wounded. Head faces difficulties with an iron will; heart welcomes them smilingly. World is the manifestation of head; God, of heart.—*Kalyana-Kalpataru.*

## SAHABJI MAHARAJ

HIS Holiness Sahabji Maharaj Sir Anand Sarup, fifth head of the Radhasoami movement and founder of Dayalbagh, whose recent speech appears in this issue, passed away from this sphere of life in June. His city, whose name means "Garden of the Lord," combines material efficiency and spiritual development and is considered an ideal Indian colony.

"Sahabji Maharaj was one of India's great men," Swami Yogananda said when the news reached him recently. "I met him on my visit to India last year. He told me he had heard much about my work in America, from American travelers, and invited me to stay in Dayalbagh as long as I wished. As I was sitting in his attractive sitting-room, admiring its appearance, he suddenly turned to me and said, 'All the beautiful furniture, pictures, carpets and so forth which you see here have been entirely made by our Dayalbagh people.' I felt my heart swell with pride as he uttered these words, to realize that modern India could produce such finished evidences of material progress.

"I was immensely impressed with the clean, up-to-date, industrious, prosperous and happy colony which he so ably established and carried on. Model dairies, factories and industrial quarters take care of all needs. One afternoon when the Viceroy visited Dayalbagh, a worker there took the measurements of his shoes, and by the time his visit was concluded, a new pair of shoes had been made and presented to the Viceroy.

"Sahabji told me that he had once refused a gift of eight *lahks* (\$250,000) from an interested American tourist because the latter would not consent to follow the spiritual rules of the Dayalbagh institution. Sahabji was a leader of high vision. I told him that in this city he had fulfilled one of the great dreams which I had had since childhood.

"He promised to visit my School and *Yogoda Sat-Sanga Ashram* at Ranchi. Shortly before his death, he accepted an invitation to visit Mr. P. C. Ghose, vice-president of our Ranchi School. We all extend to Dayalbagh and its inhabitants our deepest sympathy for the physical loss of their wonderful leader."

# Thy Secret Hand Behind

By SAHABJI MAHARAJ SIR ANAND SARUP

(Famous founder of the ideal city of Dayalbagh in India)

People all the world over believe that there is no peace in the world. They are all unanimous on this point—though they do all agree as to the causes which are responsible for the absence of peace on our globe. According to the teaching of the *Sat-Sanga* (Fellowship), however, the reason for all the misery under which we are groaning is that we are unable to adjust ourselves to environment—in other words, we are a misfit here. Thus if we purchase a pair of shoes of the wrong size which does not fit our feet, it pinches us and even gives us bruises. And when one talks of man being a misfit here on this plane, one means that there is want of harmony between one's desires on the one hand, and the laws of nature which regulate affairs on this plane on the other.

## Absence of Harmony

It is as well to make clear this point of the absence of harmony between ourselves and our environment. Take the case of a patriarch who is the head of a family. He would feel very miserable if the members of the family start willfully disobeying him. Imagine him wanting to

take a bath and ordering his servant to bring him his *dhoti* (clothes) for a change. But suppose the servant puts fire to the *dhoti*. We also are like the patriarch whose wishes are being flagrantly disregarded. We feel helpless and irritated when we find that things are constantly taking a turn against our wishes.

A recent striking example of the world mocking us was the great earthquake in Bihar. And when the feeling of this mockery going on on a large scale grows on us, we are driven to pessimism. When the pessimistic mood is at its height, we even go to the length of saying that there is no plan, no law, no order in this Universe. We see chaos all over. We then say that just as it is impossible to establish harmony between an intelligent man and one who is demented, so also it is impossible for us to harmonize with chaos, that is, nature.

Pessimism and the tragedy of life, however, need not cloud our vision. A little reflection will reveal overwhelming evidence of plan and order all around us. Consider the fact of the earth



revolving round the sun, of its revolving round its own axis, of the sun always rising in the morning and setting in the evening, and so on and so forth.

This plan and order, however, are not confined to the operation of physical laws alone. Human destiny also is not left to blind chance. The wisdom that shapes human destiny may not always be discernible. The hand of providence, however, can sometimes be seen in human affairs. Thus the miraculous escape of P. B. Ramnaumi Prasad of Muzaffarpur during the recent earthquake in Bihar is an instance in point. He was arguing a very important case in the civil court. He was in the middle of the argument, when he felt a choking sensation in the throat. A longing to cough and clear his throat seized him. He took the court's permission to go out for a minute, and as he came out the crash came and the building collapsed!

### Divine Plan

Take again the case of a *Sat-Sanga* doctor at Motihari which was reported to me. There were six members of the doctor's family at Motihari at the time of the earthquake. The doctor's wife was on the way to become a mother and her confinement was expected any moment. The earthquake came; and as she could not move, she had to be dragged out of the house in order to be out of danger's reach.

The moment she was dragged out, the earth gave way and the doctor's house was engulfed. The six persons of the doctor's family were all saved, though they found themselves stranded on a little island which had formed in the meanwhile. Next morning they were found under a tree where the doctor's wife had given birth to a child. Is there no clear plan and purpose behind instances like these?

It is unfortunate that people instead of seeking to establish harmony with environment begin to complain that disharmony rules the world, that there is chaos all over in nature. The point that needs to be stressed here is that harmony with environment can be established, and religion is the science which teaches us how to do so. Religious men are sometimes blessed with an intimation of things to come, which prepares them for what is to happen and thus helps them to adjust themselves to environment.

But religion is a word often misunderstood. Take the case of a king who has a large number of robes and who owns several palaces. The robes and palaces, however, are not the king. Similarly there are so many things—*asnanam* (bath), pilgrimage, religious discourses and so on. But they are not religion. True religion is the harmonisation of the individual spirit with the universal spirit. That constitutes what may be called the es-

essential of religion. A king is a king, whether he lives in a hut or a palace. The hut or the palace may be spoken of as non-essentials. The important thing is the king.

### **Acceptable Alternatives**

By following true religion, one of two things will happen. Either what happens to you will be according to your desire, or what you desire will happen. It is of course impossible for your wishes to be always fulfilled. But there will be an adjustment with nature—a kind of compromise, so that either what happens is acceptable to you or your wishes and desires get so moulded as to suit nature.

How we adjust ourselves to external conditions may be illustrated by the following example: Suppose you are a rich man. You have a young son. He comes to you and asks for a good watch. You purchase the watch for him and fulfill his wishes. The result is that the boy feels happy. An hour after, you call the boy and ask him to keep the valuable watch in safe custody when at home, giving him free permission to wear it when he goes out. The boy agrees and is happy, though he has to part with his watch while at home. Here there is harmony at both the stages between father and son—in spite of opposite conditions existing. It will be noticed that in the second stage the boy has to pass through the ex-

perience of giving up the watch which is opposite to the first one of receiving it.

### **Desires and Nature**

This example shows clearly that harmony can be established between man and universe—between human desires and nature. We harmonize with the universe whenever our desire is fulfilled—just as the boy felt happy when he got the watch. Or we can also be happy if we know the wisdom underlying any event which happens contrary to our wishes. But for understanding the hidden wisdom behind things, our intellect and judgment based on our three-dimensional intellect and experience are totally inadequate. The wisdom of the Lord cannot be known by the ordinary consciousness of the heart center which is the seat of impure but powerful desires. If by that consciousness we could know the secrets of the Will of God, things here would get topsy turvy—impure desire can produce no other result. It is religion which is the science that awakens those faculties in us by which we can discover the Will of the Lord, and when we know His Will we become resigned and contented.

### **His Hidden Hand**

We started with the example of the old man being disobeyed by his servant. But suppose that when the old man's wrath is ap-

peased, his servant comes to him and tells him that the reason why he set fire to the *dhoti* was that there was a cobra inside the cloth. When the patriarch learns that, he feels thankful. So also will man feel thankful *when he comes to know the hidden beneficent purpose behind the Will of the Lord*. People are feeling miserable at the destruction of Bihar but if the wisdom behind it were known, the entire world would rejoice and be thankful.

It follows, therefore, that there are two causes of unhappiness. Firstly, disharmony with environment and secondly, ignorance of the divine plan and purpose. Hence the business of religion is two-fold. Firstly, it awakens your spiritual powers so as to enable you to communicate your desires to the powers that be, and secondly, it awakens the higher intellect by which the wisdom behind the acts of God can be understood.



### REALIZATION

*By Troy Garrison*

I have felt this  
Soul-which-contains-my-body  
Grow larger, as a drop of dew  
Blessed by the mist,  
Until it has become  
Ready to slip from the petals  
Of this earth-that-is-a-flower  
To join a river that waters a  
million  
Such gardens as this universe.

### DIVINE LAMENT

*By A. Murad*

In the pale moonlight I greet  
you; what if I could see you  
beneath the sun?  
In the darkest hours I meet you;  
what would be the heart's  
delight at noon?  
In the shadow of shadows only;  
how can I mark the beauty  
of your face?  
Or else silently apart and lonely,  
I gaze at you afar in distant  
place.



### THE CITY OF GOD

An ancient story tells of a city sunk in the sea: in the depths the bells are ringing, the song is singing. In silence alone may be heard the bells and the song. The sea is the heart: in its depths is the city of God! If you will hear the song that is singing, go into silence. Pause and reflect! Silence will sing to you!—*Vaswani*.



Love does not grow in a garden; Love does not sell in the market. Prince or pauper, whoever may desire it can have it in exchange for his life. So long as there was "I", the Lord was not; now that there is the Lord, "I" is gone. The path of Love is very narrow and the two cannot go together.—*Guru Nanak*.



Give me that man that is not passion's slave, and I will wear him in my heart's core, aye, in my heart of hearts. — *Shakespeare*.

# "That Thou Art Mindful of Him"

By **ORSON PRATT**

(*Famous Astronomer and Mathematician*)

**A**STRONOMY is the noblest of sciences; it lifts the veil of obscurity and exhibits the grand scenery of the universe as it existed in ages past, as it now exists, and, if not interfered with by causes unknown, as it will exist in ages to come.

It is that science which above all others is calculated to give us the most profound, sublime and exalted view of the power of that Being who formed those magnificent systems from the eternal elements, and devised laws calculated to maintain their stability through all their complicated and infinite variety of movements for indefinite ages to come.

## **Sublime Scenery**

This is a science which has engaged attention from the earliest period of man; for what rational being can look upward into the blue vault of heaven, and behold the sun in its effulgent glory; the moon, shining with a silvery brightness, exhibiting its ever-varying changes; the stars bespangling the vast concave of a nocturnal sky, twinkling, as it were, with joy, and lighting up the dark unfathomable abyss of an unknown immensity; what rational being, we

again inquire, can behold this august and sublime scenery without feeling the most intense desire to unlock the heavenly archives and read from the great book of creation the grand science of the origin of worlds, the laws by which they are governed, and their eternal destinies?

## **Nature's Author**

Kings upon their thrones and the humble shepherd in the field have alike participated in this sublime emotion. The poet enraptured with the magnificent glories of the heavens has poured forth his effusions in the most melting harmonious strains of glowing eloquence. While the man of God, with loftier views and higher aspirations, has soared aloft from nature up to nature's Author, and overpowered with the infinite greatness and resplendent glories which surround him on every side, bows in humble adoration before the Great Eternal, and exclaims, "What is man that Thou art mindful of him, or the son of man that Thou visitest him?"

Nothing is calculated to inspire the mind of man with a more profound reverence for the Great Author of nature than the contemplation of His marvelous

works. For the exact mathematical adjustments of the various forces of nature—the consummate wisdom and skill exhibited in every department of the universe, the omnipotent power and grandeur displayed in the construction of the magnificent machinery of creation—proclaim the majesty and glory of Him who formed and governs the mighty fabric.

We are told that the same light which shines from the sun, from the moon, and from the stars, is the same light that quickens the understanding of the children of men. It is the same light by which we are enabled to see one another and surrounding nature.

### Man Is An Agent

God, in constructing His materials into creations and worlds, has done it for a wise and noble end. The great purpose He had in view was that intelligent beings should occupy these creations. Man is an agent; intelligence cannot exist on any other principle. All beings having intelligence must have their agency. Laws must be given that are suited and adapted to this agency; and when God sends inhabitants on various creations he sends them on the great and grand principle of giving them an opportunity to exercise that agency.



Happiness is the union of ourselves with God.—*Pascal*.

## WESTERN PHILOSOPHERS ON THE VEDAS

*Schopenhauer*: "How entirely does the *Oupnekhat* (*Upanishad*) breathe throughout the holy spirit of the *Vedas*! How is every one who has become familiar with that incomparable book, stirred by that spirit to the very depth of his soul! From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. . . . The access to the *Vedas* by means of the *Upanishads* is in my eyes the greatest privilege this century may claim before all previous centuries."

*Thoreau*: "What extracts from the *Vedas* I have read fall on me like the light of a higher and purer luminary which describes a loftier course through a purer stratum—free from particulars, simple, universal."

*Emerson*, who was also a great admirer of Hafiz the Persian mystic and poet, said of the *Bhagavad Gita* that "an empire (of thought) spoke to us" in its passages.

*Macterlinck* was so deeply impressed with the wisdom of the *Gita* that he referred to the *Mahabharata* (of which the *Gita* is a part) as the "Bible of Humanity".



"Man sees the mote in his neighbor's eye, but knows not of the beam in his own."—*The Talmud*.



# *Spiritual Interpretation* OF THE ★ BHAGAVAD GITA

## Prison-Chambers of Births and Deaths

By SWAMI YOGANANDA

*Chapter 2, Stanzas 26-27*

### Literal Translation:

But if you consider this soul incessantly to be born and to die, even if that is so, O Mighty-Armed Arjuna, you should not grieve for it. For that which is born must die and that which is dead must be born again. If you consider the soul to be subject to inevitable births and deaths, then why should you grieve about something which is unavoidable?

### Poetic Rendition:

But if delusion's dream makes you behold that the soul is constantly changing itself with its change of mortal residences of

mundane births and deaths, then, O devotee Arjuna (he who wields the arm of mental powers and self-control), you should not allow yourself to be the prisoner of sorrow. For the soul which is enamored of its cosmic-dream-born bodily residences must be prepared to undergo, through the magic-intoxication of karma, the nightmares of bodily births inevitably pursued by bodily deaths, and dreams of physical dissolutions followed by physical manifestations.

### Spiritual Interpretation:

When the devotee absent-mindedly meditates and meditates and does not seem to get anywhere, then he is sometimes haunted with the desire of

avoiding approaching death followed by rebirth. To that devotee, the writer of the *Bhagavad Gita* gives advice that, even if through delusion he thinks that the immortal soul considers itself incessantly born or dying with the birth and the death of the body, it is nevertheless foolish for him to grieve. As long as the soul is compelled by karma (law of cause and effect governing all human actions) to be imprisoned in the chambers of births and deaths, nothing is gained by wasting time on useless griefs. It is more profitable for the devotee to concentrate in destroying subconsciously-stored prenatal and postnatal reincarnation-making impulses by will force, determination and identification of the mind with the taintless, immortal, blissful soul.

### **Eliminate Attachment**

It is absolutely senseless to waste time in moaning once the soul according to law of cause and effect is destined to change mortal residences. Once the soul prisoner, due to earthly attachment, starts itself to live in the prison houses of births and deaths, there is no use in lamenting. Rather, it should try in every way to do away with all earthly attachment and bodily identifications by tuning in with Spirit in meditation and thus parole itself from the mortal prison into the freedom of immortality. So many superficial devotees are haunted by the

fear of deaths and rebirths, but they seldom try to separate the immortal soul from the consciousness of the mortal body and thus realize that the soul is unchangeable even though it resides in a changeable body. Thus it is wise to spend time in meditation and ecstasy rather than waste time in thinking of the horrors and miseries attendant on the soul's numerous births and deaths.

The writer of the *Bhagavad Gita* goes on to say that just as a man who is attached to different styles of houses arranges to live in different homes, so also it is inevitable for the soul which has not released itself by meditation from the identification of the body, to experience birth followed by death and death followed by birth. The average person born on earth grows, eats, earns, marries and dies, with ignorance and material attachment. He has to unavoidably repeat the same experiences until by meditation and identification with Spirit, eternal freedom is gained.

### **Two Kinds of Death**

There are two kinds of births and deaths: (1) the breath way of physical birth and death, and (2) the astral way of birth and death. The breath way of birth and death consists in the fact that human birth is accompanied by the presence of breath (inhalation and exhalation) in the body. Earthly death is marked

by the absence of bodily breath. The breath-marked births and deaths are true to the earthly plane of existence.

### **Astral Birth and Death**

The astral way of birth and death has a deeper meaning. In the physical world, the soul is encased in the fleshly body made of sixteen gross elements. But in the astral world after death the soul sheds its heavy overcoat of flesh and remains encased in two other subtle garments—the astral body and the causal body. (Body signifies encasement, whether gross or subtle, which surrounds the soul.) The astral body is composed of nineteen subtle elements (the five instruments of knowledge—sight, hearing, smell, taste, touch; the five instruments of action—the five life forces which perform the crystallizing, assimilating, eliminating, metabolizing and circulating functions of the body; ego, feeling, mind, and intelligence). This subtle astral-encasement of nineteen elements survives the death of the physical body made of sixteen gross elements.

The causal or idea body consists of the corresponding nineteen astral ideas and sixteen physical ideas originally required by God to create the astral and physical body of a man. In other words, the causal body is made of thirty-five ideas as the basic or causal thought

forces required to create the thirty-five elements of the astral and physical body.

Every devotee should remember that when the soul by divine ecstasy completely identifies itself with omnipresent Spirit at death, it goes out of the three bodies and attains omnipresence. But when a soul leaves the physical body in ignorance, it is born in the astral world and is conscious of its astral body of nineteen elements. Then according to karmic law, it lives and grows there for some time, working out some of its past tendencies. Then the soul again experiences the death (passing) of the astral body when according to cosmic law it is again re-born in the physical world.

### **Recurrent Cycles**

Hence, at death a soul loses its consciousness of the physical body and becomes conscious of its astral body in the astral world, and then experiences astral death, and thus passes from the consciousness of its luminous astral birth to the consciousness of dark astral death. These recurrent cycles of physical and astral encasement are the ineluctable destiny of all unenlightened souls.

Thus the writer of the *Bhagavad Gita* says that when an individual realizes by introspection and self-analysis and the help of a proper *guru*-Preceptor that his soul due to prenatal attachments has to experience



births followed by deaths and deaths followed by births, he should not waste time in grieving over his dire fate and difficult future experiences, but should concentrate his utmost to destroy those evil karmas by identifying his prodigal soul with the omniscient Spirit.

### **Delusive Dreams**

It must be remembered that births and deaths are inevitable to a soul only during the state of ignorance when it thinks that it is the body and cannot exist without it. Only the soul who does not destroy by the awakening of wisdom the nightmares and delusive dreams of births and deaths has to undergo the fanciful miseries and limitations attending them. It can be distinctly pictured that if a man through persistent wrong living suffers from continual dreams that he is suffocated and murdered in the night, then he unavoidably has to suffer from the results of his dreams. But if by right living he disgorges his subconscious mind of evil impulses, he could be free from the tortures of his nightmares.

Again, if a man through extreme fear of births and deaths dreams every night that he is born as a baby and then dies after he becomes an adult, then it is natural for him to continue this experience indefinitely, until by wisdom he becomes free from the fear of births and deaths which caused those

dreams. The writer of the *Bhagavad Gita* says the same is true to the soul—that if a man through delusion experiences births followed by deaths he must continue to do so without fail until by wisdom, meditation, discrimination and ecstatic communion with God he identifies his soul with Spirit.

A soul awake in omnipresent Spirit loses his delusive nightmares of births and deaths. So every devotee should remember that he should not waste time in grieving over the cosmic law-ordained births and deaths which may visit the soul, but should concentrate by meditation to destroy his reincarnation-making, subconsciously hidden impulses.

### ◆ ◆ ◆ ◆ ◆ **TRUEST TOUCHSTONES**

It is nothing but human vanity that would say that one voice is the best, or that one form is the best. At the same time it is wise to remember that the truest touchstones are the great scriptures of the world; otherwise every cheat and charlatan will pretend to be in the inner counsels of God and thus add to the already existing mountains of superstition.

God is neither unknowable nor unknown. He is in us and about us and over us. So we cannot help but know Him. But our knowing can grow from more to more. From being a part, man can become the whole.—*K. S. R. Sastri.*

# Meditations

FOR OCTOBER, 1937

*By Sri Nerode*

*(This month we shall concentrate on Reason which brings order into the chaos of thoughts and ultimately ripens into the Higher Discernment which is so characteristic of Yoga discipline.)*

Friday, 1st. Reason is the manifested Intelligence of God in me. I shall let my infolded Divinity unfold through my reason.

Saturday, 2nd. Life says, "Live and move." Mind says, "Think and reason." My God says, "Love and serve." I shall induce my life and mind to the command of God.

Sunday, 3rd. Reason spells order into a chaos of thoughts. I shall make reason the king in the process of my thinking.

Monday, 4th. Philosophy says, "Reason." Religion says, "Believe." Science says, "Prove." Poetry says, "Inspire." Nature says, "Struggle." But Truth says, "Love." I shall reason and love forever.

Tuesday, 5th. Reason stabilizes the emotions and quiets the feelings. To be above both I shall forever bow to reason.

Wednesday, 6th. Reason says, "Analyze." Love says, "Unite." Peace says, "Meditate." I shall unite reason, love and peace in the deep of my meditation.

Thursday, 7th. Intellectual honesty is to a rational mind what fragrance is to flowers. I shall even forego the favor of fortune but not intellectual honesty.

Friday, 8th. Problems say, "Worry." Diseases say, "Suffer." Death says, "Lament." But God says, "They are all false." I shall shelter my reason under the Divine Shadow of God.

**Saturday, 9th.** Beyond the reasonings of mind there is a higher reason of soul. I shall dip my reason into the ocean of inner perception.

**Sunday, 10th.** There is a reason of facts as there is also a reason of love. I shall follow one or both according to the higher reason of service.

**Monday, 11th.** There is a reason why birds chirp, flowers bloom, and children sing. A hidden joy runs beneath the cosmic life. I shall touch the stream of that Joy.

**Tuesday, 12th.** Atheism says, "God is not." Agnosticism says, "God may or may not be." Religion says, "God is." But my soul says, "I know and feel His presence." In His presence I shall forever walk.

**Wednesday, 13th.** Reason is the eye of life but when my reason fails to detect the course, I shall wait for the directive guidance of the Divine Pathfinder.

**Thursday, 14th.** Thought is the master builder of life. I shall not let scattered thoughts stampede over my mind.

**Friday, 15th.** Every thought is a force. I shall ferment my thought till it becomes the wine of inspiration.

**Saturday, 16th.** I am superior to my environment or conditions. Through the power of God I shall overpower the adverse conditions.

**Sunday, 17th.** God speaks to those whose life is consummated in the long service of man. I shall serve, in order to talk to God.

**Monday, 18th.** Thought without action is puerile. I shall muster up the forces of steadfastness and perseverance, with one all-consuming thought of self-realization.

**Tuesday, 19th.** Reason is the saviour in the time of confusion, but silence is the saviour at the moment of confused reason. I shall silently reason in order to reason aloud.

Wednesday, 20th. Positive thoughts and positive actions add strength to the character and success to life. I shall express positive power in my thought and action.

Thursday, 21st. As a special soil is needed for the cultivation of roses, so is needed a calm disposition for the culture of reason. I shall be calm to be rational and be rational to be calm.

Friday, 22nd. Reason transforms chaotic thoughts into order; but love turns them into compassion. I shall ever reason to be compassionate.

Saturday, 23rd. The reason for suffering lies in the inordinate attachment of mind to matter. I shall reason my mind out of this attachment.

Sunday, 24th. It is reason that ripens into discrimination. I shall exercise my reason till it becomes glorified into discrimination.

Monday, 25th. Cold reason drives mind to the rock of disbelief. I shall not let my reason drift in the current of dark forces.

Tuesday, 26th. Thought says, "I am the seed." Faith says, "I am the gardener." To reap success I shall think with faith.

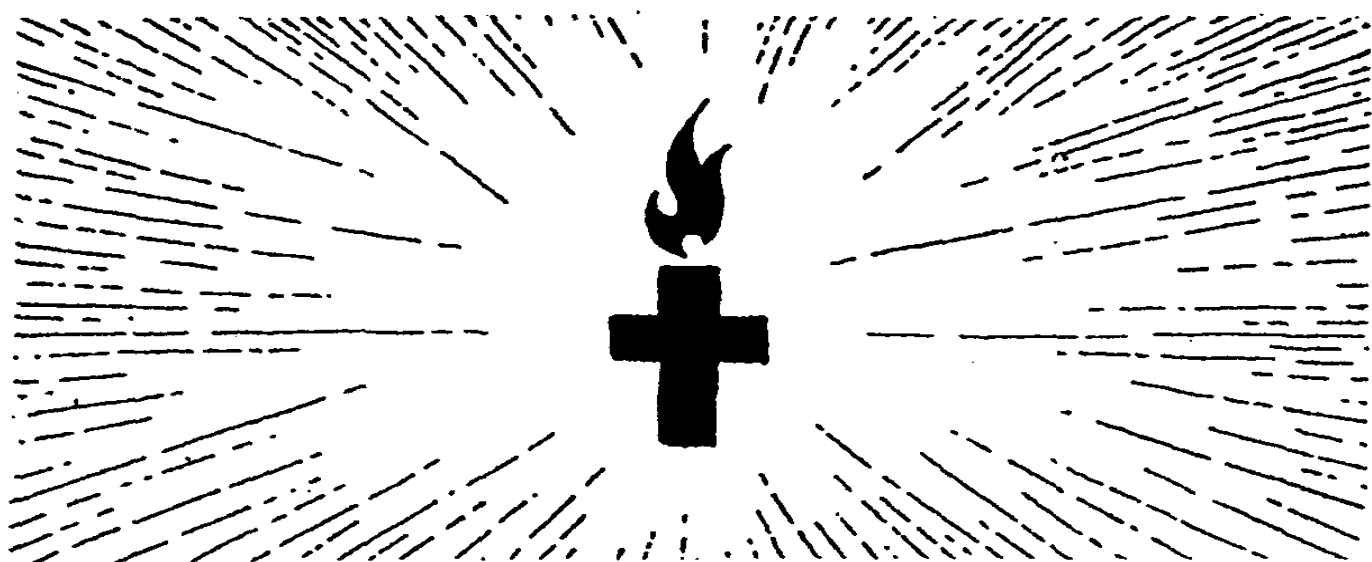
Wednesday, 27th. Faith says, "I heal." Devotion says, "I contact God." Prayer says, "I stir up the soul." I shall let faith, devotion, and prayer heal my body and mind.

Thursday, 28th. Courage in life is half the success. I shall gird my soul with the shield of courage.

Friday, 29th. We exist in the nature of God. Therefore we constantly partake of His nature. I shall imprint this thought forever on my memory.

Saturday, 30th. Every day is not the same as every other day, nor our life the same each day; therefore, I shall accept with joy all the changes of fate in this changing world.

Sunday, 31st. In my meditation Silence says, "Go my way, and thus have peace, calmness, and contentment." Work says, "Get busy." I shall follow silence even in great activity.



## Second Coming of Christ

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

**“The Isles Shall Wait for His Law”**

By SWAMI YOGANANDA

*And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known.—Mark 3:11-12.*

Unclean spirits who possessed the bodies of some men could recognize Jesus as the son of God because, being in the astral world, they partially knew about the spirit of Jesus which supremely ruled there. All spirits, whether clean or unclean, knew that it was Christ and not Satan

who had complete power over the inner world. Even though Satan tried to rule the astral world and earth, spirits knew that Christ Consciousness in Jesus was the real ruler of the inner world.

### **What Are Unclean Spirits?**

The unclean spirits are those souls that leave their physical bodies in a state of sin. Murderers, thieves, drunkards and, above all, treacherous souls, are considered unclean souls in the astral world, also those who ruthlessly and foolishly commit suicide. These souls roam in the

astral world, imprisoned in the causal and astral bodies, finding no rest in the astral world and hating to be reborn on the earth, or, sometimes, grieving for not being born on the earth again. These souls have to roam about in the ether until some of the effects of their bad actions or karma are worn out through the operation of the divine law. These tramp souls are very unscrupulous, even as they were during earth life. A strong personality fully occupies his brain and shuts out the invasion of such tramp souls who are everywhere in the ether looking for a free ride, the occupation of a weak-brained individual's body. The weak individual keeps his brain and mind empty and passive, indirectly inviting and enabling tramp souls to enter his thought-unoccupied mind.

When the exorcised spirits consciously recognized Jesus, he commanded them not to thus directly declare him as the Son of God. Since all things of the astral world are hidden according to the will of God, Jesus did not want himself to be revealed except in the natural human way.

### **"Behold My Servant"**

*That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.*

*He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.—*  
Matt. 12: 17-21.

Matthew is referring here to the ancient prophecy of Esaias (*Isaiah 42:1-4*) about the future conditions surrounding the appearance of Jesus on earth.

### **Highly Developed Souls**

When souls struggle and become highly developed and almost free, God can send them on earth from time to time to relieve the misery of His ignorance-stricken children by trying to show them a way of salvation through the exemplary lives of the true sons of God who have attained salvation by self-effort. God said, "Esaias, behold my child, Jesus, who has developed himself to please Me and become My beloved. Hence I have chosen him, sometime in the future, to act as the servant of a great message which will redeem many souls on earth." God also promised that He would put His will and blessings and wisdom into the harmony-tuned soul of Jesus, that he might show divine judgment and wisdom and the art of super-living to the Gentiles.

God signified to Esaias further that Jesus, in his coming

Christ - consciousness incarnation, having already spiritually developed, and being reinforced with the will and wisdom of God, would not have to strive to be spiritual nor cry for wisdom, and that no ordinary human being, walking on the streets of matter, would be able to hear the "voice" or cosmic vibrating Spirit of God encased in the body of Jesus.

Further, God signified that Jesus, the Son of God, would not be at all inwardly affected, though his Spirit was encased in the fragile reed of the body which might be bruised or crucified; that his Spirit, burning with wisdom like smoking flax, would not be quenched or suppressed by the persecution of the flesh in crucifixion; that he would only give up the body when he had sent forth or expressed his judgment or wisdom in complete spiritual victory; that Jesus would return to earth after death, declaring the victory of Spirit over matter, and that he would only go away from the earth after declaring to the world that he, even during crucifixion of his body, could retain the magnanimity and the spiritual qualities of the soul untouched by the tortures of flesh and the hatred of man.

### **Guru of World**

The sentence, *A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto vic-*

*tory*, clearly declares that the body of Jesus, even though persecuted from all sides, would remain until the message of God was given, and by physical crucifixion the power of Spirit and goodness were to be declared as lords over the tortures of flesh and the hatred of men. God declared through Esaias that the Gentiles or entire world outside of Israel would accept Jesus as its *Guru* or spiritual guide, intuitively realizing the Spirit of Jesus Christ.

That this is the correct interpretation is shown by the further words of the prophet (Isaiah 42:4): *He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.*

The prophecies of saints and Jesus can be understood only through the self-realization and developed intuition of true devotees. Intellectual professors write philosophical discourses which can be understood by all intellectual people. But the sayings of Jesus and the utterances of prophets are born out of pure self-realization and are not due to the uncertain activities of reason. Such sayings can never be *felt* by the intellect of man, and their meaning can be only guessed about by reason. The self-realization of saints can only be felt and understood by those who have meditated and

developed self-realization. The detailed knowledge of the heavens as understood by great astronomers through study and the use of telescopes cannot be possessed by a layman. Likewise, what the wise men know about Truth and Spirit through the medium of their clarifying telescopic intuition only can be known by ordinary individuals when they have developed their inner vision and used their developed telescopic intuition hidden in the chamber of their souls.

*And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.—Luke 6: 20-23.*

Jesus meant: "O ye souls who have become materially poor to help others and who, although poor, are seeking not riches but God, ye are blessed for your poverty. Instead of poverty being a hindrance, it will serve as a stimulus to seek

the kingdom of all-sufficient God, who will relieve you from want through eternity. Blessed are you who are in want and seek God to relieve your wants.

### **Blessed Disciples**

"Blessed are you that are spiritually hungry now, for you shall find spiritual wisdom and ever-new bliss, to be satisfied forever. Blessed are you that cry for God-realization now, for you shall laugh and be blessed through eternity, being entertained by the attained eternal ever-new joy of meditation. Blessed are you when for the sake of following the son of man (the Christlike *guru*-preceptor, the embodiment of God) men shall hate you and separate you from their company and reproach you and cast out your name as evil. All of you are blessed who prefer to follow a God-tuned *guru*-preceptor in preference to evil people.

"Blessed you are thereby when evil people by their hate and ostracism keep your soul away from the influence of evil. Blessed are all those who are scolded for being good, for the unjust criticism will enthuse the disciple all the more to follow the ways of peace instead of misery-making evil. Blessed are you when men shall cast out your name as evil for not tuning in with their evil ways, for you shall go into the admiring ever-new consciousness of God.

"But remember, to be hated,



ostracized, reproached or cast out for being evil is evil, but when you are persecuted for the sake of truth as manifested in the Christ body of Jesus, then you will be free. Rejoice ye in that day and leap and vibrate with ever-new joy, for behold, those that will toil and labor and accept pain to follow the divine way, according to the law of karma or action, will be rewarded in heaven, or the inner world, with eternal bliss.

"Those that persecute you are the children of those who persecuted the prophets. Think to what great evil those forefathers came, and think what reward in heaven the prophets received from God for being persecuted in His name's sake."

*But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.—Luke 6: 24-26.*

### **Attachment to Riches**

Jesus meant: "But physical, mental and spiritual woe unto you that are attached to your material riches and are foolishly so satisfied as not to seek the all-misery-quenching truth."

Jesus had some rich followers. He did not condemn the possession of riches but the at-

tachment to those possessions and the selfish holding-on to them without sharing with others who were more needy. There are many rich people who think they have everything, even though they may be on the brink of a terrible disease, material loss or death. To be foolishly satisfied with riches is to cease seeking for the all-satisfying truth. To be satisfied with riches gives one the false consolation that he has everything, whereas he really has very little and even that is only given to him for use and is instantly taken away at the time of death. To possess riches and to be attached to them often makes one callous to others' sufferings and gives one a false sense of security. Riches cannot prevent the advent of certain diseases or catastrophies or death. Hence the false satisfaction with possessions and riches must be discarded.

Jesus goes on to say: "Beware of riches, that they do not act as an opiate to deaden the desire for God Who alone can give that eternal satisfaction and security which riches cannot. Remember that riches fulfill only a few material needs. Riches are good only when they are used to procure necessities for needy individuals. That is why you should be warned against the false security of riches. Woe unto you who think your inner hunger is satisfied with the possession of riches, for some day after death, or

through loss before death, you will see that money cannot give you the security which you thought it could, and you will be hungry again for truth and will be pestered with helplessness and innumerable wants. Woe unto you who are smiling with material pleasure, for that will be short-lasting and then you will moan and weep that you spent your time pursuing evanescent material pleasure, whereas you should have spent your time in seeking the lasting pleasures of the soul.

### **Duties Must Harmonize**

“It is not that you should not laugh at all. But your material pleasures must not counteract your desire for spiritual pleasures, and your material pleasures must be governed by spiritual pleasures. The Sanskrit scriptures says that a duty, when it contradicts another duty, is not a duty at all. For example, health culture should not be carried to such extremes that it takes away the desire for spiritual or intellectual culture or vice versa. All duties must harmonize with one another. The highest duty to God should come first and then the other duties should follow harmoniously. The first and highest duty of man is to meditate upon the Divine Bliss. The second duty is to develop health, the third duty is to develop intellectual culture, and the fourth duty is to meet material needs. Another duty is

to acquire material, mental, intellectual and spiritual powers so that one can share them with the needy children of God.

### **Law of Relativity**

“Woe unto you who are steeped in material pleasures, for when the intoxication of sense pleasures vanish, your heart will be filled with satiety and you will all the more feel the contrast of your state of satiety with your lost pleasure. It is a psychological fact that pleasure is born of a desire fulfilled and pain is born of a desire unfulfilled. Both are crests of waves. Man is constantly tossing on the crest of the waves of pleasure and pain and indifference. In between the two crests of the waves of mental pain and pleasure is the hollow of the state of indifference. Man must still the waves of pleasure, pain and indifference on the lake of his mind so that on the quiet waters of his inner being he can see the undistorted reflection of the mooned face of the soul. He who rides on the crest of material pleasure must also invariably ride on the crest of pain, since relativity is the law of the physical world. Those who float on the still waters of peace never have to undergo pain.

### **Worldly Judgment**

“Woe unto you when all worldly men speak well of you, that you are satisfied with material riches and worldly life.

That satisfaction drowns your conscience and the power of judgment by which you can recognize your folly of relying on riches and worldly pleasure. Evil people naturally praise others who glorify and prosper in evil. Worldly people praise those that are engrossed in riches and forget God. Fanatics praise false prophets. All these are steeped in error and ignorance. The fanatics who follow false prophets fall into the same pit of error, like one blind man following another. Those that praise the false prophets, and the false prophets as well, fall into the pit of ignorance. Praise, when it blinds a person so that he does not recognize his faults, is harmful. When praise overestimates the good in a man, it is pernicious. When praise correctly estimates one's virtues and inspires him to be more virtuous, it is good. It should be remembered that praise does not make anyone better and blame does not make anyone less than what he is in reality. Blame, if it spurs one to correct himself, is good; and praise, when it injects a greater enthusiasm to be worthy, is beneficial.

*But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one*

*cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.*  
—Luke 6: 27-29.

Jesus meant: "But I say the words of wisdom unto those that are sincerely listening to me, love those that consider themselves to be your enemies, for they are your brothers. Both you and your enemies are the children of God. Hence you must not consider yourself an enemy to those who, under the influence of passion, think they are your enemies. Due to the intoxication of hatred and anger, they forget that all human beings are made in the image of God and are brothers. Such people eclipse the divine image in them. So you must not allow yourself to be drunk with anger and delusion so that you also lose the consciousness of divinity within you.

"Those that are your enemies burn themselves with hatred and anger, forgetting their inner peace. Why should you by imitating them likewise burn yourself with wrath and lose your inner equanimity? Do not let anybody steal your peace which offers absolute protection to your entire life.

### **Love Your Enemies**

"There are two reasons why you should love your enemies— (1) because your so-called enemies are your own brothers, sons of the One Father, and

you do not want to forget, by impulsively responding to others' emotions, that you are a child of God and a brother of your so-called enemy, (2) by hating your enemies you forget the divinity within you as well as increase the error in your enemy by making him more angry. By hatred, you do not want to intensify the error in your enemy, but by love to make him remember the forgotten God-love within him. Remind him of the God-love within you which you are ready to share, due to this relation of brotherhood.

"Do good to them who hate you, for hate will only bring more hate to you, while the water of good may quench the fire of hate in your enemy. Above all, by hating those that hate you, you harbor the misery of hatred within you and poison your inner life of peace. If you do good to those that hate you, they might see their error and cease to hate you. Those that hate you, you should not only mentally love but actually do good to them, that they may realize that you are trying to remind them of the relation of divine brotherhood existing between you. The poison of hate increases by hatred and can be counteracted and neutralized only by the chemical of love.

"Bless them that curse you—that is, wish evil for you—for they might observe your example and change their attitude. If,

as often as anyone wishes you evil, so often you wish him good, he cannot long retain his evil attitude against you. When anybody hates you, ordinarily you may think that by hating him you will stop his hatred, but you cannot do so, for even if your enemy is weaker than you are, and outwardly fears you, he will inwardly hate you all the more.

### Healing of Hatred

"The only way to heal the malady of hatred in a mistaken brother is to continuously use the salve of your love. The divine way of conquering hatred is the only way. For those that despitefully use you, pray to God that they may be forgiven and freed from suffering the otherwise inevitable results arising from their evil actions. If you pray to God for those that hate you, God will recognize your nobility in trying to rescue your brother fallen into the pit of hatred, and reward you with divine wisdom and love. By praying for those that hate you, you not only use your own loving attitude but reinforce that with God's power to heal those error-stricken brothers who are suffering from hatred.

"He who strikes you on one cheek, let him strike you on the other also. If you can do so you will reject the virus of hatred from your angry brother and prevent that virus of disquieting

emotion from entering within you.

"It may seem ridiculous to allow a second blow after receiving one slap. It is true that it is better to have courage to strike your enemy than to forgive him through fear. But if you have the courage to slap your brother and yet do not, because you love him, or if you let him strike you again because you want to heal him by your love, then you possess a great spiritual power of divine love. If anybody is angry with you, just say, 'I am too comfortable to be angry with him.' If anybody strikes you once and wants to repeat it, say unto yourself, 'I am too comfortable to be ruffled by two slaps or more. I will not disturb my peace within.' When, by your spiritual example and adamant determination to save your peace from the robbers of disquietude, you can maintain your ideal personality, then you would be a towering example of truth before the eyes of others.

### **Strength of Self-Control**

"To let others smite your cheek a second time is not advised to develop you into a mental or moral weakling, but to instil in you a greater strength of self-control gained by overcoming the impulse of acting under the influence of the spirit of revenge. It is easy to slap back when anybody hits you but it re-

quires a greater mental strength not to strike back.

### **Practical Sympathy**

"And he that takes away your overcoat, do not prevent him from taking your coat also. This may seem like very unpractical advice in the modern world. The meaning is that a spiritual man of high order feels no loss when he parts with his overcoat for someone in need, or when he is asked to part with his coat after parting with his overcoat. The spiritual man who sees God not only in his own body but in the bodies of the poor and afflicted finds equal enjoyment when he takes off his overcoat and coat from his one body and puts them on another one of his bodies. The spiritual man who is one with God sees himself as the Self of all; sees himself in his own body as well as in the bodies of others. When such a divine person takes off his own coat and overcoat from his one body and gives them for the use of another body in whom he sees God, he feels by this action that he has not lost anything but that he has done this for himself, only in another body, just as one transfers a ring from one finger to another.

"In giving the overcoat and coat, one must use discrimination. But to give your own things to those that need those things more than you do, is good. You must learn to clothe other bodies as you do your

own, with equal pleasure, that you may know that your Self is present in the bodies of others. Practical sympathy dispels the darkness of separation and is the light by which you can see all hearts tied with one golden cord of divine love. And that God throbs in all hearts, suffering in the afflicted, rejoicing in those that are whole.”



### FEATS OF MEMORY

“There are some men who seem to be endowed at birth with marvelous memories. I can mention two. One was a judge of one of the Indian High Courts and the other is a distinguished leader of public opinion in one of the northern provinces of India. Both of them could tell you immediately the dates of birth of practically every important person in India, Europe and America. During the Great War, they could tell you without a moment's thought the names of all the ships that had been sunk in the course of the submarine campaign.

“But even such prodigious memories pale into insignificance when compared with feats of the professional ‘memory men’ who flourished in Madras in the last generation. They disproved the common statement about ‘one thing at a time and that done well’. These men were unusually deeply learned in Sanskrit literature. Seated in the midst of a large audience, they were

equal to the tests that several members of the assembly simultaneously put them to.

### *Amazing Tests*

“The test would be like this: one member of the audience would start ringing a bell, the number of rings having to be counted by the professional ‘memory man’. A second person would dictate from a paper a long exercise in arithmetic, involving addition, subtraction, multiplication and division; a third would go on reciting from the *Ramayana* or the *Mahabharata* a long series of poems, which had to be reproduced; a fourth would set problems in versification which required the composition of verses in proper metre on a given subject, each line to end in a specified word; a fifth man would carry on with a sixth a theological disputation, the exact language of which had to be quoted in the precise order in which the disputants conducted it, and a seventh man was all the while turning a wheel, the number of revolutions of which had to be counted.

### *Concentration of Mind*

“The memory-expert had to do all this purely by mental processes, as he was allowed no paper or pencil, and the strain on the faculties must have been terrific. Ordinarily men in unconscious envy are apt to depreciate such efforts by affecting to believe that they involve

*(Continued on Page 52)*

## He Turned and Looked

He wrote a lovely poem, painted a picture, rare,  
carved a god in ivory and sang before a king.

He gathered wealth and gave it back and  
thought that he had lived, but at the door of medi-  
tation he turned and looked upon his work. It was  
small as toys of children, little toys of little chil-  
dren. He smiled, as at the joys of babes.



## Didst Thou Hear Me Call?

Dark mysterious eyes, what is thy secret? What  
lies behind thee? Deep in thy fathomless depths  
is the wisdom of ages.

Deep in thy soft darkness are the lights and  
shadows of many lives, well-spent.

Like the spinning of a wheel, thou passed  
through many lives, until—

In the days of Ahasuerus, a boy of the temple  
stood before the altar, swinging the golden censer  
slowly to and fro, but listening intently to wisdom  
spoken by the priest.

The wheel spins again . . . On and on, climbing  
higher and higher toward perfection, until at last  
. . . "Thou need'st not go out again, my son, thou  
hast learned thy lessons."

But he would not stay. He had looked back  
upon our upheld arms, our pleading eyes. He  
came back again as our *guru*.

Didst Thou hear me call Thee? Aye, and the  
call of many others.

—By Mabel Krause.

# "Peace Be To This House"

By LOUIS E. VAN NORMAN

It is the Moslem custom in the East to greet guests, or travellers, with *Salaam Aleikum* ("Peace be on you"). We remember that Jesus said to his disciples, "Into whatsoever house ye enter, first say, 'Peace be to this house' (Luke 10:5). And that He also said, "My peace I give unto you"—the peace that passeth understanding.

How little tranquillity, or serenity, or peace, we Americans can call our own!

"Something doing." "Pep up." "Snap out of it." "Get a move on." And so on through the fairly long list of injunctions which a certain modern people are fond of using. Can there be any doubt as to what nationality is meant? But it was not an American who observed that an inability to stay quiet is one of the most conspicuous failings of mankind. No, that was an Englishman—Walter Bagehot. And it was a Scotchman, Thomas Carlyle, who remarked that "so many moderns find it impossible to sit quiet alone for fifteen minutes in a room."

We Americans demand "something doing," but are not over-particular as to what. We

always want to be "pepped up," to get a "thrill," or a "kick." But then what? We "snap out of it," but into what? We "get a move on," but to where?

## A Modern View

Recently, in a radio broadcast, the Archbishop of Canterbury deplored the lack of religious conviction in the world. There is today, he said, a drift away from religion. Explaining this, he pointed out: "the all-prevailing influence of a secular civilization so complete and so rich in the resources of science that it seems to be all-sufficing." "Consider," he said, "the ever-increasing haste, hurry, and distraction of modern life. God is not so much denied as merely crowded out. Just as when Christ came first on Christmas Day there was no room for Him in the inn, so now there is no room for Him in the noise and bustle of the hostelry of modern life."

"Yet," the prelate continued, "there is an instinct of religion and of sound morality in the common heart."

Years ago, when I first read Henry Van Dyke's *Footpath*



to *Peace*, I fell in love with a passage, which I copied in my notebook. Here it is:

### "Footpath to Peace"

"To be glad of life because it gives you the chance to love, and to work, and to play, and to look up at the stars, not to be satisfied with yourself until you have made the best of them, to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice, to be governed by your admirations rather than by your disgusts, to covet nothing that is your neighbor's except his kindness of heart and gentleness of manner, to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can, with body and with spirit, in God's out-of-doors, these are the little guide-posts on the footpath to peace."

Moreover, if you can do as Dr. Van Dyke advises, you already possess at heart the fundamentals of greatness, for, as that old Roman philosopher, Seneca, pointed out in his *De Clementia*, it is the nature of a great mind to be calm and undisturbed. Then, again, calmness gives one a real advantage in a contest or difference of opinion. "He who lets another chafe," says George Herbert in his quaint essay,

*The Church Porch*, "may warm him at his fire."

Serenity and peace come with prayer and meditation. Only that way can we acquire that spiritual assurance which gives us the peace that passeth understanding.



### HINDU MUSIC

In a recent lecture in Madras, the musician Pundit Rajnath said: "Music has been a cultivated art in India for at least three thousand years. As Dr. Coomaraswamy points out in his book, *The Dance of Siva*, 'The chant is an essential element of Vedic ritual, and the references in later Vedic literature, the scriptures of Buddhism and the Brahmanical epics, show that it was highly developed as a secular art in centuries preceding the Christian era.

#### *Sorrow Without Tears*

"Indian music is essentially impersonal; it reflects an emotion and an experience which are deeper and wider and older than the emotion or wisdom of any single individual. Its sorrow is without tears, its joy without exultation, and it is passionate without any loss of serenity. It is, in the deepest sense of the word, all human. Indian music claims to be an imitation of the music in heaven. The master musicians of India draw their inspiration from Krishna, whose flute is forever calling us to cast aside worldly temptations.'"

# The Philosophy of Education

By BRAHMACHARI JOTIN

**P**HILOSOPHY is the study of ideals. A man can not build his character and unfold his life without the definite knowledge of his life's objective. And this knowledge is his philosophy.

Each man has a philosophy to live by. In accordance with the quality of that philosophy he shapes the pattern of his life. To accept a wrong philosophy of life is to court self-limitation and misery. It is only when a man embraces the right philosophy of life that he insures his progress and peace.

The purpose of education is to aid man to obtain a clear vision of the goal of his life's pursuit. To educate a child is not so much to imprint upon the tablet of his pliable mind what he must do as it is to inspire him to realize what his aspiration should be. The acceptance of the former as the criterion of education results in stagnation in the intellectual and spiritual growth of man. Whereas the acknowledgment of the latter as the basic principle of education invariably leads to the unrestricted enrichment of the mind with noble thoughts and ideals, and the unobstructed unfoldment of the self.

"Education is the manifestation of the perfection already in man." Man does not acquire his moral and spiritual ideals of perfection from without, he simply unfolds them from within with the aid of suitable external environments. It is towards the rays of inner wisdom that the plant of human mind turns for its sustenance and growth. True education aims to remove the obstacles which hinder the full manifestation of all the higher and divine qualities which exist in man as his soul.

We must not judge the value of education solely from the standpoint of its worldly utility. Education has a higher value which can not be measured in the scales of racial prejudices on the one hand and the economic benefits on the other. Education reveals the spiritual nature of man. Man is not merely a finite human being, but also an universal spirit. The realization of his universal Self is the highest goal of man.

In the hall of knowledge, derived from education based on the right philosophy of life, all people of earth shall meet together in mutual understanding, appreciation, tolerance and peace.

# BOOK REVIEWS

## YOGA: A SCIENTIFIC EVALUATION

By Koor T. Behanan, Ph.D. (Macmillan Co., N. Y., \$2.50).

Embodying the researches into yogic theory and practice of a Hindu scholar studying on a fellowship award from the Graduate Department of Psychology at Yale, this book maintains throughout the critical and objective temper of western scientific method.

Dr. Behanan spent one year under the tutelage of Swami Kunalayananda of Lonavla, noted founder of a yogic physical culture institution, and then returned to America to submit himself to two years of physiological and psychological experimentation at Yale University. His final appraisal of the value of yoga, so far as its practices affected him personally, both physically and mentally, is given in the following extracts:

"The yogic way of life . . . offers a practical program for the attainment of what any judicious person would admit is an enviable frame of mind—one that is not easily perturbed by emotional conflicts . . . The graduated series of exercises, which offers a practical way of achieving emotional stability,

distinguishes yoga from other systems of discipline whether religious or moral. Almost all systems expect of their adherents some kind of change in attitudes and the quality of inner response, but they fail to offer a practical way of achieving this change. Whatever may be one's opinion of the yogic theory of the mind and its evolution, its success in developing a healthy emotional equilibrium is empirically verifiable. Nor does one need to reach the higher stages of its practices to attain this desirable adjustment."

### "Radiant Personality"

"I have had the privilege of watching at close range the daily lives of more than a half-dozen yogins for over a period of one year. I can testify without any reservation that they were the happiest personalities that I have known. Their serenity was contagious and in their presence I felt always that I was dealing with people who held great 'power' in reserve. If the saying 'radiant personality' means anything, it should be applied to them."

"Yogic practices perhaps lead to what may be called the homeostasis of emotion. It seems to awaken deeper levels of en-

ergy. Recent studies have shown the supreme importance of the changes in the secretions of certain endocrine glands for personality development. The changes in the mental-emotional life and consequently in the personality of the practitioner may, in all probability, be mediated through transformations in the glandular system."

### *Health Benefit*

"A few months after beginning the practices, a distinct change was noticeable in my health. No work, physical or mental, could tire me so rapidly as it did before. This phase may be summarized as an increase in my resistance capacity or power of endurance. My susceptibility to frequent headaches also was diminished considerably."

"The breathing part of my practices may be divided into two phases. In the first few minutes (approximately 15 to 20) I feel a 'physical excitement', if I may use this uncommon expression. I feel as if my system were very active and alive; an activeness which sometimes leads to the erection of hairs in the follicles on the trunk and hands, and this phenomenon is followed by a tingling sensation. Sometimes muffled sounds are heard within the ears and the phenomenon generally known as the 'flight of colors'—different colors seen in rapid succession—is not an uncommon occurrence.

"In the second stage all this

excitement dies down and is followed by an extremely pleasant feeling of quietude and relaxation. Every kind of noise now becomes very disturbing. Kinesthetic sensations are at a minimum. Slowly, but unmistakably, one begins to feel that the mind takes a turn, becoming more and more 'centripetal'. When I find that I have practised breathing for a time sufficiently long—generally about 30 minutes—to induce this pleasant feeling of quietude and isolation, I begin ordinarily the period of concentration . . . On the affective side, this condition is one of extreme pleasantness, and I would like to prolong it indefinitely if it were in my power to do so."

"These practices . . . have led to an emotional stability and balance which I do not remember having possessed prior to taking up these exercises . . . The systematized practices of yoga seem somehow to be able to arouse, little by little as the practice progresses, this indomitable power of the human mind."

### *Wide Scope*

The first part of the book is given over to a discussion of Hindu philosophy. The chapter headings reveal the wide survey of the learned author: "Prakriti or Nature," "Purusha or Soul," "Evolution," "Yoga Psychology," "Rebirth," "Yoga and Psychoanalysis," "Yoga and Psychic Research," "Postures," "Varieties of Breathing" and

“Exercises in Concentration.” A Sanskrit glossary, and fifteen illustrations of yoga postures, complete this unusual modern document on a subject of indeterminate antiquity.

### BASES OF YOGA

By Sri Aurobindo (Arya Publishing House, Calcutta. 6 shillings).

The questions asked by disciples concerning their doubts and difficulties in the path to ultimate freedom have brought forth this book of luminous spiritual counsel by Aurobindo Ghose, one of the best-known of India's modern saints and sages.

Sri Aurobindo has been compared to Bergson and Schopenhauer, among western philosophers, but his strict monistic doctrine is along the lines of the best Shankaracharya tradition. The divine *Shakti*, with energy and matter as its bipolar expression, is the sole force in the universe. Such is Aurobindo's basic teaching.

Some extracts from the book follow:

“Not to impose one's mind and vital will on the Divine but to receive the Divine's will and follow it, is the true attitude of *sadhana* (religious discipline). Not to say, ‘This is my right, want, claim, need, requirement, why do I not get it?’ but to give oneself, to surrender and to receive with joy whatever the Divine gives, not grieving or revolting, is the better way. Then

what you receive will be the right thing for you. Faith, reliance upon God, surrender and self-giving to the Divine Power are necessary and indispensable.”

“All sincere aspiration has its effect; if you are sincere you will grow into the divine life. To be entirely sincere means to desire the divine Truth only, to surrender yourself more and more to the Divine Mother, to reject all personal demand and desire, other than this one aspiration, to offer every action in life to the Divine and do it as the work given without bringing in the ego. This is the basis of the divine life.”

### *Danger of Egoism*

“It is very unwise for anyone to claim prematurely to have possession of the super-mind or even to have a taste of it. The claim is usually accompanied by an outburst of super-egoism, some radical blunder of perception or a gross fall. A certain spiritual humility, a serious, unarrogant look at oneself and quiet perception of the imperfections of one's present nature and, instead of self-esteem and self-assertion, a sense of the necessity of exceeding one's present self, not from egoistic ambition, but from an urge toward the Divine, would be, for this frail terrestrial and human composition, far better conditions for proceeding toward the supramental change.”

### *Subconsciousness*

"All that is consciously experienced sinks down into the subconscious, not as precise though submerged memories but as obscure yet obstinate impressions of experience, and these can come up at any time as dreams, as mechanical repetitions of past thought, feelings, action, etc., as 'complexes' exploding into action and event, etc. The subconscious is the main cause why all things repeat themselves and nothing ever gets changed except in appearance. It is the cause why people say character cannot be changed, the cause also of the constant return of things one hoped to have got rid of forever. All seeds are there and all *samskaras* (past impressions) of the mind, vital being and body; it is the main support of death and disease and the last fortress (seemingly impregnable) of ignorance. . . . The subconsciousness is the evolutionary basis in us; it is not the whole of our hidden nature. . . . In reality it is all a play of forces, a flux, nothing fixed or stable; the appearance or stability is given by constant repetition and recurrence of the same vibrations and formations. That is why our nature can be changed in spite of the conservative resistance of the subconscious, but it is a difficult job because the master mode of Nature is this obstinate repetition and recurrence."

OCTOBER, 1937

### *Psychoanalysis*

"The psychoanalysis of Freud is the last thing that one should associate with Yoga. Modern psychology is an infant science, at once rash, fumbling and crude. As in all infant sciences, the universal habit of the human mind—to take a partial or local truth, generalize it unduly and try to explain a whole field of Nature in its narrow terms—runs riot here. It is true that the subliminal in man is the largest part of his nature and has in it the secret of the unseen dynamisms which explain his surface activities. But the lower vital subconscious, which is all that this psychoanalysis of Freud seems to know, is no more than a restricted and very inferior portion of the subliminal whole. . . .

### *Reach Higher Nature*

"If one wishes to purify and transform the nature, it is the power of these higher ranges to which one must open, and raise to them and change by them both the subliminal and the surface being. . . . I find it difficult to take these psychoanalysts at all seriously when they try to scrutinize spiritual experience by the flicker of their torchlights. This new psychology looks to me very much like children learning some summary and not very adequate alphabet, exulting in putting their a-b-c-d of the subconscious and the mysterious underground super-ego together and imagining that

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their first book of obscure beginnings is the very heart of real knowledge. They look from down up and explain the higher lights by the lower obscurities; but the foundation of these things is above and not below. The superconscient, not the subconscient, is the true foundation of things. The significance of the lotus is not to be found by analysing the secrets of the mud from which it grows here. You must know the highest before you can truly understand the lowest. That is the promise of the greater psychology awaiting its hour before which these poor gropings will disappear and come to nothing."

### THE BOOK OF RAM

*By Mahatma Tulsidas. Rendered into English by Hari Prasad Shastri. (Luzac & Co., London. 3/6 paper; 5/ cloth).*

The drama of the *Ramayana*, stirring epic of the life of Lord Ram, considered by the Hindus as the Seventh Incarnation of God, is performed annually in every town and city of India. The deathless vitality of the sacred poem, first written in Sanskrit by the sage Valmiki, is due to its soul-emancipating spiritual instructions.

A great devotee of Ram, Tulsidas of Agra, was blessed with a vision of his Lord in the sixteenth century, and rewrote the Holy Life in Hindi for the benefit of the masses of India.

Few English translations are available, and thanks are due Mr. Shastri for his lucid and poetic rendition. Some extracts follow:

#### *Need of Teacher*

"Without the worship of God we are unable to rid ourselves of suffering and obstacles to spiritual progress. Without sincere love there is no devotion of heart just as without water there is no smoothness of the ocean. The *Vedas* and *Puranas* unanimously declare that without a spiritual teacher one cannot arrive at true knowledge, and without such knowledge there can be no passionlessness, since the real Bliss Absolute is the result of devotion.

"As a boat, notwithstanding endless efforts, is not self-moved save when on the surface of the water, so there is no inner peace until the soul is launched upon the ocean of contentment."

"As women never fall in love with women, so, illusion and devotion both being female in gender, illusion always shuns the company of devotion."

"When the wind of passion enters the silence of the heart, the flame of God-realization is extinguished."

#### *Loyalty Is Rewarded*

"When one enters loyally upon the path of devotion his ignorance is dispelled, irrespective of any serious effort on his own part. As after a hearty meal the digestive processes do

their work automatically, similarly devotion to God, service to the teacher without expectation of reward, and meetings of spiritual communion bring inner wisdom to pass."

"The *Puranas*, sacred writings and Sages declare that sexual infatuation is like the enchantment of spring in the forest of passion, like the sere autumn which dries up the waters of austerity, meditation, devotional practices and repetition of prayers, like joy-giving rains to the toads of sensual desire, anger, pride and self-superiority, and like winter to revive the weed-like growth of evil propensities."

"The Lord gives protection against anger, lust and other enemies to all who know His strength to be their sole defense. Being aware of this, pundits never relinquish their devotion to Him and worship Him even after they have obtained wisdom."

### *Value of Human Body*

"Know well that to incarnate in a human body is the reward and result of extreme merit acquired in former lives. Fortunate are they who have human bodies. Even the gods envy man his body which is the means of God-realization and the only door to salvation, for it is the one instrument susceptible of perfection through Yoga, the sacred science of the evolution of the divine principle in man."

"Souls who, having obtained a human body, give their minds unreservedly to pleasure, are dashing the proffered water of immortality from their lips, only to drink poison in its stead."

"After inhabiting eighty-four hundred thousand species the soul enters a human body. It is the unique boat that can bear the soul beyond the ocean of suffering and nescience, and then only if it be guided by the wind of His grace, and steered by that good pilot, the spiritual teacher."

### *The Divine Chariot*

"Know, O comrade," Ram said, "that I have an invisible chariot of victory. Patience and courage are its wheels. Truth, the practice of morality, and unflinching firmness are its flying banners and standards. Discrimination, power, self-control, and philanthropy are the steeds which draw My chariot. Compassion, honesty and equanimity are the reins wherewith they are guided."

"Worship of the one true God is My charioteer. Continence is My sword and non-attachment My quiver. Charity is the ground whereon I stand and wisdom My lance. Profound knowledge of truth is My bow. A mind unspotted from the world, illumined through meditation, and filled with purity is My protector. The prerequisite virtues of non-violence, continence, reliability, and a life of



godliness are the arrows I use. My armor is one-pointed devotion to God and My spiritual Teacher. O, My dear comrade, the man who drives a chariot like Mine cannot be defeated by any enemy howsoever powerful he may be."

#### *Six Disturbing Influences*

"Hear, O Sage, the attributes which attract Me to make My home in the hearts of good men," said Ram. "They have vanquished the six disturbing influences: are sinless, free from desire, have unshakable faith, are without pettiness, pure within and without, homes of joy. Their wisdom is boundless, they eat as much as is necessary, no more, sleep only as much as is necessary, love the very essence of reality and know Truth well. Ever alert, respecting the rights of others, free from pride, monuments of patience, they are extremely astute in all that concerns the path of devotion in this world of suffering. Good men are mines of excellent qualities. They have no doubts or questionings and have renounced all else save devotion to Me. When they hear their own good qualities extolled they are embarrassed, but are always pleased when others are praised."

#### *Conditions of Kali Yuga*

Describing the conditions of the *Kali Yuga* or Iron Age of the world, (as contrasted with the ideal Silver Age — *Treta*

*Yuga* — of Ram's reign), the *Book of Ram* says:

"People are dominated by attachment and selfish motives. Avarice becomes the ruling principle of the individual and of the masses. Kings deceive their subjects. Priests give teachings not based on authorized scriptures and injunctions of the ancient law. People choose spiritual paths without exercising discrimination as to where they are likely to lead them. Any man who talks fantastic and futile nonsense is extolled as a pundit. An ignoramus is considered a saint if he gives instruction which imposes no restraint on the senses, is pleasant to hear and easy to practise. Any person who is ostentatious in his piety is called an exemplary spiritual teacher.

"Men who abandon ethical practices enjoined by the sacred texts and follow their own whims and fancies are termed passionless and God-realized. Men who injure others in subtle ways acquire glory and fame, and those who talk agreeable nonsense and deliberately strive to attract attention to themselves are considered eloquent orators and spiritual leaders. Parents teach their children only those sciences which are lucrative. Often men and women who have never had any actual experience of the Absolute whatsoever, prattle of divine wisdom.

"In the present Iron Age the one great pathway to God now

open is through praising Him, in word, thought and deed, and by spiritual meditation practised according to the ancient methods. Ability to ascend to the higher planes of consciousness while in the physical body is not readily acquired during the Iron Age. There is little true knowledge to be had and therefore the best path to pursue today is that of devotion with meditation. All who take refuge in the immemorial *mantrams* (sacred chants), cross the river of being to the shore of God-realization."

"When the soul falls beneath the sway of illusion it becomes caged like a bird or monkey and a bond is forged between the individualized consciousness and inertia, which though but an illusion is difficult to dispel. Bondage to illusion is the original cause of the sufferings and worldliness of the soul, and until it is dissolved there can be no happiness."



"How can one consistently deny the reality of this worldly life, this material existence, while one is enjoying it? . . . Just as a dream, which seems to us to be a reality while we are dreaming, is not so after waking, so, to one who is blinded by love and hatred or the pair of opposites, the world appears to be all real or substantial so long as that one is involved in it, or enamoured of it; but no longer so after the acquisition of true knowledge."  
—*Shankaracharya*.

## GOD-REMEMBRANCE

As God invariably awards the fruit of our actions according to their goodness or badness, and as He does not reduce or enhance it, why should we remember Him? In the first place, remembrance of God is a royal road to spiritual advancement; nay, it tops all spiritual practices. By practicing this we feel the urge for it more and more and the result is that we actually remember God more and more, so that our mind gets purified and the supreme light of divine wisdom begins to be reflected therein. Sins are destroyed as a matter of course as a result of remembering Him, just as darkness disappears before sunrise.

People serve their parents as a matter of duty. It is our foremost and paramount duty to remember Him who is the supreme Father of all parents, who is extremely benevolent, who has afforded us all sorts of facilities, who constantly showers His motiveless blessings on us, whose commandments and injunctions are conducive to our lasting good and who is the beacon-light and pole-star for those who have lost their way.

It is sheer ungratefulness on our part not to remember God. When we cannot repay the obligations to even our parents and teachers, much less can we repay our obligations to God who is our best friend. — *Jayadayal Goyandka*.

# Around The World

## INDIA'S NATIONAL FLAG

While the green flag with a crescent for the Mohammedans and the sacred ochre flag of the Hindus are well known and respected from one end of India to the other, a non-religious flag, devised in 1921 by Mahatma Gandhi, has just been accepted by the Indian National Congress leaders as the official national flag for all India. A special Flag Day, with appropriate ceremonies and celebrations, was observed throughout the country on August 1.



The new flag is tri-colored—a saffron stripe at the top to symbolize courage and sacrifice, a white stripe in the center for purity and peace, and a green stripe at the bottom for loyalty and calmness. A picture of the *charka* (spinning-wheel popularized by Gandhi) appears in dark blue in the center of the flag. “The *charka* symbolizes energy, and reminds us that dur-

ing the past eras of prosperity in India's history, hand-spinning and other domestic crafts were prominent,” the Mahatmaji declared. A rule laid down about the new flag is that it must always be made of *khaddar* (hand-woven, hand-spun cloth).

## ENGLISH LINGUIST

George E. Hay of England has acquired a working knowledge of 500 languages. His memory is phenomenal. Of all languages he found Chinese the most formidable. Retired from active business, he devotes all his time, at the age of 81, to acquiring new light on linguistics.

## PULITZER PRIZE FOR HINDU JOURNALIST

The Pulitzer Prize for Reporting for 1936 was awarded jointly to five leading journalists, among them Gobind Behari Lal, Science Editor of *International News Service*. The other four newspapermen honored for their outstanding contributions were John O'Neill of *New York Herald-Tribune*, William Lawrence of *New York Times*, David Dietz of *Scripps-Howard Press* and Howard Blakeslee of *Associated Press*.

Mr. Lal was born and educated in India. He entered the field of American journalism in 1924 and published his first important scientific article, on "Cosmic Rays and Nebulae," two years later. His report in 1930 of new clinical and laboratory research work accomplished by medical men in the field of cancer investigation won him a special prize of five hundred dollars.

### CALCULATING BULL

An interesting sight in London during the Coronation holidays in May was a "calculating bull" brought from Sheikhpura, India, by two enterprising Punjabi youths. This remarkable animal can perform the four fundamental arithmetical operations — addition, subtraction, multiplication and division—more rapidly and accurately than most school boys.

### A DOLLAR A DAMN

The little seaport town of La Guayra in Venezuela, founded in the 16th century by the Spaniards, possesses a uniquely-built and uniquely-named church. Its construction was financed by fines imposed for swearing. The name given it is *Iglesia de la Santissima Carramba* or "Church of the Most Holy Damn".

### ATHLETIC CONFERENCE

The Madras Provincial Athletic Conference was held re-

cently in Tanjore District. Striking testimonials were given by eminent athletes to the ancient Indian system of physical exercises. A 7-year-old girl demonstrated to the assembly her ability to take 2000 *dandals* (alternate squatting and rising positions) in an hour.

### GUIDED BY A DREAM

The Indian daily, *Advance*, carries the following news story, dated June 25:

One Lakshman Prasad, a boy aged 11 years, son of Munshi Audh Behari Lall of Mahalla Bindtoli, Arrah, has been having a strange dream often during the past three years. In accordance with instructions given him in the dream, he did not discuss the matter with anyone.

But early one recent morning, carrying only a *dhoti* (cloth), he disappeared from his father's house in the direction of the Ganges. When, that evening, he did not return, the family became alarmed as to his safety and instigated a widespread search. However, no trace of him was found. The following day his father received a letter in the handwriting of the boy, from Buxar, saying that he was all right, but that he had become a *sadhu* (renunciate) and would see them after some time.

The boy returned home the other day and explained all about his dream and disappearance. He recounted that he had

been seeing visions for three years during his sleeping hours, in which a saint used to appear before him and teach him the way of renunciation. Finally the holy man asked him to leave his house with the *dhoti*. Doing as he was bidden, the boy met the saint of his dream near Biudtsli Bridge near his home, and went with him to Behea on fast. From Behea they went to Buxar, to Benares and finally to Ayodhya. At Ayodhya the holy man took him to a mango grove and, after giving him certain instructions in *brahmacharya* (self-discipline), departed.

### MOVIE FAN

A Madras newspaper reports that a monkey slipped into a movie theater at Bangalore, took a seat, sat through the show, behaved like any other movie fan, and departed with dignity when it was over.

### ANIMAL WELFARE

A ceremonial based on Buddha's teachings that all life, animal and plant as well as human, has a soul, was recently performed by two thousand children in Japan. Led by an elephant, representing the animal kingdom for whom mankind's mercy was sought, and by fifteen chanting Buddhist priests, the children prayed in keeping with the ancient teachings.

From China comes word that a "Dogs' Petition" was found on the doorstep of the City Hall at

Chungking, Szechuan Province, worded as follows:

"We, the stray dogs of Chungking, beg the city masters to build a dog reservation on Dragon Mountain, instead of killing us."

The note was accompanied by \$6000 in Chinese money. Investigation disclosed the fact that a Buddhist Humane Society was responsible for the generous gesture.

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### SPIRITUAL SCIENCE

"As modern distrust deepens in the final efficacy of material science, modern thought, questioning, turns to a higher science of the spirit, a science of which India has for centuries been aware and which she has preserved, undismayed by physical disaster, because of her spiritual thirst. That thirst, temporarily assuaged in the West by preoccupation with empire and gain, is now beginning to be known everywhere. It is possible that one day India will dominate the thought of the world."—*Pearl S. Buck in Asia.*

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(Continued from Page 37)

only the exercise of the lower functionings of the brain. It is not, however, a pure question of memory. The greater factor is the immense concentration in mind that the effort involves."—Sir T. Vijayaraghavachari in *Hindustan Times.*



*"Wisdom is better than weapons of war."—Ecclesiastes 9:18.*

### THE WORLD'S NEED

The British newspaper, *Statesman*, in a stirring editorial, made a number of provocative statements. It said:

"We have said nothing can now save the world except a change in the hearts of men, and since we are plainly incapable of changing our own hearts, (how often do the practical men remind us that human nature does not change) and of getting rid of our greed and selfishness, our beliefs in the profit motive, our national rivalries and distrusts, nothing can save us but a Saviour.

"What the world is crying out for is not a great national leader but a Leader of Humanity, someone who will overstep all boundaries of nationality, religion and colour, and will address himself to the hearts of all men, to Frenchmen and Germans, to Japanese and Russians and the British alike, to Christians and Hindus and Mussulmans.

"All that is required is a human international dynamo. . . . For such a man the world is

waiting, but still he does not appear.

"Humanity will be a friendly family, and if there was a surplus in America and a shortage in China, America would hasten to make good the shortage—and vice versa.

"We still, therefore, need a *visible* human leader, a *man* who will take us out of ourselves and reinterpret Christianity to the modern world."

### Two Sets of Forces

In commenting on this editorial, the Indian magazine, *World Peace*, continued: "This surely is an age of great expectancy. Two sets of forces, of good and evil, are at war in the world today, one trying to overcome the other; whereas, a decade ago the forces of evil reigned supreme and the forces of good were subdued, humbled, routed and powerless. Some unknown power has now entered into the lives of men. There has since been a new awakening. A new consciousness has set in. New courage has been infused into the hearts of men. Men now dare to think, to do, to say 'the

right.' The low have risen and those who dominated their fellow beings have fallen and are falling. Human thought and human mind have been freed of the trammels of the past. A New Spirit pervades the world. Men are seized with an intense desire for change, for renewing and remodeling all things on the basis of justice and righteousness."

Of the World Saviour, it is said: "The whole thought world is vibrating with his thoughts. Anyone whose heart and mind are bent in this direction, will hear and know.

"His work is here. So he must have come and is now moving among men as man. So, it is not correct to say that he does not appear."

### INFLUENCE OF MUSIC

The potency of music to influence nations for peace as well as war and to do much in creating an international unity, is only coming to its place of just recognition. Mrs. B. Chatterjee has pointed out: "Music, as Carlyle says, 'is a kind of inarticulate, unfathomable speech which leads to the edge of the infinite.' The Indian sages of yore perceived this truth very clearly, which they expressed by calling music the *Nada Brahma* or the Sound Eternal emanating from the Great Eternal.

"The power of music over man individually is generally acknowledged, but its influence on

human society collectively seems to have been rather ignored. But who has not heard of the spontaneity with which the then disunited French people, intoxicated with the rousing spirit of that famous song *Marseillaise*, formed themselves into one homogeneous brotherhood. It is for its collective effect on man that music is given its important place in the army. Its influence in the development of mutual understanding between man and man, nation and nation, cannot be overestimated. By virtue of its universal comprehensibility, music is the only language that requires no translation and is therefore able easily to secure cultural union among the nations, notwithstanding all their differences."

While music alone may not be able to unite all nations of men, it can go far in creating a feeling of oneness through common interest.

### A WORLD STATE

Dr. Savador de Madariaga, representative of Spain in the League of Nations, in a recent New York speech declared that a World State is essential and inevitable. "It is as though the states here were trying to carry on the railroads," he said. "An interstate commission had to be created. We can no more operate the world today under 60 governments than this country, 150 years ago, could operate under 13 different governments.

Where America was then, the world is now."

He further declared: "We believe that human communities are not only interdependent, but organically united like the limbs of the same body; that, since the world community exists, it must be organized and become a World Commonwealth."

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**BOOKS WANTED FOR  
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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, mathematics, dietetics and health will be welcome for this important library.

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

◆ ◆ ◆ ◆ ◆  
 To the ignorant, the world appears as a place for enjoying the pleasures of the senses; but to the wise it appears as a field of battle where, till the end of life, one has to fight against the downward tendencies of the mind and senses.—*Sahajo Bai.*

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# SCIENTIFIC DIGEST

## DISCOVERIES IN CHEMISTRY OF SOUND

It has been known for some time that intense sound will kill ordinary bacteria in fruit juices, milk, water and other liquids in the fraction of a second. Recently, however, it has been learned that sound is capable of effecting many profound chemical changes in substances. Earl W. Flosdorf and Leslie A. Chambers of the University of Pennsylvania have been conducting a series of very interesting experiments along this line. In a report to the American Chemical Society, they pointed out that:

Proteins, such as albumin and casein, are coagulated at room temperature, the coagulation beginning instantly. In fact a hen's egg, treated with this sound vibration for a few minutes at room temperature, appears to have been soft-boiled.

Acetic acid, the acid in ordinary vinegar, is obtained from ethyl acetate, a substitute chemically somewhat similar to fats. Various vegetable oils have been cracked by sound, producing acetylene gas and other substances. Almost unlimited possibilities for this kind of experiments with sound are opened up.

## NEW EXPERIMENT WITH LIFE ENERGY

According to recent reports, a London doctor and an engineer have discovered and developed an elaborate apparatus which they believe can more or less accurately measure the subtle electrical charges of different bodies, and record any change in strength or polarity. With their device, they proved that all animals are born with a definite electric charge. It was found that the more intelligent animals had a higher charge than the lower forms of life.

At the moment of death the charge disappeared completely. Throughout life the charge did not vary a great deal except when the animal was breeding.

The average charge for a human body was found to be about 500 volts. Babies are born with a definite charge which alters, not with age, but with a change in the character of the child.

In primitive types of people, the charge is lower than average. A low charge is also registered for those with mental disease or insanity. Males have a slightly larger charge at birth than females, but many females catch up and surpass the male

charge in accordance with the higher characteristics developed.

The scientists started their investigations to prove that the secret of life lay in energy, probably electrical.

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### NEW PHOTOS ON DISTANT STARS

A new photographic lens has recently been completed which, it is claimed, is the fastest in the world. The lens, a product of the Bausch & Lomb Optical Company, takes pictures of light rays which left very remote stars before the dinosaurs appeared on earth. Working in conjunction with the giant 100-inch reflector at the Mt. Wilson observatory, the new lens has photographed spectra of nebulae over 30,000 times fainter than the faintest star at all visible to the naked eye. According to Dr. M. L. Humason, of the Mt. Wilson observatory, these nebulae are estimated to be at a distance of eighty million light years from the earth. (That is to say, it would require a beam of light, traveling at the speed of 86,000 miles per second, eighty million years to reach the earth.)

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### VISIT TO THE MOON

Visits to the moon, and six or seven minute strolls along the billions of miles of the Milky Way are two of the attractions offered visitors to the Paris International Exposition.

These journeys into the heavens are by "Interplanetary Rocket", specially designed by Dr. Bauersfield and Mr. Gamain.

The sensation of rising from the earth upward toward the remote sky is achieved by means of moving dioramas (scientific representations of translucent paintings), until the glaciers and mountain ranges of the moon rapidly approach.

In the same way, visitors to the Milky Way are given a chance to study the famous Halley's Comet, the rings of Sirius and Berenice's star-spangled hair.

Another astronomical marvel is the remarkable Planetarium where, in the space of a few minutes and at the command of a speaker, stars and planets will go through their courses, orbits that in reality require long periods to traverse.

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### 350,000 NERVES

The ordinary human body is equipped with upwards of 2,000,000 distinct orifices, and as many sweat glands. According to the Hindu scriptures, there are 350,000 *nadis* or nerves in the human body. These are spread through the body cross-wise and lengthwise and are the vehicles of sensation. "These *nadis*," says the *Siva-Samhita*, "are the seeds of mystery, or the sources of all principles which constitute a man and show the road to Brahma."

# ★ Diet and Health ★

By ELLEN EASTON, B. Sc.

## East Indian Cookery

This month we are journeying to a far country for our recipes. It is interesting to learn about the dishes which are characteristic of other countries and to increase our own knowledge and pleasure by developing a cosmopolitan taste. The more things we can understand, appreciate and enjoy, the richer our life becomes. For this reason, from time to time we shall visit several different peoples in this manner.

In India curries are about the most characteristic dishes. Curry powder is composed of many ingredients and flavors which vary with the maker. The varieties of flavors which combine to make curry powder are obtained by pounding or grating spices, ginger root, chilis, and always turmeric and sometimes saffron together. There are several good brands of curry powder on the market in this country which can be found at any large grocery store. Curry is not necessarily hot—it depends on the mixture. There are sometimes more than twenty ingredients in curry powder.

In India this powder is added to many different dishes; vegetables, rice, and some fruits,

with onions, vegetable oil, and sour apples, and cooked for a long time.

Either milk or stock may be added to make a sauce or gravy. The milk of cocoanuts is the best liquid for this purpose and is most used in Oriental countries. There is now a good canned coconut milk on the market.

Rice and chutney are two other universal favorites in India. Chutney is a relish and there are many kinds made of different fruits and vegetables.

### Cocoanut Milk

Cover freshly grated cocoanut with cold water and let stand for an hour. Put in a cheesecloth bag and squeeze out the liquid. To make it richer, use warm milk instead of the water.

### Curry Sauce I

This is a good sauce to be used with vegetables, eggs, bananas, etc. The amount of curry used depends upon taste, but for most Western people a teaspoonful to a cupful of liquid is about right.

The curry powder must be cooked in oil or butter with a chopped onion and a chopped sour apple for ten or fifteen

minutes without browning. Add cocoanut milk and continue cooking very slowly for several hours. When long cooking is possible the result is always better.

### Curry Sauce II

Grate one cocoanut and let stand for an hour or more in  $1\frac{1}{2}$  quarts milk. Strain, squeeze through cheesecloth. In butter fry 1 chopped onion, 1 inch stick green ginger and 1 clove garlic, minced. Add curry powder to taste, the grated cocoanut and the strained milk. Strain combined ingredients and add 1 cup cream, let simmer and strain again. Add a little vegetized salt and enough cornstarch or whole wheat pastry flour to thicken.

### Curry Sauce III

1 cup milk (or cocoanut milk)  
1 bay leaf  
Pinch thyme  
 $2\frac{1}{2}$  tablespoons butter  
1 clove garlic, chopped fine  
4 green onions or 2 slices large onion chopped fine  
1 cup cream  
1 teaspoon cornstarch  
2 teaspoons curry powder  
1 tablespoon chutney

Scald together in a double boiler, milk, bay leaf and thyme.

Heat together in a frying pan, butter, garlic, onions and curry powder until onions are lightly browned and strain into scalded

milk. Mix cornstarch with chutney.

Add the hot milk gradually to this mixture, then return to double boiler and cook 30 minutes. Add 1 cup cream and let stand until ready to use. (Curry is considered better if made the day before and reheated just before serving).

### East India Eggs

3 tablespoons butter  
 $\frac{1}{3}$  cup milk  
6 eggs  
1 teaspoon curry powder

Melt butter, add curry and let cook for a minute or two. Beat eggs and milk together slightly with a fork and stir into melted butter. Continue stirring over a low fire until cooked. Minced onions may be added to the butter before the eggs are put in, if desired.

### Potage Indu

Boil 1 cup of rice and peas in 2 quarts of vegetable or Vegex stock to which has been added 1 cup tomato sauce and 1 tablespoon chopped parsley. When rice and peas are cooked, season with vegetized salt and serve with grated cheese.

### East Indian Ghadoo-Ghadoo

To a small jar of peanut butter thinned with water, add 1 teaspoon sugar, 1 teaspoon lemon juice, and a little vegetized salt. Cook until sauce thickens. Pour over spinach, lettuce, cabbage,

celery or cucumbers, briefly cooked—serve at least 3 vegetables.

### **Kashmere Mushrooms and Potatoes**

1 cup dried mushrooms, carefully washed  
2 tablespoons butter  
2 small Irish or Chinese potatoes, diced  
1 small clove of garlic, minced  
Small piece fresh ginger, minced  
1 cup hot water  
Tablespoon whole wheat flour  
Salt and sugar to taste

Cook mushrooms in browned butter for five minutes. Add garlic, ginger, salt and sugar, and then the potatoes. Stir together and add water. Cook until potatoes and mushrooms are tender and then thicken with the flour. A little more water or Vegex stock may be necessary.

### **Pineapple Dessert**

Dice one fresh pineapple, add 1 teaspoon salt and let stand 10 minutes. Add 3 tablespoons honey, let stand 10 minutes longer and serve.

### **Grape Chutney**

Add to each 2 quarts of concord grapes 2 quarts chopped tart apples, 1 pound seeded and chopped raisins, 7 cups brown sugar, 1 cup lemon juice and mix all together in preserving

kettle. Add a bag containing the following spices:

1 tablespoon allspice  
1 teaspoon cloves  
 $\frac{1}{2}$  teaspoon ginger  
1 stick cinnamon

The grapes should be squeezed from their skins and the pulp put through a collander to remove seeds, then pulp and skins put together for cooking.

Simmer all ingredients together until about the consistency of thick sauce, then add tablespoon salt and a little paprika. Seal in hot jars.

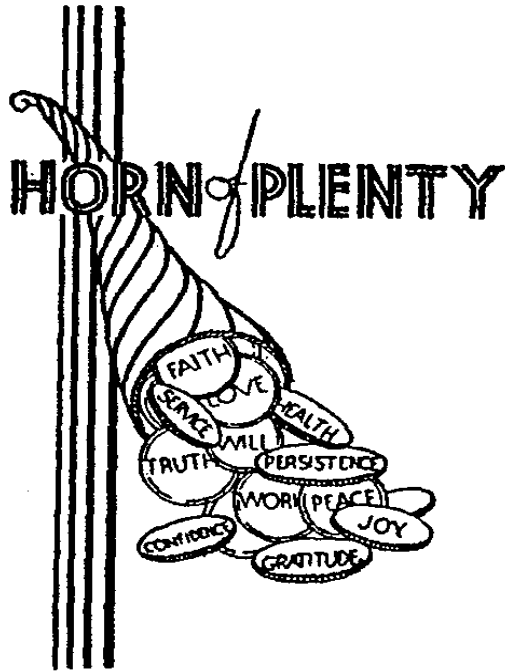
### **Cocoanut Jam**

Make syrup of 2 cups raw sugar and 1 cup water. Add 1 freshly grated cocoanut and simmer until almost transparent. Keeps for 2 or 3 days.

### **Indian Chutney**

12 large ripe tomatoes  
3 medium onions  
 $1\frac{1}{2}$  red peppers  
 $\frac{1}{2}$  pound seeded raisins  
4 cups lemon juice  
6 tart apples  
6 green peppers  
1 cup chopped celery  
2 cups raw or brown sugar  
1 teaspoon curry powder  
2 teaspoons salt

Peel tomatoes and onions. Chop tomatoes, onions, apples and peppers and add remaining ingredients. Cook slowly, stirring frequently, until thick. Pour into sterilized jars and seal.



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.

Self-Realization Fellowship,  
Horn of Plenty Dept.,  
Mt. Washington Estates,  
Los Angeles, Calif.

*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 \_\_\_\_\_

Will you accept a Horn of Plenty Bank from the Self-Realization Fellowship, as a beautiful reminder to keep the idea of abundance always present in your consciousness?

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.

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.

# 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 is under construction here.

## \*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. 1758 Columbia Rd., 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 MacTwiggan, 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. P. 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 Slinger, secretaries. Mr. E. Davies, President of Board of Directors.

## \*Akron, Ohio

Conducting Teacher, Miss Minnie Hargreaves, 2221 21st St., S.W., 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.

#### Calcutta, India

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

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

OCTOBER, 1937

#### Ranchi, India

THE 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, established 1917 by Swami Yogananda. Patrons: Yuvvaraja 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.

#### 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, Khurda.

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.

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# Books • Swami YOGANANDA, A. B.

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## SELF-REALIZATION FELLOWSHIP

3880 San Rafael Avenue

Los Angeles, California



### RAJPUT PAINTING OF EARLY 17th CENTURY

*Portrait of the Maharajah Sawai Madho Singh, Founder of the Rajput Dynasty of Jaipur in India. The original of this painting has been presented by an Indian Prince to the Self-Realization Fellowship. Although so ancient, its colors and gold-work are still brightly attractive.*

# Yet How Elusive

*By Swami Yogananda*

I looked for You  
Ever since You breathed individuality  
Into my soul's dew  
And separated me from You.  
Because I am the wave  
Jerked out of Your sea and have  
Ever tried myself to reunite  
With Your boundless bosom of freedom and light;  
Though lashed  
And by all other waves and by karma dashed  
Yet again and again  
The storm of my own desires o'er the cosmic main  
Would send me sailing alone, sad,  
With colliding brother waves, cruel, restive, mad.  
I am the wavelet life in great unrest  
Swimming on Your cosmic sea-breast,  
And yet how elusive You are  
So near and so far.  
My little life swam in loneliness and worries  
Beneath the vistas of centuries,  
Beneath countless lights of milky way, moons and suns,  
Beneath the darkness of many desires undone,  
Beneath the fogs of intricate incarnations  
And 'neath clouds of doleful delusions.  
Now at last I discovered  
Just beneath my ignorance You lay covered,  
'Twas I who ignored You—  
Not You, not You—  
When You were so near  
Kept by my absent mind so far—  
The ocean of life  
Through all my strife  
Supporting, ever-sustaining  
Ever-pursuing, ever watchfully remaining  
To protect me from harm  
Just beneath the truant wavelet of my little life  
Blessed with Your charm.