

INNER CULTURE

FOR SELF-REALIZATION



International India

By PROF. BENOY KUMAR SARKAR

APRIL

1938

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To Rise From the Grave?

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Should Spiritual Man Forsake Business?



—Kalyana-Kalpataru

THE LORD IN HIS ASPECT OF SHIVA

By B. K. Mitra

Shiva, the Master of Yoga on the snowy Himalayan peaks, is adorned with serpents to symbolize the powerlessness of evil against the Lord.

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FOR SELF-REALIZATION

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L. V. PRATT
Editor

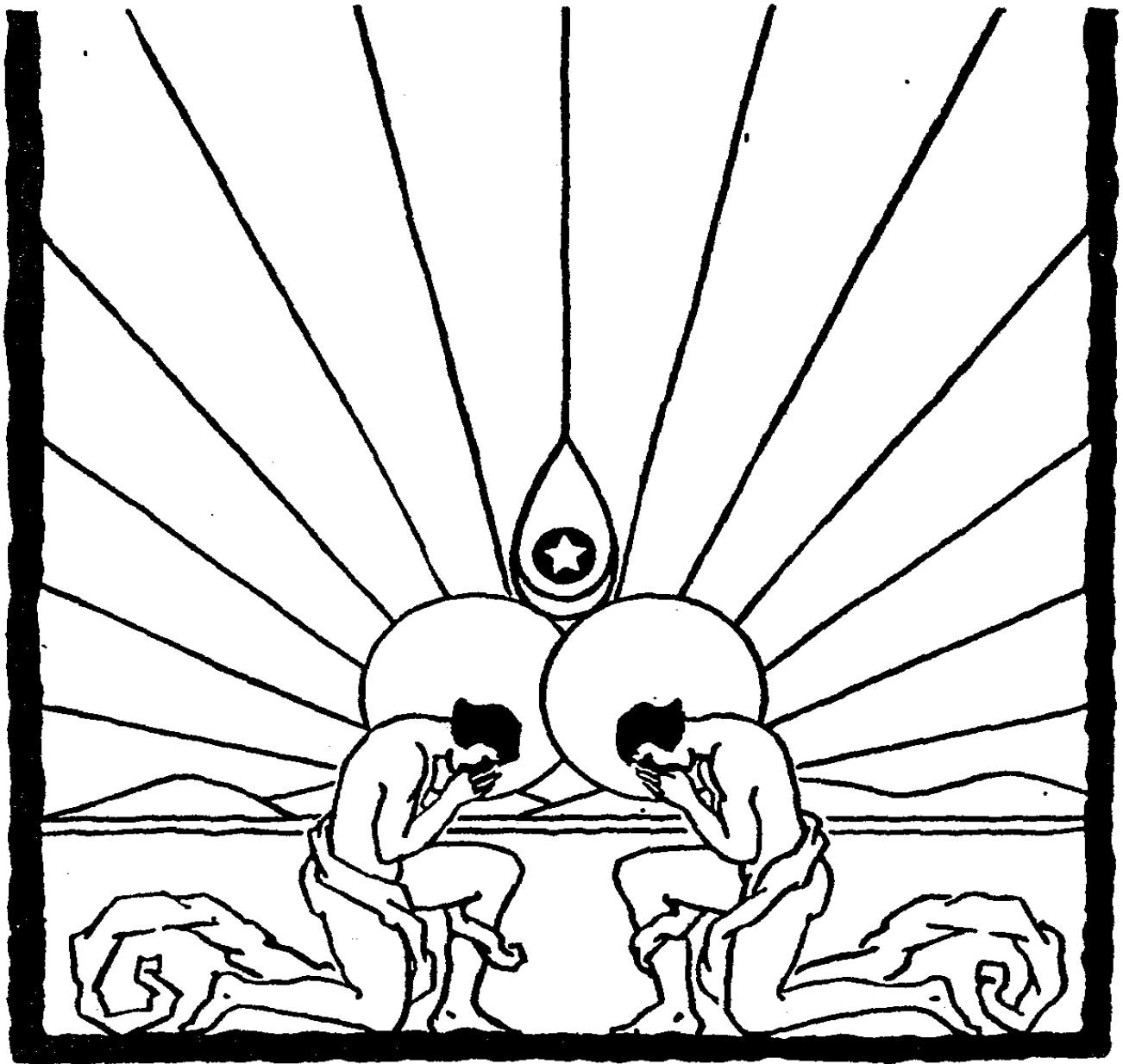
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U The Christ in me greets
The Christ in Thee
At Easter Tide
For Eternity. **U**

International India

BY BENOY KUMAR SARKAR

ALL through the ages the people of India have had active intercourse with the other parts of the world. Since the days of Mohenjo Daro culture (c. 3500 B. C.) the Hindus have never lived in an alleged "splendid isolation". Creative India has always had her mettle tested by the single world-standard of merit-measurement.

The dawn of human civilization finds the Hindus (Dravidians and Aryans) as captains of industry and *entrepreneurs* of commerce. They were in touch with the Pharaohs of Egypt. The mummies of the Egyptians were wrapped in muslin which was imported from India. Hindu trade gave to the land of the Nile ivory, gold, tamarind-wood, monkeys, and other characteristic Indian plants and animals. It is also believed that the textile craftsmen of Egypt dyed their cloth with Hindu indigo. Hindu ships brought Indian commodities to the Arabian ports, or to the land of Punt on the Egyptian side; and from there these were transported to Luxor, Karnak and Memphis.

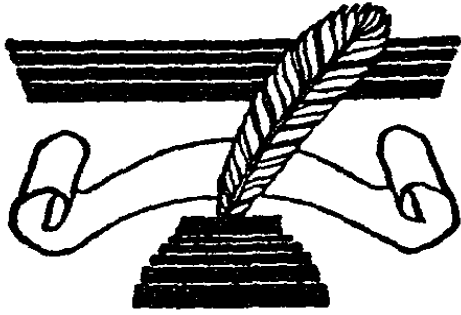
As early as about 3000 B. C. the Hindus supplied the Chaldean city of Ur on the Euphrates with teak-wood. The Assyrians also, like the Egyptians, got their muslin from India. In fact, vegetable-"wool", i.e., cotton, and wool-producing

plants have been some of the earliest gifts of Hindu merchants to the world. From the tenth to the sixth century B. C. the Assyro-Babylonian trade of the Hindus seems to have been very brisk. Hindus brought with them apes, elephants, cedar, teak, peacocks, rice, ivory and other articles to Babylon, the Rome of Western Asia. A cylinder seal of about 2000 B. C. bearing cuneiform inscriptions and images of Chaldean deities has been unearthed in central India. In Southern India has been found a Babylonian sarcophagus.

Trade With Solomon

Hindu trade with the Hebrews also was considerable. Solomon (1015 B. C.), King of Judea, was a great internationalist. In order to promote the trade of his land he set up a port at the head of the right arm of the Red Sea. He made his race the medium of intercourse between Phoenicians and Hindus. The port of Ophir (in southern India or Arabia?) is famous in Hebrew literature for its trade in gold under Solomon. It is held by Biblical scholars that the stones in the breast plate of the high priest may have come from India. The Hindus supplied also the demand of Syria for ivory and ebony.

Hindu embassies visited the Hellenistic kings of Syria, Egypt,



Prof. Benoy Kumar Sarkar of the University of Calcutta, is one of India's outstanding sociologists and scholars. In his recent remarkable book, *Creative India*, he writes: "What is most likely to be missed by the student of culture-history is the fact that the cultural movements in Europe and America since 1776 have been affected to an appreciable extent by the achievements of free India down to that period."

Macedonia, Epirus and Kyrene on religious, cultural and diplomatic missions. Sanskrit lore was taught at Antioch, Tarsus, and Alexandria. Platonists, Aristotelians and Stoics exchanged notes with the Hindu logicians, philologists, Upanishadists, Buddhists and Jainas. Hindu philosophy was assimilated by the Greeks of Alexandria and became a formative agency in the development of Neo-Platonism under Plotinus (third century B. C.). The vast extent of Hindu commerce

was indicated by the international elements in the currency. The obverse had the Hindu Emperor in Tartar dress, a Persian fire-altar and Greek inscription; the reverse had the Hindu god Siva as well as Greek, Persian and Tartar deities.

Hindu activity in China was promoted by sea through Indian navigators, colonizers and merchant marine. This maritime enterprise gave to India the cultural hegemony ultimately over Burma, Siam, Annam, Java and Japan. China received Mahayanic Buddhism and Sanskrit texts from the Central-Asian provinces of India in 67 B. C. After that China became Hinduized not only in theology and metaphysics, but in every department of thought and activity. The Chinese founded their drama on Hindu precedents, imported musical instruments (stringed) from India, and introduced even some of the acrobatic feats, dances and sports prevalent among the Hindus.

During his Indian tour the great Itsign (634-712) mastered Hindu medicine at the University of Nalanda. Hindu mathematics and logic were cultivated among the intellectuals of China; Sanskrit treatises on painting and art criticism furnished the canons of Chinese art during its greatest epoch (Tang and Sung Dynasties, 600-1250). China became a part of "greater India" in poetry, aesthetics, folk-festivals, morals, manners and sentiments. The "Augustan Age" of Chinese culture, the age of the mighty Tangs and brilliant Sung, was the direct out-

come of the "holy alliance" for centuries between India and China.

Indo-Sinic Art

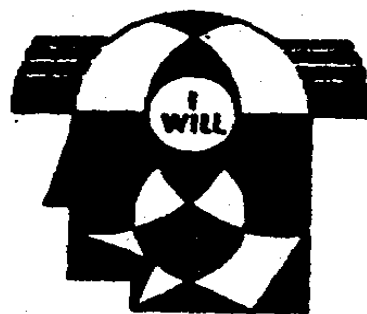
Nobody can understand and appreciate China's paintings, literature and achievements in humanism without feeling at the same time what humanity owes to Hindu culture. And as for Japan, she was always an appendix to Indo-Sinic civilization. From chop-sticks and *No-dance* to Nichiren's, *Zen*-(meditation)-philosophy, Sesshiu's landscapes, and Basho's *Hokku*-versicles, the Japanese derived almost every bit of their life and institutions from India or China or from Hindu centres in China.

The Gupta-Vikramadityan Napoleons of India in the fifth century welcomed the Chinese scholar-tourists with one hand and the Egyptian (Alexandrian) and Arabian traders with the other. One Sassanian Emperor deputed his physician to India to translate Hindu folk-tales into Persian. Every school-child in Europe and America knows them today as the so-called *Aesop's Fables*. The game of chess so popular in the western world today came from Hindus through the Sassanians.

The Saracens learnt the decimal system of notation from the Hindus and passed it ultimately to the Europeans. They learnt also the Hindu science which has since been wrongly called algebra after them. They learnt similarly their *Manzil* or division of the sky into twenty-eight lunar asterisms from the same source. They enriched themselves

with Hindu geometry also. Thus they learnt the correct value of pi, and also how to find the area of the circle.

The Hindus have discussed every subject in the universe from the tamarind to the pole-star. Hindu literature and art are the literature and art of every human passion and activity from sex to salvation. They have written on "pure" mathematics; their algebra and arithmetic were in advance of those of the Greeks. The Hindus have in fact laid down the foundations of the mathematical science known to the modern world. To a certain extent they anticipated Descartes in the principles of solid geometry and Newton in those of differential calculus. The solutions of Lagrange and Euler in indeterminate equations of the second degree were



"The ideal Hindu king gave protection, but not through fear; followed the dictates of duty, but not through remorse; realized revenues, but not through greed, and enjoyed happiness, but not through attachment."

given by the Hindus more than one thousand years before their time.

Hindu literature on anatomy and physiology as well as eugenics and embryology has been voluminous. The Hindus knew the exact osteology of the human body two thousand years before Vesalius, and had some rough idea of the circulation of blood long before Harvey. The



"The positive sciences of the Hindus were not mere auxiliaries or handmaids to the "architectonic" sciences of *niti* or *artha* (politics, law, economics and sociology.) The various sciences on plant and animal life, veterinary topics, metals and gems, chemistry, surgery, embryology and anatomy, symptomatology of diseases, arithmetic, algebra, astronomy, architecture, music and acoustics had independent status. Like Pliny's *Natural History*, there have been scientific encyclopedias in Sanskrit, e.g., the *Brihat Samhita* of Varahamihira (505-587 B. C.)."

internal administration of mercury, iron and other powerful metallic drugs were practised by the Hindu physicians at least one thousand years before Paracelsus.

The Hindus have written on government, municipal institutions, taxation, census, jurisprudence, warfare and the laws of nations. Their investigations bear comparison with those of Aristotle, Machiavelli and Jean Bodin. The Hindus have written on painting, literary criticism, dramaturgy, dancing, gesture, music, irrigation, navigation and town-planning.

Full Musical Scale

In Europe the six notes of the gamut were invented by Guido, monk of Arezzo in Tuscany (995-1050.) But the Hindus wrote about the full musical scale at least as early as the fifth century and they devised also a sort of musical notation, signs and symbols, which may be regarded as the analogues of the medieval European neumes.

Hindu treatises on algebra, arithmetic, astronomy, pharmacy, chemistry, medicine and surgery were not confined to India. They were translated into Chinese (and ultimately into Japanese) on the one side; and on the other, were translated into Arabic by the Moslems of Western Asia. In the Middle Ages the Moslems taught the Christians at Cordova, Cairo, Damascus and Bagdad. The Europeans have thus learnt the Hindu decimal system of notation in mathematics, the use of some Hindu



"America is generally supposed to be outside the sphere of influence of Hindu culture. But the facts are quite otherwise. The beginnings of Yale University at New Haven were laid with the money that had been earned in southern India. American architects while discussing the old 'colonial' style of their buildings take care to point out that the forms of these bungalows were borrowed by their fathers from the villas of Bengal."

medicinal drugs, and Hindu metallurgy.

In a sense the geography of Creative India is as wide as Asia itself. Hindu thought is at the back of the philosophical writings of the Confucianists (of the Sung Age) and of the mystical Taoists in China as well as of the energetic Nichirenism of the people of Japan. It runs to a certain extent through the Sufistic teachings of the Persian poets, is responsible for the Buddhism of Siam and Indo-China, and regulates the everyday life of

the Central-Asian, Mongolian and Siberian rustics. And the islands of the South Seas and the Indian Ocean from the Philippines on the East to Madagascar on the African coast bear on them indelible marks of Hindu colonial expansion, in vocabulary, literary tradition, sculpture and architecture.

REMINISCENCE

"The soul having been often born, or, as the Hindus say, 'traveling the path of existence through thousands of births' . . . there is nothing of which she has not gained the knowledge; no wonder that she is able to recollect . . . what formerly she knew . . . For inquiry and learning is reminiscence all."—*Emerson.*

Golden Lotus Temple of All Religions

at Encinitas

Photographs

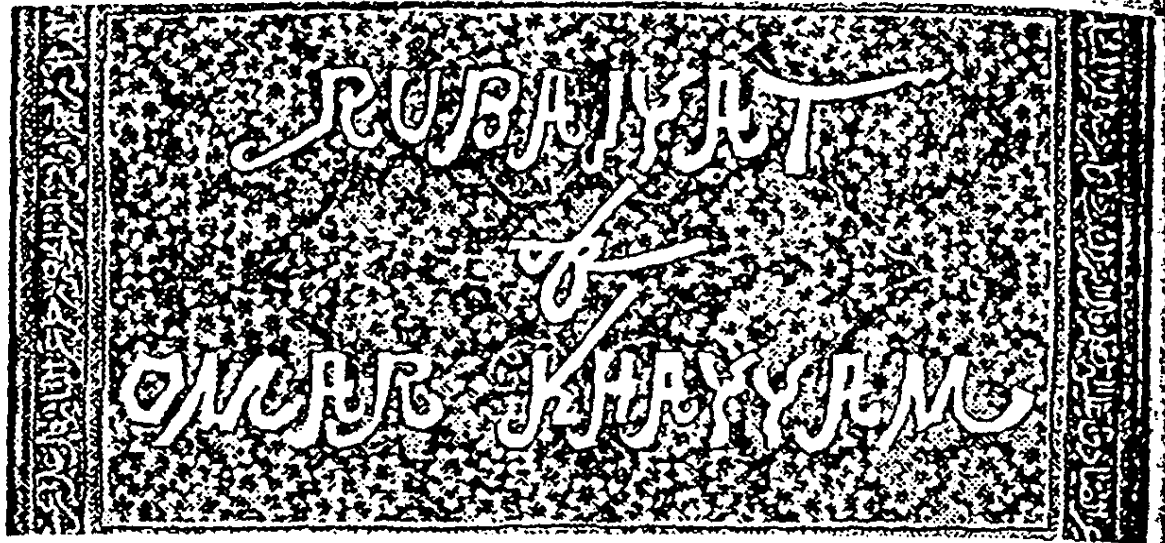
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SPIRITUAL INTERPRETATION BY SWAMI YOGANANDA
RUBAIYAT OF OMAR KHAYYAM
Translated Into English Verse by Edward Fitzgerald

XVII

*They say the Lion and the Lizard keep
The Courts where Jamshyd gloried and drank deep:
And Bahram, that great Hunter—the wild Ass
Stamps o'er his Head, and he lies fast asleep.*

Spiritual Interpretation:

"In the deserted city where Jamshyd, the Persian king who boasted of his immortality, gloried in the splendour of his court and drank to the full of material pleasures, there now roam only animals. And the wild ass stamps over the grave of Bahram, once-mighty hunter. Such is life and its inevitable contrasts."

Powerful man has to relinquish his own imposing domains and give them up to lesser powers, even beasts. Proud kings finally have to bow to the dust, and eventually wild beasts romp over the site of their thrones. The famous hunter's grave is fearlessly trampled over by the audacious hoofs of game-animals.

Material riches are fleeting; the glory of the earth is unstable. Man should not be engrossed by opulence, for it is only a temporary part which he has to play on the stage of time. This playing-the-rich part may be taken away from him any time, and

a scene of desolation played by lesser powers be substituted. The dance *macabre* tramples all material pomp into dust.

Applied To Daily Life:

Time destroys all palaces and their ruined walls come to be the homes of animals. The wild ass audaciously frolics over the grave of the fallen hunter. We must learn from the fate of even the most powerful people that we too, whether great or insignificant, eventually have to share that fate. Thus we should move in the valley of humbleness so that the rain of God's mercy and people's good-will may gather to besprinkle the desert of life. We should know that the rain of God's blessings cannot gather on the mountain peaks of egotism.

Glossary:

(1) *Lion and the Lizard keep the Courts*—The great and small of the animal world eventually occupy the scene of man's greatest triumphs.

(2) *Jamshyd*—The famous Persian King, symbol of temporal power.

(3) *The Wild Ass stamps o'er his Head*—The hunted mocking the hunter, symbolizing the impartiality of nature, who allows time to reverse all positions and bring all mortal pride to dust.

XVIII

*I sometimes think that never blows so red
The Rose as where some buried Caesar bled:
That every Hyacinth the Garden wears
Dropt in its Lap from some once lovely Head.*

Spiritual Interpretation:

Roses grown in a soil steeped with the blood of a Caesar seem redder because of the kingly blood, symbolizing the truth that the actions of man can influence any created object as he in turn is influenced by his environment.

Likewise, the roses of beautiful remembrances about heroic long-passed souls in the ancient garden of life seem to be more fragrant with tenderness, mystery and sympathy. Every hyacinth blossom of rich noble thought grown in the garden of human

mind came from the lovely wisdom-brain of some soul. All discoveries of thought are not entirely original, being helped with the wisdom of others and with the One Wisdom which is the fountain of inspiration to all other wisdoms."

Applied To Daily Life:

Our blossoms of sympathies for past great souls seem to lend enchantment to the memory of their lives. It is good for us to remember renowned souls, for they inspire us to strive for greatness.

Every flowering quality which decorates the garden of mind came from some lovely soul. It is best for us to ponder upon the soul which is the source of all our inspirations, in material, mental and spiritual forms of success.

Glossary:

- (1) *Never blows so red*—The manifestations of all creation, from a rose to a Caesar, are interlinked.
- (2) *Hyacinth*—Every blossoming quality.
- (3) *Garden*—Garden of human mind.
- (4) *Lovely Head*—Inspiring soul.

WHAT IS VEDANTA?

"It is generally believed that by *Vedanta* is meant a philosophy confined exclusively to the Vedas, the sacred Scriptures of the Hindus; but the term *Veda* can be held to signify not a particular book but "Wisdom", being derived from the Sanskrit root *vid* (to know) from which the English word *wisdom* is also derived; while *anta* means "end." *Vedanta*, therefore, implies literally *end of wisdom*. The philosophy is called *Vedanta* because it explains what that End is, and how it can be attained.

"The students of *Vedanta* find in this universal religion the ulti-

mate conclusions of the greatest scientific thinkers and philosophers of the East and the West. It embraces all the scientific truths and all the philosophies of the world. The one Infinite Reality or *Brahma* of *Vedanta* is the same as the *Over-soul (Paramatma)* of Emerson, the *Good* of Plato, the *Substantia* of Spinoza, the *Dinge an Sich* or "transcendental thing-in-itself" of Kant, the *Will* of Schopenhauer, the *Unknown and Unknowable* of Herbert Spencer, the *Substance* of Ernest Haeckel, the *Matter* of the materialists and the *Universal Spirit* of the metaphysicians."—
—Swami Abhedananda in *Kalyana-Kalpataru*.

Wounded by Our Own Transgressions

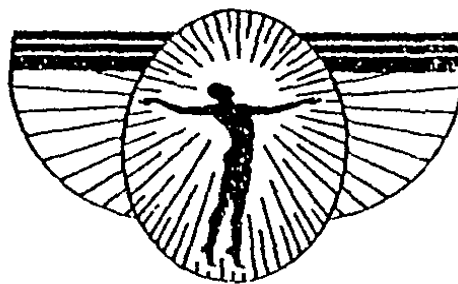
Does the Soul Accept Vicarious Atonement in the Shape of Drugs, Serums, Vaccines and the Findings of Vivisection to Bring About Man's Immuniza- tion From Disease?

By LILLIAN R. CARQUE

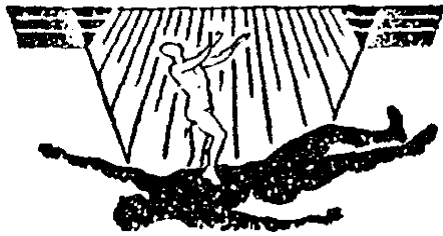
SCIENCE is daily adding proofs that all consciousness is one, that there is no break, vacuum or gulf that life does not fill. No single atom is self-subsisting. From one origin and fountain emerge stone, plant, animal and man. There is no thing, not even a grain of sand nor speck of dust, no point in space absent from that Source which sustains the whole manifested universe. All is consciousness or life, and every particle of even seemingly inert, quiet and solid rock is in constant rapid motion, and is conscious in its own degree on its own plane of development. All enjoy states of awareness to the extent of their own unfoldment or evolution, and move and act through such appropriate vehicles as are harmonious to their ranges of preception. We, as human beings, are capable of responding to the highest vibratory scales in creation. Thus also, under inharmonious conditions, we are wounded by our own transgressions, bruised by our own iniquities. Before a physical malady can be

healed unreturnably, the hearts and minds of men must be cleansed of evil—a misapplication of natural law.

We must realize that every practice that is not in keeping with the ethics of a lofty mind and noble soul is a source of evil or separation, culminating in disease. Sickness, suffering and death are the work of antagonistic forces *within*



“Jesus said, It is the Spirit which quickeneth; the flesh profiteth nothing. An understanding of this fact is the foundation upon which knowledge of health and disease must be based.”



"Some feel that to harmonize self with God is blasphemy. The reverse is true—to separate the outer unreal self from soul and Spirit is the greatest sin. The individual separated in consciousness from the One Power is like a house divided against itself. Every discordant condition in man's relationship to the world is the result of his satisfying his own selfish and separate wants at others' expense. For the world's evil, the Divine Life is the only antidote, the true healing power."

ourselves. Health can only be restored through obedience to the laws which coordinate the forces for good, obviating the need for the restoration of any violated equilibrium physically or morally in the universe, and thus permitting natural law to operate harmoniously.

Thought Is a Force

Every imperfection of character, anything that distracts and corrupts the mind displays a resultant im-

perfection in mind and body, defiling and ultimately destroying the body. Before anyone can do an unjust and harmful act, he must first generate poisonous vibrations of *thought* within himself. Thus malicious and even critical thoughts will set up a condition of misery of mind and disease in the body, rebounding back to the thinker with an impact most destructive to his body. Science has proven that thought is a force which changes, by its vibrations, the inherent state of matter. This is because the more often a thought is evoked, the easier becomes the repetition and the more forceful the vibration, assuming a power that brings about sound or morbid tissue change.

No morbid tissue that can be produced experimentally in the animal can even remotely resemble the anarchistic or insurgent cells in cancer, which are quite likely the end product, the outward manifestation, of man's persistent inward alienation in consciousness, a divorce or violation of the law of UNITY. Nor could our younger brothers in the animal kingdom ever be capable of perpetuating the deceptions and wrong thoughts responsible for diseases traced to high blood pressure. The Police Lie Detector has decisively shown that every time a criminal tells a falsehood, a quickening of the pulse is recorded. Are we therefore not justified in assuming that in honesty and integrity lie the great underlying basic cure for high blood pressure disorders? Man's assorted

forms of mental, moral, emotional and physical misconduct cause such a tremendous leakage of vital force that disease must inevitably result.

Health is the natural and inevitable result of complying with the interior Law of Vibration. Vibration is Power; the greatest power, ethically speaking, can only accompany the highest vibration. The highest vibrations are those of infinite love, sobriety of character and spiritual nobility, which are akin to the healing forces of divine love which like the sun's radiance never ceases to flow earthward in rich currents, showering its blessings on one and all. That is why lasting power or strength goes to him of the purest character and most altruistic purpose.

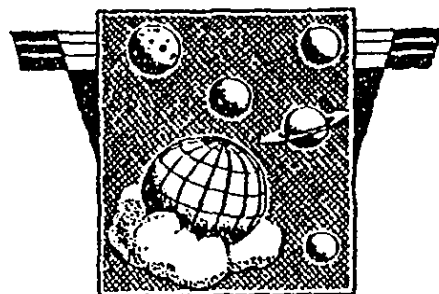
This explanation will in large measure also throw light on the reason why men and women are increasingly resorting to stimulants to whip into action their declining vital forces. Strength and healing power is measurably withheld from our Great Sustaining Source due to the presence of ignorance, with its resultant world of polite falsehood, cruelty, insincerity, vanity, self-exaltation, fears, anxieties, jealousies, hatred, greed, ambition, the use of great talents of intellect for selfish ends, criticism, anger or discouragement. All these are antagonistic to the universality of the Law of Harmony.

Human Cell Developed Under Divine Guidance

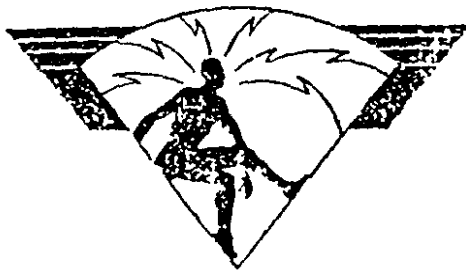
Mankind has not as yet awakened to the fact that in the last analysis diseases have one common

source—diminished vital force or enervation. The human cell is the result of millions of years of evolution under the guidance of divine wisdom and has therefore a much higher organization than the germs of disease, which are simply scavengers feeding only on the devitalized or dying cells and the waste products of our organism; healthy, living cells are impervious to the attack of bacteria. Germs are not the cause of diseased tissue; they merely seek their natural habitat—diseased tissue, which is harmonious to their katabolic processes or disintegrating vibratory forces.

The soul does not accept vicarious atonement in the shape of drugs, serums, vaccines and the findings of vivisection to bring about immunization. Man refuses



"The tendency of life is toward differentiation, toward separation into constituent drops — now a bird, yonder a flower, here a frog, there a beast—resulting in a realm of endless diversification, all imbued with the promise and potency of every future and higher form of life."



“Just as the child in kindergarten has the potential capacity for knowledge now actually displayed by the grown boy, so too do the kingdoms below the human differ from man only in degrees or states of consciousness. Endowed with the potentialities of life and moved by natural impulse, each individualization of the One Life is ever pushing forth into greater and greater expressions.”

to recognize that his great enemies lie within himself: his ignorance, selfishness, his greed and gluttony. By failing to understand that the kingdom of heaven resides WITHIN him, man persists in the belief that cures can be effected if the right remedy is forthcoming, ever seeking some fetish OUTSIDE himself in the form of some mysterious magic medicine, food or surgery in a vain attempt to absolve himself from the penalties of his physical, mental and moral transgressions.

“Within the four seas all are brothers.”—*Confucius*.

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Spiritual Interpretation OF THE ★ BHAGAVAD GITA

*Should the Spiritual Man Forsake his Business
or Allow Unrighteous Competition? Is the
Inner Warfare Against Sense-Temptation
the Measure of Man's Greatness?*

By SWAMI YOGANANDA

Chapter 2, Stanza 33

Literal Translation:

If in case you decline to employ yourself in this righteous combat, then relinquishing your own *dharma* (duty) and specific honor, you will reap sin.

Metaphoric Rendition:

If thou dost deny thyself the privilege of participating in a sacred war, then due to the relinquishment of righteous duty and loss of your honor, you will be the sower of sin.

Spiritual Interpretation:

In this above stanza *Bhagavad* gives a three-fold instruction

to the material, moral and spiritual man.

Instruction for the Worldly Man:

The beauty of the *Gita* lies in the fact that its teachings are universal and can be applied to all phases of life. Thus, the *Gita* instructs the business man that even though he enters the spiritual path he must not be indolent, unpractical and foolish, forgetting to righteously protect his business interests against unscrupulous business competitors. The spiritual business man may practice unselfishness without being neglectful in combating others who want to usurp his proper business rights.

The *Gita* says any business man who through foolhardiness and false spirituality declines to fight a righteous business battle would surely lose the glory and success befitting his position as a business man and would ultimately be considered a transgressor of business laws inviting the sin of uncalled-for poverty.

Of course, no business man should rob Peter to pay Paul; that is, dishonestly make money in order to use it for philanthropic purposes. Every business man should earn honestly, and fight all crafty business competition trying to paralyze him. While it is good to be unselfish and non-attached to possessions, it is not wise for a spiritual business man to let other business competitors unjustly trample on his interests. Any spiritual business man who allows unethical business men to crowd him out of existence is guilty of tolerating injustices and evil and thus of indirectly spreading them in the business world. Every business man in order to avoid the sin of business failure should not desist from engaging himself in a righteous competitive business battle.

Instruction to the Moral Man:

The moral man is one who tries to subjugate the seemingly uncontrollable proclivities of his senses. He tries to train his senses so that they learn to rejoice in his true happiness and not become rebellious against his happiness. The self-controlled moral individual does not cater to any temptation of

his senses which might be contradictory to his soul's true happiness.

"Sense-controlled" signifies an individual as being ruled by his senses. "Self-controlled" implies that an individual is controlled and disciplined by the true wisdom of his own Self. The more an individual becomes sense-controlled, the less does he remember to be self-controlled. It is an undeniable truism that the more a man becomes self-controlled, the less is he sense-controlled. According to the *Gita* every individual who has tasted the happiness of a self-controlled life should by all means resist the inroads of inordinate temptations of the senses. Any moral individual who does not combat the misleading desires of the temporarily pleasurable but ultimately bitter sense-temptations loses his protective lasting-happiness-producing virtue of self-control.

Moral Deserter

Any moral warrior who is a deserter and does not want to battle the wicked cravings of the conscious or subconscious mind loses his honor and virtue and the joy of being a self-controlled individual, and is ultimately cast into the sinful or sorrow-making pit of an uncontrolled existence. Just as an automobile with a broken steering rod becomes a runaway from its proper path and falls into a ditch by the roadside, so a man with broken self-control falls into the pit of inner disquietude. The *Gita* says every man, instead of being a moral derelict and miserable,

should by all means protect his moral happiness against the invasion of the soldiers of darkness and false temptations which promise happiness but impart misery.

Many a moralist encounters an inner psychological battle when in company with unscrupulous individuals who tempt him to digress from the straight and narrow path of moral happiness. All moralists are warned not to relax their inward vigilance and thus forget or forsake the necessity of combating the misery-bringing soldiers of sense-temptation. The moralist, when confronted by unscrupulous individuals, should redouble his mental determination to travel in the path of moral contentment, continuously fighting temptation which tries to waylay him and prevent him from traveling to his destination of complete moral victory and moral happiness.

All moral business men must resist the temptation of making money by the unscrupulous, dishonest or treacherous means used by business men with blunt conscience and poor spiritual judgment. Every moral individual in order to be truly happy must guard against and fight all forms of tempting transgressions that invade him from within and without. Any husband or wife who forgets to cultivate and protect the happiness of a moral life will certainly plunge into the pit of disharmony and invite many complex sufferings. The moral man must guard his self-controlled happiness against the attacks of the wandering hordes of visual, au-

ditory, olfactory, gustatory and tactual sensations. The moral man even though entrenched by self-control must be constantly on the watch against the sudden guerrilla warfare tactics of sense-temptations.

Instruction to the Spiritual Man:

Every spiritual man who regularly and deeply meditates must realize that he is the emperor of the kingdom of peace which he has won by battling the forces of restlessness with the help of his soldiers of concentration and self-control. Every spiritual man realizes that the religion of the soul consists in the manifestation of true spiritual happiness, gained by constant efforts of deep meditation. But as soon as the spiritual veteran warrior wins the kingdom of peace, he finds that he is subject to manifold outer and inner influences which strive to usurp his glorious kingdom.

Spiritual Conqueror

It is on such occasions that the spiritual conqueror must not in any way decline to fight the invasions of noisy distractions, restlessness, temptations and unmeditative moods. Any spiritual man who refuses to engage himself in a righteous skirmish with suddenly invading soldiers of disquietude would lose the strenuously gained, honorable, enviable and unending joy of the soul.

Every Yogi who has scientifically united his soul with Spirit must realize that the greatest *dharma* or protective virtue of the soul is ever-new joy. After having earned this

soul-joy by waging many wars with restlessness, he should be eternally vigilant never to lose this joy by becoming careless and negative during the invasion of cosmic delusion through the channels of sense-temptation.

Of course, the *Gita* gives this advice to those souls and adepts who have become extremely elated by a metaphysical victory over the senses by deep concentration, and the first overwhelming perception of the joy of the soul, and thus neglect to remember that the soldiers of restlessness can again usurp the newly conquered kingdom of peace. Such souls instead of being spiritually neglectful should concentrate in permanently identifying the mind and intuition with the soul's ineffable peace, so that no invasion of sensations or subconscious thoughts could ever again obliterate the soul's joy.

Ego Metamorphosed

It should be remembered, once the ego consciousness of the body is metamorphosed by meditation into the ever-new joyous perception of the soul, then all invasions of the senses have no effect on the master-devotee. But, says the *Gita*, until that finality is securely gained, every individual devotee by all means should protect the consciousness of the soul's ever-new joy (the first-born or meditative ecstasy) ever-ready to wage a righteous war with restlessness. Any devotee who, after gaining the soul's perception of ever-new joy, declines to combat the constant inroads of

restlessness, is liable to lose the soul's glorious achievement and fall a prisoner in the hands of the sorrow-making soldiers of body consciousness, sense-attachments, restless thoughts and sensations.

ANCIENT WISDOM

"I not only commend the study of this literature (the Eastern), but wish our sources of supply and comparison vastly enlarged. American students may well derive from all former lands—all the older literatures and all the newer ones—bearing ourselves always courteous, always deferential, indebted beyond measure to the mother-World, to its nations dead, as all its nations living."—*Walt Whitman*.

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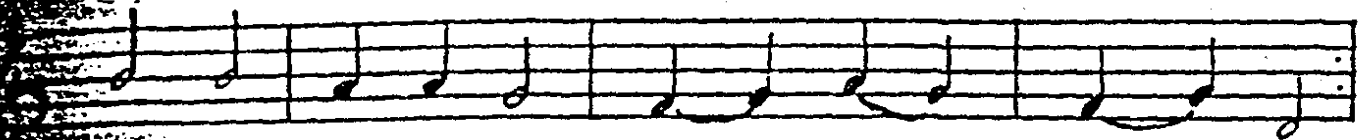
Today My Mind Has Dived

(Hindu Chant)

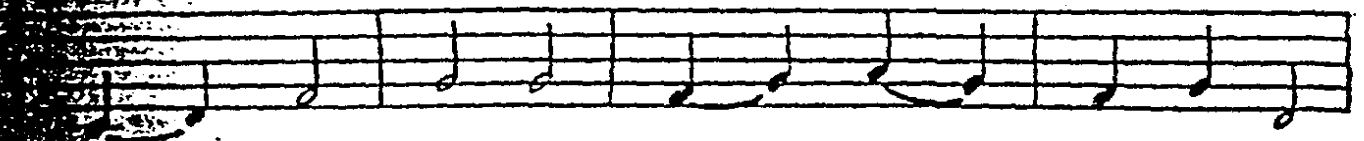
Words and Music by Swami Yogananda



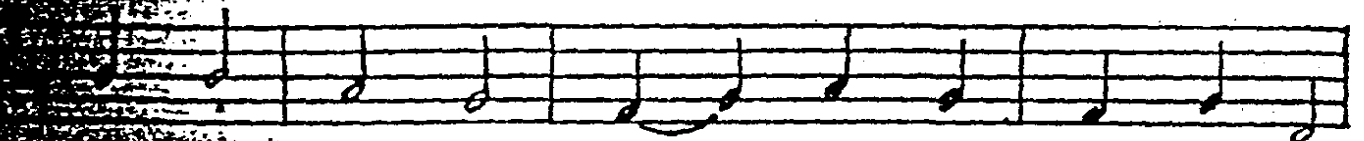
To - - - day my mind has di-ved deep in Thee.



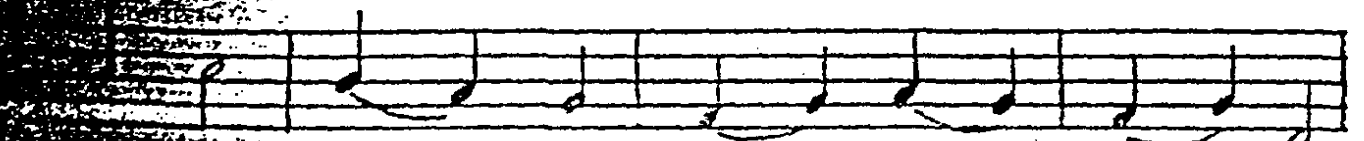
For Thy pearls of love from Thy depth-less sea.



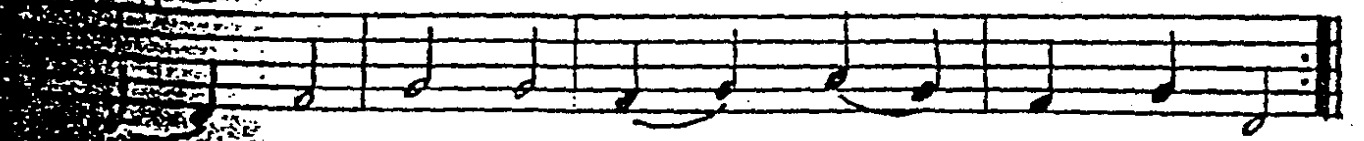
To - - - day my mind has di-ved deep in Thee.



I find not, I - - - will not blame Thy sea;



will find fault with my div - - - ing.



To - - - day my mind has di-ved deep in Thee.

Meditations

For Each Day in April, 1938

By SRI KHAGEN

Friday, 1st. To know and feel God is my paramount duty. I shall try to know and feel the presence of God in every living and breathing thing.

Saturday, 2nd. Spinoza said, "God and nature are one." I shall try to perceive God through the everchanging phenomena of the universe.

Sunday, 3rd. God reigns on the altar of humility. I shall be humble and kind to all creation and realize God in the bower of my silence.

Monday, 4th. I shall give up all controversial discussion and realize Thee in the innermost chord of my heart.

Tuesday, 5th. God and love are one. I shall love my neighbor and see God in every one of them.

Wednesday, 6th. God is infinite and love is infinite. I shall slowly expand my love until I reach infinity.

Thursday, 7th. Love needs no bargaining. I shall never bargain for love.

Friday, 8th. A right triangle has three angles; so has love. I shall be pure, unselfish, and devotional.

Saturday, 9th. Whatever I give, I shall give for the sake of love. In return I shall have love and nothing else.

Sunday, 10th. Love is the greatest healer of all. I shall send love from the center of my being, and heal those who are suffering from spiritual, mental, and physical sickness.

Monday, 11th. Love conquers fear. I shall surround myself with the cloak of divine love, so no one can harm me.

Tuesday, 12th. Love for husband or wife is great. Love for parents is still greater, but love for God is the greatest of all love. I shall always bathe in the love of God, who is the source of all love.

Wednesday, 13th. Love for God is the only reality and everything else is merely illusion of the moment. I shall always bask my soul in the everpresent love of God.

Thursday, 14th. Real love does not come until one has practiced renunciation. I shall practice non-attachment for things and strive for real love.

Friday, 15th. Mental renunciation is greater than physical renunciation. I shall practice mental renunciation and saturate my soul with the overflow of love.

Saturday, 16th. Love is emancipation, love is salvation. I shall attain my salvation through the medium of love.

Sunday, 17th. All miseries in our life come through the door of the senses. I shall put a padlock on the sense door and only allow those impressions to enter my mind that are good for the realization of the Spirit.

Monday, 18th. My mind is a part of God's mind; both have a preponderance of sattwa (calmness) quality. I shall try to keep my mind calm and tranquil so God's mind can reflect in me.

Tuesday, 19th. Calmness is the ideal state of mind. I shall never let my mind go into restless wave-forms.

Wednesday, 20th. Mind is the reins, body is the chariot, senses are the horses, intellect is the charioteer, and the soul is the rider. I shall hold my reins in such a manner that the horses will never drag me down.

Thursday, 21st. Every action we do, good or bad, leaves a sum total of impressions in our mind. These are the material of our future characters. I shall never perform any deed that will retard my spiritual growth.

Friday, 22nd. It is the soul behind the mind that perceives everything. I shall feel the power of soul in my every action.

Saturday, 23rd. The power of the soul is unlimited, the soul is beyond time and space. It is eternal. I shall find my eternity by knowing the all-pervading soul.

Sunday, 24th. I shall slowly destroy all false knowledge by silent prayer and meditation, and let the soul shine in its full glory.

Monday, 25th. Unless I conquer my lower self, I cannot feel the spark of the soul. I shall direct my higher self to conquer my lower self and feel the presence of soul within me.

Tuesday, 26th. Soul attracts similar-minded souls. I shall strive my best to associate with people helpful to my spiritual growth.

Wednesday, 27th. The experiences of the soul are greater than all other forms of experience. They have been gathered by the soul through aeons of time. I will only seek experiences that have come directly from the soul.

Thursday, 28th. Intuition is the direct act of the soul. I shall draw my intuition from the soul rather than from outside sources.

Friday, 29th. God is the Soul of all souls, and Soul of all nature. I shall be serviceful to all humanity and see myself in all creation.

Saturday, 30th. Freedom is the way of soul. I shall strive my utmost to free the soul from material bondage by constant prayer and meditation, and will not stop until the goal is reached.





Second Coming of Christ

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

Is it the Head or Heart which Binds Man to Suffering? Why Did Jesus Take Three Days To Rise from the Grave?

By **SWAMI YOGANANDA**

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.—Matt. 12:33-35.

Because the Pharisees insinuated that Jesus was working good by the power of evil, Jesus said, "You have to admit that I am good and work with the power of goodness because the results of my healing actions are good. And if you say that I am evil then how could I produce the fruits of divine healing? If I am evil I can only bring forth evil in the world. As a tree is known by its fruit, so you must realize by my actions that within

me is hidden the tree of knowledge. O ye human vipers filled with the poison of self-created evil karma (actions), how can you bring forth the good things that are hidden within your soul under the mask of your evil actions? According to the contents of your heart your mouth speaks."

If there is good in your heart you express good in your actions. If you feel evil you express in an evil way. The use of the word "heart" by Jesus is very significant here. The great master and exponent of Yoga, Patanjali, says that it is the heart or *chittwa* and its feelings that have to be controlled in order to attain God-realization. As the moon reflected in a whirling pot of water looks distorted, so also the blessed image of God or soul reflected in the sensation-disturbed mental water in the bodily pot looks distorted and filled with grief. Patanjali says when, by meditation, the waves of sensations are taken away from the mental waters of the bodily pot then the pure blessedness of the soul can be perceived.

All experiences invading the mind do not create disturbance of restlessness until the heart is touched. If all experiences remained within an individual as academical knowledge they could not hurt or bind him. So it is the heart which has duality and becomes intimate with all experiences by having attraction or repulsion for them. If an individual watched his life's experiences as one unaffectedly watches motion

pictures, he would go from this earth a free master. But it is the heart which through likes and dislikes binds an individual to the wheel of birth and death and mortal suffering. The heart therefore is the index of an individual's life. The good man who is accustomed to do good actions and have good thoughts stores good habits in his heart and his words and actions reflect the good in his heart. An evil individual, by evil actions, creates evil habits and feels or likes evil in his heart and when he speaks or acts he expresses evil.

Heart, Not Brain

Thus, it is not good nor evil in a man's brain that can make him good or bad except when he feels good or bad within his heart and brings it out accordingly. No evil experience can affect a man unless he absorbs the evil in his heart. That which comes out of his heart declares and affects him instead of that which goes into his brain.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matt. 12:36-37.

"I declare unto you that every useless word that men will speak will retain its effect in the brain and the mind and when the soul leaves the body, its reentry into another world will be modified and governed by the judgment of his evil karma resulting from his use-

less or evil words. By thy good words expressed by a good mind you will store good results in your soul, and by your evil words actuated by an evil mind you will store up evil karmas or actions within your soul."

A word is composed of three vibrations—mental vibration, astral or energy vibration, and flesh vibration. "Thou art peace" is a vibratory sound which has behind it three vibrations: (1) The vibration of the vocal cords and the bodily effect when the word "peace" is uttered; (2) the vibration of energy in the brain and the vocal cords and tongue generated by will when the word "peace" is uttered and (3) the vibration of thought or will as the original vibration which starts the vibrations of energy and flesh when the word "peace" is uttered. Hence, every word, whether good or evil, leaves good or evil vibrations in the flesh or brain, in the life force and in the mind in the form of tendencies. All vibrations of words, good or bad, therefore leave good or bad tendencies in the mind.

The sum total of all mental tendencies resulting from evil thoughts and good thoughts determine a good or bad rebirth for a soul after death.

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them,

An evil and adulterous generation seeketh after a sign; and there

shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.—Matt. 12:38-40.

When the Pharisees asked Jesus for a sign of his greatness he answered, "O ye generation who are addicted to misery-making evil habits and short-lasting sense-pleasures, why do you seek a conscious miraculous sign which can be only sought and merited by virtuous and deserving souls? No miracle will be given to you except what has been already given by the prophet Jonas, who showed that he had attained God-consciousness and that his life was saturated with the immortal life by remaining in a state of suspended animation in the belly of a whale."

Facts of Yogis

There are numerous records in India where Yogis or ecstasy-tuned souls have been known to remain buried alive under water or the earth. Two well-known cases are the following:

Trailanga Swami of India, who used periodically to remain several days buried within the water of the Ganges. And Sadhu Haridas in the 18th century was buried before the Emperor Ranjit Singh's court under several feet of earth for forty-nine days. He was disinterred by French and English doctors and pronounced dead after they had examined him with their instruments. But the Yogi Haridas slowly came

back to life to the astonishment of all beholders.

In the state of divine ecstasy the life force remains in the spine and electrifies all the twenty-seven thousand billion cells of the body, preventing their decay. In this state neither breath nor circulation is necessary to keep the cells alive. In the suspended state each body cell acts like a dry battery and lives indefinitely, being charged with inner energy. That is why Jesus said, "Man (the body battery and its billions of cells when charged with divine energy can act like a dry battery living by cosmic energy) shall not live by bread alone (breath, oxygen and sunshine) but by every word (cosmic energy) that proceedeth out of the mouth (medulla) of God." Several teachers of Self-Realization like Dr. Ostoja and others have also demonstrated the feat of being buried alive in air-tight caskets under the earth for several hours and then brought back alive without harm.

This feat of being buried under the earth or in a whale's body is not necessary for all, but it shows that one has been able to know the phenomena of death by living without breath. All great devotees, whether or not they are buried under the earth, know the art of switching off the life force from the bulb of the flesh. When you see a bulb burning with electricity you do not see the dynamo which feeds it with light and current but, if by switching off the current from the bulb one could follow the retiring electricity to the dynamo, he

could understand the relation between the bulb and the burning light in the bulb and the energy in the dynamo.

Power Over Astral Body

Likewise, by suspended animation and greater methods of ecstasy, when one can switch off the life current from the body and keep it within the spine, or take his astral body out of the body and bring it back at will and introduce it at will into the body, then he understands the relation of the life force in the body and the dynamo of cosmic energy existing in the ether. Just as lamps can be lit by radios without the help of electric wires, so God sends His Cosmic Energy pervading all ether by radioactive motion to enter the brain of man and keep it alive. When the body-instrument becomes useless with desires the energy from the body retires into the cosmic ether.

Many people who are afraid to have ecstasy or go into the suspended animation state ought logically to be afraid to sleep, for in sleep life becomes suspended and retires from the sensory-motor nerves into the heart and spine. Sleep is the unconscious way by which the soul forgets its bodily nature and remains in its omnipresent blissful spiritual nature. When by sleep the soul even unconsciously contacts its own spiritual blissful nature, it becomes rejuvenated and invigorated. Similarly, by ecstasy and suspended animation the soul learns to retire beyond sensory-motor nerves, heart and spine into God and after enjoying consciously

the state of divine bliss, introduces life force in the spine and heart and revives it. Anyone who by ecstasy can go out of the body consciously can also come back consciously into it.

There is absolutely no danger for anyone to pass out in conscious divine ecstasy. Of course, it must be remembered that during ecstasy one must be inwardly conscious of God. Then his outer unconsciousness does not affect him at all. But any kind of suspended animation when the soul is unconscious outside and unconscious inside is only a mental chloroform and should be discarded. Certain teachers produce a state of suspended animation in animals or themselves by pressing glands. This produces a state of inner and outer unconsciousness which should be strictly avoided as metaphysically useless.

Conscious Ecstasy

All methods of self-realization as taught by Self-Realization Fellowship come from the highest masters of India and produce conscious ecstasy and attunement with God. They can never produce inner unconsciousness. By these methods of divine ecstasy the devotee at first becomes so engrossed in God that he is not apparently conscious of his physical body. By higher ecstasy he can be tuned to God and be conscious of his body at the same time. But without ecstasy or complete unity with God one can never contact God. So Jesus says that the greatest sign that he would give to the world that his life had attained immor-

tality would be when his physical body (son of man) would be buried in the heart of the earth for three days and three nights and then would come out alive again.

The greatest scientific miracle which Jesus demonstrated to the world was the attainment of immortality in the physical body. His body was crucified and buried three days in the earth and yet he returned alive. That is the greatest sign and metaphysical demonstration which Jesus has shown to the world for all times. By science man builds fast and wonderful airplanes, but when an airplane crashes, riders are often converted into a broken mass of bones and flesh. Science does not tell man how to conquer his greatest weakness—death and physical destruction.

Jesus showed that by following the laws of superphysical existence and understanding the relation of matter and mind, the soul could conquer the weaknesses of the body or register its immortality in its physical vehicle. When man understands the relation between consciousness and the body then he will understand why the separation of consciousness and life from the body disintegrates the bodily cells. When he knows how to introduce life and mind into a dead body he will accomplish the greatest miracle on earth. Jesus related that the event of Jonas' living three days and nights in the whale's belly was a prophecy of Jesus' crucified body living three days and nights in the earth and coming out of it alive.

3-Day Period

This period of three days and nights living in the body are distinctly significant, inasmuch as, after the physical body is gone, great masters usually take three days and three nights to overcome the sattwic, rajasic and tamasic, or good, activating and evil karmas invading the three bodies of man—the causal, astral and physical bodies.

After death the soul leaves the physical body of sixteen physical elements but still remains locked up within the astral body of nineteen subtle elements and the causal body of thirty-five ideas. The good, bad and activating qualities remain ingrained in the astral body and the causal body of the physically dead individual. The physical karma or seeds of actions with the three qualities remain hidden in the astral and causal bodies. It requires three distinct efforts and three periods to destroy the good, bad and activating qualities which remain subtly lodged in the astral and causal bodies after death. That is why Jesus, when he first appeared to Mary Magdalene, said, "I am not yet risen." That is, his soul had not finished working out all the three qualities in the astral and causal bodies so that he could leave their limitations and become one with the Spirit, free and all-powerful like Him.

Even as God by special creation created the first Adam and Eve, so great masters, after they rise above the limitations of the three bodies, can create a body that they had in any incarnation or can remodel the

bodies which might be buried in graves, as Jesus' body was.

So, Jesus said that the greatest sign and miracle of all times would be demonstrated in his resurrection, not for satisfying the curiosity of people who wanted miracles, but to awaken faith and give courage and hope to those who want to strive and earn by meditation the kingdom of God.

The resurrection of Jesus would prove to the world that body and soul, being both the reflections of Spirit Immortal, are immortal too. Jesus not only had the power of withdrawing life force from the body as in suspended animation or withdrawing the soul and life force completely out of the body as in death, but he had the power to remodel his crucified body and make it immortal too, even as God can.

Can Jesus Be Seen?

Then the question comes, if Jesus is immortal with his body, why do we not see it? All true devotees *can* see Jesus Christ. He appeared to his disciples after crucifixion for forty days. St. Francis, who was born centuries after Jesus Christ, used to see him every night in Assisi in flesh and blood. Numerous others have seen him.

Jesus always speaks of his body as the "son of man," or a body connected with a generation of human beings or family tree. The Son of God which was encased in the body of Jesus but also omnipresent certainly could not be buried three days and three nights in the heart

of the earth. It was the physical body of Jesus which could be buried three days and three nights, and its resurrection after three days would prove to mankind the almighty power of God which could make even a physical body immortal.

It does not matter whether Jesus actually has the same body, for he can dematerialize or materialize the same body or materialize or dematerialize another body like it. Jesus Christ, having attained immortality, knew how many times he had reincarnated on earth since he first started from the bosom of the Father, and could materialize before a devotee just exactly as he was as Jesus Christ or in any other form of his previous incarnations.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas, and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.—Matt. 12:41-42.

Jesus emphasized that the men of Nineveh who repented of their material habits and awakened their spirituality by the preaching of Jonas would judge and condemn the generation of Jesus for not appreciating Jesus Christ who was greater than Jonas and was fully awakened in Spirit. Also the Queen

of Sheba who came from a distant land to hear the wisdom of Solomon would condemn Jesus' generation for not responding to the spirituality of the Christ who was much greater in manifestation of wisdom than Solomon. All souls of ordinary laymen and the material are potentially the same as they are perfect images of God. The difference between Solomon, Jesus and Jonas was that, although their souls were potentially of equal merit, still their manifestation of spiritual qualities was different.

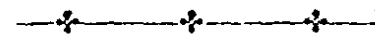
Jesus Christ had fully manifested all the qualities of soul and Spirit in his consciousness, whereas Solomon and Jonas had not been able to do so perfectly while they lived. In other words, Jesus Christ would not have to reincarnate to recover the perfection of his soul for he worked out all his karma during several previous incarnations and during his life as Jesus, when he overcame the temptations of Satan and during the three days after death.

Solomon and Jonas

Solomon and Jonas, according to the words of Jesus Christ, were inferior to him in manifesting the perfection of their souls, so they had to reincarnate before they found their complete salvation. That is why St. John says elsewhere "He that overcometh shall go in more out," or in other words, a soul who frees himself from all material desires in one life will not have to reincarnate—or even if he reincarnates and dies to help mankind according to the will of God

he will not die the ordinary painful death of human beings. That is, he might either dematerialize his body or consciously switch off the life force and consciousness from his body without undergoing unconsciousness or physical or mental pain. Apparently Solomon and Jonas, being inferior in self-realization to Jesus Christ, had to be born again to work out their karmas and attain complete perfection.

It should also be remembered that souls like Jonas and Solomon, even though they had not attained complete perfection, could consciously leave their bodies without physical pain but perhaps with a little mental attachment.



VIGOROUS YOGA

Mr. F. G. Pearce, in the course of an interesting article written for the Indian periodical, *Twentieth Century*, says:

"One of the arts that the West has largely forgotten, to its great loss, and the East is in danger of undervaluing through imitation of the West, is that of contemplation . . . The traditions of that very technique which enabled the Indus Civilization to outlast by a long period of time the parallel civilizations of the Sumerian and Egyptian peoples are still among us. Added to them, we have the traditions of at least three other outstanding techniques of the kind, the psychological system of the Buddhists, the 'Yoga' of Patanjali, and the mysticism of the Sufis.

"Because these are all usually associated with religion and religious organizations, they are mostly attractive to the type of mind that wishes to escape from the world of hard facts and are often anathema to the mind anxious to face the world and to change it. But, as I have tried to show, it is just to the latter type of mind that this technique should be most valuable, since, if rightly comprehended, it has an effect the very reverse of enervating, distracting, or sidetracking from the practical problems of modern life. It is the very reverse of that 'opiate of the people' which Marx, perhaps justly, accused orthodox religion of being.

"It gives a new integration of heart and mind, new health of body, new confidence in the future of mankind, in brotherhood and in freedom, new certainty of the power of the Life within to create, in its own way and its own time, the new forms necessary for its fullest expression, — forms which must arise, and which cannot fail to arise, in spite of failures, even on the scale of the dinosaur and the mammoth, because the energy of Life, that 'inherent capacity of the living cell,' has steadily wrought out its forms in the past, and *must* as surely create them ever anew through all the ages that are to come."



STUDY OF VEDANTA

"It has been the solace of my life, and it will be the solace of my death."—*Schopenhauer*.

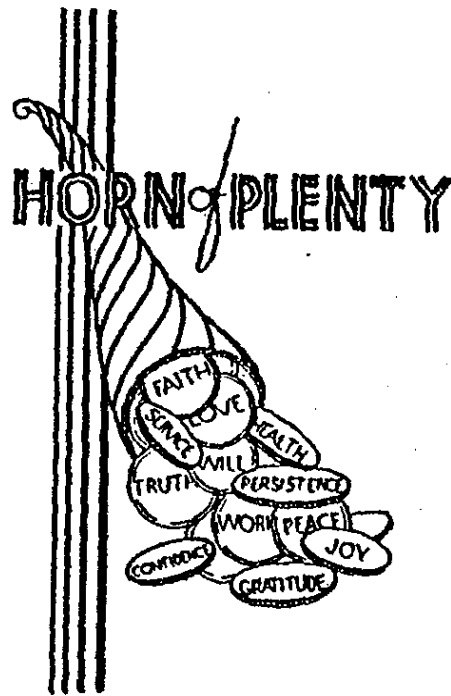
PRAYER FOR GRACE

An excellent spiritual exercise for aspirants is to weep before the Lord with an open heart and in a piteous and pathetic manner, in solitude. The Lord is present everywhere at all times. If our mental picture of Him is sufficiently vivid, the form in which we visualize the Lord will appear before our mental eyes. Pray thus: "O Befriender of the poor, where am I to go, leaving Thy beloved feet! There is no one else in this world, except Thee, who will cast merciful looks on me. O deep Ocean of Mercy! I am thine and have taken refuge in Thee. There is no one prepared to give me shelter except Thyself."—*Hanuman-prasad Poddar.*

PREEXISTENCE

"Emerson was an idealist in the Platonic sense of the word, He believes, he says, . . . that the soul makes its own body. This, of course, involves the doctrine of preexistence; a doctrine older than Spencer; older than Plato or Pythagoras, having its cradle in India, fighting its way down through Greek philosophers and Christian fathers and German professors, to our own time."—*Oliver Wendell Holmes.*

I was not ever thus; not prayed
that Thou
Shouldst lead me on;
I loved to choose and see my
path, but now . . .
—*Cardinal Newman.*



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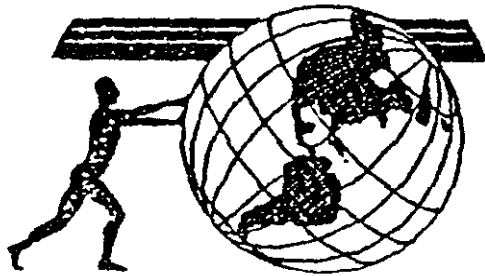
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Around The World

SPIRITUAL SUFFICIENCY

"We want to reiterate the belief I have already affirmed many times, that there is not a problem, social, political or economic, that would not find solution in the fire of a religious awakening," President Franklin D. Roosevelt stated in a letter read before the recent meeting in Chicago of 4500 Methodist delegates.

EXPIATORY MEMORIAL SERVICES IN JAPAN

A recent memorial service held in Tokyo by members of the wood-print engravers' guild in honor of the spirits of countless cherry and boxwood trees, whose lives have been sacrificed by the craftsmen in making engravings is one of a large number of annual expiatory services observed by Buddhist Japan in recognition of the *ahimsa* or "non-violence to any living creature or thing" creed laid down by the Hindu founder of their religion 2500 years ago.

Other novel memorial services periodically observed in Japan are those dedicated to (1) the silkworms whose lives have been used to foster the silk industry in Japan, (2) fish which have been caught to feed the nation as well as fish

that have died from natural causes, (3) chrysanthemums which beautify the November flower park exhibits, (4) broken dolls, which are considered educational factors in the lives of children, (5) broken needles, thought of as living metal which has sacrificed its body in service to others, and (6) elephants whose tusks have supplied Japanese ivory carvers with a means of livelihood. Members of the guilds connected with these various trades attend such memorial services out of respect to the Buddhist teaching that all life, animal and plant as well as human, has a soul.

USE OF STATISTICS

The first Indian Statistical Conference was held in Calcutta in January under the presidency of Dr. Ronald A. Fisher, Galton Professor of Eugenics of the London University, who was invited to India for the occasion. Forty papers from different parts of India were presented. The Indian Statistical Institute, founded by Prof. Prasanta C. Mahalanobis of Calcutta in 1931, demonstrated the Profoscope to the delegates. This is an apparatus by which a profile photo of a man can be taken in a few minutes. From the measurements

on the photo, anthropometric data can be collected with sufficient accuracy to state correctly to what province or caste the subject belongs.

Modern statistical analysis can be used for a variety of purposes—from calculating the average duration of the reign of sovereigns and average length of a generation in reconstructing historical or Puranic chronology, to the duration of pregnancy in calculating the size of litters in bitches; from the variation in the wear and tear of coins in calculating their age, to how fast a species can spread in an unoccupied area; from how far special defects are inherited in man, to the chances of death at various ages.

Nature or Nurture, which is the stronger? The question is much more easily asked than answered. Experiments with seedlings and guinea pigs have provided an answer—rather a qualified answer. Does the same answer hold good for man? The science of statistics has furnished the answer. It has shown that the correlation between the parents and offspring is about +0.5 for a large number of both physical and mental characters; *i.e.*, of the two, heredity (nature) is the more important factor. —*Modern Review*.

ORIENT REAWAKENING

In an address at the opening of the assembly of the Spring term at Barnard College, Nicholas Murray Butler, president of Columbia University, declared that he felt the re-

awakening of the Orient marked a turning point in history.

"I believe," he said, "this reawakening to be the most significant and important factor in the world today."

He pointed out that the Orient had been slumbering for 3,000 years, ignored and forgotten by the Western world, where the people had overlooked the fact that every great religion had had its origin in the East.—*New York Times*.

INDIA'S GREAT MEN

Rev. Dr. John Haynes Holmes recently wrote the following editorial tribute to the sons of India, in his Chicago periodical *Unity*:

"The recent death of India's foremost scientist, Sir Jagadis Chunder Bose, reminds us anew of the amazing genius of the people of India who, according to standard English doctrine, are incapable of self-government. Dr. Bose was one of the supreme scientific thinkers and researchers of the contemporary world. His studies of plant life, as poetically beautiful as they were scientifically accurate and profound, caught the attention of mankind, and made his name as famous in the West as in the East.

"In any list of the ten or twelve most distinguished scientists of the last generation, Jagadis Bose's name would not only be included but ranked high. Nor was Bose the only Indian who enjoyed this unique kind of eminence among the world's great men. To him must be added Mahatma Gandhi,

whom we still believe to be what we hailed him many years ago—'the greatest man in the world.' Then, as a third in a trinity of famous men, stands Rabindranath Tagore, poet, educator, sage and seer. Many would expand this group of three to include a fourth—Jawaharlal Nehru, surely one of the outstanding political leaders of modern times.

"Where today can be found a nation to match India in four such men as these? Must not such towering peaks leap from an Himalayan range of intellectual and spiritual attainment which covers the length and breadth of this continental land? And note the variety in these men—Gandhi a saint, Tagore a poet, Bose a scientist, Nehru a statesman! But their qualities are shared as well as distributed, for Gandhi is a statesman as well as a saint, Nehru a martyr and saint as well as a statesman, Tagore an educator and philosopher as well as a poet, and Bose used much of his scientific lore to reaffirm and glorify religion. The Indian genius is as varied as it is intense, and as lofty as it is pure."

**SUNRISE EASTER SERVICE AT
GOLDEN LOTUS TEMPLE**

There will be a special Sunrise Easter Service conducted by Swami Yogananda at the Golden Lotus Temple of All Religions at Encinitas, California, on Sunday, April 17th at 5 a.m. The regular 11 a.m. services will also be held. All are invited.

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BOOK REVIEWS

CREATIVE INDIA

By Benoy Kumar Sarkar

(Motilal Banarsi Dass, Saidmitha St., Lahore, India. 714 pp. Rupees 16 postpaid.)

Readable histories of India are so few and far between that this new volume of Professor Sarkar's deserves unusual praise as well as a widespread sale not only in his own land but particularly in America and England where little is known about India except her contributions to philosophy and religious thought.

The learned, stimulating and very talented author, who is one of India's best-known scholars and linguists, has devoted his history very largely to India's secular accomplishments and her worldly viewpoints and achievements, from the start of the historical period which excavations at Mohenjo Daro place about 3500 B. C., down to the present day.

The work is divided into five main parts, of which the first is entitled, "India As a Creator of Values." The role of the Hindus in the development of material science and as world-disseminators of their culture is given in this section. Extracts from it are given elsewhere in this issue of *Inner Culture* under the title of "International India."

The second chapter deals with "Indian Creations in Institutions" and describes Hindu groups and organized bodies in public life, and the financial and economic structure of India's civilization at different periods. "The Creations of Hindu Philosophy in Political Sciences" is the third section and outlines the Hindu treatises on politics and sociology. Indian views on property, war, law, classes, punishment and other socio-legal problems are discussed.

A most instructive and enjoyable section on "The Literature, Art and Social Philosophy of the Indian People" comes next, referring to the vast ancient and modern philosophic literature and to Hindu poetry, art and drama. The last chapter is devoted to "The Creations of Modern India" and outlines the distinctive contributions of some of India's great men in many varied fields.

The whole work is well planned, ably and interestingly written; it is highly recommended to all readers who wish a bird's-eye view of Indian civilization through five millenniums.

The amazing versatility of Prof. Sarkar's scholarship is indicated by a list, as follows, of some of his previous books: *The Positive Background of Hindu Sociology*, *The*

Political Institutions and Theories of the Hindus, Chinese Religion Through Hindu Eyes, The Folk-Element in Hindu Culture, Hindu Achievements in Exact Science, The Futurism of Young Asia and Hindu Art: Its Humanism and Modernism.

A STUDY OF THE VEDANTA

By Saroj Kumar Das

(University of Calcutta, Calcutta, India. 404 pp. Rupees 7 post-paid.)

These twelve lectures given at the University of Calcutta point out the practical aspect of Vedanta as well as its dialectic, theism, metaphysics, ethics and cultural values. The author is a deep student of comparative philosophy and well versed in the systems of European authorities. Among Indian philosophers he upholds most strongly, and with much convincing exposition, the monistic views of the great Vedanta commentator, Shankaracharya. In an admirable chapter on "Brahman and Maya", the author writes:

"The question as to how or why the One or Brahman becomes many or the world is an illegitimate one, according to Shankara. The hypothesis of *Maya* (cosmic illusion) is invoked just to indicate the ultimate and therefore inexplicable nature of this fact. The mere inability to explain the how and why of it is no argument against its admission in philosophy. The word *Maya* registers the inadequacy and

limitation of all systems of explanations, causal or otherwise. Shankara would, therefore, heartily endorse Bradley's proposition that 'the Absolute really appears, but the conditions of its appearance are not known.' The cryptic utterances 'I am' and 'I am that I am' express, with as much accuracy as force, just this standing riddle, the inexplicable enigma and baffling mystery of the world-appearance which Shankara has in view.

"Now, admitting this to be a fact, what Shankara, in strict fidelity to his monistic persuasions, is concerned to maintain is the falsity of such appearance—to maintain the integrity and identity of Being by the negation of such appearance. The alleged fact is thus found to fall short of the truth. Nevertheless this fact of appearance is neither ignored nor left unaccounted for. Of the two possible modes of explanation, Shankara stoutly refused with a Kantian emphasis to make an extravagant, and therefore illegitimate, use of the concept of 'evolution' or 'development', as has so often been employed to set forth the relation between the world as a whole and its transcendent ground, and what he accepted instead as the only plausible hypothesis was that of illusory appearance or perversion of Brahman as the world of multiplicity, of name and forms. Thus, the entire conditioned world is an evolute or transformation of *Maya*, but a distortion (*vivartah*) with reference to Brahman."

THE SECRET PATH

By Paul Brunton

(E. P. Dutton & Co., N. Y. 222 pp. \$1.50.)

Another illuminating book from the pen of the English journalist who sought the Indian wisdom to find that spiritual release which he describes so movingly in this present volume as the "secret path" all men must someday tread. "For this man was really born," he writes, "and not merely to mend shoes or traffic in figures. If he misses this divine experience, even then Nature will not let him escape. She is in no hurry, however. Somewhere in her spacious realm she will yet catch him and compel him to fulfil her secret purpose. Whoever engages in such inward exploration is no dreamer: he merely antedates today what the multitude of men will have perforce to do tomorrow."

Spiritual techniques are given and their efficacy inspiringly discussed. "The daily practice of mental quiet must be done as regularly as eating," Mr. Brunton counsels us. "Habit rules our lives. The man who has learnt the secret of creating habits is able to control that which controls life. And the best habit a man can make is that of meditation. I would not only emphasize but over-emphasize the astonishing value and urgent necessity of this habit. You will find in time that the daily period of mental quiet will become a looked-for joy, instead of a disciplinary duty, as it might seem at first, and

you will allow nothing to interfere with it."

Among the eloquent and thought-provoking passages found on every page are the following:

"This age reads in order to kill time; but a few wise ones read in order to make time alive. I hope the latter will find this book."

"Healing can be found for *all*. No man is so broken, so oppressed by burdens of ill-health, poverty and unhappiness, but there is some way out of or around his problem, or in the last resort some way to bear it. This is so, this must be so, because all men exist *within* the Universal Mind which has brought this world into being—a Mind which is perennially benevolent, unfathomably wise and eternally peaceful."

"The greatest problems of individual existence, the supreme questions which haunt the life of every earnest man, cannot be solved within the few inches which confine the human brain. But satisfying answers for them are waiting for us in the limitless interior of our being, in the divine substance of our hidden nature. For the brain can answer only with barren words, whereas the spirit answers with the ravishing experience of internal illumination."

"God is His own best interpreter. Find the god in your own heart and you will understand by direct intuition what all the great teachers, real mystics, true philosophers and inspired men have been trying to tell you by the tortuous method of using words."

"The only way to understand the meaning of meditation is to practice it. 'Four thousand volumes of metaphysics will not teach us what the soul is', exclaimed Voltaire."

Thread of Intuition

"To sit in this listening quietude, following the thread of intuition, is a strange experience. The world-machine seems to slow down; and within this point that is yourself, the Absolute begins to emerge. This is the mysterious and momentous hour when the mind first breaks out of its self-created chrysalis. The response to your silent invocation comes at first in the form of a faint and impalpable intuition, an *in-leading*. Guided by the Ariadne-thread of awakened *intuition*, you are being brought to your own native hearth."

"Those who spend the years soliciting some intimation or revelation from the august guest within, will with time receive a rich reward. A single glimpse of that mysterious stranger takes the troubles out of our life and puts them under our feet. One hallowed word from his oracular lips bestows a bliss which melts our smaller self in cosmical joy."

"Many inexperienced people will object that to stop thinking is to stop consciousness. The actual experience of the process reveals that this is not so, that a new and extremely vivid awareness heightens our normal consciousness. We need to differentiate pure consciousness from the faculty of thinking. Death is the secret of life. We must empty ourselves if we would be

filled. When the mind has poured out all its thoughts, a vacuum is created. But this can last only for a few seconds. Then a mysterious influx of divine life will enter. This is the descent of the Holy Ghost."

NATIVES OF ETERNITY

By Flower A. Newhouse

(J. F. Rowny Press, Santa Barbara, Calif. \$2.65 postpaid.)

A beautifully printed and bound volume, handsomely illustrated with unusual drawings of *deva* or angel faces. The book is divided into three parts, "The Kingdom of Angels," "Perfected Beings and Their Tasks" and "Life on Nearby Planets." The author says:

"Strange wonders permeate our world, sublime mysteries, almost too pure for our full understanding. Our planet and its atmosphere are not only pervaded by invisible radioactive waves and silent, potent rays, but by shining beings whose ceaseless ministries enliven and uplift us. More wonderful than the far-reaching effects of television, or the harnessing of the inimitable cosmic rays will be our recognition of these glorious presences.

"The angelic kingdom, like the human kingdom, is a path of evolving life. It is composed to beings whose bodies, compared to ours, are etheric. The purpose underlying angelic unfoldment is perfection through joyousness and service. The human way is impelled toward the development of love and wisdom."

WHISPERS AND HEART-BEATS

By

Srischandra Vedantabhushan

(Pratibha Kutir, 12 Pearabagan
St., Beadon St P. O., Calcutta. 214
pp. 4 shillings postpaid.)

An inspiring book of spiritual reflections and devotional fervor, published on the occasion of the 75th birthday of a revered Hindu teacher and scholar. An extract from one of the many elevating essays follows:

"We often hear people talk lightly and carelessly of faith. But in most cases we find that they seem hardly to know what they mean by it. In some cases, however, we come across such men as are earnest-minded and really thirst and hunger for God. But the pity of it is that they are studiously averse to self-examination and a careful and critical analysis of their faith. They do not want to analyze it and to see if there is pith and marrow in it. They are satisfied with a mere profession of it, and absolve themselves from all responsibility of testing its genuineness. And what is more, they are not roused to a sense of this responsibility even when they actually find their faith failing them, when, confronted by untoward circumstances in the hour of trial, it withers like a plant of weak fibre at the least breath of the north wind. They have a vague notion, and not a vivid realization, of the object of their faith, and only a traditional belief in that object.

"There is, no doubt, an element of intuition in such belief. But mere intuitive or instinctive belief is not enough. It forms no stable foundation for a superstructure of spiritual life to be built on. Those who believe intuition, instinct or common sense to be the sure foundation of faith, seem to argue themselves into a sort of self-complacency by pinning it upon some external authority, the authority of a revealed book or of some literature, or of a prophet or an incarnation.

"Such advocates of instinctive faith entirely forget that instincts or intuition are sometimes widely and strangely divergent, that there is no universality in them, and that faith based on external authority creates limitations that mark off faith from faith, causing dreadful collisions which not infrequently bring in their train tremendous ills, even the horrors of war and carnage. The pages of the world's history abound in instances of such errors and terrors of faith.

"What is needed is the *sadhana* or spiritual disciplines for the direct worship of God and the realization and attainment of the Ideal, namely, a life of conscious union with God, both in its devotional and practical aspects. In consonance with this basis, faith, or more accurately, true faith is not mere rational belief. It is something more, even more than realization—it is direct, unblurred vision. And to be a living and regenerating faith, it cannot be anything short of this.

"A life of faith, rightly understood, must be a life of direct contact and communion with God and, as such, it is bound to be a life of steady growth—growth in grace and wisdom, in surrender and self-effacement, in piety and devotion. It is neither a sudden transformation nor a finality. A man of faith lives a constantly progressive life, a life that passes through a process of births and rebirths from spiritual infancy to spiritual youth and maturity. It is a life of continual progress toward divine perfection, a life of all-round evolution and ascent."

* * *

SHAKUNTALA

Wouldst thou the year's young blossoms and the fruits of its decline,

And all by which the soul is charmed, enraptured, pastured, fed—

Wouldst thou the Earth and Heaven itself in one sole name combine, I name thee, O Shakuntala, and all at once is said!

—Goethe's praise of "Shakuntala", a play by Kalidasa, the "Indian Shakespeare" (5th century).

* * *

"Little minds are tamed and subdued by misfortunes and ignorance; but great minds rise above them. Adversity is the prosperity of the great. Small men are creatures of habits and great men are creators of habits. Every one is the son of his own works. Hardship is the native soil of manhood."

—Rajeswarananda.

B O O K S

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Science of Religion

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

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SCIENTIFIC DIGEST

LIFE AS RADIANT ENERGY

No less a man than Lord Rutherford hinted at a possible solution to the mystery of life's origin in his posthumous address, prepared by him, shortly before he died, for the recent Indian Science Congress in Calcutta, over which he was to have presided.

The key to the solution is provided, strangely enough, not by biology or any of the other life sciences, but by the study of the nucleus of the atom. It is an established scientific fact that certain forms of radiant energy, such as ultra-violet light, are highly favorable to the growth of living substances. Other forms of radiant energy, such as X-rays, have been used experimentally to produce mutations and to create new varieties of plants and insects.

It is thus possible that at one period of its evolution from a hot chip of the sun to a cool planet the types of radiant energy emanating on the earth's surface provided just the proper conditions for the emergence of the earliest primordial forms of living matter. Once the initial impetus had been provided, life went its own way, modified by an external environment that kept changing much more radically than it did in later times, including the present. All this stopped when the earth became

a mature, stable planet, with most of its original treasure of radiant energy, inherited from the sun-mother, "spent in riotous living."

Thus, if this hypothesis hinted at by Lord Rutherford is correct, it would explain why no new forms of life have been found to have arisen on earth during the past 40,000,000 years or so, except, of course, in the evolution of new types out of types already existing, such as the rise of man.—*New York Times*.

NERVES IN SLOW MOTION

A new method that promises to open new avenues of approach to the study of the fundamental life process whereby nerve impulses are transmitted between the brain and the rest of the body, a process generally believed to contain the key to the mystery of consciousness, was described recently at Columbia University.

It has been determined within the past few years that when the nerves transmit messages between the brain and other parts of the body, tiny electrical impulses are being generated. These impulses have been measured by delicate galvanometers and magnified millions of times by modern amplifying apparatus.

Until now no satisfactory method had been found to study the pas-

sages of the impulses along the nerve fibers in living animals or man because of the great speed with which these impulses travel.

Drs. K. S. Cole and H. J. Curtis reported having discovered that the long single cells of the fresh-water plant nitella, used frequently in gold-fish bowls, are virtually identical with those of single nerve fibers. Furthermore, they found that the nitella fibers, on being excited, propagate electrical waves that are similar in every way, except velocity, to those of the nerve fibers in animals and man.

The electrical nerve impulses in the plant were found to be much slower than those in animals. This discovery was therefore seized upon by the Columbia workers as a means for taking slow motion pictures of the passage of electrical impulses in nerves.

The nitella plant thus may become a sort of Rosetta stone for deciphering the closely guarded secrets close to the very borderland of mind and matter.

The nitella's nerve impulses, it was reported, have been clocked as traveling at the rate of one centimeter per second. At this rate it would take a man about two minutes to move his hand after he decided to do so.—*New York Times*.

LIFE SPAN PREDICTED

Investigations on the relation of biological constitution to human longevity, according to Professor Raymond Pearl, noted biologist of Johns Hopkins University, have provided means that make it pos-

sible to distinguish between short-lived and long-lived groups, in the case of persons dying eventually of diseases of the heart or the blood vessels, "long in advance of any overt signs of specific disease."

Professor Pearl, who spoke recently at the New York Academy, said the investigations have shown that, in the case of persons destined to die of the cardio-vascular diseases, the so-called diseases of civilized man, "it is possible to demonstrate, on the basis solely of medical, anthropometric, and genetic constitutional examinations, made when the persons are in a state of health, that groups that will be short-lived and groups that will be long-lived can be distinguished and differentiated years prior to the onset of the diseases that will eventually kill them."

BRITISH SCIENTISTS AT CALCUTTA CONGRESS

CALCUTTA, India, Jan. 7.—Professor Edward Charles Cyril Baly, of the Department of Organic Chemistry, University of Liverpool, told a distinguished gathering of scientists from Great Britain and India here today that he had succeeded after more than twenty years of research in duplicating nature's fundamental process, whereby plants are able to utilize sunlight in making sugars and starches out of water vapor and carbon dioxide in the air. He spoke before the Indian Science Congress.

The ability to create organic substances out of the unlimited sup-

ply of carbon dioxide and water is one of nature's most fundamental processes, involving the mystery of creating living matter out of inanimate substance. Without this process, life on earth as we know it could not go on, for it is by means of this process that nature creates food for animals and man.

Revolutionary Discovery

Professor Baly's claim, if substantiated, would thus present one of the most revolutionary discoveries of all time, as it would mean that man at last could create synthetically—with much less labor than it now takes to till the soil—one of the most important food-stuffs of man and animal.

Chlorophyll is the substance that somehow—no one as yet knows how—harnesses the sunlight and puts it to work in mixing the atmospheric carbon dioxide and water into "living dough" of plant substances. Chlorophyll is thus the only substance in nature that knows the secret of how to harness the energy of the sun and put it to work in creating food so that man and animals may survive on the earth.

Professor Baly reported that he had succeeded in finding a substitute for chlorophyll that accomplished the same task of harnessing the sun. This artificial "sun-harvester" is pure nickel oxide.

Sir James Jeans, who spoke on the origin of the solar system, said that the radical theory of time, motion and the universe propounded by Professor E. A. Milne of Oxford

"would clear up many outstanding difficulties," if accepted.

Sir Frederick Aston, who won the Nobel Prize for his discoveries in the field of isotopes (twins of chemical elements), described various experimental methods of separating the isotopes.—*N. Y. Times.*

SCIENTIFIC PROGRESS

More than 800 papers on a variety of subjects were presented by famous scientists of East and West at the different sessions of the Indian Science Congress, which celebrated its Silver Jubilee anniversary in January at Calcutta.

Dr. C. G. Jung of Zurich gave an illustrated lecture on "The Collective Unconscious" which he defined as that part of the psyche which could be distinguished from a personal subconscious by the fact that it did not owe its existence to personal experience, but to heredity, and hence was not a personal acquisition.

Sir Arthur Eddington spoke on subatomic energy in the stars and also on his theory of the scattering of protons by other protons.

The brilliant Mohammedan mathematician, Sir Shah Sulaiman, submitted his new theory of the law of gravitation and the dual character of light. His criticism of certain points in Einstein's theory of relativity received some confirmation from observations made at recent eclipses. Results of these eclipses were discussed at the Congress by Prof. F. J. M. Stratton of Cambridge.

Diet and Health

BY TRUTH BURBERY

Vegetable Soup

Recipes translated from Bengali diet books are given below:

This soup is rich in minerals required as a tonic for the nerves.

1 head lettuce, 3 bunches celery stalks, 5 carrots, 2 large potatoes unpeeled, 1 lb. cabbage, $\frac{1}{2}$ lb. spinach, roots and leaves, 1 lb. fresh peas with their pods, 1 bunch parsley.

(If peas are not available use $\frac{1}{2}$ lb. garvanza beans or "chicken peas.")

Chop the vegetables and put them into 6 pts. boiling water. Let boil slowly in a covered pot for 1 or 2 hours, then mash well and put all through a coarse sieve. Take another large pot; melt $\frac{1}{4}$ lb. butter, brown it until the foam disappears, then put in a few crushed seeds as follows:

Cumin seeds, aniseeds, coriander seeds, $\frac{1}{4}$ teaspoonful powdered fenugreek, 2 small dried red peppers, 1 teaspoonful turmeric.

Fry these in the butter for half a minute, then pour the strained soup onto the butter and seeds. Cover and boil for 5 minutes.

Bean Dal

$\frac{1}{2}$ lb. rice, $\frac{1}{2}$ lb. lentils or Luk Tau beans, 1 tbsp. butter, $\frac{1}{4}$ lb. sliced onions, salt, a few slices green ginger root, 2 bay leaves, 4

cloves, 2 cardamons, 1 stick cinnamon, 1 dozen peppercorns.

Wash dal (beans) with rice and drain dry. Put the butter in a large saucepan; when it boils, fry the onions. Then take these out for garnishing.

In the same butter fry dal and rice together; stir them well until all the butter is absorbed. Put in the spices and salt and sufficient hot water to cover the rice. Cook until soft, then let it stand on a hot place with the cover on. Stir occasionally to prevent burning. A teaspoonful of turmeric may be added to color when the rice is frying.

Pumpkin Curry

1 lb. ripe pumpkin, 2 oz. butter, 2 oz. sliced onions or green peppers, 1 tablespoonful curry powder, salt.

Cut the pumpkin in strips about 4 inches long by $1\frac{1}{2}$ inches wide.

Remove rind and seeds. Fry the onions or peppers and curry powder in the butter for a few minutes. Add $\frac{1}{4}$ pint or less of hot water and the salt. Let this boil, then put in the pumpkin. Cover the saucepan and let simmer gently for an hour or until pumpkin is quite tender.

There should be very little thick gravy. A cooking apple or a little dried mango may be added.

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Visitors who wish to see the grounds and ocean view are welcome at the Yogoda Hermitage on Sundays between the hours of 3 and 5 p.m.

*Santa Barbara, Calif.

Meetings held Thursdays at 8 p.m. at 39 Mihran Bldg., 17 East Carrillo St. Center open afternoons at 2 p.m. Conducting Teacher, Sri Khagen. Associate Teachers, Mrs. Lloyd Briggs, residence address, 1740 Prospect Ave., phone 27984, and Mr. A. Van der Voort. Meditation class every Monday evening.

*Gardena, Calif.

Meetings on Mondays at 8 p.m. at 1331 166th St. Class meetings Thursdays 8 p.m. at G. V. T. A. Bldg.

Washington, D. C.

Brahmachari Jotin, Conducting Teacher. Sunday Service at 8 p.m. Thursday 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, 26 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. Wherritt, Conducting Teacher, 10609 Euclid Ave. Mrs. Stella Jurjewicz, 1903 E. 70th St., Secretary and Treasurer. Meetings each Thursday at 8 p.m. at Hotel Statler.

*Canton, Ohio

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

*Dayton, Ohio

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

Minneapolis, Minn.

Conducting Teacher, Ednah F. Hall, 4006 West 44th St. Phone Walnut 0856. Wednesdays, 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.

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U. Punditji, Conducting Teacher. Daily Meditation, 1:30 p.m., open to public. Sunday, 10:00 a.m., Sunday School; Morning Services at 11:20, Evening Services, 8 o'clock. Fridays 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, Secretary and Treasurer, 1908 N. Kansas Ave., North Topeka.

Milwaukee, Wis.

Meetings every Thursday at 8 p.m., at the Republican Hotel, Room 53. Conducting Teacher, Miss Lillian Grabler, 3035 North Richards St.

Indianapolis, Indiana

Conducting Teacher, Sri Ranendra Kumar Das, 38½ Pennsylvania Street, Penn. Bldg., Rm. 408; Sunday services at 11 a.m. Class, Friday evenings at 8:00. Public cordially invited. Miss Meta Eckhardt and Mrs. Chas. Hoffman, Mentors; others when announced. Lending library.

Denver, Colorado

Conducting Teacher, Mr. Arthur N. Hilliard, 418 Fillmore St. Meetings are held in Room 209, Y. M. C. A. Bldg., 1545 Tremont Place, every Friday evening. Muriel Friend, Associate Teacher, Secretary and Treasurer, 429 Acoma St.

Salt Lake City, Utah

Alyce Gubler in charge. Self-Realization Fellowship Center Meetings held every Sunday, 11 a.m., at the Newhouse Hotel. Meditation meeting each Wednesday evening, 1229 Whitlock Ave.

Calcutta, India

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

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

Ranchi, India

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Yogoda Sat-Sanga Ashram, Ghatal.

***Bombay, India**

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

***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.

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Easter Thoughts

By Swami Yogananda



EASTER may bring lilies, bunnies, and eggs for you to celebrate Christ's resurrection, but I pray that the lily of Christ wisdom grow in the garden of your soul, and that you taste the sweetness of Christ love in your heart and enjoy the infinitely-colored egg of true happiness—and that, like the fast-footed bunny, may you quicken your pace towards your divine home.

I want you to pray to Christ the following prayer in the secret temple of deep meditation:

"Thou didst resurrect Thyself from the bondage of flesh, karma, ignorance and reincarnation, so inspire us with Thy invisible wisdom that we may know how to resurrect the Divine Image within us from the confinement of sense lures. From the miasma of doubt resurrect our vision into the region of Invincible Understanding. From the atmosphere of mental smallness teach us to resurrect our large-heartedness in the kingdom of love for all.

"From the darkness of delusion resurrect us into the sphere of Thy lambent effulgence. From race and class prejudices teach us to resurrect our spirit of brotherhood into the oneness of universal union. Bless us, O Christ, that from this moment we use our inner sense to follow all the mental, moral and spiritual laws by which we can resurrect our souls from the enthrallment of cosmic delusion into the everlasting freedom of God-contact."