

# INNER CULTURE

FOR SELF-REALIZATION



A South Indian  
Master

By PAUL BRUNTON

— ❖ —  
The Law of Attracting Abundance

By SWAMI YOGANANDA

— ❖ —  
Enemies At The Dinner Table

By LILLIAN R. CARQUE

— ❖ —  
Genius of Indian Sculpture

By SIR WILLIAM ROTHENSTEIN

MAY

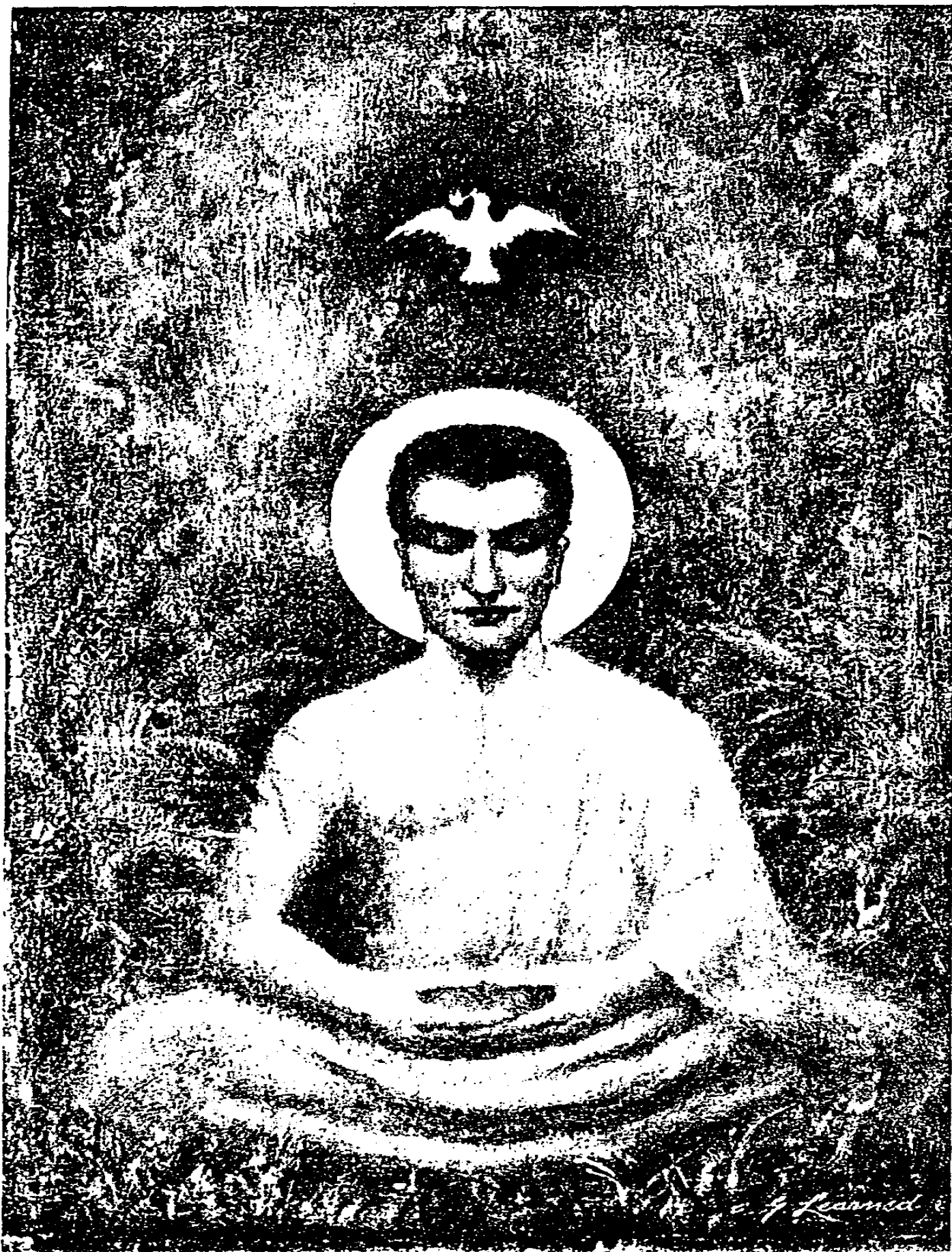
1938

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Vol. X, No. 7

Spiritual Ignorance Is Living Death





THE "YUGEN" BUDDHA  
By A. Garfield Learned  
(See Page 11)

# INNER CULTURE

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## FOR SELF-REALIZATION

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L. V. PRATT  
*Editor*

C. RICHARD WRIGHT  
*Business Manager*

BRAHMACHARI JOTIN  
*International Secretary*

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# A South Indian Master

By PAUL BRUNTON

It is timely to supplement the description of the Maharishee in my book, *A Search in Secret India*, as given in the concluding chapters, because so many Western people ask me for further details about his life, personality and teaching.

This is a theme which pleases my pen well, for with none other of the adepts and yogis whom I have encountered during my travels in Africa and Asia have I been in touch so long: eight years have passed away since my first intrusion into his divine presence.

The Maharishee does not fit easily into any ready-made classification. You may call him a sage, a yogi, a recluse, a saint, a philosopher, or what not, but I do not think these terms describe him accurately. For he is unique. And in that uniqueness lies his special appeal. When, in no distant period, Western travellers will gaze meditatively on his shrine and lightly observe, "Ha, another Hindu saint!" they will make a mistake. The Maharishee is not Hindu, not a saint, nor anything else so rigid. He belongs to the universe. He is a phenomenon in Nature.

You may understand this sage of South India better when you understand something of his life. Hence I shall relate a few stories. When he was a young man he spent some

years in a pitch-dark cave high up on the lonely rocky hill of Arunachala, near the small town of Tiruvannamalai. For three years he never spoke a word to anyone, for he was enwrapped in the profoundest meditations which drew his consciousness into that inner world over whose face there is thrown a veil for ordinary men. For his food he went down twice a week to the town, carrying a begging bowl, but very soon an old widow insisted on becoming his supporter and on fetching his food to his cave, so



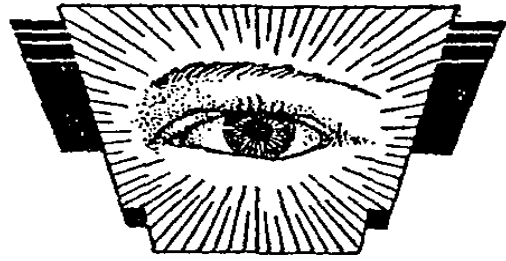
Paul Brunton, whose books on India's true spiritual life have won wide acclaim, sends to *Inner Culture* readers this fascinating account of his great Hindu *guru*. Swami Yogananda visited both the Maharishee and Paul Brunton during his recent tour of India.

that he was saved the trouble of the journey.

The sage's mother came to live with him during the last six years of her life and became his disciple. On her death-bed, he placed his right hand on her head and his left on her solar plexus and remained in that position for twelve hours. When asked why he was doing so, he answered: "Her spirit is already witnessing the scenes of the past, and the tendencies toward the material world are struggling within her. I am lifting her spirit steadily towards *Nirvana*, so that she shall not have to reincarnate again on earth, but attain everlasting happiness."

### Miracles Not Goal

The Maharishee does not approve of performing miracles because that will increase one's vanity and egoism. He says that they will come of their own accord very often if one realizes the Self; in that case it is the Higher Power which performs them, not the personal. Hence he never displays one consciously, but all the same they keep on happening. Thus when his mother's corpse had to be washed previous to cremation, according to Hindu customs, it was the height of midsummer and no water was available in sufficient quantity without sending to a considerable distance. The sage quietly walked to a spot nearby and said, "Dig here!" His instructions were followed and about two feet from the surface water was found, and a well has since been made there. Neverthe-



The Maharishee illustrates power in perfect repose. Not once during his hours of quiet sitting does he betray the slightest sign of impatience. Once I asked him whether he would not like to visit Madras City with me and see a cinema, a telephone and an electric tram, three inventions he has never yet seen. He replied, "I find the universe within me: why then do I need to go to Madras?"

less, he says that the occult powers are not the chief thing to gain; we must find the kingdom of heaven first.

He has not left his hermitage for forty years, even to visit the nearest village. He welcomes everyone, although always maintaining the reserve to be expected from one who has surpassed all human attainment. He enjoys perpetually the state which all intelligent Yogis seek, the state called *samadhi* or continuous superconsciousness. Whereas most Yogis have to enter into profound trance in order to experience this unique condition, the Maha-

rishee has now this great good fortune without appearing in any way abnormal and without the necessity of entering external trance.

And now I shall report, in the form of questions and answers, unpublished conversations I had with him eight years ago and which I have kept in a private diary.

"Maharishee, do you teach that we are born again and again until we realize perfection?"

"What is it that is born? Not the true Self. Once we are born into *that* it is final. All others are but fleeting incarnations of the *vasanas*" (tendencies of feeling, thought and action).

"Many yoga postures are impossible for a European to adopt. What do you advise?"

"The best posture is to rest the mind in the Self! However, if one finds that sitting in a chair, or even walking, is easiest for meditation, that is the right posture for him. But *Hatha Yoga* (body control) is for beginners. Look for the Self and you will not be concerned with postures."

"How is it that all the *Vedas* (scriptures), the systems of occultism and theosophy describe the psychic words, the cosmogony of the universe, et cetera, and you remain silent about them?" The Sage replied, "The main object or central teaching of these systems is the attainment of Supreme Spirit, the divine reality. But as all sorts of aspirants have to be reached and appealed to, the beginners and the advanced, the dull and the keen alike, a graded cosmogony is given

which can be easily followed up to a point even by the materialistic. Thus, the spiritual world is shown as giving birth to the mental world, the latter to the astral, and this again to the physical world. But to the advanced aspirant who thirsts for Absolute Reality, all this is unnecessary; he has only to keep his mind fixed on the Self and he will have no need of studying what is lower. If happiness is his real goal, he will have ultimately to come back from all these diversions with astral experience and so on. It is not true that one must travel through these experiences in every case; one gets what one seeks. The meditation on the Self is the quickest, most direct route to realization, as well as the easiest, whereas the methods of occultism and theosophy are roundabout and circuitous, but of course they arrive at the same goal."

### Controlling the Mind

"But Maharishee, everyone complains that the mind is fickle and wandering. How to control it?"

"If you once direct your attention to the question *who* is the individual to whom this fickleness occurs, the tossing of the mind will begin to cease. Keep up the questioning attitude. And of course this can be done outside of meditation during ordinary life."

One day I went to the Sage and told him that during meditation I had found thoughts to die away and stillness to reign within me. Within that stillness I became aware of a tiny atom or point in my breast



The Maharishee does not talk much with the visitors who come to him. Hours often pass by before he utters a word in response. But when he does indulge in the luxury of a conversation with an inquirer or spiritual aspirant he usually adopts the Socratic method. There is probably no more powerful or effective method of compelling a man to think, to exercise his own reason, instead of repeating parrot-like phrases, than this of thrusting question after question at him.

upon which all my attention was centered. I asked him if this was the Self he talked about. He replied:

"Yes, that is the Self, but you will have to go deeper still in order to perfect your realization. Hold on to it. Do not lose the current by having the wrong idea, 'I am meditating on the Self.' At such a point try to remember that you *are* the Self, that this is your natural condition—not that you are practising meditation. Watch vigilant-

ly that you do not fall away from that."

On the journey home to Europe after my first visit to India, I rested at Colombo and later caught a homeward-bound Orient liner from Australia. The second evening out to sea I swooned and fell on the bed of the cabin. Within a few hours a mild attack of the fever which I had somehow kept at arm's length until then, was upon me. Followed a troublous time. But through it all, and through the intense physical weakness caused by Indian fever, as soon as my burning brain could shape a thought, a picture appeared ever and again before my sight. It was the pleasant, placid face of the Maharishee; the close-cropped head with a few days growth of beard upon the chin: above all, his wonderful eyes that shone with such brilliance beneath a lofty brow, upon which rested the lofty composure of a true philosopher. This mysterious Maharishee had touched something in my nature which responded eagerly. The image of his enigmatic face constantly obtruded itself upon my mind. At unexpected moments and in incongruous places I found myself thinking of him. I formed the impression that he was calmly but powerfully radiating the subtle aura of his personality into my own orbit. The sense of his *actual* nearness to me was sometimes overpowering, so that my visual evidence of his absence would prove unconvincing. It was an inexplicable phenomenon, this awareness of another being by my side.

## Visions of the Master

Thus, it came about, that some deep change within me moved to birth and finally found expression until I could never wander from the Way nor surrender myself to a purely animal life without seeing his enigmatic face as in the distance. At first the vision was so ethereal, so unusual, that I turned around with puzzled mind and wondered if I saw aright, or whether I was merely the victim of some visual auto-suggestion. The passage of time, however, established the thing as a veridic experience, for it also came at critical moments, to offer tangible inspiration, a wisdom better than my own, and higher strength. So when, later in France, Switzerland and Egypt, he appeared quite clearly before me and gave me messages at critical periods, I thought that this was enough to constitute discipleship.

But not so. The truth was not revealed to me until some time later, when I lived on the Tibetan border, among the Himalaya Mountains, whither I had gone at his telepathic request.

There, one day I found that the picture of the Sage disappeared and his true Spirit, his Self, entered into me as though I were a spiritualist medium. Of course, at first it did not remain permanently, but left me soon. However, this experience repeated itself many times. When I returned to his hermitage and sat before him again, he told me telepathically that this was the true way to find the Master.

A Yogi friend who came down from his secluded sanctuary in the Himalayas near Almora, said to me apropos of the Maharishee, after his first meeting: "How like the Himalayas he is! What richly harmonious and yet dynamic Life-silence! Yes, the Maharishee towers above us all, and has solved the supreme secret; but like the vast peaks he can keep his silence well."

"What," I once asked the Maharishee, "is the purpose of God creating our universe?"

## Creation Helps Individuals

"God has no purpose for Himself," he replied. "There is a purpose, however, for the individual souls. For their sake He creates this evolution in a universe. But God has nothing to gain by it. He just looks on, like the sun. But the individuals evolve and benefit by it. Those who say that God is trying to become self-conscious through man, are ignorant. He is already fully conscious."

Among his last words was a warning: "Do not tell this path to everyone, but only to the few who manifest an anxiety to know the Absolute Truth and an eagerness to find it. With others, be silent."

The Maharishee has now risen rapidly to fame throughout South India—a matter which makes not the slightest difference to his personal modesty—and so this once quiet hermitage under Arunachala, the Hill of the Holy Beacon, has become a noted place of pilgrimage.



# Listen to My Song

(Hindu Chant)

Words and Music by Swami Yogananda



Listen, Listen, Listen, Lis - - - - ten to my Song.



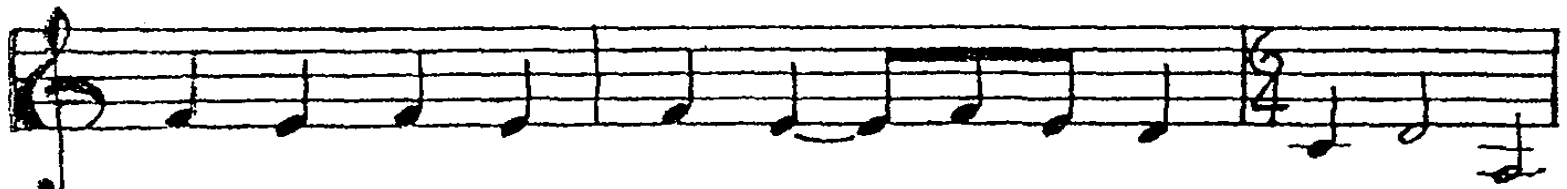
Listen, Listen, Listen, Lis - - - - ten to my song. I will



never forget Thee, I will never forsake Thee. I will



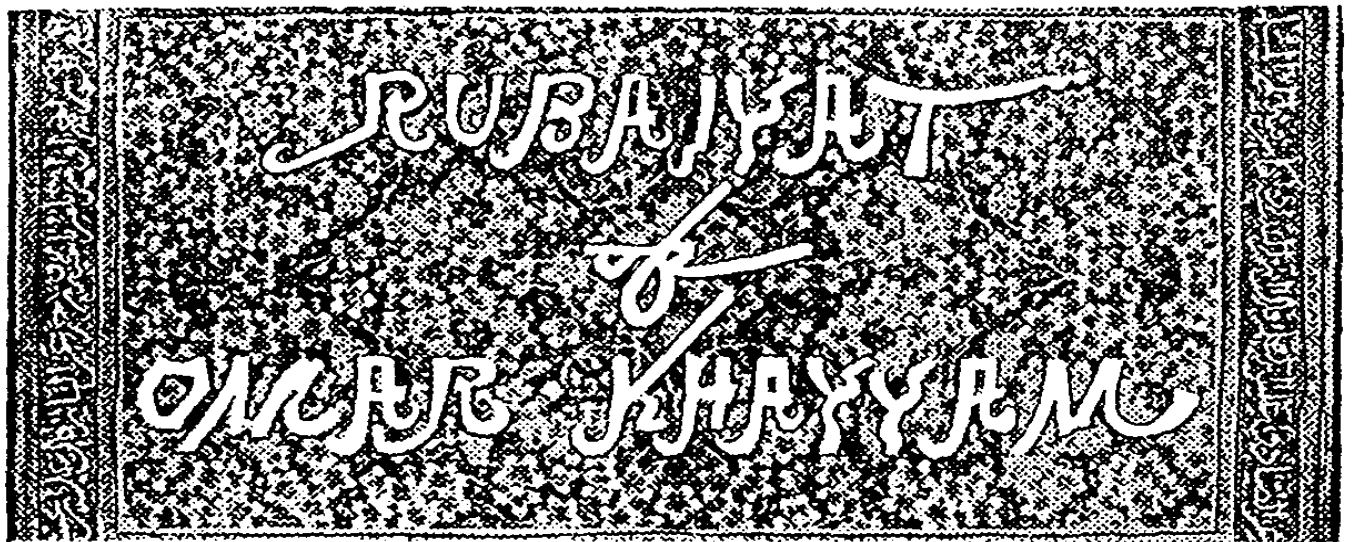
never forget Thee, I will never forsake Thee



Listen, Listen, Listen, Lis - - - - ten to my Song.



Listen, Listen, Listen, Lis - - - - ten to my song.



SPIRITUAL INTERPRETATION BY SWAMI YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

*Translated Into English Verse by Edward Fitzgerald*

XIX

*And this delightful Herb whose tender Green  
Fledges the River's Lip on which we lean—  
Ah, lean upon it lightly! for who knows  
From what once lovely Lip it springs unseen!*

**Spiritual Interpretation:**

"The astral river of life flows through the caverns of the spine. On the banks of this river of life grows the fresh green grass of all human sensations on which the thoughts and perceptions of all souls depend. All lives are cushioned on the fresh sensations springing from the spinal nerve centers. Do not be unconscious of this spinal grotto and the river of life which flows through it and the fine grass of perceptions which adorns its banks with gentle intuition. Feel the tender spinal perceptions which spring from the Unseen Fountain of Eternal Wisdom."

**Applied to Daily Life:**

Our mind is usually busy with the sensations located on the surface of the body in the five senses of sight, sound, smell,

taste and touch. Those who love flattery are imprisoned in the ear with the gold chains of attractive words. Those who are enslaved by beauty are locked up in the deep caves of the retina, and those who are greedy are bond slaves of the sense of taste. Others are perpetual slaves of the senses of smell and touch.

Very few know the mechanism of the telephonic nervous system. Most minds are busy madly conversing with the senses through the five sense telephones on the outer end, never knowing that at the inner end beyond the spinal insulation in the brain are the unseen lips of Spirit which speak to us through our souls and inspire our nervous system with vitality. This vitality in the nervous system is the medium through which the soul and the senses exchange their experiences. As we are identified with the senses during the wakeful conscious state, and one with the subconscious state during sleep, so in deep meditation we must learn to concentrate on the superconscious peace in the heart and brain, inside the body and not on its outer surface.

### Glossary:

1—*Delightful Herb whose tender Green*—Fresh, tender sensations, thoughts and perceptions.

2—*The River's Lip on which we lean*—The river of life which flows through the spinal canal on which our life and vitality depend.

3—*Lean upon it lightly*—Concentrate upon it and feel it with keen and delicate sense-perception.

4—*What once Lovely Lip*—The original Divine Loveliness.

5—*It springs unseen*—The unseen source of God from which all human lives flow.

### XX

*Ab! my Beloved, fill the Cup that clears  
Today of past Regrets and future Fears  
To-morrow?—Why, To-morrow I may be  
Myself with Yesterday's Sev'n Thousand Years.*

### Spiritual Interpretation:

"Ah, my beloved soul, fill the cup of my mind with the ambrosia of bliss, flowing from the cask of ecstasy. Only that union with the Divine Beloved will dispel the consciousness of past errors and the fear of their future yield of evil happenings. Wait not to find the all-freeing Divine Beloved tomorrow, for tomorrow you may be gone, included in the seven-thousand infinities of the past. Intoxicate yourself with devotion to the Divine Beloved today. Make Him your own today."

### Applied to Daily Life:

Our lives which we love so dearly must be filled with the nectar of perpetual peace so that they may be free from the consciousness of long-past errors and the expectation of future misfortunes.

Let us be happy now—today; then if we die tomorrow and join the procession in the long corridors of the past colonnaded with the pillars of countless years, we will have the priceless treasures of happiness to carry with us on our long journey toward the great Beyond.

### Glossary:

1—*Beloved*—Beloved soul.

2—*Fill the Cup that clears*—Awaken the blissful consciousness that destroys (all unhappiness).

3—*Past Regrets*—Sorrow for already performed evil actions, and expectation of their dire results.

4—*Future Fears*—Fears of repeating evil deeds through the law of habit and of impending evil which might arise through future misdeeds.

5—*Yesterday's Sev'n Thousand Years*—The infinite past that embraces all the numberless dead.





# Enemies At The Dinner Table

Edited by Carque Natural Foods Research, Glendale, California

DO YOU know that some people are so difficult to get along with that even their food does not agree with them? Let us now proceed to analyze metaphysically, point by point, the why, whence, whither and wherefore of the various rules and regulations invariably laid down to insure sane dietetic conduct:

**RULE NO. 1:** *Eat only when hungry and not because it is meal time.*

For hunger and appetite represent the two opposing principles of our dual nature. To wait for hunger means a strengthening of will-power, while to yield to appetite means a continued loosening of moral fibre and self-determination, followed by all the tragic sequences of a collapsing individuality. Every individual who is a slave to his appetite—be he vegetarian, fruitarian or carnivorian—who eats for the mere sake of appetite and sense indulgence, is a glutton in his nature, an egotist in his motive and animalistic in his attitude.

While gluttony may give rise to an appearance of health and strength by the formation of rounded-out tissues, it will never produce the firm, strong, wiry, enduring energies of the individual who submits his system to the strengthening and beautifying discipline of

self-control and refined dietetic reserve. If we live to eat we become beasts; if we eat to live we may become Methuselahs, but if we live to serve we acquire the strength of the beast, the age of Methuselah and the survival value of eternity.

The secret of health lies consequently in the development of a pure, firm and vigorous will, ever ready to respond to the call of our moral nature, and always occupying a positive stand in enforcing its mandates. Hence, the importance of analyzing our every-day aims and motives. Does this elaborated, highly seasoned viand, this exhilarating draught from the wine press, this fragrant weed from Havana, or this super-refined sweetmeat from the candy factory really add health and strength to my body, render me more fit and valuable in the service of humanity? If not, have I the moral and vital right to indulge? But more—if this indulgence not only fails to promote my usefulness, but positively lessens my capacity to serve—am I not then a conscious malefactor of humanity, a faithless betrayer of the instrument, my body, entrusted to my care not for my carnal pleasures, but rather for my usefulness?

**RULE NO. 2:** *Eat slowly, masticate every morsel.*

Thorough mastication is insured



"Some day we shall find within the range of medical science the power to demonstrably follow the changes of vital chemistry at work between the moral acid of an uncharitable, suspicious feeling, and the subsequent irritation of the secretory glands involved in the hydrochlorid production in the gastric chemistry."

by a more liberal consumption of raw foods; thus a much smaller amount is required to nourish the body than where a preponderance of cooked or softer food is consumed in haphazard hasty fashion. Thus reduced by the mechanics of mastication to a pulverized consistency, more valuable nutrients are released and acted upon by the digestive juices, which otherwise pass undigested through the alimentary canal.

From whence cometh our strength? Only indirectly from the foods we digest, for our divine, perfect, life-radiating, imperishable Self alone gives certainty and permanence to the exuberance of strength, energy, virility and har-

mony which in its fullness constitutes health on every plane of man's complex existence. Is not therefore our lower, imperfect, evanescent self exceeding its privilege in drawing energies downward from our Great Sustaining Source to be consumed needlessly on the altar of sense gratification for the digestion and elimination of foods that do not answer our needs, or are far in excess of physiological requirements, and thus diminish our capacity to serve the will of the Lord within? Thus we can see why strength is withheld by the Supreme Spirit, why the organism becomes easily fatigued because of faulty metabolism and elimination, and a craving for a stimulant is acquired in a vain attempt to replenish diminished vital energies.

Do we not all have moments of exaltation, yearning to attain heights of development that have not yet been fully scaled? Do we not rejoice over each conquered high peak in our spiritual climb? But has it ever occurred to us that our foods are our younger brothers, correspondingly seeking life more abundant in an endeavor to unfold to subtler and heightened degrees of sense perception, which is possible by our cooperation alone? By thorough mastication every particle of the food cell-walls is fractured, a higher consciousness begins to stir within the ingested sustenance, because the more precious nutrients released subsequently become better fused with the higher or more intelligent human cells and are lifted upward, or sublimated to the

accelerated vibratory activity resident in the human edifice. Our physiological needs are thus served better, and our foods are sped upward and onward in their evolutionary flight, exalted by their contact with the human cell, which alone is radiant with the light of Spirit.

The problem of health has its sole solution in our attitude to life—in our will to live, and our will to be well. Without being energized by a morally enlightened will, the mind is powerless in bringing out the finer forces of food—forces that express in organized vitality the moral dynamics of a spiritual universe.

*RULE NO. 3: Do not harbor disagreeable thoughts when eating. Make your repast as pleasant as possible.*

Through the power of our motives, the mind is practically in control of our physiological processes. The ancient philosophers realized that an impure mind, with its demoralized will-power, is capable of effecting the same diseased conditions in the digestive secretions as would result from the ingestion of putrifying food itself. For it is over the wireless or fiberless currents of the human radio, playing on every receiving station in the physiological field of the body, that the mind has the power to influence, for good or for ill, the selective affinities involved in the digestive and nutritional processes of individual life.

No digestive tonic comes up to the tonic of a cheerful mind. Joy floods every cell with mental sunlight, and exhilarates every physiological process with thrills of vital energy. Joy is the progeny of the creative impulse manifested in acts of altruistic energy. It enters our life as a possession, however, only to the extent it is a response to efforts of unselfish, humanizing, constructive service. It is analogous to



“Just as a suspicious, gloomy, hypercritical and fault-finding disposition of the mind may ultimately lead to gastric disorders, so the harboring of other shades of abnormal feelings may give rise to corresponding pathological reactions. For only the pure and healthy mind can give a sound and progressive direction to the activities of the body, while an impure, fitful, purposeless mind interferes with the naturally harmonic cell-activities and causes disturbance and breakdown in the individual's health.”

the ecstasy of the artist who, in his creative labors, forgets himself for his art—an ecstasy which sends a wave of bounding, healthful life through every cell or unit of his nature.

### Melancholy Disturbs Circulation

Conversely, melancholy seriously disturbs the circulation of the nerve-electric forces, and causes an undue consumption of the latter in the brain. Melancholy people are almost invariably dyspeptic, because a full supply of the electric element is withheld from the pneumogastric nerve, which conveys from the brain the forces that give tone and activity to the digestive organs. Despondency, in fact, affects all the organs of the system on the same principle; the brain consuming, in its excitement, more than its natural allowances of nerve-electricity, and consequently withholding the vital element from the organs which are dependent upon it for healthful action.

The disturbance which manifests in the hyperacidity of the gastric juice has its ultimate origin in an acidified motive; for feelings and expressions form the chain of consciousness which connect the disease with its deep-seated cause—the motive. While we readily grant to dietary errors the power to furnish the morbid conditions, we are nevertheless obliged to look elsewhere for the central, determining force which gives the process its specific tendency. Correspondingly, the power of a corrected diet to



“The foods we eat are true vehicles of power, charged with every elemental energy and potency of the solar system, but much depends upon the constitution of the eater, on his power to unlock the vital storage-batteries of the foods, and to elicit their creative and sustaining forces. Man is the master magician who by the miracle of his will power can open up the treasure vault of all the calories, vitamins and radioactive vitality of a biologic universe.”

modify the character of the gastric secretions lies, principally, in its influences on the individual's moral nature by way of the sacrifices involved in the dietary restrictions. Yet has it not come within the range of common experience that dietary rules and regulations are powerless to sustain a cure so long as the patient continues to acidulate his feelings?

—❖—❖—❖—  
“Rebuke the company of spear-men . . . scatter thou the people that delight in war.”—*Psalms* 68:30.





## *Spiritual Interpretation* OF THE ★ **BHAGAVAD GITA**

*The Unspiritual Man Experiences a Living Death. The Memory of Spiritual Happiness Can Never Be Forgotten No Matter How Sunk in Materialism a Man May Be.*

By **SWAMI YOGANANDA**

*Chapter 2, Stanza 34*

### **Literal Translation:**

The earthly beings also will always speak of thy dishonorable action. To the reputable individual, dishonor is verily worse than annihilation.

### **Poetic Rendition:**

The dark monument of thy dishonorable action will always draw criticism from worldly minded people inhabiting the mansion of all futurity. Beware, that the valiant spiritual hero who is betrothed to virtue be not disloyal to her. The spiritual hero who becomes disreputable before the eyes of honorable

virtue suffers pangs in life worse than physical death.

### **Spiritual Interpretation:**

Every warrior should remember that a deserter brings disrepute upon himself for not defending his country. Any soldier who stigmatizes himself with cowardice and desertion becomes the object of universal derision. Such a person is never happy and goes through the experience of a living death. Death obliterates physical suffering, but mental suffering arising from a dishonorable act infects the mind, soul and body. A deserter can never find peace in body, mind, soul, society, or countries.

The moral individual should remember that under no circumstances should he fall from the grace and happiness of a ripe and established self-controlled existence. Any one who is coward enough not to strongly resist invading temptations and lets them devastate his hard-earned kingdom of peace, becomes a veritable prisoner of weak, discouraging, subconscious thoughts. It requires definite mental resistance and will-power to fight the hordes of strong sensual cravings. A moral deserter finds himself constantly and perpetually criticized by his own conscience, discrimination and good thoughts in general which inhabit the brain-world.

### Shun A Living Death

Any moral hero who gives up his position as prince of peace in his mental kingdom and becomes a slave to the rebellious senses, experiences a living death. The moral hero who once reigned as the master of his respectful thoughts in contented happiness undergoes severe mental disquietude when he permits his thoughts and moods to control his wisdom. Physical death obliterates the consciousness of dishonor from the soul, but a life of moral turpitude is living death. A man who is a slave to his senses finds all his refined happiness dead within him and must live consciously suffering the memory of the loss of his moral wealth.

Thus the *Gita* says, "He who becomes dishonorable and relinquishes the fight against temptations experiences a living death. Therefore,

as long as life lasts, the moral hero should never submit to defeat nor fly away from a difficult battle with temptation. No matter how many times the soldiers of evil tendencies invade the castle of self-control, the emperor of peace must again and again launch his battles of inner resistance and never court the perpetual disgrace of being a moral deserter.

The spiritual man who by deep meditation and by the power of the soldiers of repeated concentrations has been able to establish the kingdom of ever-new ecstatic divine bliss within him should never relax his spiritual vigilance nor stop his resistance to the continuous inroads of the marauding forces of restlessness. The devotee who after fully enjoying divine bliss of meditation and beatific calmness fails to preserve those states against the continuous strong invasions of the forces of restlessness falls in the estimation of his own finer perceptions and undergoes the experience of a living death.

Jesus said, "Let the dead bury the dead, followest thou me." Jesus meant that the man who was burying the dead was spiritually dead too, and did not know that he was dead. All persons who live a temporarily enjoyable life without ever perceiving the meditation-felt everlasting joy of spirit is dead while living. *The physical life without spiritual life can be spoken of as a deathly state of existence.* The physical life being temporary and subject to death is spoken of as a deathly experience. But the spirit-

ual life being eternal and devoid of the change of death is spoken of as a true living state. Hence, the *Gita* says, those souls who after enjoying the really living state through meditative contact of God, fall from grace through the influence of physical habits and become again identified with the body and its temporary existence, are actually the living dead. Such formerly spiritually living, but subsequently spiritually dead souls consciously experience mental and physical torture for having lost the complete inner and outer contentment which comes from the contact of God.

### Acute Suffering Due to Spiritual Loss

In death there is at least temporary lull and erasement of physical and mental torture, but in the state of living death, though one is spiritually dead, he is not free from the sufferings which percolate through the memory due to the acute sense of the loss of ever-new spiritual bliss acquired in the temple of meditation. Those souls who were once spiritual and due to continual negligence later become unspiritual can never drown the memory of their spiritual happiness no matter how they try to live engrossed in material frivolities. Every spiritual man who has attained calmness but later succumbs to the habits of restlessness constantly feels the contrast between the formerly experienced deep happiness of meditation and the subsequently experienced forms of evanescent mundane pleasures.

After experiencing the bright light of God-joy, the luster of earthly pleasure is irrevocably paled.

The *Gita* says that every devotee who has experienced divine bliss should not under any circumstances stop his eternal progress in God due to fear engendered by the continuous and repeated approach of the battalions of restlessness. Since spiritual perception of divine bliss is infinitely superior to the enjoyment of material pleasures, the devotee, no matter how many times dislodged from the divine state, should make repeated efforts at concentration to counteract and counterbalance the repeated invasions of the soldiers of restlessness.

### Die a Spiritual Hero

It is infinitely superior to die a spiritual hero fighting the soldiers of restlessness and ignorance than to indolently allow oneself to be the victim of a living death. A man who dies a physical death resisting evil and ignorance by repeated efforts of meditation experiences a state of high spirituality in the after-death state. Such a soul, according to the law of cause and effect after death and during another incarnation, attracts a high spiritual consciousness. The *Gita* says, all spiritual deserters, beware! if you cease to fight restlessness and thus to save the lasting peace of the soul you will always stand condemned before your own awakened spiritual perceptions which can never be completely blunted again by irreligious living. Thus all fallen

spiritual souls should avoid experiencing a living death state and constantly try their utmost to fight the forces of darkness again and again.

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## INDIAN SCIENTISTS

Sir James Jeans, famous English astronomer who presided as president over the recent Indian Science Congress held in Calcutta, paid the following tribute to Indian scientists:

"The mathematicians and physicists will probably find their thoughts turning, as mine do, to the strangely intuitive genius of Ramanujan and to the remarkable discoveries he made in pure mathematics before death snatched him prematurely away; to the work of Sir Venkata Raman in physics, and especially his discovery of the effect which is known by his name all the world over; to many investigations in sound and the theory of music made by Raman and a host of others; to the work of Sana in astrophysics, which gave us our first clear understanding of the meaning of stellar spectra and so unlocked the road to vast new fields of astronomical knowledge; and to the work of many Indians, among whom I would specially mention Chandrasekar and Kothari, on conditions in the interiors of the stars. And I am sure that not only the mathematicians and physicists, but workers in all other fields as well will be thinking with admiration of the remarkable ingenuity and experimental skill shown by that

great Indian scientist, the late Sir Jagadis Chunder Bose."

### *Viceroy's Tribute*

H. E. Lord Linlithgow, Viceroy of India, opened the Congress with an admirable speech, part of which follows:

"Even the most enthusiastic believer in Western civilization must feel today a certain despondency at the apparent failure of the West to dominate scientific discoveries and to evolve a form of society in which material progress and spiritual freedom march comfortably together. Perhaps, the West will find in India's more general emphasis on simplicity and the ultimate spirituality of things, a more positive example of the truths which the most advanced minds of the West are now discovering. Is it too much to hope that you, gentlemen, will be a channel through which India will make in an increasing degree that contribution to Western and to world thought which those of us who know and love India are confident that she can make in so full a degree?"

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## INWARD LIGHT

"I walk to and fro upon the earth as though it were the garden of a house that belongs to me.

"What men call troubles, sorrow, ambition, disappointments, hopes and love, are to me but ideas, which I use in reverie, instead of feeling them and allowing them to blast my life. I dramatize them, I explain them, I read them by an inward light and sight."—*Balzac*.



# Genius of Indian Sculpture

By SIR WILLIAM ROTHENSTEIN, D.Litt.

*The Sir George Birdwood Memorial Lecture delivered in London on February 25, 1938 before a meeting of the Royal Society of Arts, presided over by the Marquess of Zetland, Secretary of State for India.*

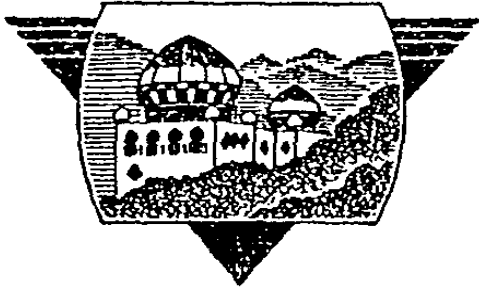
There is a growing appreciation of the great contribution India has made to painting and sculpture; but even today the exalted place given to the art of China and Japan is scarcely extended to Indian art, yet in Hindu sculpture, apart from its spiritual and symbolical character, there are certain plastic qualities, of breadth, volume and poise which seem to me to be unique. Today when sculptors use chisel and mallet in preference to the modelling tool, one may expect a closer understanding of these qualities.

In Sir George Birdwood's day Greek sculpture was looked on as the be-all and end-all of ideal art. Certain aspects of Indian art repelled the Western mind; the elephant-headed Ganesha, the many-armed Durga, the three-headed Brahma, the Monkey-God and the incarnation of Siva and Vishnu seemed to outrage all the accepted canons of beauty. Today the art of Greece is still revered, but the Greeks, while they showed a rare sense of beauty in their single figures, were less actively creative. Their religious imagination was restricted to the heroic human figure.

No people has been so profusely inventive as the Indian people. Their iconography is, I suppose, the richest, the most exuberant ever evolved from the human brain. They peopled their vast heaven with an incredible number of gods, for all of which they invented forms, attributes and attitudes by which they could be recognized.

There is a tendency to pass too lightly over this prolific creation of forms, of gestures and attitudes perfected by the Indian genius, forms, gestures and attitudes which were adopted and taken over in all their completeness when Buddhism spread to the Far East. Surely this teeming, creative fertility is in itself an astonishing, a supreme achievement, the more so since they showed, in the forms they conceived for their gods, an equally abundant plastic inventiveness.

Much has been written of the spiritual character of Indian art; a striking quality certainly of the painting and sculpture. A similar spirit is apparent in the work of early Italian, French and English painters and sculptors; indeed, alike in Indian and European art,



“With its homogeneous carvings, an Indian temple may be likened to a chestnut tree in spring-time. So I thought at the Khajraho temples, covered with Apsara figures which seemed to make the solid stonework quiver with their movement, so vigorously alive did they appear.”

marked spiritual qualities have gone hand in hand with a profound interpretation of form. How far the Indian artist was himself other-worldly no one can know. No more do we know the religious feelings of the monkish illuminators who painted the masterpieces in the book of Kells or the Winchester Bible, or the carvers and painters who filled our cathedrals and churches with noble carvings and paintings.

The Indian craftsman shared the faith, common among all artists, that by subjecting his will to the discipline of appearance, something of the unknown reality of which appearance is the symbol may enter into his handiwork. For is not form itself the visible discipline imposed upon the vital energy

of matter and spirit by the cosmic laws?

However transcendental and cosmic the subject, its formal expression is no less striking. For nowhere have the plastic qualities of the human form, both male and female, been better understood and rendered than by Indian sculptors. They are early apparent in the heavy Mauryan figures, and again in the reliefs at Bharhut and Sanchi. In all these we see the subtle use the Indian carvers made of jewelry and ornament, which in contrast to their rigidity gave a quality of radiant breadth and smooth roundness to the nude form. This sense of the part which jewelled ornamentation can play is apparent in every phase of Indian art, Buddhist, Brahminic and medieval. I have in mind the enthusiasm of Degas and Rodin when I showed them, late in their lives, photographs of the great Mathura figures. Never has the radiance, the unity of form, been better expressed in sculpture than in these strangely fascinating figures. Here, indeed, one gets the sense of volume, so often referred to by writers on art today, but volume combined with grace.

The Amaravati slabs, like those of Sanchi, were enrichments of an austere construction designed with noble simplicity. I am surprised that English sculptors have been so little impressed by these roundels. As compositions they show an intensity, more usual in painting than in sculpture, while the forms and poses of individual figures which

we usually associate with the modern outlook might have inspired Blake, Degas or Rodin.

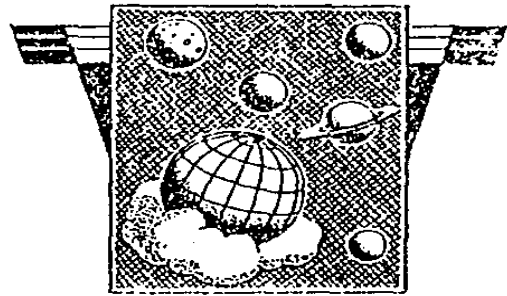
The Gandhara carvings, with their marked Hellenistic features, have always attracted and fascinated Western scholars. No wonder; for the penetration of Alexander with his armies into so remote a clime is one of the romances of history. None the less, the Greek spirit was, plastically, far less vital than the indigenous one which, for a time, is overlaid. It is indeed unlikely that the adventurous craftsmen who accompanied the armies were other than pedestrian artists. The best of the Gandhara figures of the Buddha seems dull and lifeless, in spite of the classic features, beside the vigorous representation of the Mathura Buddha.

If ever there was meaning in the legend that images lie hidden in blocks of stone awaiting only the blows of the sculptor's mallet to be set free, then the cave carvings of Elephanta and Ellora show the truest form of sculpture. Not from single blocks of stone or marble, but from solid hillsides complete temples were hewn. Elsewhere, figures have been applied to buildings. In India the entire fabric, with its halls and courts, its roofs and supporting shafts, its sculptured figures and enrichments, was conceived and produced from the womb of the earth itself. There are many of these rock-hewn temples in India; not the least impressive is that of Elephanta, close to Bombay. Here is the great brooding Trimurti, one of the master-

pieces of Indian art, side by side with the epic figures of Siva and Vishnu. Perhaps the most impressive of the traditional figures is that of Siva, representing the powerful yet disciplined forces of the universe of succeeding creation and of destruction, and, as the divine dancer, symbolizing the unending movement of the spheres, surely one of the powerful conceptions of the human intellect.

The Indian craftsmen served many masters, giving permanent form to what was fluid and transient. The same genius which perfected the rapt contemplative repose of the Buddha also evolved the symbol of perpetual movement. These two inventions, with their many variations, have formed the body and spirit of Far Eastern art.

Southern Indian sculpture is impressive indeed, especially that at Mamallapuram. The great rock



“Were today a great expressive art within our compass, there could be no fitter interpretation of our present atomic conception of matter and energy than these carvings of Elephanta and Ellora.”



"I have in mind the enthusiasm of Degas and Rodin when I showed them photographs of the great Mathura figures. Never has the radiance, the unity of form, been better expressed in sculpture than in these strangely fascinating figures."

carving, known as Arjuna's Penance, is to my mind one of the most vital performances ever conceived and carried out by the sculptor's hand and brain. Nor must I forget the exquisite Southern Indian bronzes. Two figures stand out as rare artistic conceptions—the Nataraja, with its exquisite poise, representing the ordered movements of the planets, is one of the most satisfying inventions of the Indian genius. Here again, there are some troubled by the Nataraja being four-armed; but the four arms add to the sense of rhythm in the delicately poised figure, and in their way are no more unnatural than the invention of the wings we accept in the angels of Christian art. Incidentally, the Indian angels, the Apsaras, when shown in flight, are wingless.

The second figure, that of Sundaramurti Swami, an equally triumphant invention, represents a state of ecstasy, again with a beauty of poise which, to my mind, makes it a masterpiece among the many beautiful Southern bronzes. This quality of poise is peculiar to Indian sculpture. I think the reason is largely because the attitudes on which the figures themselves are based are usual ones throughout India. In further Eastern art these attitudes become stiff and hieratic, for the reason that they do not come naturally to the people themselves.

#### TRIBUTE TO MANU

"I know of no book in which so many delicate and kindly things are said to woman, as in the *Lawbook of Manu* (ancient lawgiver of India); these old gray-beards and saints have a manner of being gallant to women which perhaps cannot be surpassed . . . an incomparably intellectual and superior work . . . It is replete with noble values, it is filled with a feeling of perfection, with a saying of yea to life, and a triumphant sense of well-being in regard to itself and to life; the sun shines upon the whole book."—*Nietzsche*.

"The philosophical fashions of naturalism, atheism, agnosticism, scepticism, humanism and authoritarianism are obvious and easy, but they do not show an adequate appreciation of the natural profundity of the human soul." —*Sir S. Radhakrishnan*.

# Meditations

*For Each Day in May, 1938*

By BRAHMACHARI JOTIN

*(Meditation is the guidance of the finite self until it is liberated in the Infinite Self)*

**Sunday, 1st.** I aspire to realize Thy true nature, O God. Grant me Thy wisdom and benediction of divine strength that I may attain my spiritual objective.

**Monday, 2nd.** All the universe is the manifestation of one reality, God.

**Tuesday, 3rd.** I perceive one infinite life permeating all objects of creation. Every object is a living force.

**Wednesday, 4th.** All things are beautiful. Ugliness is a variation in the rhythm of cosmic beauty. Each manifests but one shade of infinite beauty. God is infinite beauty.

**Thursday, 5th.** I cognize the power of one intelligence in this living and moving universe.

**Friday, 6th.** I am the source of peace. Until I have discovered my subjective source of peace I swing between the poles of pleasure and pain.

**Saturday, 7th.** Peace is positive power. Therefore, I overcome all untowardness of life with the power of peace.

**Sunday, 8th.** Through the love of human mothers, I glimpse the loveliness of the Divine Mother.

**Monday, 9th.** Love of God lifts man's vision from the finite to the infinite. I feel the presence of the infinite in all as well as in myself.

Tuesday, 10th. Love of God is the surest way to heal all wounds received from the world. I begin my daily life with the love of God in my heart.

Wednesday, 11th. Love is the realization of oneness. In my love for God I recognize my true nature. I am neither body, nor mind, nor ego. I am the divine Self.

Thursday, 12th. I succumb to all littleness of thoughts and conduct only when I identify myself with the body. I transcend my body consciousness and recognize that I am the pure Self.

Friday, 13th. To receive the blessing of God one must rise above all earthly relations and enter into the state of universal oneness in Spirit. I pray for the blessing of God daily. May the blessing of God be upon us all.

Saturday, 14th. God alone guides the destiny of the universe. Therefore I pray, "O Spirit, grant me Thy divine guidance".

Sunday, 15th. Human life is continuous progress. Death is but the overcoming of another obstacle. With patience, determination and right understanding I shall overcome all obstacles.

Monday, 16th. All things are spiritual, for the origin of all can be traced back to God. Therefore, I perceive the manifestation of Spirit everywhere.

Tuesday, 17th. Whatever existed before, whatever exists now, and all that will come into existence in future, verily, they are all manifestations of God.

Wednesday, 18th. God abides in all beings. He is all-pervading. He is the Universal Essence.

Thursday, 19th. Reality is one. It is the Soul of the Universe.

Friday, 20th. The formless is hidden in all forms. I see the formless Spirit in all.

Saturday, 21st. I believe in the existence of God because I know I am a living soul.

Sunday, 22nd. I have surrounded myself with divine consciousness. I am protected by the divine power.

*States of Subjective Realization*

Monday, 23rd. All my perceptions are spiritualized by the thought of God. Divinity suffuses my being.

Tuesday, 24th. In this motionless state I withdraw myself from body consciousness and enter into the calmness of mind. I meditate. I am the reality of consciousness-existence-bliss absolute. I am the reality of perfection.

Wednesday, 25th. With the assurance of divine strength within me I silence the calls of all thoughts of duality. I abide in one concept of my meditation.

Thursday, 26th. A ray of effulgence appears in the horizon of my consciousness. It enlarges. The entire domain of my consciousness is flooded with the brilliant effulgence. I am illumined.

Friday, 27th. All thoughts of duality have vanished from within me; yet, I possess vivid self-awareness. Peace overpowers my self-consciousness.

Saturday, 28th. In the formless state of self-awareness I witness infinity.

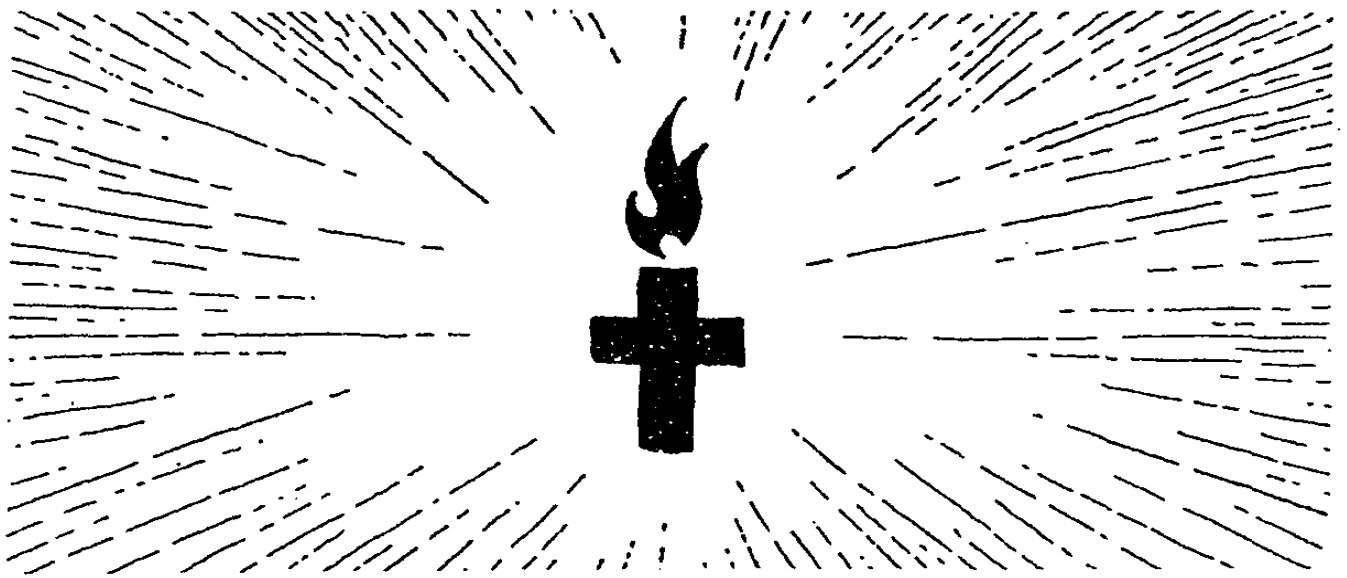
Sunday, 29th. I am conscious of myself in the limitlessness of peace and all-pervasiveness.

Monday, 30th. The limitlessness of peace engulfs my self-consciousness. I am the reality of peace. I am the Absolute.

Tuesday, 31st. I have realized the true nature of myself. I have realized God. I have realized my identity with God. I am pure consciousness. I am immortality. I am bliss.







## Second Coming of Christ

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

*The Teachings of Jesus Regarding Honor Due Parents  
and Honor Due God as Man's Only Eternal Relative.*

*"Whosoever Hath, to Him Shall be Given"—*

*The Law of Attracting Abundance.*

BY SWAMI YOGANANDA

*When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall*

*it be also unto this wicked generation.—Matt. 12:43-45.*

Jesus here is referring to some souls among the people of his time who were fairly advanced in spiritual development and contacted the Holy Ghost and removed some of their spiritual blemishes, and who cast out the inner devil of sense attachment. But Jesus says that although they cast out the devil of material attachment, their attitude

toward him, of not recognizing the Spirit in him, would not only bring back their material consciousness but bring back greater devils of ignorance, sense attachment, pride, self-sufficiency, spiritual indifference, lack of spiritual appreciation and spiritual judgment by which they could have spiritually transformed themselves with the help of Jesus.

Jesus says, "O ye people of this generation, your temporary spiritual development has made you self-sufficient and stagnant so that you do not avail yourselves of the greatest opportunity of redeeming your souls by the deep spiritual manifestation within me. That is why you will suffer greater ignorance now than you had before."

### **Man a Free Agent**

It is here clearly evident that Jesus Christ points out that man is a free agent and that by appreciation and contact of greater masters, he can develop himself or, by spiritual indifference to masters and their teachings, he can remain as ignorant as ever, or by getting hide-bound by some churchianity, he can imagine himself to be self-sufficient, ignoring the salvation-yielding teachings of the great masters.

*While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who*

*are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.—Matt. 12: 46-50.*

When Jesus said, "Who is my mother?" he did not mean to teach disrespect to children in connection with their mothers or brothers, but he meant that people should not emphasize their family relations or love them more than God. For it is God who is the Giver of all those we love. If we love our brothers and mothers dearly for their lovable natures, how much more should we love God who wisely selects for us those loving brothers and mothers instead of cruel ones. While we love our brothers and mothers we should not forget our Heavenly Father who actually is our perpetual Father in the past, present and future times and who, during many incarnations, looks after us through the instrumentality of many mothers and many brothers. In actuality, those who adore their family relations in utter forgetfulness of God have to be disillusioned during the time of death when they will be separated from all their family ties. It is the tie with God, though not apparently visible, which is a permanent tie.

### **God Only True Relative**

Jesus realized this truth and wanted to emphasize in the minds of the multitude when they cried

out, "Behold, thy mother and thy brethren," that God alone, whom He perceived everywhere, was his real and only relative behind all apparent relatives.

Reflect, if you die in your own home and are reborn again to the family next door, if you happen to walk into the next home (your former home of the last existence) then your dearly beloved family of your former life would treat you as a stranger. Thus it is absolutely evident that it is God alone who, by instilling instincts of affection in the mother, looks after the baby Himself through that affection of the mother.

When one of his audience told Jesus that his mother and brothers had come, Jesus wanted to express his consciousness that he could not consider anybody else other than the Heavenly Father to be his father, and that whosoever lived in tune with God he considered as his divine relative—as brother, mother or sister. Jesus not only recognized the Fatherhood of God and the brotherhood of man but he emphasized that those who were consciously in tune with God and thus felt Him were really his divine brethren. All devotees who feel God as their own common Father find themselves united by the cord of real lasting divine brotherhood.

### "Honor Thy Parents"

Jesus elsewhere (*Matthew 15:4*) had said, "For God commanded, saying, Honor thy father and mother," so he did not teach disrespect to parents on this occasion.

However, while everyone should honor his father and mother, he should not be so much attached to them that if they deliberately blaspheme and ask him to desist from following the path of renunciation or meditation on God, he should obey them and forsake God. God should come first before every desire and before everyone. The engagement with God in meditation must be considered first, for no one can keep any other engagement in life without borrowing brain and energy and mental and muscular power from God.

*The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying,*

*Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no roots, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But others fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.—Matt. 13:1-9.*

In the above famous illustration of the sower, seed and the ground, Jesus illustrates the various kinds of spiritual aspirants who sow the seeds of spirituality on the soil of their various kinds of faith and receptivity. This illustration also applies to the cultivation by different kinds of people of various good or bad habits on the receptive or stony soil of their minds.

### Quality of Soil

Jesus says: "Hearken and listen attentively to the truth in the following parable. Behold, with wisdom and attention, that here are various kinds of devotees who variously sow the seeds of my teachings in various degrees of their receptive minds. There are some spiritual sowers or aspirants who took some seeds of my teachings but, because they were only curiosity-seekers, those seeds or teachings fell by the wayside of their spiritual indifference and those spiritual seeds of intuitional experiences were trodden down by the animals of material habits. And the fowls of the air or doubts flying in the atmosphere of the mind swallowed up those seeds of spirituality strewn on their unreceptive but spiritually curious minds.

"Some seeds of my teachings or the teachings of truth fell upon materially crude minds with only a little skin-deep spiritual perception and appreciation. In such people the spiritual teachings sprouted into some short-lived, not deep-rooted spiritual experiences and when the sun of daily material habits rose,

those short-lived spiritual experiences were scorched out. Because those spiritual experiences did not form into deep-rooted habits in the soul, they withered away due to the lack of nourishment by new spiritual acts of meditation and spiritual effort. The short-lived spiritual experiences of materially-minded people die out because of the lack of moisture of continued devotion and spiritual aspiration.

"And some seeds of my teachings were sown on the mental soil of people filled with ever-growing thorns of spiritual distrust and theological doubts. And thus, though my teachings sprouted somewhat in such theologically inquisitive minds, still those spiritual inspirations could not grow but were choked by the overwhelmingly predominant, ever-growing thorns of theological doubts. Thus those plants of inspiration bore no fruits of divine wisdom or God contact.

"And other seeds of my teachings fell on the soil of mentalities furrowed and ploughed by receptivity and watered with continuous goodness and regular, deep spiritual effort at meditation and hedged in by good company so that the animals of material minds and doubts could not invade and destroy the garden of the receptive mind. In those minds guarded by noble company, the seeds of my teachings grew into big trees of self-realization, watered with daily meditation. These human trees of self-realization, strong and sturdy, could withstand the onslaughts of animal mentalities and kept growing until

they increasingly yielded fruits of wisdom, divine bliss and divine attainment by ever-increasing numbers. Some spiritual people grow thirty, sixty, one hundred and more spiritual qualities within themselves."

### The True Art of Hearing

*"Who hath ears to hear, let him hear."* Jesus meant: "He that has receptive and spiritual ears to hear what I say, let him appreciate the truth in my statements and apply them in life, for complete spiritual emancipation." People should not haphazardly listen to the teachings of Christ or give them only scant attention, but should be earnest and diligent like a spiritual husbandman, knowing the art of growing spiritual plants of self-realization by the proper technique of meditation, moral and spiritual living so that they yield the fruits of divine wisdom, divine bliss and complete spiritual liberation from reincarnations and human desires.

*And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not and hearing they hear*

*not, neither do they understand.*  
Matt. 13:10-13.

When Jesus was asked by his disciples why he taught in parables or subtle illustrations he answered, "Because it is so ordained that you are my real disciples who are living the life and disciplining your lives according to my teachings, and you deserve through the virtue of your own meditations to understand the truth of attaining Heavenly or Cosmic Consciousness hidden behind cosmic delusion. But ordinary people, due to the extreme smallness of the cup of their receptivity, are not able to hold the oceanic waters of wisdom even when these waves are sent out to them."

### Exact Law of Attraction

Then Jesus goes on to explain an exact law which governs all material habits, that whosoever hath created a spiritual habit shall attract self-realization from within himself and having the taste of self-realization, shall grow more spiritual habits, attracting greater spiritual self-realization. But whosoever hath not—that is, cares not to possess or create spiritual habits of meditation and living—must lose, due to the lack of the taste of the joy of spiritual self-realization felt in meditation, any spiritual habit which might be latent within him.

A person who feeds and cultivates the spiritual habit of meditation feels new joy of self-realization which deepens his desire to strengthen his spiritual habits and

acquire greater joy of self-realization by deeper meditation. But a person who has a latent tendency of being spiritual but who does not care to consciously cultivate that spiritual tendency by further meditation and new experience of joy of self-realization felt in deep ecstasy, will in time find that his latent tendency and desire to meditate, for lack of reinforcement by meditation, will wither away from his mind.

### Importance of Habit

This applies to any good habit. If a person has a good habit and practices that habit in his life he will attract abundant goodness. Whereas a person with a latent tendency of goodness that he does not encourage by daily acts of goodness will find in time that he loses that tendency to become good. This applies also to the attaining of prosperity. A person who has riches and has the habit of being financially successful, will attract, by fresh acts of creative ability, more riches unto himself. But a person with a latent conviction that he could be financially successful and who has a little money but who cares not to enlarge his financially creative conviction by daily acts of financial effort, will lose even the little money he has and the inner conviction that he has to succeed.

This statement by Jesus did not mean that only those that happen to be rich will be richer and that the poor will be poorer still. The law of karma governs all habits of life. A person who is born rich and has

the tendency and inborn conviction to be rich will attract riches because of two reasons: (1) because of his prenatal habits of financial success stimulating his will to succeed, (2) because of his free will and determination of this life to financially succeed. Therefore a person who has determination and who exercises his free will to the utmost to succeed in this life as well as having the karma of financial success in a former incarnation, is the one that attracts further financial success.

### Reason for Failure

Many people here that are very creative in this life and determined to succeed financially do not do so because they are placed in a wrong environment due to the financial failures of past lives. Some persons in this life are determined to succeed financially because they failed to succeed in a past life. Such people succeed financially after a long period of struggle when their latent prenatal habits of financial failure have been worked out. Therefore, it must be remembered, a person who is financially creative but is poor in spite of many efforts to succeed, must continuously make greater efforts for financial success so that he can overcome the influences of a latent poverty consciousness carried from a prenatal existence.

The same truth applies to all spiritual seekers. If a person meditates again and again and does not get self-realization, he must know that his determination to meditate has to

be newly created in this life due to the experience of some misery because of his failure in meditating in past lives. Therefore, instead of giving up the practice as impossible, he should meditate deeper and deeper until the meditation habit is created and the experience of new joy of self-realization will create in him stronger habits of meditation which in turn will attract abundant ever-new bliss of God-contact. Likewise, if a person has evil habits he will create the taste for the temporary joy of sense-attachment and the more he tastes the passing joy of sense-attachment the more his evil habit will grow upon him, and with the growth of evil habits he will attract abundant evil experiences unto himself. If a person has an evil tendency and does not care to feed that tendency with further acts and temporary joys of evil, then he will find in time that his evil tendency has disappeared.

### Penetrate the Parables

"Therefore, O ye my disciples, I speak unto you in parables or meat of truth covered by the shell of mystical words or hidden illustrations. Just as a bird does not know the use of a nutcracker to get at the meat hidden behind the nutshell, so those people who do not see the way of using the nutcracker of their inner perceptions, do not make the effort to break through the shells of the parables I use and get at the meat of wisdom hidden within them. Such people listening to the parables cannot hear the echo of wisdom accompanying the

words of truth. So such people, even though they hear the words of truth falling from my lips, do not understand them; it is just as though they never heard them at all."

(Continued in Next Issue)

### SUPREME UNITY

The *Veda* (scripture) has declared that the ignorant man who rests content with making the slightest distinction between the individual soul and the Supreme Self is exposed to danger. Where there is duality by virtue of ignorance one sees all things as distinct from the Self. When everything is seen as the Self, then there is not even an atom other than the Self. — *Shankara.*

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# SCIENTIFIC DIGEST

## VITAMIN D

Vitamin D can be artificially generated in much the same manner used by atom smashers to induce artificial radioactivity in such common substances as table salt, according to a patent recently granted in Washington to Charles C. Whittier of Chicago.

The vitamin D is "induced" by bombarding molecules of ergosterol, a solid alcohol-like compound, with electron "bullets" under certain conditions.

A method of producing vitamin D artificially by use of ultra-violet light was patented a number of years ago by Dr. Steenbock of the University of Wisconsin. It has found wide application. It has been found that ergosterol or an ergosterol-like substance is present in all plant and animal substances that are capable of being so endowed with vitamin D. Ergosterol is therefore regarded as the parent substance from which vitamin D is produced.

After nine minutes of bombardment in the special vacuum tube designed by the Chicago inventor, the condenser becomes coated with solid vitamin D containing ergosterol. The electron-induced vitamin D may be used in milk, foods or in any manner desired.—*New York Times*.

## "SUNSHINE" LAMPS

When London buildings were flood-lit for the Coronation, it was found that small plants were beginning to grow in wall crevices near each light. These plants were not of the type found in London parks, but had come from the country, and even from the tropics, the minute seeds being carried on currents of air. But as soon as the lights were removed the plants withered and died.

The blue mercury lamps which are now used in many London suburbs have also brought new life to trees, shrubs and plants that are near them. The rays, apparently, have the same effect as sunshine, and gardens under the direct glow of the lamps are blooming, while others, out of the lamps' range, are a mass of withered leaves.

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## HINDU REJUVENATION

Pandit Madan Mohan Malaviya, the 77-year old Vice-Chancellor of the Benares Hindu University, intimate friend of Mahatma Gandhi, and former President of the Indian National Congress, has just completed a course of rejuvenation under the direction of a Hindu sage, with startling results. At the conclusion of the rejuvenation treatment, the venerable Pandit was examined by a board of five doctors

who unanimously agreed that his health had improved wonderfully.

The septagenarian Hindu scholar has to a remarkable extent recovered perfect health, vitality and energy. All wrinkles on his face have completely disappeared and he has recovered normal eyesight. He is now able to walk in an upright manner and has gained 10 pounds in weight. His memory has vastly improved. Indications of a third set of teeth have appeared.

The outcome of the treatment which Pandit Malaviya underwent was awaited with intense interest all over the world. All have heard of rejuvenation being effected by monkey gland treatment, but Malaviya preferred to rely on ancient Hindu herbal methods.

#### *Unusual "Rest Cure"*

The "cure" which he selected to follow was invested with all the mystery associated with the East. There was an old *sanyasi* (sage), there was a forest in the background to which the holy man paid periodic visits to supervise the preparation of the medicine, evidently in strict secrecy, and the patient was required to live in a specially constructed sealed oral chamber (to insure a uniform temperature) on the banks of the sacred river Ganges, near Allahabad, for 45 days, without light, open air, a bath or food (except milk). No one was allowed to enter his room. If he desired to study he could do so in the dim light of a lamp fed by *ghee* (clarified butter). Pandits chanted the

*Vedas* and the *Bhagavad Gita* (the Song Celestial) in the verandah so that he might hear them.

Fresh medicine was prepared daily in a forest and given him. The medicine, which consisted of herbs, was placed in the hollow of a *palash* tree. The tree was then burnt, requiring about 1,250 pounds of cow-dung cakes daily as fuel.

Pandit Hardat Shastri, another patient who simultaneously underwent the same treatment, has also regained his health. He too like Malaviya has regained his normal eyesight and all the wrinkles of his face have disappeared.

The treatment is known as *Kaya Kalpa* and is one of 80 kinds of rejuvenation methods described in Hindu *Ayurveda* or medical science. Malaviya's sage claims to know 35 varieties. The cost of treatment is very high, about \$2000, necessary herbs being difficult to procure.

#### *Healer Reputed To Be 172*

Pandit Malaviya underwent the *Kaya Kalpa* treatment under the direction of Sree Kalpacharya Swami Beshundasji, popularly known as Tapasi Baba, who has himself undergone this treatment thrice. He is reputed to be 172 years old. He had his first rejuvenation at the age of 60 years in Parasurumkund in Assam in 1823, when the English were engaged in conquering Burma. His second treatment was at Kataban in the United Provinces. He has a vivid recollection of the blind Mughal

Emperor Bahadurshah. He underwent his third treatment at the residence of Rai Bahadur Indra Narayan at Etah near Allahabad only three years ago. *Associated Press* reporters state that in appearance he is about 40 years old, although there are records proving him to be at least over 100 years old.

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### REFRIGERATOR LAMP

Drs. H. C. Rentschler and R. F. James of the Westinghouse laboratories at Bloomfield, N. J., have recently developed a sterilizing lamp that is expected to play a vital part in the sterilization and preservation of foodstuffs. The invisible ultra-violet rays from one of these lamps kill germs in the air, in water and in food. Used in a regulation household mechanical refrigerator, these rays serve to keep foods "fresh" with a minimum of energy.

"My superior in the laboratory decided he would see just how good my lamp was," James says, "so he brought a moldy duck to the office. The bird had been shot on the East Coast and was well spoiled when it arrived, covered with mold. I put it under the lamp. Twenty-four hours later the mold dried up so that it could be blown off. We had that duck for dinner and it was good."

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### INDIA'S MEDICAL SCIENCE

On the Founder's Day of the Ayurvedic College and the Sanskrit College in Madras, recently,

Pandit K. G. Natesa Sastrigal, speaking on "The Development of Surgery in Ancient India," said that even in the dim past the seers of *Ayurveda* realized the necessity of specialization in different branches of science. Accordingly, they divided *Ayurveda* into eight divisions, namely, *Salya* (surgery), *Salakya* (diseases above the neck), *Kayachikitsa* (medicine proper), *Bhuta-vidya* (mental diseases), *Kaumara* (care of infancy), *Agada* (toxicology), *Rasayana* (longevity) and *Vagikarana* (tonics).

*Salya* or surgery had been universally recognized to be very important. One need not be under the impression that the surgery of the ancients was rude and rough. Some of the *Ayurvedic* instruments were as refined as in modern surgery. *Simka Mukha*, forceps used in extracting foreign matter that had found a place in the bones, is even today styled in modern surgery as "Lion's Forceps." Historically, there was definite mention in the *Mahabharata*, the great Hindu epic, that as soon as Bhishma fell down, on the tenth day of the battle, surgeons hurried to him to give help.

The greatest achievement of *Ayurvedic* surgery, he added, was that it successfully introduced the method of plastic surgery, which in modern surgery is only of very recent origin. But a still more wonderful achievement was that it found medical methods to counteract the evil effects of poison gas.

# Bande Mataram

*By Bankim Chunder Chatterji*

*Translated by Aurobindo Ghosh*

**"I BOW TO THE MOTHERLAND"**

*India's National Song*

I bow to thee, Mother,  
richly-watered, richly-fruited,  
cool with the winds of the south,  
dark with the crops of the harvests,  
the Mother!

Her strands rejoicing in the glory of the moonlight,  
her lands clothed beautifully with her trees in flowering bloom,  
sweet of laughter, sweet of speech,  
the Mother, giver of boons, giver of bliss!

Who sayeth to thee, Mother, that thou art weak?  
Holder of multitudinous strength,

I bow to her who saves,  
to her who drives from her the armies of her foemen,  
the Mother!

Thou art knowledge, thou art conduct,  
thou our heart, thou our soul,  
for thou art the life in our body,  
in the arm thou art might, O Mother,  
in the heart, O Mother, thou art love and faith.  
It is thy image we raise in every temple,  
For thou art Durga holding her ten weapons of war,  
Kamala at play in the lotuses,  
and Speech, the goddess, giver of all lore,  
To thee I bow!

I bow to thee, Mother,  
dark-hued, candid,  
sweetly smiling, jeweled and adorned,  
the holder of wealth, the lady of plenty,  
the Mother!

# The True Ideal of Nationalism

*Bande Mataram*, ("I Bow to the Motherland"), which is sung at all sessions of the Indian National Congress as the national anthem of India, was written by Bankim Chunder Chatterji, the great Bengali patriot and novelist of the last century. The song is described as follows by Surendra Nath Banerjea in his *A Nation In Making*:

"It is a Bengali song, but so rich in Sanskrit vocabulary that it is understood in every part by educated men. Its stately diction, its fine musical rhythm, its earnest patriotism, have raised it to the status and dignity of a national song, and it forms a fitting prelude to the business of great national gatherings. Bankim Chunder Chatterjee could hardly have anticipated the part which it was destined to play in the *Swadeshi* movement, or the assured place it was to occupy in all national demonstrations. Dante, when he sang of Italian unity, had no conception of the practical use to which his song would be put by Mazzini and Garibaldi, or the part it would play in the political evolution of the Italian people. Men of genius scatter their ideals abroad. Some of them fall on congenial soil. Time and the forces of time nurse them. They ripen into an abundant harvest fraught with unspeakable good to future generations."

The famous yogi, Aurobindo Ghosh, whose translation of *Bande Mataram* appears on page 38 of this issue, gives a literal line-by-line prose translation in order to bring out the exact force of the original.

"Every object is a thought of God, materialized; every man is the spirit of God, incarnated. So is every nation the manifestation and revelation of a divine ideal. The individuality of a nation, like that of a man, should be distinct yet harmonious in relation to the world-life."

B. C. Pal writes: "The deity, the Divine Idea, the Logos of God, which *Bande Mataram* reveals, is eternal. It is a power and an Idea of God breathed from before the beginning of history, in particular societies and communities of men. It is this which differentiates one nation from another. These national peculiarities, those that impart their special tone and temper to different nations, are original and prehistoric. None may explain the why of these peculiarities. All that may be said of these is that they are here, at the root and constitution of different nationalities.

"Nationalism is a religion: but what is religion? Religion is not a part of life but the whole of it. Economics views life from the standpoint of wealth. Politics views

(Continued on Page 44)

# BOOK REVIEWS

## SRIKARA BHASHYA

Edited by C. Hayavadana Rao

(Bangalore Press, Bangalore City, India. Rupees 9 postpaid.)

This scholarly book of 888 pages, well printed and bound, gives an admirable account in English of the famous commentary (*bhashya*) by Sripati on the ancient *Vedanta* (or *Brahma*) *Sutras* (stanzas) composed by Badarayana. Badarayana, also known as Vyasa, one of the giant intellects of Indian philosophy, received the following tribute from Sri Krishna (in chapter X of the *Bhagavad Gita*): "Among the great sages I am Vyasa."

"It was said of Plato", writes Mr. Rao, "that philosophy did not find him noble, it made him so. In the case of Badarayana, it may be said that philosophy found him noble and left him nobler. It was not the path of the passions which led him to philosophy but the patient search after Truth. And that pursuit led him to a conception of Truth which was all-embracing. And if he taught by his example, he but illustrated the great saying that the true Teacher does not teach but only tells. And what is philosophy to him as gleaned from the *Sutras* which bear his name? To him, in his calm and serene light, philosophy is not doubt. It is positive, provable and proved knowl-

edge. It is to him a body of methodized essential Truth, whose single aim is the absolute understanding of the Self and its place in the universe—the very highest it is or can attain to.

"To vary the language, philosophy is to him as thorough a knowledge as can be acquired of man and his nature, his genesis and environment, and his relationship to what surrounds him and to what is above and beyond him. It is, however, something more than mere moral duty done or religious sanction obeyed. It is the perfect life; for, in the perfected understanding which to him is philosophy, he suggests is the only possible satisfaction of human nature. 'Know Brahman—Become Brahman.' That is the way to perfect life. This theory of philosophy which makes complete knowledge the ideal life, is developed by him in the *Sutras* as the direct result of his personal experience."

"The doctrine of *samanvaya*, which is the science and art of co-ordination, of reinterpretation of mutually opposing texts, and of educating the highest Truth from a consideration of the fundamental teachings of all Vedantic declarations considered collectively, receives in Badarayana's hands a supremacy that is undisputed. It is no exaggeration to say that of all

teachers of ancient times in India, he alone attempts the scientific and methodical approach to the study of Vedic and Upanishadic texts in all their aspects and thus places the method of study itself on a pedestal that is from every point of view unassailable."

"Badarayana's survey of the Indian philosophical field of his day results in his conclusions being set down in a series of clear-cut *Sutras* which are definitely of the decisive type. He looks at the philosophy of his time with the practical mind of a profound reasoner to whom philosophy is not a field for archaeological research, but a living thing in the world of his day. With almost amazing knowledge and skill, he unfolds before us the ancient texts coordinated in such a logical manner that we see the science of Brahman rise before us in its full-fledged shape. To say that his *Sutras* are succinctly composed, compact in form and diction, and full of the highest philosophical import is to utter a truism. To say that they reflect a close knowledge of the Vedic and Upanishadic teachings of his time (possibly 3rd century B. C.) and a capacious yet sensitive mind, is to admit the bare truth. And to say that they represent his conclusions with a directness that, under a deep passion for order, precision and plan, reveals a deep love for humanity troubled with vital issues of Being and Becoming, is to confess the obvious. No more enduring monument can be thought for him than to understand aright his

method and plan as they are laid down for us in his magnificent work."

"To Badarayana, then, knowledge is possible. Truth, according to him, can be attained; only we must follow the right method. We must define our terms correctly; we must go back to first principles; we must adhere to orderly treatment; and we must see to it that agreement is sought out between opposing views. Badarayana suggests that there is such a thing as *the* good and *the* truth, the *good* or the *truth* for which all else is good or true, the highest good, the highest truth. Knowledge, he says, is the highest good—knowledge of the Brahman. That is *the* knowledge you should seek for, inquire or pursue—the highest knowledge. And the highest knowledge is not only true happiness here but also in the hereafter. Hence he starts his work with the famous declaration—*Athato Brahmajignasa: Then therefore the inquiry into Brahman.*"

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## DRAMATIC POEMS

By A. Christina Albers

(P. O. Box 247, Calcutta, India.  
260 pp. 2 shillings postpaid.)

Nine plays in readable dramatic verse, including three tales from the *Mahabharata*—Savitri who conquered Death, Harischandra, King of Kosala, and Damayanti, faithful wife of Nala—and the story of The Great Drought from the epic *Ramayana*. There are also two his-



torical tales of Mughal princesses—Nurjahan and Zeb-un-nisa, and three plays for children—Yogmaya and Opoorani, fairy queens, and The Mermaid's Dream. The concluding lines from the story of Savitri who outwitted Death and won back her husband's life are given here, in the words of Yama (king of Death):

Savitri, thou hast won, thine is the vict'ry,  
 Honor demands I give thy husband back.  
 But lo, it is the woman's holy courage  
 Of stainless virtue born and virgin grace  
 To which I yield the prize. Death has no power  
 Against such tow'ring holy strength as this,  
 India's sacred pillars are her daughters.  
 O Bharatbarsha, of all lands most blest.  
 Return, Savitri, to the land of mortals,  
 To home and bliss, but go thou not alone.  
 And thus we part; our roads are still divided,  
 And this I understand more fully now,  
 One holy woman's prayers can alone  
 Defeat the Fates and stem Death's devastation,  
 Aryan daughter, thou hast conquered Death.

Other books by Miss Albers are *Ancient Tales of Hindustan* — stories of the great heroes, Eckalava,

Sri Krishna, Dhruva, dweller of the Pole Star, Prahlad, Vikramaditya, The Son of Ganga and Chandra Haza—and *Ram-Sita*, the *Ramayana* in lucid English verse.

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### EASTER SERVICE

A beautiful outdoor Easter Sunrise Service was held on April 17th on the lawn of the Yogoda Hermitage at Encinitas, California. The gradually rising sun lighting up the blue ocean and cloudless skies made an unforgettable picture for the hundreds of devotees who were present. Swami Yogananda spoke inspirationally on "Christ Awakens Again."

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### SCIENTIFIC INDIA

"There is no mystery about mysticism, no necessity to suspect it of sinister motives on the one hand, or to claim it for any particular religion on the other. It is only in India, thoughtful, tolerant India, where Buddha was allowed to preach heresy for eighty years, and died, uncrucified, an honored teacher, that a really scientific attempt has been made to coordinate *and practice* all the ways by which man has tried to find the saving grace within himself. New ways may be discovered, with our new knowledge. I believe they will be. But first we must go back to India, to find that which is lost. We must 'plume ourselves with the wings of the Himalayan eagles'." — Francis Yeats-Brown, in *Yoga Explained* (Viking Press).

# ★ Diet and Health ★

By TRUTH BURBERY

Recipes translated from Bengali diet books are given below:

## **Fried Cottage Cheese**

Cut solid cottage cheese into cubes, brown it in butter over a slow fire. Make spice-water by pouring hot water over turmeric, coriander seeds, cumin seeds, little sugar, black pepper and salt—one heaping teaspoon in all. Take the cheese cubes from the fire and pour spice-water over them. Then fry a few bay leaves, cardamom seeds, a pinch of cinnamon and cloves in one tablespoon butter. Then add the cheese cubes and spice-water to the fried seeds.

## **Brown Vegetable Curry**

Melt a tbsp. butter or olive oil. Fry a tsp. curry powder with two tsp. following mixed spices: coriander seed, aniseed, cumin seed, cardamom and fenugreek.

1 small cauliflower, 2 potatoes with skins on, 1 green pepper. Chop and add to the fried seeds. Fry over a slow fire well covered for half an hour. Then add either fresh green peas or a can of small green peas. Cook until all is tender without falling to pieces.

If more gravy is desired, add a

cup of water after the vegetables are almost done. Serve with rice.

## **Tomato Butter**

Skin 4 medium-sized tomatoes; cook them until quite soft, or use a can of puree. Cut 1 lb. eggplant into small squares; cook these in oil in a frying pan. When they are soft add the tomatoes and a chopped green pepper.

Boil all ingredients together over a slow flame, evaporating most of the moisture, until it is the consistency of a thick mush.

## **Bean Soup**

1/2 cup split peas, 1/2 cup red beans, 1/2 cup German lentils, 1/2 cup German lentils, 1/2 cup garvanza beans.

Boil in 2 1/2 qts. water in a well-covered pot. When the peas are soft take another pot and melt:

1 tablespoonful butter; in this fry

1 level teaspoonful cumin seed, 1 level teaspoonful aniseed, 1/4 teaspoonful fenugreek.

Pour the beans and peas into the butter and spices. Salt to taste. All peas or beans should be soaked overnight.

Garvanza beans can be bought at Mexican grocery stores.

## YUGEN SYMBOL

(See Frontispiece)

"Zen Buddha with the Yugen Symbol", by the noted artist, Mr. Arthur Garfield Learned, is now on exhibition at the Studio Guild in New York City, where it has attracted considerable attention. Mr. Learned sends the following information to the readers of INNER CULTURE:

"Mrs. L. Adams Beck writes in her great novel, *The Garden of Vision*, that *Yugen* is 'a Zen word which means, that which lies below the surface, that which the obvious hides. It is *Yugen* which gives the mysterious charm to great Chinese and Japanese landscape painting and to their portraits whether of human beings, animals or flowers. To them all are *one*. All reveal the Universal—sphinxlike beneath the obvious, yet answering the riddle freely to those who have opened the third eye of vision. We have used as a symbol of the *Yugen*, a white bird with a flower in its beak—a winged thing as you perceive with the simplest yet most exquisite form of earthly beauty as its device. Could a man understand the whole truth of that flower he would have mastered the secret of the All—for *Yugen* is the call of the Universal to the universal in man'."

—❖—❖—❖—  
"One wild swan alone in the world—sunset fire sunk in the heart of the waters—He! By knowing Him a man passes beyond the sphere of death; there is no other way to go."—*Swetasvataropanisad*

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## The True Ideal of Nationalism

(Continued from Page 39)

it from the standpoint of the State. Art views it from the standpoint of the beautiful. Ethics views it from the standpoint of the good. Religion, however, views life from the standpoint of life itself. It judges economics, politics, arts, morals, all—from the standpoint of the whole. Nationalism also does the same. The eternal problem of nationalism is how to preserve, to develop, to perfect those elements in the consciousness and character of the nation which constitute its essential note, and contribute to its specific functions in the universal life of Humanity."

# BOOKS

By SWAMI YOGANANDA, A.B.

## Whispers From Eternity

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

## Scientific Healing Affirmations

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

## Science of Religion

Sixth Edition, with Frontispiece of Swami Yogananda. Preface by the English poet and philosopher, Douglas Grant Duff 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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Golden Lotus Temple of All Religions. Sunday services at 11 a.m., conducted by Swami Yogananda and eminent speakers. All welcome.

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.

Conducting Teacher, Yogacharya Khagen. Meetings held Thursdays at 8 p.m. at 39 Mihran Bldg., 17 East Carrillo St. Center open daily at 2 p.m. 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 G. V. T. A. Bldg. Thursday class meetings at 8 p.m. at 1331 166th St. Conducting Teacher, Mrs. Harriet Grove, 16425 Halldale Ave., Associate Teacher, Mr. W. Monnie. Secretary and Treasurer, Mrs. W. R. Canham.

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.

**St. Louis. Mo.**

U. Punditji, Conducting Teacher. Daily Meditation, 1:30 p.m., open to public. Sunday, 10:00 a.m., Sunday School; Morning Services 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.

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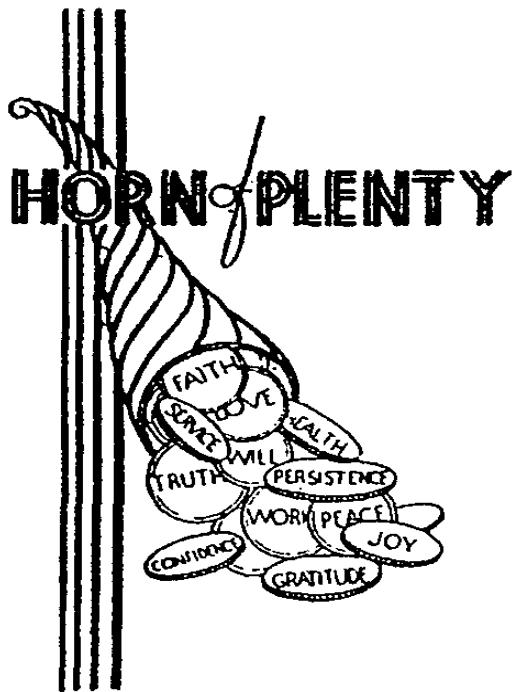
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# "Have I Found God?"

By Swami Yogananda

THIS is a message of my heart to you. Read, mark, inwardly digest, and put my thoughts into practice.

Ask yourself: "I have been following a religion, or have been changing one for another, but *have I found God?*" If you find your answer unsatisfactory to yourself, try to sincerely get busy with meditation as taught by the Masters of Self-realization. India's saints experimented for ages upon the best universal methods for scientific emancipation. For your own satisfaction, follow them, for you cannot find the Supreme without following the law of concentration and meditation which lead to Him. Material scientists are gathering secrets from nature every day by following the laws which lead to discovery, but most "isms", due to dogmatism, are stagnant and unable to open the doors to God.

Likewise, blind prayers or affirmations or decrees or foolish beliefs will not do. Step-by-step methods of Self-realization technique, the help of a Guru Preceptor (one who has travelled to God through the forest of theology), and daily deep efforts of meditation, can get you to the divine Goal. To reach God you must get away from crowds, too many distractions, too many movies, too many fruitless engagements, too many desires, too much waste of time, too many blind and hypocritical commercial teachers.

Use the night hours as much as you can, and the early morning, and all gaps between demanding duties, to inwardly pray with your soul to God, "Reveal Thyself." Solitude is the price of God-realization. Wake, waste no more time trying to follow the blind, but follow the tested methods of Self-realization. Use your common sense and intuition to distinguish between those who worthily use business methods in religion, and those that use religion for business or for personal support or personal ambition only. Those alone who have experienced God can lead you to Him.