

CULTURE

INNER

FOR SELF-REALIZATION



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Divine Healing
By PARAMHANSA YOGANANDA

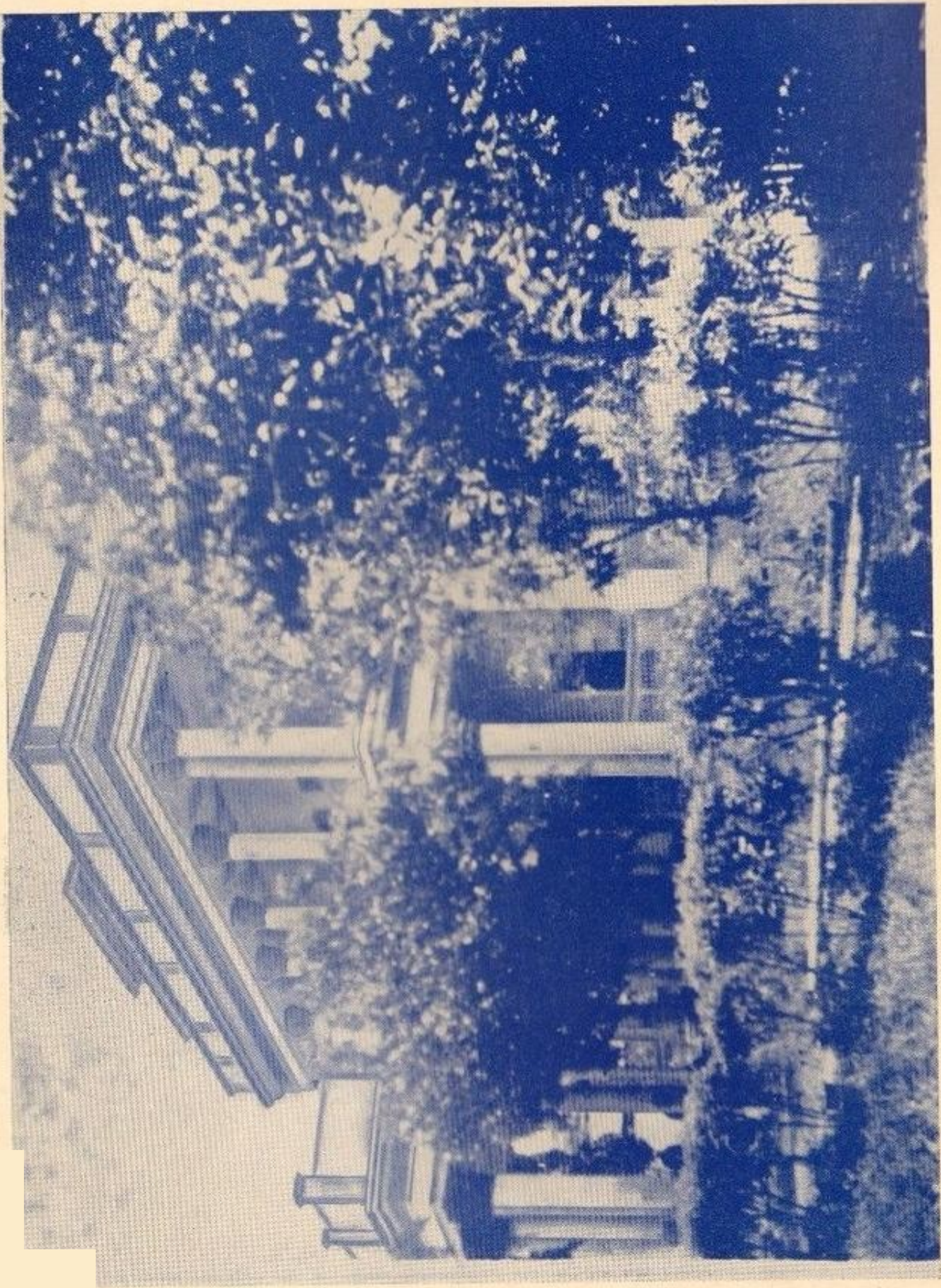
NOVEMBER
1939

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Vol. XII, No. 1

Old India in the New West
By BENOY KUMAR SARKAR

The Nut as Wholesome Protein
By CARQUE RESEARCH

New Yogoda Hermitage
On Ganges River in India



New Yogoda Asram (Self-Realization Fellowship Hermitage) Opened in October at Dakshineswar near Calcutta on the Ganges River. (See Pages 29 and 52.)

INNER CULTURE

FOR SELF-REALIZATION

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Old India In The New West

By BENOY KUMAR SARKAR, M. A.



It goes without saying that the achievements of the Occidental World in industry, science, philosophy and the fine arts during the nineteenth century have profoundly influenced the thoughts and activities of the people of India, as of other regions in Asia. But what is most likely to be missed by the student of culture-history is the fact that even the ancient and medieval civilization of the Hindus has been one of the feeders of this modern civilization itself; i.e., that the cultural movements in Europe and America since 1776 have been affected to an appreciable extent by the achievements of free India down to that period.

Naval Architecture

In the days of the sailing ships and oaken vessels the naval engineering of the Hindus was efficient and advanced enough to be drawn upon with confidence for European shipping. At Madapollum, for example, on the Madras Coast, many English merchants used to have their vessels built year-

ly. The Hindu ship-builders could ingeniously perform all kinds of iron work, e. g., spikes, bolts, anchors, etc. "Very expert master-builders there are several here," says the English traveler, Thomas Bowrey, in his *Geographical Account of Countries Round the Bay of Bengal* (1669-1675); "they build very well, and launch with as much discretion as I have seen in any part of the world. They have an excellent way of making shrouds, stays, or any other riggings for ships."

Some of the Hindu methods were assimilated by the Europeans. Thus, as the French writer, Solvyns, observes: "The English, attentive to everything which relates to naval architecture, have borrowed from the Hindus many improvements which they have adopted with success to their own shipping." Further, the Portuguese "imitated" the pointed prow in their India-ships. This was a characteristic feature of the grab, a Hindu ship with three masts.

The industrial and material culture of Old India was thus sufficiently vital to influence contemporary Europe at the threshold of the nineteenth century civilization. The tradition is reported also by old American sea-captains that fishing boats like the sloop, yawl, cutter, etc., so common in the United States waters were modelled in the "colonial period" on Hindu patterns.

Indian Bungalow Style

The colonial "bungalow" style of American buildings has its prototype in the "bangla" architecture of the cottages of Bengal, such for instance as are mentioned in the *Padma Purana*. And India has taught not only the printing of the famous calico cloths for which the city of Calicut was noted, but the "gingham" so popular in American summer clothing also derives its very name from the Indian district of Ganjam.

England's debt to India in pedagogics has been fitly acknowledged in the tablet in Westminster Abbey, which describes Andrew Bell as the "eminent founder of the Madras System of Education, which has been adopted within the British empire as the national system of education for the children of the poor."

Shakuntala and the Romantic Movement

The romantic movement in Germany and England, with its aftermath, the English pre-Raphaelite movement, has been one of the

greatest forces in Europe's modern letters and art. The poetry of Old India has furnished an impetus to this current also of nineteenth century thought.

The *Shakuntala* of Kalidas, the Hindu dramatist of the 5th century A.D., was Englished by Jones in 1789. Forster's Germany rendering of it from the English version at once drew the notice of Herder (1744-1803), the great champion of comparative methodology and *Wellliteratur*. Herder introduced it to Goethe, on whom the effect was as tremendous as that of the discovery of America on geographers and of Neptune on students of astronomy. Goethe's ecstasy expressed itself in the ultra-enthusiastic lines:

"Wilt thou the blossoms of
spring, the fruits of late
autumn,
Wilt thou what charms and
enraptures,
Wilt thou what satisfies and
nourishes,
Wilt thou in one name con-
ceive heaven and earth?
I name, Shakuntala, thee, and
in that is everything said."

Shakuntala occupied a great place in the dramatic and lyrical imagination of Schiller also, in whose *Thalia* Germans are familiar with his Indian reminiscences. It is well-known, besides, how the *schone Weiblichkeit* which he failed to discover in the Greek classics he found at last in the Hindu drama.

The *Shakuntala* furore has lasted till almost today. One of the noblest "overtures" in European music is the "*Shakuntala Overture*" of the Hungarian composer, Goldmark (1830-1915).

The Gita in Europe and America

Another force that Old India has contributed to the life and thought of the modern world is the profound optimism of the *Bhagavad Gita* (ca. B. C. 600-200?), a section of the *Mahabharata* (the Great Epic). The *Gita* was translated into English in 1785. It was popularized in Germany by Herder and Humboldt. Since then its *leit-motif* has been absorbed by the thinkers of Europe and America. It may be said to be held in solution in almost every great "poetical philosophy" or "philosophical poetry" of our times down to Bergsonian "intuition".

In the first place, the *Gita* is the philosophy of duty and *Nishkama Karma* (work for its own sake), of the "categorical imperative." In the second place, it tries to solve the mystery of death, which is but an aspect of the larger and more comprehensive problem of evil. The solution is reached in the conceptions of the immortality of the soul, the infinite goodness of God, the nothingness of death, and the virtual denial of the existence of evil.

Bible of Old India

Such postulates are of the deepest significance as much to the

lover who seeks an "eternal" union of hearts, as to the warrior who must bid adieu to the body in order to save the soul. This Bible of Old India has therefore influenced not only the *Imitation of Christ* by Thomas A' Kempis, but also Tennyson's *In Memoriam* and Browning's *La Saisiaz*, both inspired by the death of friends.

The "obstinate questionings" in Browning's poetry are the same as those of Arjuna in the *Gita*, viz.:

"Does the soul survive the body?
Is there God's self—no or yes?"

The answer in both *La Saisiaz* and the *Gita* is in the emphatic affirmative. It is a message of hope to suffering humanity. Men and women in distress can brace up their hearts if they are assured that somehow through God's mysterious dispensation the good persists in and through the evils that are apparent. This Hindu optimism is voiced also by Walt Whitman, the voracious student of world-thought, in the following words:

"Roaming in thought over the universe
I saw the little that is Good steadily
hastening towards immortality,
And the vast all that is called Evil
I saw hastening to merge itself and
become lost and dead."

The greatest *differentium* between the modern civilization and all that the world witnessed between the Chaldaean ages and the eve of the

industrial revolution is the phenomenal expansion of the human mind. This has brought in its train a catholicity of interests and toleration of divergent views. In this emancipation of the intellect from the thralldom of parochial and racial outlook, Old India's contribution has probably been the most helpful and significant. The reason is not far to seek. The "discovery of Sanskrit" by the European scholars of the eighteenth century opened the portals to the series of sciences called "comparative". And it is this that has rendered possible the recognition, though not complete yet, of the fundamental uniformity in the reactions of man to the stimuli of the universe.

The first fruit of the discovery was "comparative philology." Jones founded the Asiatic Society of Bengal at Calcutta in 1784, and in 1786 hit upon the hypothesis of a common source of Sanskrit, Greek, Latin, Gothic, Celtic and Persian. . . .

Common Language Source

Once the unity of the Indo-Aryan or Indo-Germanic languages was realized, the road was opened to the interpretation of ideas, ideals, rituals, customs, superstitions, folklore, etc., on a more or less universal basis. This has ushered in the sciences of comparative mythology and comparative religion, for which Max Muller's *Sacred Books of the East* series is chiefly responsible.

The trend of latter-day scholarship is to detect, through the ages

of history, the close parallelism and pragmatic identity between Hindustan and Europe not only in theology and god-lore, but in rationalism, positive science, civic life, legal sense, democratic ideals, militarism, morals and manners. The evidences from the Hindu angle are being supplemented in recent years by the findings of Egyptology, Assyriology, and Sinology, i.e., the sciences dealing with extra-Aryan culture-zones. The establishment of a comparative psychology of the races, past and present, Oriental and Occidental, is thus being looked for as the greatest work of anthropological researches in the twentieth century. . . .

Broader Educational Scheme Needed in West

The Orient can touch the mind of men and women in the Occident at various points and mould their lives from every conceivable angle of vision. Oriental culture has a human interest as much as the Occidental. The poetry, drama, music, painting, agriculture, sculpture, industrial arts, physical sciences, philosophy, metaphysics, morals and rationalism of the Orient are rooted in the fundamental human passions and ideals which make the whole world kin.

No interests that influence the spirit of man can be merely local. Every human impulse is essentially and in the long run universal. The methods and accomplishments of mankind in any age and clime in the building up of world's cul-

ture cannot but have a significance to mankind in other ages and climes.

And is not one of the main criteria of liberal education the humanizing of men and women? But this humanizing and liberalizing can hardly be effected by the specialists of the Oriental departments. Educational authorities have to take note of these psycho-sociological facts and frame their programs and schedules of studies accordingly.

The human aspect of the Oriental lore, the absolute as well as relative values of the theories and institutions developed among the Hindus, Islamites and Confucianists should be exhibited to growing minds through all the rungs of the educational ladder. Herein lies the responsibility of the teacher of history, the teacher of philosophy, the teacher of science and the teacher of literature, as well as of the writers of text-books for schools and colleges. The university faculties and school authorities have to understand that Oriental topics can be profitably broached along with Occidental, whether recent or past, through the departments of philosophy, science, history and arts.

Hindu Medical Science

No student of anatomy and physiology can, under the pedagogic scheme suggested here, remain ignorant of the Hindu researchers in medical science from the earliest times down to the eighteenth century. The facts

that the exact anatomy of the human body was known to the Hindus so far back as the sixth century B.C., that surgery was an applied science in India during the early centuries of the Christian era, that the first hospitals of the world were built by Hindu scientists and philanthropists, that the application of minerals in therapeutics is very old among Hindu medical practitioners, that zinc was discovered in India before the time of Paracelsus, and that the circulation of blood was guessed before Harvey, would, under new educational conditions, be matters of as common knowledge in Europe and America as the principles of Archimedes and Newton's Laws of Motion.

World-History

Students of world's history would then know that the Hindus also had developed republican city-states of the Hellenic type and clan-commonwealths and village-institutions of the folk-moot type, that the first most extensive and centralized empire of the world was the Hindu empire of the Mauryas (fourth to third century B. C.), that a census of the Hindu people according to social and economic status was actually undertaken in the fourth century B. C., that the Hindu generals could organize and manipulate a regular standing army of 600,000 infantry, besides a vast cavalry and an efficient camel-corps and elephant-corps, that the names of Hindu Charlemagnes, Fredericks and Na-

poleons are legion, that the Hindu navy commanded the Indian Ocean for centuries and facilitated the establishment of an empire of international commerce and culture, that down to the twelfth century A. D. the first-class powers of the world were the Hindus, Chinese and Saracens, that the "superior races" of the world both in arms and arts during the Dark Ages of Europe were the followers of Islam and the Buddhist Tartars or Mongols, and that there was practically nothing to choose between the educational conditions, domestic institutions, constitutional and civic sense, international morality, and social ideals of the Europeans and those of the Asians during the age of Louis XIV, *le grand monarque*, Kanghi, the Manchu-Chinese "Son of Heaven," and Aurangzib, the great Moghul-Hindu.

Every student would then know that Kalidas, the Virgil of India, wrote epic, lyric and dramatic poetry in the fifth century A. D. which can feed modern mankind with the same humanism as Shakespeare's *King Lear* and Goethe's *Hermann und Dorothea*. The troubadours, minstrels, minnesingers, and "mystery" playwrights of medieval Folk-India, the Hindu Dantes of the fourteenth to sixteenth centuries with their Beatrices, and the Schillers and Grillparzers of modern Bengali drama would also pass common in the intellectual currency of the world if once the Orient begins to be exhibited from other than the

grammatical, paleontological and anthropological viewpoints.

Indian Art

Similarly the Giottos of Hindu art would be well-known "great masters" to the students of early Renaissance painting, and the post-impressionists and futurists of Europe and America would be found to have as their comrades in new ventures and experiments the Indian painters of the modern nationalist school.

Readers of *Text-books in the History of Education* would then know that the Hindu University of Nalanda had a resident membership numbering 5000, that it provided free instruction, free board and room and free medical help to the whole body of alumni, and that it attracted scholars from every part of Asia during a period of seven hundred years (fifth to twelfth century A. D.)

Further, the Indian Platos, Aristotles, Plotinuses, Machiavellis, Boehmes, etc., would swell the list of world's philosophers and thinkers, and have a natural place in every calendar of *Who's Who*. And the contributions of the Indians to inductive logic, methods of truth-investigation, and differential calculus would be facts of common knowledge to the school-going world.

Expansion of the Mind

It would be clear to the most ordinary mind that the progress of the nineteenth century and the

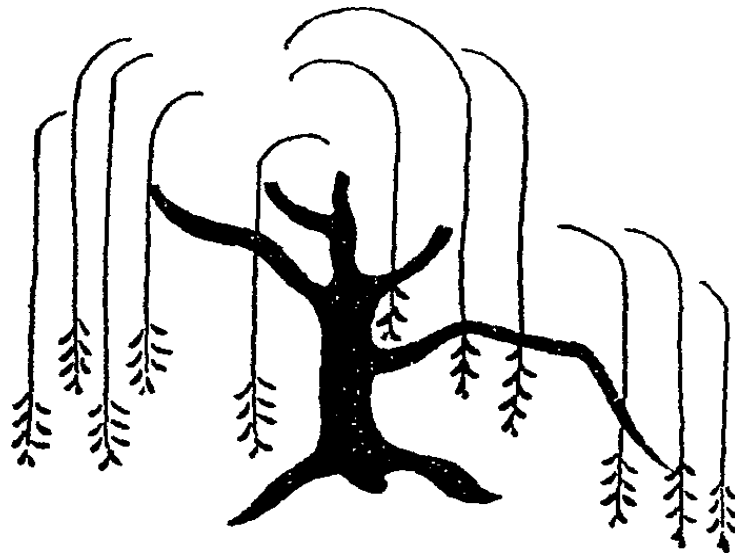
decades of the twentieth in discoveries and inventions is a unique phenomenon in the history of six millenniums. But the West as well as the East had been equally primitive, or pre-"scientific" and pre-"industrial", down to nearly the end of the eighteenth century, if judged by the standard of today. The economic, political, military, social and domestic politics of the West prior to the industrial revolution did not differ, except superficially and in a few trifling incidents, from the contemporary institutions obtaining in Asia.

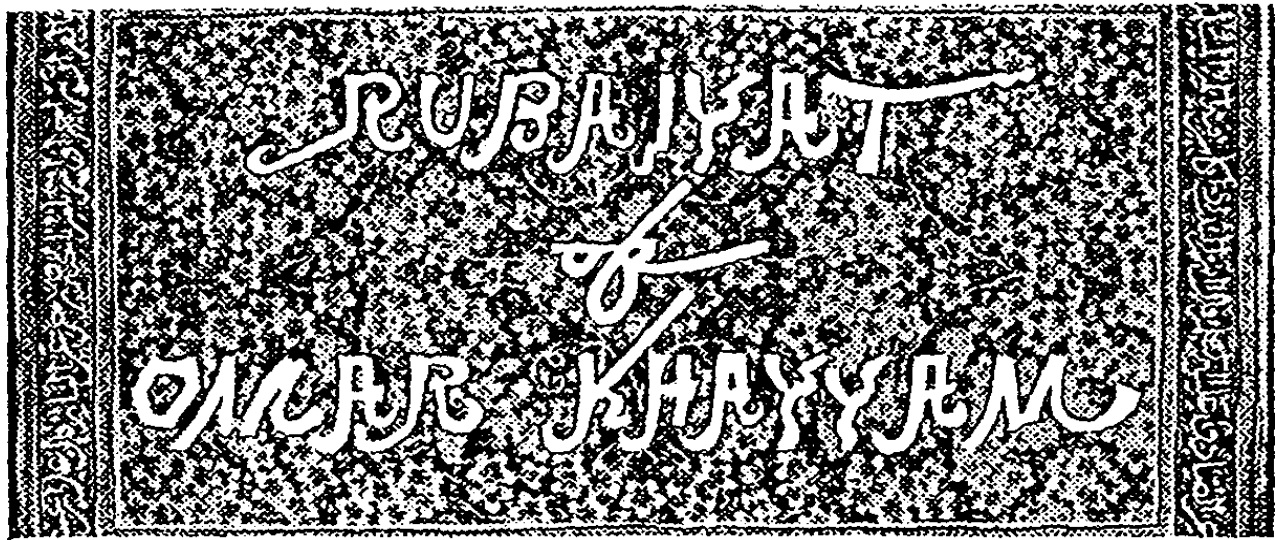
The time-sense and space-sense of the learners would thus be materially widened, and the whole intellectual horizon and mental outlook acquire an expansion, when the bounds of human knowledge are extended beyond its traditionally recognized limits, when "new men, strange faces, other minds" are treated as cooperators in the quest of truth and in the service of humanity. The liberalization produced thereby would be not only an important achievement in itself

but have a far-reaching practical significance as well.

The "comparative method" in school and university instruction is sure to bring in its train a toleration of views, sanity of temperament, and a "transvaluation of values," leading necessarily to the overthrow of prejudices, superstitions and "idolas". The so-called "Oriental Question" would then appear to be what it really is, a foster-child of ignorance and misunderstanding. If the solution of "race problems," of the complicated international questions affecting the relations between the East and the West, is ever to be effective at all, it can be achieved only by such a thoroughgoing liberalization of pedagogics as is being suggested here.

There is no greater and more serious problem than this to which the science of education has to address itself at the present day. The maintenance of world's peace will depend ultimately upon the schoolmaster and university professor.





SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

L

*The Ball no Question makes of Ayes and Noes,
But Right or Left as strikes the Player goes;
And He that toss'd Thee down into the Field,
He knows about it all—HE knows—He knows!*

Spiritual Interpretation:

"Those lives which are governed solely by the law of cosmic causation—the hidden player of the game of life—and not by true wisdom lose their independence and cannot say yes or no when they are hurled to the righteous path or the evil way. God, who tossed men on the field of active earth life, alone knows the entire course and direction of the ball of human life as it rolls along good or bad paths according to past actions of this life and of prenatal existence. Only the Creator, omniscient, omnipotent and omnipresent, knows the beginning, middle and end of all human lives."

Applied to Daily Life:

Most human lives, controlled not by self-won wisdom but by strong habits, are like balls tossed at the behest of the player. As a ball has no choice—free will—and must proceed in the direction in which it is sent, so already-formed habits drive their human victims into chalked-out and pre-scheduled lines of action.

Most human beings like slaves are governed by their habits and thus have no true freedom of choice. Once a habit is formed, it is bound to control its creator. Habits push souls willy-nilly into predetermined and predictable channels of action.

Very few persons understand that these mysteriously formed habits of the past influence their present lives. Most human beings are unaware of the silent and secret control of human destiny by habits hidden in the subconscious mind. Hence they become fatalistic, and do not understand the reason when sudden good or bad crops up in their conscious mind, attracting good or bad experiences.

Those people who find their lives out of their control, gambled with by hidden Karma, should meditate and commune with God and know from Him, through the voice of intuition, the way out of the slavery of controlling habits. Those who are puzzled by vagrant visitations of sudden misfortune or fortune should seek the solution by deep meditation on the wisdom of God hidden in the Spirit.

Glossary:

1—*The Ball no Question makes of Ayes and Noes*—Puppet-lives tossed and struck by Karma have no freedom or will to guide their course but must helplessly move on in the direction in which they are sent.

2—*Right or Left*—The righteous path or its opposite, the evil, path.

3—*As strikes the Player*—As ordained by the law of causation (Karma) which creates good or bad tendencies in the present mental state according to habits acquired in the past of this life or other lives.

4—*He that toss'd Thee down into the Field*—God who created you and placed you on this planet.

5—*He knows about it all—HE knows—HE knows!*—God alone, with His eye of wisdom, perceives the way your ball of life travels to the good or bad path according to your motives and actions. He alone knows truly what you will make of your life in the future, and all your lives from beginning to end, from the first emergence of your ego, to its ultimate re-absorption in, or oneness with, God.



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Ideal Food

Their moderate, yet high-caliber protein, their low carbohydrates (except chestnuts), their valuable minerals such as potash, phosphoric acid and magnesia, their fibrous cellulose and pure organic oils in just the right proportions to provide natural mechanical action and lubrication to the intestines, place nuts in a front rank position as an essential food in the rational dietary.

In the muscular tissues of the dead animals the vibratory forces

of life are on the descendency, while in the living protoplasm of nuts they are on the ascendancy until harvested. Equally important, nutritive constituents are more constant in such sealed foods as nuts; that is why flesh proteins are twice as putrescible as those in nuts. By the judicious use of nuts, we can secure proteins of high biological value, along with a relatively large amount of basic amino acids, in a much better, cleaner and purer form than those which occur in flesh foods.

Nuts are especially rich in tissue and bone-building elements, exerting a beneficent influence on growing children. Because of their negligible starch content, they are preferable to gluten products in cases of diabetes. Nuts and nut butters are superior to extracted or isolated fats, whether of animal or vegetable origin; they sometimes

admirably substitute for mayonnaise and other free-oil dressings and lubricants.

Those who wish to make the beneficial change to the vegetarian diet will find in nut meats, nut meals and nut butters excellent preparations for everyday use, rivalling in nutritive value meat and dairy products. One or two heaping tablespoonfuls of flaked nuts or nut butter will suffice for a meal, according to climate and activity. If two ounces or over are consumed per person, no other protein or fat need be taken at the same time.

Eat Nuts With Fruits

Nuts are often used as a dessert after a heavy meal. In that event they are harmful, as they require the full action of the digestive juices. Their indigestibility in most cases must be attributed to a lack of wisdom in the choice of food eaten with them. As they contain negligible quantities of sodium, lime and chloride, they should be always consumed with fruits and green-leafy vegetables to make up for this deficiency. If nuts are thoroughly masticated and used in small quantities, harmoniously combined, they are easily digested and utilized by the body.

Emulsification of nuts is artificially obtained by machinery to a degree reached only by the most careful mastication. As most people have more or less defective teeth, it is seldom that the entire edible nut is reduced by mere

mastication to such a state as to contain no hard particles when it enters the stomach.

Nut Butters Excellent

Even small particles of such concentrated foods as nuts are not easily penetrated by the digestive juices, and consequently there is delayed cleavage of these particles, that often pass undigested through the alimentary canal. Experiments have proved that the coefficient of digestibility is from five to ten per cent higher in nut butter than in whole nuts, even if well masticated.

Attention is called to the fact that nut butters are frequently made from highly roasted nuts, which contain free fatty acids and are often heavily salted. Such preparations are not wholesome, as they may overtax the liver and kidneys. Unroasted and unsalted nuts converted by modern nut mills into a smooth paste are more easily assimilated. Thus the delicate palatability and natural properties of nuts remain unimpaired, because the nut oil and protein have not been organically disturbed.

In this form they readily absorb water, honey, fruit and vegetable juices, and lend themselves to the varied consistencies of delicious nut milk, sandwich spreads, fillings for dried fruits and candies, salad dressings and as a shortening in baking. Nut cremes and nut milks are best when fresh; no more should be made than can be consumed at one meal-time.

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Spiritual Interpretation
OF THE
★ **BHAGAVAD GITA**

*Krishna Promises Arjuna that the Devotee, Achieving
Union with God Through Yoga, will Never
Fall from that Final State.*

By **PARAMHANSA YOGANANDA**

Chapter 2, Stanza 53

Literal Translation:

When your intelligence, tossed about by the variety of different opinions, will remain unshaken, securely anchored in the ecstasy of the soul-bliss, then you will attain the final union with the Spirit.

Poetic Rendition:

When the ship of your vision after being tossed in the stormy sea of theological opinions will be immovably and firmly anchored on the shores of Self-realization, then it will never have to break away from its union with its ever-desired and destined goal.

Spiritual Interpretation:

The devotee in the primary state of meditation cannot understand the underlying unity in the differently expressed true scriptures and true sayings of saints. But when the devotee, instead of intellectually gauging scriptural truths, tries to realize them by the developed intuition of meditation, then his consciousness by deeper effort becomes unchangeably and forever established in the ecstatic joy of the soul. The devotee who never loses the joy of the soul and remains in constant *samadhi* (ecstasy) at last becomes united to

the Spirit out of which all souls manifest.

The eternal substance cannot be known by sense perceptions but by developed intuition. When a devotee tries to understand the intuitively perceived truths of the scriptures by his limited senses and sense-born reason and power of inference, he becomes lost in the forest of theology.

But when the devotee, unable to find truth by the senses and the sense-bound reason, turns to the development of intuition by deep meditation, he easily feels the true nature of his soul. When this devotee can keep the consciousness of his soul unshaken by any bodily sensations he ultimately becomes united to the everlasting joy of the Spirit which gives birth to all the souls of all human beings.

Never Loses Final State

Therefore the *Gita* says that every devotee should not lose himself in the jungle of theology but should take the guide of intuition to the eternal kingdom of bliss. The attainment of the final state of beatific bliss is called yoga or final union of the prodigal soul with its Father's kingdom of eternal bliss. When a devotee attains this final state of bliss he never again loses that state.

This ultimate state of Yoga is attained by several steps, according to the *Gita*. The yogi must rise above all physical sounds and listen to the astral music. He must go beyond the astral music and listen to the Om sound. Within

the Cosmic Om sound he should perceive the Spirit as Cosmic Light. Then he should penetrate the light and contact the Cosmic Consciousness. He should unite his soul with Cosmic Consciousness and become one with it. That is the ultimate state of Yoga or final union which is the goal of all devotees. The devotee can never fall after attaining that state.

Chapter 2, Stanza 54

Literal Translation:

Arjuna said, "O Keshava, what are the characteristics of the man who has ever-calm wisdom and is steeped in *samadhi*? How does such a man of steady wisdom behave while he speaks, or sits, or walks?"

Poetic Rendition:

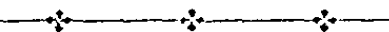
"O Keshava, my fancy is fired with curiosity regarding the bright behavior of the *samadhi*-saturated man of unwavering wisdom. Pray relate to me as to how such a grand soul speaks, sits and wanders about."

Spiritual Interpretation:

After attaining the vibrationless state of ultimate union with Spirit a soul never falls down even when his mind turns part of its attention to attending to mundane matters and bodily affairs. The mind of such a yogi even when it works in the physical plane never becomes attached to it. His discrimination becomes constantly fixed in the Spirit even when he sleeps, works and performs various actions. In fact, he beholds the

material world as a God-saturated cosmos.

Even in the wakeful state the mind enjoys the state of *nirbikalpa samadhi* or the state in which the devotee sees nature and God together. To be in ecstasy with God and be in the wakeful state without losing consciousness is a very high state called the *Paramhansa* state, when the "royal swan" of the soul floats in the cosmic ocean, beholding its body and the ocean as the manifestation of the same Spirit.



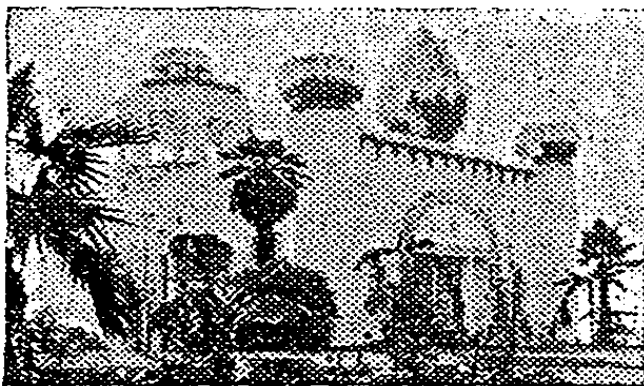
DOUBTS AT END

Thus go the *Rishis* unto rest, who dwell
With sins effaced, with doubts at end, with hearts
Governed and calm. Glad in all good they live
Nigh to the peace of God; and all those live
Who pass their days exempt from greed and wrath,
Subduing self and senses, knowing the Soul!

—*Song Celestial.*

Christmas Gifts

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Meditations

For Each Day in November, 1939

FROM THE PSALMS OF DAVID

Wednesday, 1st. My mouth shall praise Thee with joyful lips; when I remember Thee upon my bed, and meditate on Thee in the night watches.

Thursday, 2nd. As the hart panteth after the water brooks, so panteth my soul after Thee, O God.

Friday, 3rd. Send out Thy light and Thy truth; let them lead me; let them bring me unto Thy holy hill.

Saturday, 4th. My soul thirsteth for God, for the living God: when shall I come and appear before God?

Sunday, 5th. Behold Thou desireth truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom.

Monday, 6th. He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

Tuesday, 7th. I was glad when they said unto me, Let us go into the house of the Lord.

Wednesday, 8th. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

Thursday, 9th. Thou crownest the year with Thy goodness.

Friday, 10th. God be merciful unto us and bless us; and cause His face to shine upon us.

Saturday, 11th. I will remember the works of the Lord; surely I will remember Thy wonders of old.

Sunday, 12th. I will meditate also of all Thy works, and talk of Thy doings.

Monday, 13th. Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not unknown.

Tuesday, 14th. Man did eat angel's food: He sent them meat to the full.

Wednesday, 15th. Yet they tempted and provoked the most High God, and kept not His testimonies.

Thursday, 16th. Turn us again, O God, and cause Thy face to shine; and we shall be saved.

Friday, 17th. I am the Lord thy God, which broughtest thee out of the land of Egypt: open thy mouth wide and I will fill it.

Saturday, 18th. Blessed is the man whose strength is in Thee.

Sunday, 19th. I will both lay me down in peace, and sleep for Thou, Lord, only makest me dwell in safety.

Monday, 20th. He that planted the ear, shall He not hear? He that formed the eye, shall He not see?

Tuesday, 21st. Know ye that the Lord He is God: it is He that hath made us and not we ourselves; we are His people, and the sheep of His pasture.

Wednesday, 22nd. Bless the Lord, O my soul: and all that is within me, bless His holy name.

Thursday, 23rd. Bless the Lord, O my soul, and forget not all His benefits.

Friday, 24th. Who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies.

Saturday, 25th. I will sing unto the Lord as long as I live: I will sing praise to my God as long as I have my being.

Sunday, 26th. My meditation of Him shall be sweet: I will be glad in the Lord.

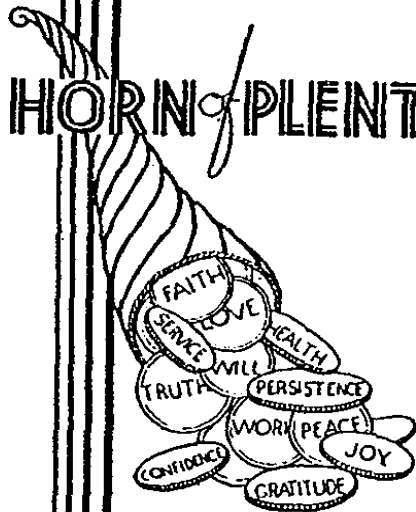
Monday, 27th. Bless the Lord, O my soul. O Lord my God, Thou art very great.

Tuesday, 28th. Who coverest Thyself with light as with a garment; who stretchest out the heavens like a curtain.

Wednesday, 29th. Who layeth the beams of His chambers in the waters: who maketh the clouds His chariot: who walketh upon the wings of the wind.

Thursday, 30th. I will praise thee, O Lord my God, with all my heart: and I will glorify Thy name forever more.

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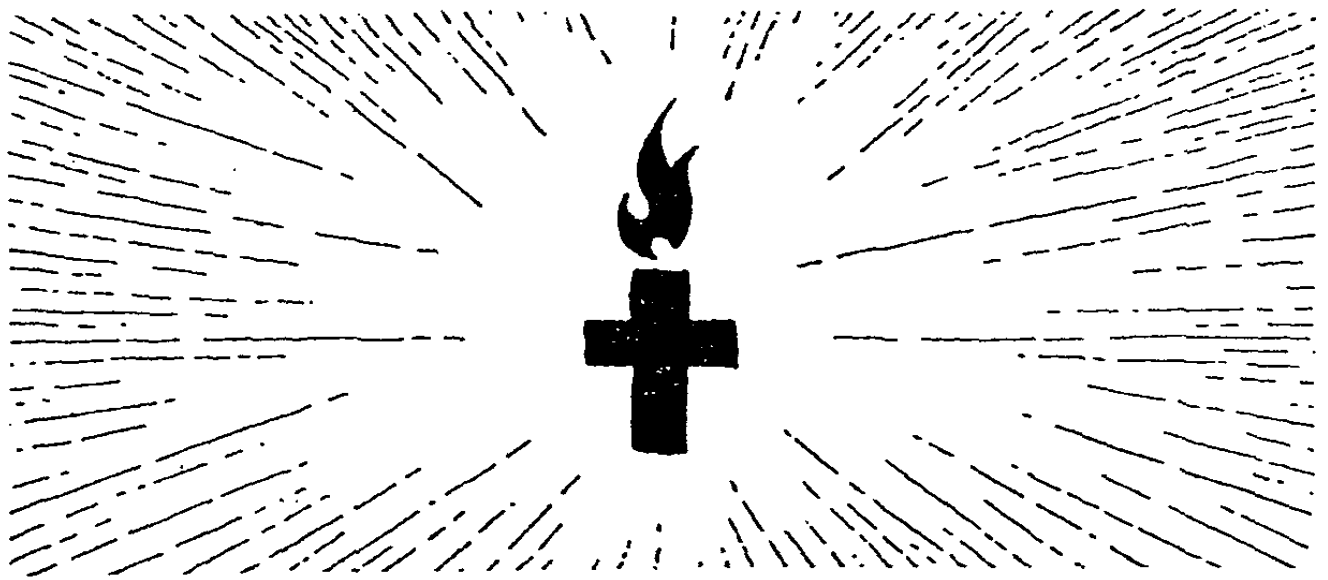
SELF-REALIZATION FELLOWSHIP

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PSYCHOLOGICAL CHART

By Paramhansa Yogananda

This chart will be very helpful in indicating the good and bad qualities that govern your life. By Analysis and Introspection you will learn to know yourself through this chart, and the knowledge of how to improve will follow naturally. 15c.



Second Coming of Christ

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

*Law of Divine Healing as Practiced by Jesus.—His Test
of the Disciples' Faith—Peter's
Inspired Reply.*

BY PARAMHANSA YOGANANDA

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking.

After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell

it to any in the town.—Mark 8:22-26.

Jesus would not heal the man in the town of Bethsaida, nor permit the man to testify to the healing in the town, because Bethsaida had rejected Jesus, and he had said of it (*Matthew 11:21*): "Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

Jesus knew that every particle in his body, including his sputum, was charged with the high voltage of all-healing cosmic energy. He took it and smeared it on the eyes of the blind man and electrified them with the positive-negative current flowing from his hands. Then Jesus asked if he saw clearly. The blind man replied, "I see men as walking trees." Then Jesus gave a second healing to the eyes of the blind man by charging them with all-healing cosmic current and asked him to look up at the point between the two eyebrows where the spiritual eye is located. When the blind man lifted his eyes there he made a contact with cosmic energy and his eyes were healed completely so that he could see every man plainly.

And Jesus went out, and his disciples, into the towns of Caesarea Philippi.—Mark. 8:27.

In order to reach the final state of emancipation Jesus was praying and communing with God within the solitude of his soul, in the company of his disciples. It must be understood that if Jesus had reached the state of final emancipation he, being one with God, would not have had to pray or commune with Him. The Hindu scriptures say, "The flower precedes the fruit." When the fruit appears, the flower withers away. Thus, the flowers of meditation and prayer should blossom in the garden of the devotee's conscious-

ness, but when the fruit of Self-realization comes, his flowers of divine meditation and prayer wither away. The devotee who has already found Self-realization and has arrived at the very last state of Cosmic Consciousness does not have to meditate. Jesus did not reach the final state of emancipation until after his resurrection.

Mind Completely Engrossed

The prophet Christna asked one of his disciples why he did not meditate, saying unless he meditated he would not find God. But the devotee, who realized Christna was the manifestation of God, replied, "O Christna, my mind is day and night so engrossed in you that I cannot take it away from you to meditate on any other spirit other than yourself who is the highest manifestation of the Spirit Himself." To this Christna said nothing and laughed, for he realized that his devotee and himself had reached the final union in Spirit. Of course, those devotees that have not reached the final union must not imagine that they are one with God and thus give up meditating and laboring for the plenteous harvest of God Consciousness.

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them,

But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.—Matt. 16: 13-20.

(The knowledge of the law of reincarnation possessed by Jesus and his contemporaries which is implied by Jesus' question and his disciples' reply will be dealt with elsewhere in this series of Bible interpretations.)

Blessed Revelations

Jesus said: "I care not what people in general think of me, but tell me what you realize." Peter answered: "In thee is the manifestation of Christ Consciousness which is the only begotten Son or only reflection in all vibratory creation of God the Father who is beyond creation."

Jesus answered: "Blessed art thou by your own good karma and

the blessing of the Father that through your intuition He has revealed unto you the truth about me. Anyone identified with flesh and blood cannot perceive the Christ Consciousness within me. It is the Father omnipresent in his Heavenly Cosmic Consciousness who through your exalted consciousness has revealed to you the nature of Christ Consciousness which is within me. And I say unto thee, O Peter, thou has realized, 'THAT thou art' and thus your consciousness is one with Cosmic Consciousness." (Swami Shankara and the *Vedas* use the words *tat tvam asi*: "That thou art"—thou art one with the Cosmic Father.)

"O, Peter, on the solid rock of your wisdom which is founded on Cosmic Consciousness, I will build my temple of wisdom, church of God-Consciousness, where seeking souls will find God after they reach the altar of meditation within it. And the decorated gates of misery-making, hellish sense pleasures will not be able to lure those seeking souls who once have felt the joy of entering the church of Christ Consciousness built upon the rock of my teachings through you. Through the perception of Christ Consciousness within you you will ultimately find the keys of the knowledge to enter that heavenly region where the King of Cosmic Consciousness or God the Father reigns.

"Through your exalted consciousness, after feeling the Christ Con-

sciousness in all creation, you will know the technique by which to feel the Cosmic Consciousness beyond all creation. And I shall leave these keys (techniques of God-contact) with you so that anybody who can enter the church of your consciousness, that is, is in tune with you, will also get the keys, when he is ready to and deserving of entering the kingdom of Cosmic Consciousness.

Laws of Freedom

"Whatever laws of superconscious living thou shalt give to discipline earthly souls will have the sanction of the Cosmic Consciousness or the Heavenly That-Thou-Art consciousness which you have realized within yourself. And whatever laws of superconscious freedom which you will instill in earthbound souls or material souls will also be the ones that govern the emancipated souls who possess Cosmic Consciousness."

In the above, the words "flesh and blood" signify body-consciousness which is detrimental to the realization of God Consciousness. A person who is only conscious of the body and not the Spirit within it cannot realize the Christ Consciousness hidden behind it. Jesus explains that it was not the body consciousness of Peter, but the Christ Consciousness in him, revealed through Cosmic Consciousness, that made it possible for Peter to know the manifestation of Christ Consciousness in Jesus. He further says Peter had attained the "That-Thou-Art" Conscious-

ness or Cosmic Consciousness and, on the rock of that wisdom, Jesus was going to build the church of his inner teachings.

"Gates of Hell"

"Gates of hell" signifies sense pleasures as compared to the pleasures of divine consciousness which one feels on entering the church of meditation. The words "I will give unto thee" refer to the revelations of Christ Consciousness. The word "keys" refer to spiritual techniques. The words "kingdom of heaven" signify Cosmic Consciousness where God the Father reigns as the only King.

From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

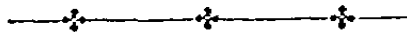
Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.—Matt. 16: 21-23.

"O satanic delusion, speaking through the mistaken sympathy of Peter, drop away from my consciousness and remain forsaken behind as I am marching toward the kingdom of Cosmic Consciousness. As I am filled with enthus-

iasm and thrilled with joy at the prospect of enduring temporary bodily pain on the cross in exchange for everlasting joy in Spirit, I am offended, O satanic delusion, at thy words of sympathy which thou has spoken through Peter. For thy words, O Satan, even though they are garbed with Peter's voice and sympathy, clearly reveal the consciousness of delusion-possessed worldly men and do not vibrate with the wisdom of Cosmic Consciousness."

Delusive Sympathy

In the above words, Jesus emphasized that if he yielded to Peter's sympathy he would actually be embracing delusion, and thus giving up his preparedness to perform the difficult divine duty which had been revealed to his vision. That is why Jesus rejected Peter's sympathy. Although Peter wanted to banish the thought of any ordeal coming to Jesus, still, in the echo of those words was the temptation of Satan who wanted Jesus to forsake his crucifixion and thus fail to fulfil the plan of God.



Fool! all that is, at all,
 Lasts ever, past recall;
 Earth changes, but thy soul and
 God stand sure:
 What entered into thee
 That was, is, and shall be:
 Time's wheel runs back or stops:
 Potter and clay endure.

—Browning.

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Metaphysical Cause of War

By Paramhansa Yogananda

War is caused by preferring physical force instead of spiritual discriminative force in settling international or national differences. Wars spring up through misunderstanding, jealousy, greed, blind patriotism, superiority complex, race and color prejudices, industrial selfishness and desire for power and supremacy.

Wars settled by brute force do not accomplish any lasting good. According to the law of physics, no power results by setting one force against another force. When nations are pitted against one another they accomplish no positive peace.

If the heads of all nations could be brought together and taught to meditate in the Self-Realization way, and thus see God in all and God's plan for all, they would teach their people to love all nations as they love their own, to love the whole world as Christ loved it, and to love misguided brother nations, thus transforming the earth. There is one God, and we are all His children. We must get together by parliaments of religions and leagues of international hearts, and not by insincere diplomacies, to dissolve our differences and make each nation an ideal, perfect state in the federated united states of the world.

With this goal in mind, and with man's energies freed to concentrate on constructive activities, man could banish and outlaw, within the space of a few years, ninety per cent of the earth's miseries—war, poverty, most diseases, slums, child labor, malnutrition, intolerance, ignorance, race and color prejudice, immorality and crime. Thus he could establish permanent peace, plenty, and freedom for all, making it possible for all men to know the art of scientific living, a balanced life of physical, mental and spiritual progress through international brotherhood, all-inclusive patriotism, and spiritual understanding.

New Yogoda Asram (Self-Realization Fellowship Hermitage) Established Near Calcutta on the Ganges River



The directors of the Self-Realization Fellowship (Yogoda Sat-Sanga Society of India) take great pleasure in announcing that a new Yogoda Asram, the greatest Hermitage and Mission of its kind, has been secured at Dakshineswar near Calcutta in India. One of the greatest dreams of Paramhansa Yogananda, founder of the Fellowship, and of his Master, Swami Sri Yukteswarji, has been fulfilled in the establishment of this permanent headquarters in Bengal for the dissemination of Self-Realization Fellowship teachings and ideals. (Pictures on pages 2 and 52.)

300-foot Ganges Frontage

The Hermitage has a 300-foot frontage on the beautiful Ganges River. The main three-storied building is flanked by two smaller houses. There is a cowshed, swimming pool, and an orchard containing many mango, cocoanut and jackfruit trees, and numerous flowering plants. The land, which is several acres in extent, has a good

supply of healthful tube well water.

A brick wall with two gates surrounds the property. At the center of the wall is the private bathing *ghat* (stone steps leading to the river.) Looking over the vast waters of the Ganges from the main building reminds one of the magnificent view of the ocean which is secured from the Fellowship's Golden Lotus Temple at Encinitas in California, half across the world.

One can reach this Hermitage in fifteen minutes by auto from the heart of Calcutta. Nowadays Ganges property near Calcutta is almost impossible to secure. One of Master Lahiri Mahasaya's students, who owned the land, sacrificed much in selling this very valuable property to Self-Realization Fellowship.

The new Asram will be used as a place to train Self-Realization Fellowship teachers for India and America, and for imparting spiritual education to children.

Spiritual Debt to India

The Guru-Preceptor of the Self-Realization Fellowship, Paramhansa Yogananda, comes from Bengal. The establishment of this Asram in Bengal has enabled Yogananda to discharge a part of his obligations to the motherland which nurtured him and spiritually educated him in the highest ideals of human existence. The establishment of this Bengal Ashram has thus brought great happiness to Yogananda.

Paramhansa Yogananda Has Renounced All Rights

Paramhansa Swami Yogananda renounced all his ownership rights in the Self-Realization Fellowship when it was incorporated as a non-profit religious organization under the laws of California on March 29, 1935. At that time he turned over to the Fellowship all his rights to and income from the sale of his books, writings, magazine, lectures, classes, property, automobiles and all other possessions. The corporation, whose affairs are managed by a Board of Directors, does not pay Yogananda any salary.

Students' Generosity

Spiritually appreciative American students, realizing the sacrifices of many kinds which Yogananda has made with the greatest joy for the spiritual advancement of his beloved America, have followed his own example and made it possible to secure this Ganges property for the benefit of India.

Dr. and Mrs. Minott W. Lewis, leaders of the Boston Center of the Self-Realization Fellowship since its establishment in 1920, when Yogananda first arrived in America as the delegate from India to the International Congress of Religious Liberals, have been the principal instruments to bring about the manifestation of this Hermitage in India. Dr. and Mrs. Lewis, with their moderate means, true devotion and spirit of sacrifice, will stand as a perpetual example of renunciation for God's work to the people of India and America.

Mr. and Mrs. Frederick F. Downs also helped much in making it possible for the Fellowship to secure the Ganges property. Their trip to India several years ago, when they were the guests of the Self-Realization Fellowship at its headquarters at Ranchi, inspired them with loving appreciation of India and her spiritual contribution to America.

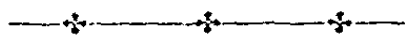
The Fellowship is grateful to God, Dr. and Mrs. Lewis and Mr. and Mrs. Downs for being the divine instruments to fulfill the dreams of the masters by the establishment of the Yogoda Hermitage which will help to spread the message in Bengal and India.

American Guests Welcome

The establishment of this Yogoda Asram is a red-letter day in the history of the Self-Realization Fellowship. The Hermitage invites all American students and tourists to visit this non-sectarian

Asram for all. Anyone traveling to India, wishing to visit this Hermitage, may secure a letter of introduction to the Swami in charge at Dakshineswar, where he will be received with love as an honored guest.

The establishment of the Yogoda Asram definitely proves how quickly and easily a difficult accomplishment may be brought about through faith in God. May Self-Realization Fellowship and the will of the masters materialize many such noble places in the world where people by step-by-step methods of definite realization may find the quickest scientific path to God.



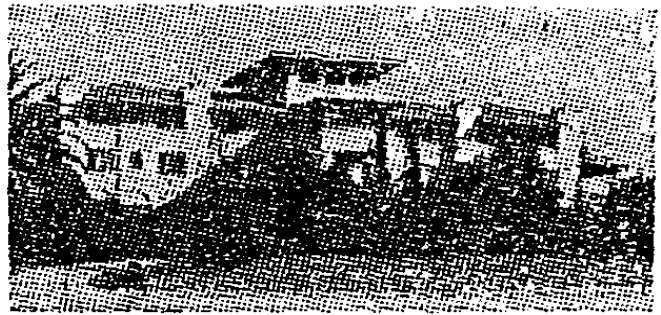
ANIMATING SOUL

First Heaven and Earth and Ocean's
liquid plains,
The Moon's bright globe and
planets of the pole,
One mind infused through every
part sustains;
One universal animating soul
Quickens, unites and mingles with
the whole.
Hence man proceeds, and beasts
and birds of air,
And monsters that in marble ocean
roll;
And fiery energy divine they share.
—*Virgil's Aeneid.*



O taste and see that the Lord
is good: blessed is the man that
trusteth in him.—*Psalms.*

NOVEMBER, 1930



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BOOK REVIEWS

SOCIOLOGY OF RACES

By Benoy Kumar Sarkar

(Published by Chuckervertty, Chatterjee & Co., Ltd. 15 College Square, Calcutta, India. Boards; 400 pp. 7 Rupees.)

The Sociology of Races, Cultures and Human Progress, by Dr. Sarkar, one of India's outstanding scholars and educators, outlines the relations between Asia and Eur-America. The main sections of the volume deal with The Futurism of Young Asia, Asia and Eur-America, Revolutions in China, Tendencies in Hindu Culture, and Young India, with an Appendix dealing with the achievements of present-day Indian researchers in the field of exact science.

The learned author is to be congratulated for the vast amount of material about India he has brought together and interpreted within the covers of this volume. One of the articles, *Old India in the New West*, appears in this issue of INNER CULTURE.

China and India

In a section on International India, Dr. Sarkar writes as follows about India's influence on China: "Hindu mathematics and logic were cultivated among the intellectuals of China; Sanskrit treatises on painting and art criticism furnished the canons of Chinese

art during its greatest epoch (Tang and Sung dynasties), and the traditional Confucianism had to be reinterpreted, by Chu Hsi ((1130-1200) in the light of the imported Hindu philosophy. China became a part of 'Greater India' in poetry, aesthetics, folk-festivals, morals, manners and in sentiments. The 'Augustan Age' of Chinese culture, the age of the mighty Tangs and brilliant Sung, was the direct outcome of the 'holy alliance' for centuries between India and China.

"Nobody can understand and appreciate China's painting, literature and achievements in humanism without feeling at the same time what humanity owes to Hindu culture. And as for Japan, she has always been an appendix to Indo-Chinese civilization. From chopsticks and *No*-dance to Nichirenism, *Zen* (meditation)-philosophy, *Bushido* (militarism), Sesshiu's landscapes, and Basho's *hokku*-versicles, the Japanese have derived almost every bit of their life and institutions from India or China or from Hindu centers in China."

INDIC STUDIES IN AMERICA

(*Bulletin of the American Council of Learned Societies*, No. 28, May 1939. 907 15th St., Washington, D. C. Paper; 242 pp. 25c per copy.)

This issue of the *Bulletin*, published by the American Council of Learned Societies, is devoted to a survey of the materials and facilities for study and research in the field of the Indic cultures as they exist in *American institutions of learning*. A geographical presentation of 218 universities, museums and libraries in the United States is given, outlining the extent of their Indian material. Over 100 pages are devoted to a "Basic Bibliography for Indic Studies", with classifications of material dealing with East Indian history, art, archeology, literature, drama, architecture, music, religion, philosophy, law, science, languages and sociology.

The *Bulletin's* careful survey opens with a very interesting article on "India and Humanistic Studies in America" by W. Norman Brown, professor of Sanskrit at the University of Pennsylvania. "If trade were to be the extent of Western contact with India", Professor Brown writes, "we might not see in it alone a sufficient basis for studying her culture; but so narrow a view of our prospective relations with that country is unwarranted, as it is also in the case of the Far East.

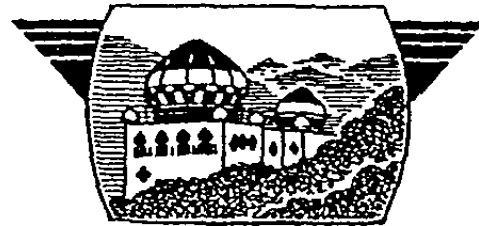
"India's highly organized and relatively homogeneous civilization is bound to come in ever closer touch with our own; for as intercourse between remote parts of the world becomes increasingly easy, India's relative intellectual isolation must decrease along with her

relative economic isolation. Her achievements in the art of living are at our disposal, as ours are at hers; her problems too will become ours as those of Europe and the Far East have been brought into our life. We shall need to reconcile our civilization and hers, to the change of both. For she can contribute to us, as we are now contributing to her."

INDIAN TALES

By Elizabeth Sharpe

(Published by Luzac & Co., 46 Great Russell St., London, W.C.1. Cloth; 228 pp. 10 shillings.)



A collection of Indian tales, some taken from old legends, manuscripts and bards of ancient Hindustan. "In a time," Miss Sharpe writes, "when the battle for new ideas may well see the complete disappearance from India of her folk-lore, wherein life was a simple thing, and intercourse between man and the denizens of the other worlds was counted an easy matter: where ideals were clear-cut—deeds, good or bad, ripening to an inevitable fruition, and pain following ill-actions as invariably, and as irrevocably, as his

own shadow followed man—a collection of tales, strung together in a form acceptable to European and Indian alike, may prove of value and interest.”

Besides thirteen tales of Indian life in the Golden Age, Miss Sharpe has included a translation of the biography of the Jain monk Hirasuri, written four hundred years ago, giving an account of the meeting of the monk and the Emperor Akbar of India.

—*—*—*—

SPIRITUAL CULTURE

“Are there not moral means for the renovation of mankind which have never yet been applied? Are there not resources whose vastness and richness have not yet been explored? Of all neglected duties in all ages of the world the spiritual culture of children has been most neglected. *Be ashamed to die until you have won some victory for humanity.*”—Horace Mann.

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Questions and Answers

By PARAMHANSA YOGANANDA

True Patriotism

Question: What is true patriotism?—W. H.

Answer: If patriotic selfishness goes against international well-being, the former must be sacrificed. Out of the great European conflict is going to come an understanding that it is only by love that we can exist, for God is love, and we are made in God's image. If we desecrate that image we are going to suffer. We must not only love all nations, we must love all creatures. The sky is the body of the Divine, and the thoughts of men are the thoughts of God. Everything is one. There is nothing separate.

Appreciation Necessary

You must ornament yourself with the good qualities of every nationality. Separate your reason from all the conventions and prejudices of your race. Realize all the good in all nations,—then you will have real patriotism. All nations will find they must come into the temple of universal love and understanding so that they will make this world a place of peace, not to be shattered and torn by war. We must preach and teach universal brotherhood. It is by loving all

that one can know true patriotism. That means *not only toleration of others but appreciation*, the perception that everyone is the image of God.

When you picture the different nationalities as different bulbs of flesh, and you see the one light of God shining in those bulbs of flesh, how can you be prejudiced against any nation? The electricity in a bulb is neither red, yellow, nor white. It is only shining through a colored bulb. The electricity is the same in all the bulbs. So it is with God. He is shining equally in red, black, brown, and white persons.

All nations are made of one blood. The Christian Bible tells us that. Then how dare we say that we are better than any other nation? God became the various nationalities so that we might use His understanding to express His love on earth. He has given us the power to accept Him or cast Him away.

Just as the sun and moon and earth, and all things, are held together by the love of God, so it is that all nations are held together by the love of God. National

boundaries are only fancy-frozen boundaries made by man. They have been changed from time to time.

True Americanism

The phrase, "One hundred per cent Americanism" must be based upon the highest principles of truth, which shall make a beacon light to give freedom and love to all. The laws of God are the laws of brotherhood and love. The only way to live in peace is for each nation to love the other nations. This could be done if nations would get together and discuss their problems after deep meditation.

"I saw the beads, but I didn't see the thread which held the beads together, but at last I saw the thread of God's Presence, which holds together the stars, the flowers, the rivers, and my body and everything in Nature."

Meaning of "Pure Love"

Question: What is the meaning of "pure love?"—R. S.

Answer: The sun and moon and earth and all things are held together by the love of God. If we want to know God, we must not isolate our love, but join it to Divine Love. In spite of the sorrow and the dance of life and death we know that God is love. Then the only purpose of life should be to find God. There is no greater tonic than love, which can beautify the body and mind of man. Love cannot be described; it can only be felt.

All our love in its native purity is the love of God. If pure love beams in our soul, we will be clothed with the ever-attracting universal beauty and love of God. All nations must come into the temple of universal love and understanding. Love alone will last. The laws of God are the laws of brotherhood and love.

Although love is born in human relations and the law of mutual usefulness, yet pure love transcends all relations and is free from the conditions of the law of mutual usefulness. Although love is born in usefulness, we are not aware of it. A mother's love for her child is unconditional. Mothers are known to love even the most useless, ugly, diseased or wicked children.

Expand Our Love

Our love must not be limited to those near us. The purpose of being together is that we may expand our love. Nature breaks the ties of family life in order that we may learn that the love we give our family must be extended to our neighbors, friends, country and all nations. He who does not love his family cannot love his neighbor or his country. He who does not first love his country cannot learn to love all countries.

Love is a condition of the mind and heart distinctly transcending all relations, yet we can worship God through all forms of human relations; we can love Him as Father, Mother, Master, Friend or the Beloved of all hearts.

Love must never remain hide-bound in a small circle. Through the gates of friendship, conjugal affection, parental love and the love of all fellow beings and all animate creatures, we can enter into the kingdom of Divine Love. Pure love does not come by talking, but by culturing it gradually on the expanding soil of an ever-increasing feeling of sympathy and friendship toward all.

The person who has never loved anyone in the world, not even birds or animals, cannot possibly love all humanity. One who has never loved his fellow-beings cannot possibly love God. Only the soil of the heart which can grow human love can grow Divine Love.

Man's Relation to Earth

Question: What is man's relation to the earth?—E. T.

Answer: Each of us has a living relation to the universe. Our body may be compared to the earth. The rivers are the arteries, the stars are the eyes, vegetation is the hair. The same chemicals of which the earth is composed, make up our body. The earth goes through the same processes of life which we go through. Just as we have more water than solids, so the earth has more water than solids. The earth is the biggest cannibal of all, for it not only eats vegetation but flesh as well. It eats up all living things and gives them back again in other forms.

We have motion; the earth has motion. The earth has life; we

have life. We work out a certain destiny; the earth is working out a certain destiny. The earth has the same pattern as the body. The north and south poles of the earth are comparable to the human spine, and there are seven magnetic centers in the earth corresponding to the seven occult centers in the spine of man. As our body has billions of cells, so the earth is holding billions of tons of molecules and protons of light together.

Tremendous Vibrations

Our bodies and nervous system are subject to the tremendous vibration of the earth, and also the stars. When we go higher and higher in spirituality, we begin to feel all the forces around us and gradually grow conscious of them. Thus we begin to understand the wonders of creation.

Our mass thoughts and actions can change conditions in the world. In order to have a harmonious vibration on earth, we must live a pure life.

Some places have more holy vibrations than others. When too much sin is created on the surface of the earth, it explodes in earthquakes, floods, eruptions and so on. The vibrations of the earth are upset. The sinful vibrations are finally absorbed by the earth.

Earth Currents

We should live outdoors as much as possible. We cannot live without air, or light, or the vibrations of the earth. When we sit on the earth, we receive healing currents.

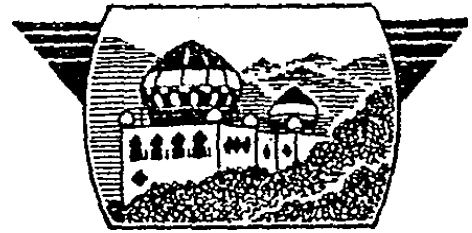
In meditation the devotee should not sit directly on the earth because he receives the currents of the earth, which tend to keep his thoughts earthbound. If he sits on a blanket, he will find that his body currents will be cut off from the earth current, and his body will then be free from magnetic disturbances while meditating.

Head Towards East

When lying down, the devotee should have his head toward the east and his feet to the west, so that all the currents will go down his body. The impurities then cannot go to the head.

The head toward the east means wisdom. The head to the south means longevity. The head toward the north means sickness and even early death, because there are so many cross currents. The head toward the west gives dreams. The head, therefore, should be either to the east or to the south with the feet to the west or to the north. This is important to know.

The greatest of all sins is ignorance—not to know what lies in our body. What wonderful beings we are! And the Sustainer of this universe is knocking at the gate of our heart trying to walk in through the portals of silence and make within us a garden of happiness with the roses and blossoms of immortal qualities. If we will only let the Divine Gardener come in, we will see that all the weeds will wither and the Divine Gardener will grow the blossoms of immortality, peace and joy eternal.



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SCIENTIFIC DIGEST

ATOMIC CLOCKS

Through the cooperation of history, archeology, geology and physics, the time scale of the development of man, and even of the earth itself, has become reliably established, Dr. Arthur H. Compton, Nobel Prize winner in Physics in 1926, declared in a recent lecture at New York University.

In this achievement, the discovery that the radioactive elements may be used for clocks to time events of such long duration has played an important part.

Recent theories of the origin and evolution of stars have suggested such observational tests as the study of the recession of the more distant galaxies, Dr. Compton declared. He explained that although such studies had not provided definite answers, they had given hope that scientists eventually might learn the age of our galaxy, and even of the universe as we know it.

Man's Knowledge Widening

"It is possible, on the basis of theories of stellar evolution," he said, "to make approximate predictions of the probable duration of mankind on earth, and even of the earth itself. Thus, the whole span of time, in so far as it concerns man, is gradually being brought within our ken."

Dr. Compton pointed out that the units by which man measures time, such as the day and the year, though natural ones, were nevertheless arbitrary and variable. Thus, he continued, the rate of the earth's rotation undoubtedly was becoming continually slower, and the day thus longer, if measured in terms of some such standard as a vibrating atom.

"Fundamentally, time is a psychological concept, based upon the feeling of duration, and the distinction between past and future," he continued. "To this, physical time as measured by a clock is only a rough analogue. It is noteworthy, however, that such a natural clock as a radioactive atom is a closer analogue to psychological time than is a rotating earth.

"Time, space and mass form a triad in terms of which the physicist tries to account for his entire world. Thus the concepts of dynamics, such as motion, speed, force, energy and power, all involve a knowledge of time. But in order that these concepts shall have definite meaning, we must know the observer's situation relative to the events that are to be described. This is an aspect of time that was especially emphasized by Einstein."—*New York Times*.

TIME RELATIVITY

A discovery of cosmic rays of partial proof here on earth of Einstein's most startling idea, that a clock moving with vast speed will keep slower time, and that time is not everywhere the same, was reported recently to an international symposium on cosmic rays at the University of Chicago.

The evidence is a recently discovered particle in the air, which has a life $33\frac{1}{3}$ times longer when it is traveling fast than when at rest.

Life Estimated

On this ratio, a man with a life span of 60 years would live 2000 years, if he could fly that fast. The particle's speed, however, is about 99 per cent of the velocity of light, which is 186,000 miles a second.

Even if somewhere in the universe outside of earth, a person could travel that fast, and if thereby he lived 33 years for each earthly one, the extra time probably would not, according to relativity, seem any longer.

Come from Above

The particle is one of the cosmic rays named the mesatron, sometimes called the "heavy electron." It was discovered about two years ago. It has a mass midway between an electron, lightest known unit of matter, and a proton, the next heavier particle. Mesotrons are both positive and negative and are thought to be elemental bits of electricity.

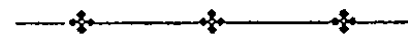
They are being found everywhere

in the air. Their directions indicate they come from above, probably from a source outside the earth.

The report on the life of a mesotron was given by B. Rossi of the University of Manchester, England. He said that, traveling at nearly the speed of light, they have a life of ten thousandths of a second. When at rest this is reduced to three millionths of a second.

The reason for the difference is that they vibrate at different rates when moving and when quiet. Each vibration or "tick" gives up a little of the energy possessed by this particle. It disintegrates the same as a piece of radium.

Einstein says that the slowing down of moving clocks occurs mostly when one is moving at very nearly the speed of light. At slower speeds, he says, the difference in time is geometrically less, so that it cannot be detected with human high speeds.—*A. P.*



LOVE IS BEST

"Order thy waking and thy fasting that it be with discretion, not overmuch nor overlittle; and ever think that of all things the love of man's heart pleaseth God most. Therefore, seek more to love Him than to do penance; for unskilful penance is little or nothing worth; but love is ever the best, whether thou doeth much penance or little."—*Richard Rolle, 14th century mystic.*

★ Diet and Health ★

Edited by CARQUE NATURAL FOODS RESEARCH

Stuffed Apple Twins

Line a long salad platter with lettuce. Take two nice red medium-sized apples; polish until they shine. Remove core from center, cut a thin slice off top and scoop out some pulp.

Spread inside with cocoanut butter, thinned with honey and water to the consistency of a dressing. Add to apple pulp equal parts of minced celery and Thompson seedless raisins; moisten mixture with a little cocoanut butter dressing and fill apple cups.

Sprinkle tops of apples with shredded cocoanut, and place a cluster of raisins in center of each apple and between the apples. Lay two stalks of celery filled with cocoanut butter dressing and dotted with seedless raisins, one in front and one behind the apple twins.

Pineapple Sandwiches

6 slices of canned or fresh pineapple

2 medium-sized apples, grated
2 heaping tablespoons ground walnuts

12 walnut halves

Cluster of raisins; some honey

To grated apples, add ground walnuts. Spread above mixture on three slices of pineapple, and cover each with another slice of pineapple, making three sandwiches.

Place this in a triangle on a salad dish lined with lettuce. Press four walnut halves on top of each sandwich, forming a cross. Place a cluster of raisins on side of dish as a decoration.

Pineapple slices may be quartered and then joined together, as in this way they are easier to eat. Honey may be lightly spread on pineapple slices and in apple mixture to sweeten, if desired.

Uncooked Fruit Cake

2 cups of your favorite ready-to-eat whole wheat cereal

$\frac{1}{2}$ cup shelled walnuts or pecans
 $\frac{1}{2}$ cup standard black or white figs

$\frac{1}{2}$ cup pitted dates

$\frac{1}{2}$ cup seedless raisins.

Mix all thoroughly in a large dish and grind through food chopper. If figs and dates are first cut up, it will insure a more perfect blend. From food chopper, press into pan and sprinkle grated cocoanut over top. Add halved walnuts or pecans (using same nut as was incorporated in filling) around edge as a decoration.

Omitting garnish, the mixture when set may be sliced thin for cakes or sandwiched crackers or wafers; or it may be cubed for candy, to which extra sweetening may be added. Keeps well.

Recent Testimonials From Self-Realization Fellowship Members and Inner Culture Subscribers

"I cannot begin to tell you the benefits I have received, both spiritual and material, since I have put into practice Self-Realization principles. I thank you for the light that you have given me."
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—V. G. C., *Nevada*.

"I feel that I have much to be thankful for—improved health, a growing business, a more optimistic outlook on life, but most of all, a growing faith in God. May God always pour His blessings on every one of you at the Self-Realization Fellowship for the wonderful good that you are doing for humanity."
—F. S., *Revelstoke, B. C.*

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Three very attractive features for guests are the Sunday services conducted by Paramhansa Yogananda at the Golden Lotus Temple, special classes in Self-Realization Fellowship instruction, and unique health meals which are fast winning an enviable reputation for the hotel, served in the India Cafe.

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TITLE OF "PARAMHANSA"

The English equivalent of *Paramhansa* is "Master."

The title *Paramhansa* supersedes the title of *Swami*. The followers of Yogananda's teachings now address him, in accordance with his Guru Sri Yukteswarji's wishes, as *Paramhansa* (or *Paramhansaji*. *Ji* is a term of respect in India and is always used when addressing a spiritual teacher, as Guruji, Yoganandaji, Mahatmaj, Swamiji, etc.)

The title of *Paramhansa* was bestowed on Yogananda when he visited his Guru in India in 1936.

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AIN SOPH, Self-Realization Fellowship Church, 1034 N. E. 2nd Avenue. Conducting Teacher, Yogacharya Praetorius. Secretary, Lucille Andre. Services Sundays at 8 p.m. Classes on Wednesdays at 8 p.m.

Cincinnati, Ohio

Conducting Teacher, Mrs. Bertha Shimler, 5642 Bramble Ave. Phone, Bramble 2078W. Classes on alternate Friday evenings at 8 p.m., at 403 Palace Theatre Bldg., 16 E. Sixth St. Open Forum on third Sunday of each month, 8 p.m., at Liberal Savings Bank Bldg., 24 E. Sixth St., Room 700.

***Canton, Ohio**

Conducting Teacher, Miss Emma Coleman, 323 12th St. N.W., Apt. 3.

Meetings on Thursdays and Sundays at 8 p.m., at the home of Mrs. D. P. Weber, 1213 14th St. N.E., Phone 2-3074.

***Dayton, Ohio**

Conducting Teacher, Mrs. Alma King, 732 North Main St. Telephone Adams 2835. Meetings each Tuesday at 8:30 p.m.

Minneapolis, Minn.

Meetings at West Hotel, Room 122, Sundays, 8 p.m., open to the public. Class on Thursdays at 8 p.m. Inner Circle Meditation Class at the home of Mrs. E. W. Backus, 2201 E. Lake of the Isles Blvd., Wednesdays at 8 p.m. Secretary, Miss Virginia Newhall, 335 Loeb Arcade. Associate Teachers: Mrs. Martha Jaeger and Mrs. M. Peterson. Treasurer, Mrs. Gertrude Hirschfield.

***St. Paul, Minn.**

Meetings each Monday evening at Y. W. C. A. Chapel, 123 W. 5th St. Secretary, Miss Sadie T. J. Woll, 1011 Hastings Ave.

***Belleville, Ill.**

Associate Teacher, Oscar Wills. Secretary-Treasurer, Mrs. Theresa Haak. Meetings each Thursday at 8 p.m., at 409 East Main St.

***Milwaukee, Wis.**

Meetings each Sunday at 11 a.m. Class meetings each Wednesday at 8 p.m. Fine Arts Bldg., 125 E. Wells St., 2nd Floor. Secretary, Miss Sylvia Sette, 825 N. 25th St.

Indianapolis, Indiana

Conducting Teacher, Sri Ranendra Kumar Das, 38½ Pennsylvania Street, Penn. Bldg., Rm. 408; Sunday services at 11 a.m. Class, Fridays at 8 p.m. Lending Library. Associate Teacher, Mrs. Chas. Hoffman.

Salt Lake City, Utah

Conducting Teacher, Mr. M. W. Nabrotsky, 968 Blaine Ave. Joseph A. Reiser, Secretary. Meetings each Sunday at 11 a.m. at Hotel Newhouse.

***Denver, Colorado**

Conducting Teacher, Frederick H. Wadley, 3428 Colfax Ave. A. Secretary, Mrs. Eleanor Watson, 430 E. 11th Ave. Treasurer, Mr. C. C. Norton, 1325 So. York. Meetings each Thursday at 8 p.m. at Y.W.C.A. Bldg.

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Self-Realization Fellowship Center, Tobias Matthay Pianoforte School, 96 Wimpole St., W. 1. (Near Bond Street and Oxford Circus Tube Stations). Meetings each Monday at 8 p.m. and Sunday at 11 a.m. All Welcome. Conducting Teacher, Mr. Roland T. Hunt, 135 Gloucester Place, Dorset Square, W.C.1.

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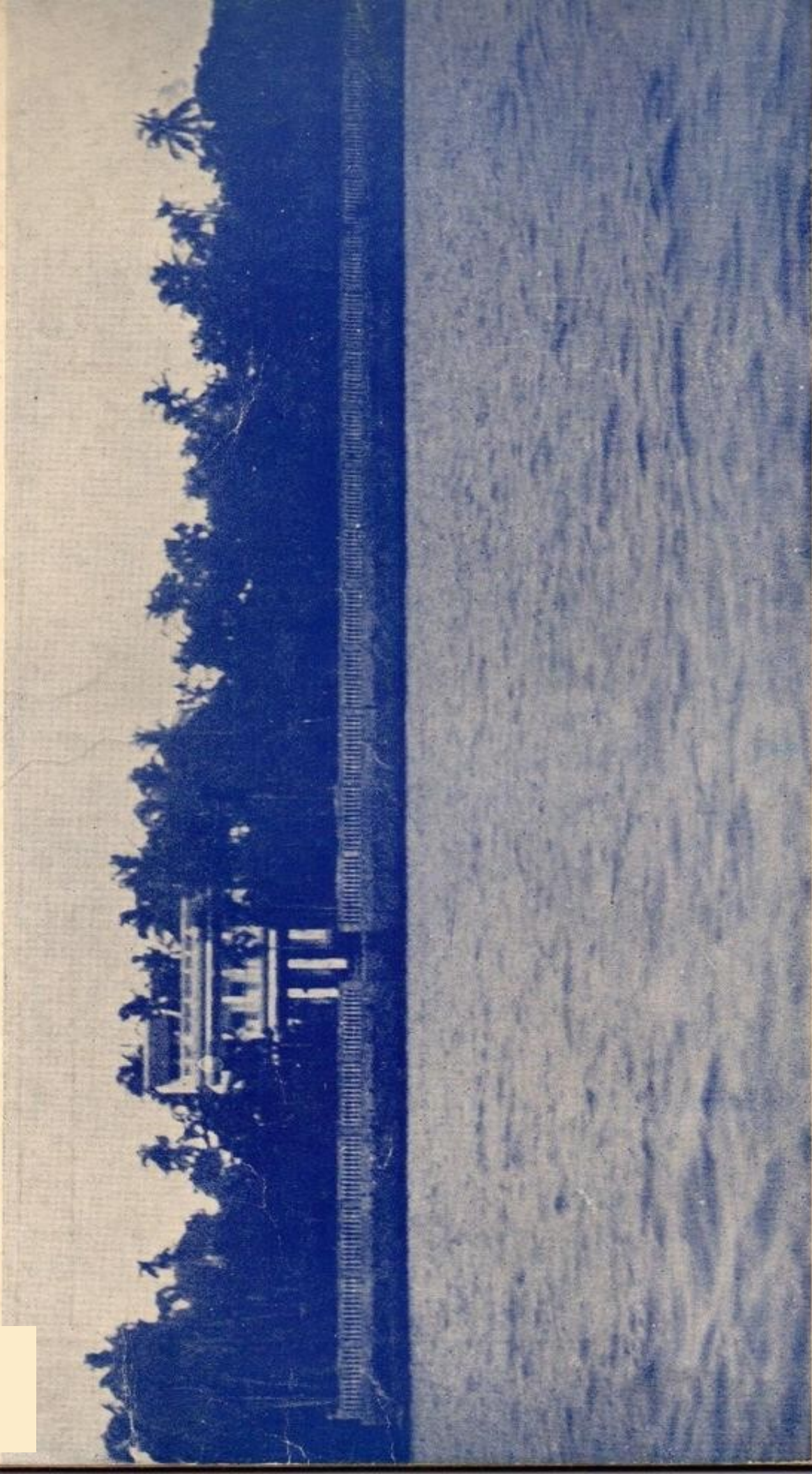
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A view of the new Yogoda Asram (Self-Realization Fellowship Hermitage) at Dakshineswar near Calcutta, showing the 300-foot frontage on the beautiful Ganges River.
(See Page 29.)