

INNER CULTURE

FOR SELF-REALIZATION



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Spiritual Heritage of India

By NICHOLAS ROERICH

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What Is Your True "Self"?

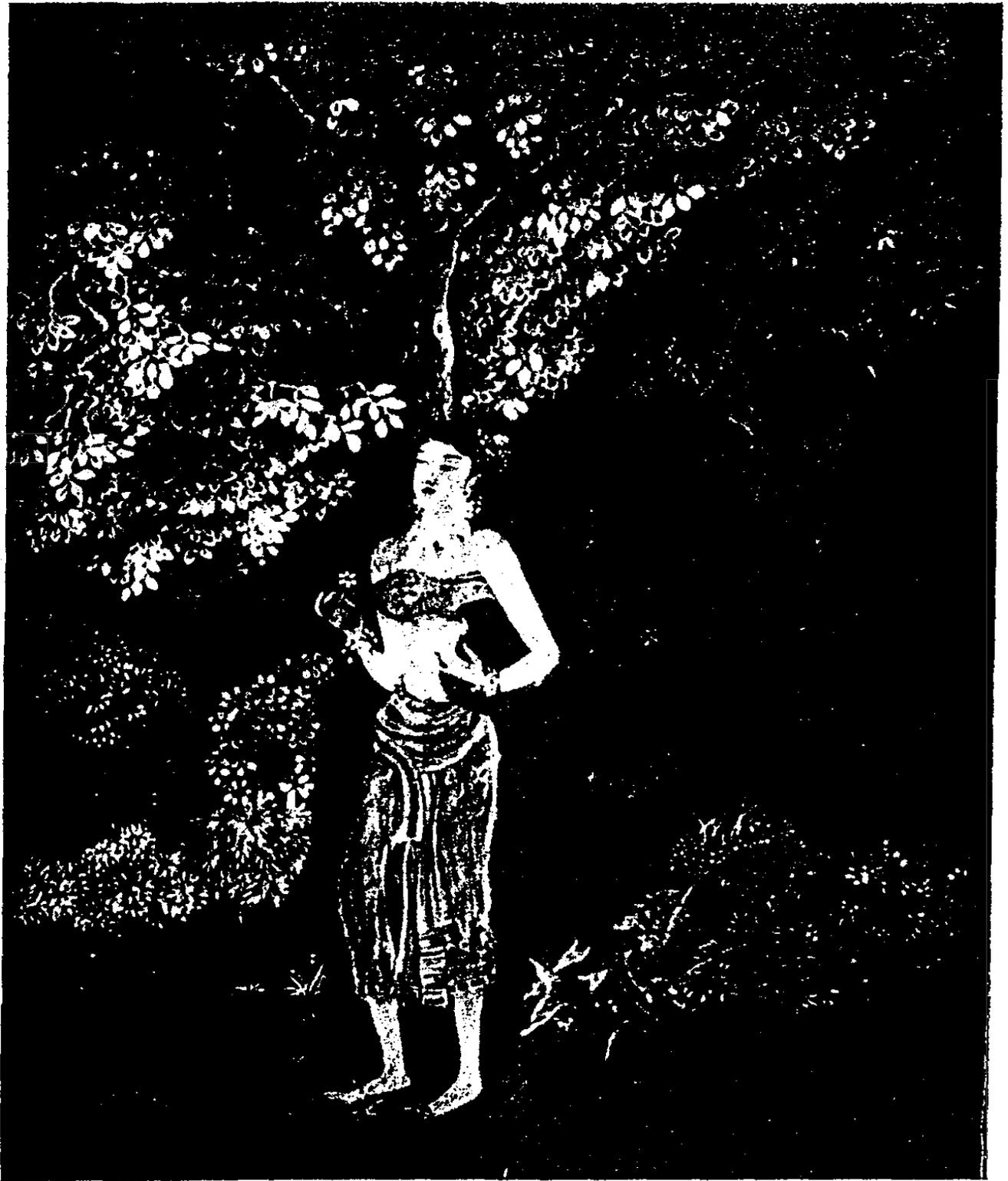
By "SIVA"

Precepts for the Devotee

TIBETAN SAGES

SEPTEMBER
1939

Price 20 Cents
Vol. XI, No. 11



—Bharatvarsha.

GIRL OF THE WOODS

By Badhurani Indira Devi Chaudhurani

INNER CULTURE

FOR SELF-REALIZATION

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Vol. XI, No. 11

September, 1939

L. V. PRATT
Editor

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International Secretary

Yearly subscription, \$2.00. Trial Sub-
scription: 6 months for \$1.00. Single
copies, 20c.

Published monthly by the Self-Realization Fellowship, established in America in 1920 by Paramhansa Yogananda, Founder and President. Copyright, 1939, by the Self-Realization Fellowship, Inc., 3880 San Rafael Avenue, Los Angeles, California. Entered as second-class postal matter at the Post Office in Los Angeles, California, under the Act of March 3, 1897. Printed in U. S. A.

What Is Your True "Self"?

*You Are Not the Body, Name, Senses, Mind, Intellect
nor Ego—You Are the Soul.*

By "SIVA"



You Are Not The Body

Consider who you really are. The body which you imagine to be your own self and referring to which you very often say: I am happy, I am unhappy, I have been taken ill, I am hale and hearty, and so on—are you really this body? Try to recall what was the shape and form of this body when it was a mere child, what transformation it underwent in youth, and see how completely it is changed now in its old age.

One who happened to see this body in its childhood will fail to recognize it now. The tiny, soft hands and feet, the enchanting face, the milk-white teeth, and the soft, curly hair of those days have no affinity whatsoever with the humpbacked form, the wrinkled skin, the silvery hair, the com-

pressed face, and the unsightly appearance of today.

The body you possessed in childhood died, in fact, long ago; no trace of it is left in the present body. Are you, then, this ever-changing body? No, you are not the body. You are that which is equally cognizant of all the three states through which the body has passed—childhood, youth and old age. The body has undergone so many changes, but you are the same. The body is insentient matter, while you are the conscious Spirit.

The body grows and decays; while you remain the same in all conditions. The body takes birth and dies, but you remain eternally in the same state of existence. Then, why do you imagine yourself to be the same as the body? Why do you identify yourself with

the honor or dishonor, pleasure or pain, birth or death of the body? It is not really an error on your part to do so?

Neither Are You The Name by Which You Are Called

Now, tell me, are you the name with which you have associated yourself? As soon as you are called by this name you respond even while you are asleep! If the name is abused, you burst into tears through grief and resentment; your blood begins to boil through indignation.

But just consider, are you really this name? Can you tell me what name you bore when you were in the state of an embryo? Did you possess this name before you saw the light, the name which you regard as your very self today? No, you did not possess it then. Will you retain this name even in your next life? No, you will not.

Then, why do you identify yourself with your present name? This is only an assumed title which is transient and can be changed at will. Then why do you take the praise or censure of this name as your own praise or censure, and why are you agreeably or disagreeably affected by the same? Is this not another error on your part?

You Are Not The Senses

Well, do you consider yourself to be any of the sense-organs, such as the eyes, the ears, the nose, the tongue or the palate, the skin, hands and feet and so on? If so, does your life come to an end

when your eyes lose their vision, your ears lose the power of hearing, your nose is amputated or your hands and feet are mutilated? No, you do not die by losing any of these organs or limbs. Then, how can you be the same as the senses? You are the perceiver and knower of the senses and their activities, as also of their sound and unsound condition. Is it not, then, a mistake on your part to imagine that you are the senses?

You Are Not The Mind

Now, you will very likely say you are the mind. But just ponder before you say so; when the mind is crowded by diverse thoughts, don't you cognize those thoughts? If you do not cognize them, how can you say, "Such and such a thought came to my mind this moment"? If you cognize thought, know it for certain that the cognizer is different from the thing cognized.

The mind gets lost in the state of deep sleep, but you persist there even in that state, because when you wake up, you say, "I enjoyed a sound sleep."

The mind wanders here and there but you remain fixed where you are and observe every one of its movements, and know all its secrets. Hence you are not the mind. You are the seer of the mind. Thus, it is nothing but an error on your part to imagine that you are the mind.

You Are Not The Intellect

You are not the intellect either. Just as you cognize every move-

ment of the mind, you also cognize every phase of the intellect, every one of its activities, the changes it undergoes, its sublimity or depravity, its purity or impurity, and its right and wrong judgments. All these things are adventitious to the intellect; they come and go and are also subject to growth and decline, but you are always busy watching its movements. That is why you have often said: "My reason failed me and my judgment got warped at that moment; the impurity of my intellect has now been washed away through the influence of *Sat-sanga* (noble company)."

How is it, then, that instead of recognizing yourself to be the seer of the intellect you regard yourself to be the intellect itself? This is nothing but an error on your part.

You Are Not The Ego

You are not even the ego. Should you have referred to yourself as "I" while established in the *Atma*, your real Self, that would have been perfectly all right; but instead of this you assert your ego while identifying yourself with the totality of body, senses, mind and intellect. In fact, you are a seer even of this ego. Thus you have said, "I said such a thing through mistake out of egoism."

You Are The Soul

Have you not realized now that you are not the body, the name, the senses, the mind, the intellect, or the ego? You are the Pure, Enlightened, Eternal, Conscious

and Blissful Self. You are not destroyed when the body is destroyed, neither are you created anew when the body is created.

The glorification or vilification of your name cannot glorify or vilify you. You are eternally changeless. None can abuse or insult you, nor can anyone kill or injure you. You remain eternally and unshakably poised in your Self. Try to realize this and remain unmoved by the polarities of worldly existence.

This poise in the Self is your real, permanent state of existence. The fulfilment of your life consists in attaining this state, nay, in realizing this eternal state of your being. The moment you come to realize your identity you will be transformed into a *Mahatma*, a noble soul.

Depravity of soul lies in identifying the Self with name, form, senses or mind; and nobility of soul or *Mahatmaship* consists in seeing the soul unshakably established in its great identity.

What Is True Mahatmaship?

This *Mahatmaship* is not gained merely by being able to read and write the above things, or by cultivating the art of speaking. Even a parrot can repeat things by rote. Every student of *Vedanta* knows these things by heart, but of what avail is this knowledge to him?

True knowledge is that in which there is complete cessation of identification and attachment with the body and mind, and in which

the soul does not regard the gain or loss of these things as its own gain or loss but remains eternally unshaken in its true state of being.

We learn only to repeat things by rote and begin to assume the role of teacher without reducing those lessons to practice, without molding our lives according to those lessons.

We are anxious to be called full-fledged *Mahatmas*, to receive homage from others by assuming the role of *Mahatma*, but we do not really wish to acquire the qualifications of a true *Mahatma*. That is why, identifying ourselves with a particular creed or doctrine, we remain mere teachers, as helpless as any ordinary creature, devoid of any spiritual culture, under the thralldom of worldly attachments, without any internal peace and tossed by the cross-currents of pleasure and pain.

Realize the Self

Even at the time we proceed to analyze the true nature of the soul (*Atma*) as altogether distinct from the body, mind or speech, it will be found on deeper examination that we are not above the physical and mental planes, and that identifying ourselves with the pleasure and pain, honor and dishonor of our mind and body, we are being swept away by the mental currents of joy and sorrow. This is, indeed, a deplorable condition.

Guard yourself against this situation; steer clear of it; try to rise above it. This is the mission of your life; this is the only spiritual

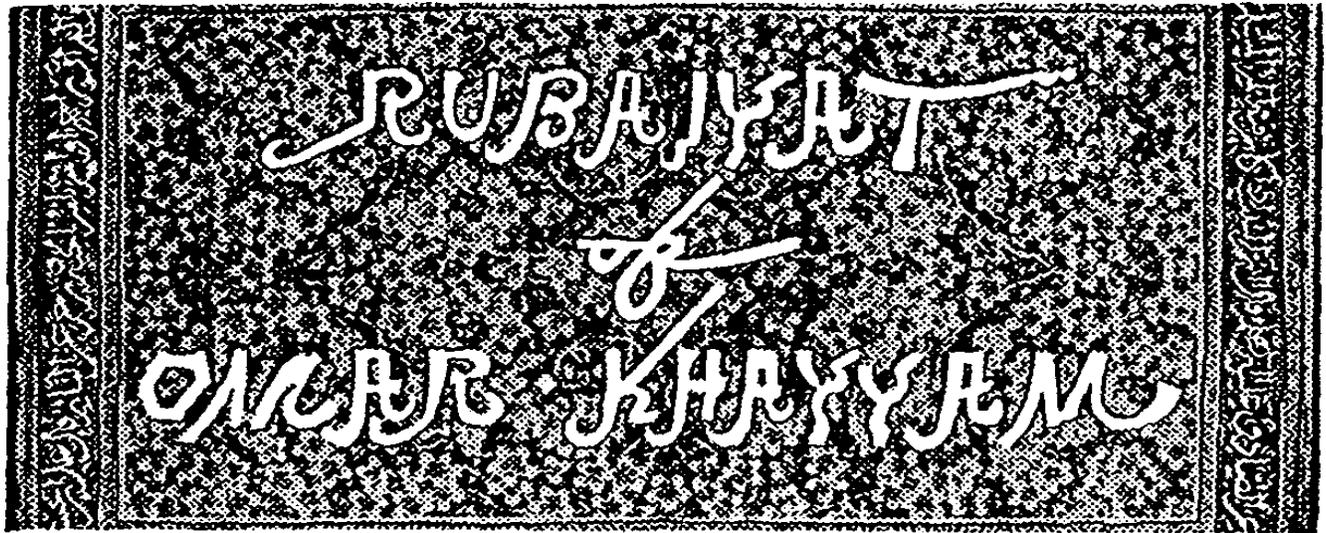
discipline you ought to pursue with diligence. Try to be a practicant in the true sense of the term, rather than an accomplished *Mahatma* (noble soul) in name only.—*Kalyana Kalpataru*.

THIS BROKEN VIOL

O Father, behold me through the pores of the sky and through the twinkle of the stars. Watch me through the sun and moon. Caress me through the breeze. Love me through my love. Throb in me through my heart. Breathe Thy immortality through this mortal frame of mine. Speak through my voice. Help others through my hands. Use my mind to inspire others. Breathe through my breath, for through this broken viol Thou alone canst sing Thy complete eternal song! — *Paramhansa Yogananda*.

PHOTOGRAPHS

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SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

XLVIII

*While the Rose blows along the River Brink,
With old Khayyam the Ruby Vintage drink:
And when the Angel with his darker Draught
Draws up to thee—take that, and do not shrink.*

Spiritual Interpretation:

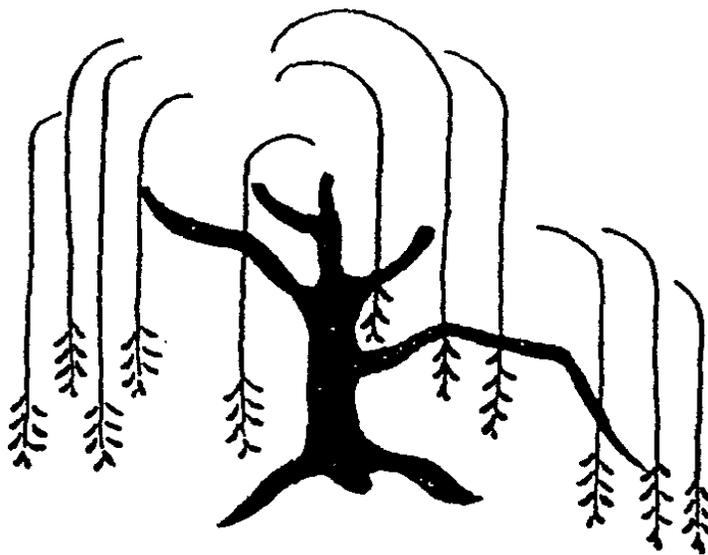
"As the devotee transfers his consciousness from the body, where tempting sensations are located, to the river of life flowing through the spinal canal which is redolent with the sweet fragrance of the raptures of meditation, he should drink the wine of ecstasy (*samadhi*) with the ever-ancient Spirit. When his soul leaves the body at death and meets the angelic Christ Intelligence with the ever-intoxicating elixir of deeper ecstasy, he will not be fearful of the new state or regretful of the old, but will courageously escape from the fleshly cage to unite with the Omnipresent Consciousness."

Applied to Daily Life:

Follow all the inspirations of wisdom as Omar gives you in these secret teachings. If you sincerely do so, then the Inner Angel of your soul will offer a deeper wisdom for you to enjoy and enlighten your being. If the wine of Omar's instructions intoxicates you, then do not be apprehensive about drinking the more transporting wine of ecstasy, which later will be brewed within your exalted and purified being.

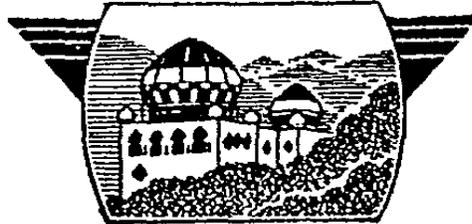
Glossary:

- 1—*Rose*—Divine bliss.
- 2—*River*—The current of life-force insulated within the spinal cord.
- 3—*Old Khayyam*—Ever-ancient Spirit or guru-preceptor's consciousness.
- 4—*Ruby Vintage*—Wine of ecstasy.
- 5—*Angel*—Messenger of Infinite or Christ Consciousness.
- 6—*Darker Draught*—More deeply concentrated rapture or the true nepenthe given to the devotee by the angel of death.
- 7—*Do not shrink*—A bird long accustomed to a cage often hesitates at returning to unfettered freedom when the opportunity is presented. Similarly a soul, long caged in the body, often falters when the time comes for it to leave the body.



Spiritual Heritage of India

By NICHOLAS ROERICH



Extracts from the *Chandogya Upanishads*:

"Cast this salt in the water and return to me to-morrow morning."

"Taste now this water, what do you find?" "It is salty." "Draw from this water more deeply, what do you find?" "It is salty." "Taste it from the bottom. What do you find?" "It is salty." "Taste again and come here to me." "It is all the same." "Thus, verily, my friend, you do not notice the Essence, yet it is everywhere."

* * *

"Tell me all that you know, and I will tell you what follows."

"I know the *Rig-Veda*, the *Yajur-Veda*, the *Sama-Veda*, the *Atharva-Veda*, the ancient sayings, the *Veda* of *Vedas*; I know the ceremonials, I know calculations, the science of predictions, weather-forecasting, logic, the rules of behavior, etymology, the science of sacred texts, the science of arms, and astronomy. That is what I know."

"All that you have enumerated is only words. Apprehend the proper understanding of the Word."

"When one understands the words of Brahman, he can do all that he wishes within the power of these words."—"Teacher, tell this to me."

Divine Word

"It, the Word, is verily greater than all words. This Word enables one to understand the *Rig-Veda*, and the *Yajur-Veda*, and the *Sama-Veda*, and the *Atharva-Veda* and the ancient sayings, and grammar, and the rules of calculation, and the science of predictions, and knowledge of time, and logic, and the rules of behavior, etymology, and the science of sacred texts, and the science of arms, astronomy, and the knowledge of the serpents and the djinn, heaven and earth, air, ether, waters, the light-bearing quality of higher entities, people, animals, birds, plants, and trees,—all creations even to the smallest, and the insect, and the ants, the righteous and the iniquitous, the true and the false, the good and the evil, the pleasant and the unpleasant. If the Word did not exist, neither the just nor the unjust would be cognized, neither true

nor false, good nor evil, pleasant nor unpleasant; this Word enables one to distinguish all. Apprehend the proper understanding of the Word."

* * *

"Only when service takes place justly; without sacrifice there will be no justice. This alone makes service just, but it is needful to wish to cognize service."

"Only when you feel an inner joy at service. He serves not who is in suffering.

"Only when one has been filled with joy service results; but it is needful to cognize joy."

"There is no joy without infiniteness. There is no joy in the finite. Joy is infinity. But it is needful to wish to cognize infinity."

* * *

Immortal Poetry

The lofty spiritual mood in which a Hindu recites the words of the sacred tradition is something not easily forgotten. The poet Tagore whose sensitive heart is a storehouse of these great rhythms knows how to evoke all their beauties.

In India when the verses of the *Mahabharata*, the *Upanishads* and the *Puranas* are being recited, then there is joy, despite all troubles; and even if the modernization of India is inevitable, the beauty of such sacred poetry will live on forever.

One is, of course, struck by the endless repetitions in the translation of such texts and yet, if one listens to the rhythmic periods of

the original, one recognizes that they are an integral part of the melody. Such repetitions are often a way of laying stress on the most important passages. For centuries the *Rig-Veda* and the other sacred books were transmitted orally, and, in this, rhythmic repetition was a great aid to the memory.

If one considers the large number of philosophical and religious periodicals and books now printed in India, one must be forced to admire a people who care so much for thought and culture. Such a virtue covers many defects and, from the towering Himalayas to the burning South, there are plenty of signs which point in this direction.

From the poorest coolie to the most learned Hindu you will always meet with someone ready to converse with you on the most lofty subjects, and, after a short time you will come to realize that every Hindu, whatever be his personal way of life or that of the society to which he belongs, will always prefer to discuss lofty subjects, for these alone seem real to him.

Guru and Disciple

Despite the confusion of today India still maintains her lofty tradition of teacher and disciple. The Guru still lives on and the relationship of Guru and disciple is always an edifying one. This noble and conscious cult of the Teacher can hardly be found in other countries. There is nothing servile or belittling in it, no narrowing of outlook or loss of personality, for

it is a noble recognition of the law of hierarchy.

Even in the details of daily life the disciples will always respect the Teacher's dignity, a quality which can only be developed by mutual respect.

The Teacher is a father and adviser and a guide in all the events of life.

It is characteristic of the Guru to be concerned about the inner and outer program of his disciple, and the disciples, on their part, have many beautiful expressions which show their deep respect for the Guru. Belittlement, on their part, is inadmissible, even in the smallest details, and they will make every endeavor to preserve, in their own minds, the essential character of the Teacher.

From this mutual understanding the art of thinking is born, and joy arises around the comprehension of higher things; a joy not confined to palaces and temples but one which enters the poorest dwelling and transforms the burden of life into something easy.

Judgment of the Heart

He who knows India, not as the tourist or sightseer, but as one who has come in contact with the people and with the life of the great country, will never forget its charm.

And the heart of India will respond to all genuine sympathy. No words or assurances can compare with the judgment of the heart, which is something steadfast, some-

thing which can dive beneath the surface and recognize the essential.

In India, moreover, there is a remarkable psychic awareness so that if you glance at anyone, in a distant crowd, he will respond to your attention at once. This we have remarked not once or twice, but on many occasions.

Such a delicate sense of awareness is not to be acquired by any voluntary training.

It is the heritage of centuries of lofty thought and a natural characteristic of the race. In order to acquire the habit of lofty thought, one must come to prefer it to other ways of thought; in fact, one must rejoice in it, for, as we are told in the *Upanishads*, it is only through joy that our efforts can become effective.

Joy of Great Thoughts

This inner joy of the heart is something that we have to cultivate and learn how to retain so that it takes up its abode in the heart, and this beneficent joy of the heart becomes a lasting power to disperse all the forces of darkness.

Whether we think of those sublime temples of Southern India, of the grandeur of Chittur and Gwalior and the great strongholds of Rajputana, or the solemn spirit of the Himalayas, everywhere we shall find the joy of great thoughts.

On the moonlit Ganges, in the mystery of Benares seen at night, and in the great cadences of the Himalayan waterfalls, we shall find the same lofty sense of joy.

In the repetition of such ancient names as Manu, Arjuna, Krishna, of the Pandavas, rishis, heroes, creators and great constructors, we recognize a loving respect for the past.

From the Mother of the World, from the Queen of Peace, we receive this delicate flowerlike joy of the heart.

Marvellous India! Splendid in outer beauty, most beautiful in its secret inner life.

Beautiful, beloved India!—
Flamma.

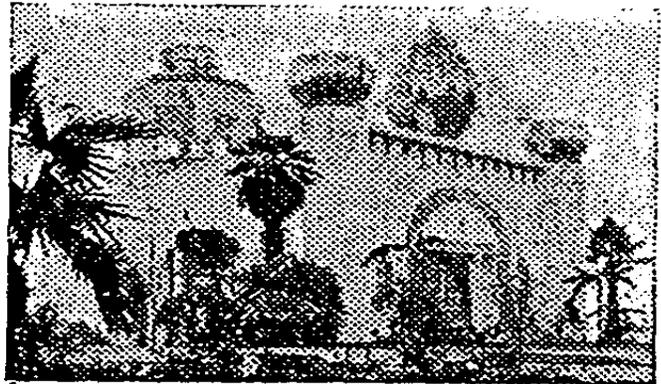
—❖—❖—❖—
RAFT OF HOPE

I was shipwrecked on the ocean of my dreams: my happy vessel of comfort was entirely shattered. I struggled and swam over those dreary waters of sad blue dreams. A little raft of hope, sent by the winds of Thy mercy, came floating by me. I grasped it—I held on! Little by little, I moved on, and at last I touched the golden isle of pleasant silence. Nymphs of Thy blessings gathered there, to meet and take me to Thy presence of eternal safety. — *Paramhansa Yogananda.*

—❖—❖—❖—
GREAT DEEP

Thy righteousness is like the great mountains: thy judgments are a great deep: O Lord, thou preserveth man and beast. How excellent is thy lovingkindness, O God; therefore the children of men put their trust under the shadow of thy wings.—*Psalms.*

SEPTEMBER, 1939



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INNER CULTURE

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Spiritual Interpretation OF THE ★ BHAGAVAD GITA

*Not God, but Man—Through his Desires—Causes
the Wheel of Rebirth to Turn*

By PARAMHANSA YOGANANDA

Chapter 2, Stanza 51

Literal Translation:

Those that have mastered their minds become engrossed in infinite wisdom. Their minds thus relinquish all desire to concentrate upon fruits of actions. This insures them freedom from the chain of rebirth and enables them to reach that state which is beyond all misery-making evil.

Poetic Rendition:

The master-minds forsaking all fruits of actions soar above the earthly prison and become free from the bondage of births and earthbound desires. In this way they escape all the fetters of evil.

Spiritual Interpretation:

The ultimate result of performing all actions with a God-tuned mind—the greatest art of action—is freedom from the fetters of rebirths and liberation from all forms of misery-making physical, mental and metaphysical evils.

This stanza describes the results which the devotee or yogi receives by doing all actions with the consciousness of God and without a desire for the fruits of actions.

A soul who is guided by cosmic wisdom knows that he came on this earth principally for the divine plan, through the medium of his own past actions. Hence the man who has mastered his desires quick-

ly sees that endless rebirths are caused by self-created desires. So he forsakes all fruits of actions and, instead of inactivity, performs all activity with the sole desire to please God and fulfil His cosmic plan.

Such a soul lives in this world only to work out the divine plan. After that is finished he merges his soul in the unchangeable, everlasting, ever-new joy of Spirit and becomes liberated forever from the inroads of physical and mental suffering brought on by past actions. Endless rebirths are caused by self-created desires of the ego born in contact with various bodies, various minds and various environments during many lives.

What is the Divine Plan?

The wise who perform all actions with the consciousness of God know that the divine plan does not compel a soul to be born again and again in this misery-making world within a frail, disease-invaded body. The purpose of the divine plan is for the soul

to use its God-given free choice and discrimination to distinguish between the short-lived pernicious pleasures of the senses and the immortal, ever-new joy of Spirit found by deep meditation.

As soon as the discriminating soul finds his purpose of existence by using his discrimination to choose the lasting pleasures of the Spirit in preference to the passing pleasures of the senses, he knows that he is not compelled to reincarnate again and again in this troublesome world, but that by performing in this one life all actions with the consciousness of God he can be liberated forever.

According to the divine plan a soul only exists in this world to find out the purpose of life; when that purpose is found he has not to reincarnate again. In other words, God planned to liberate our souls after a short wisdom existence in this world, whereas we, through ignorance and ignorant actions, remain earthbound and prolong the misery of reincarnating again and again.



Precepts For The Devotee

From Tibetan Sages



The Ten Things To Be Persevered In

(1) Novices should persevere in listening to, and meditating upon, religious teachings.

(2) Having had spiritual experience, persevere in meditation and mental concentration.

(3) Persevere in solitude until the mind hath been yogically disciplined.

(4) Should thought-processes be difficult to control, persevere in thine efforts to dominate them.

(5) Should there be great drowsiness, persevere in thine efforts to invigorate the intellect (or to control the mind).

(6) Persevere in meditation until thou attainest the imperturbable mental tranquillity of *samadhi*, (divine contact).

(7) Having attained this state of *samadhi*, persevere in prolonging its duration and in causing its recurrence at will.

(8) Should various misfortunes assail thee, persevere in patience of body, speech, and mind.

(9) Should there be great attachment, hankering, or mental weakness, persevere in an effort to eradicate it as soon as it manifesteth itself.

(10) Should benevolence and pity be weak within thee, persevere in directing the mind towards Perfection.

These are The Ten Things To Be Persevered In.

The Ten Incentives

(1) By reflecting upon the difficulty of obtaining an endowed and free human body, mayest thou be incited to adopt the religious career.

(2) By reflecting upon death and the importance of life, mayest thou be incited to live piously.

(3) By reflecting upon the irrevocable nature of the results which inevitably arise from actions, mayest thou be incited to avoid impiety and evil.

(4) By reflecting upon the evils of life in the round of successive existences, mayest thou be incited to seek Emancipation.

(5) By reflecting upon the miseries which all sentient beings suffer, mayest thou be incited to attain deliverance therefrom by enlightenment of mind.

(6) By reflecting upon the perversity and illusory nature of the mind of all sentient beings, mayest thou be incited to listen to, and meditate upon, the Doctrine.

(7) By reflecting upon the difficulty of eradicating erroneous concepts, mayest thou be incited to constant meditation (which overcometh them).

(8) By reflecting upon the predominance of evil propensities in this *Kali-Yuga* (or Age of Darkness), mayest thou be incited to seek their antidote (in the Doctrine).

(9) By reflecting upon the multiplicity of misfortunes in this Age of Darkness, mayest thou be incited to perseverance (in the quest for Emancipation).

(10) By reflecting upon the uselessness of aimlessly frittering away thy life, mayest thou be incited to diligence (in the treading of the Path).

These are The Ten Incentives.

The Ten Errors

(1) Weakness of faith combined with strength of intellect is apt to lead to the error of talkativeness.

(2) Strength of faith combined with weakness of intellect is apt to lead to the error of narrow-minded dogmatism.

(3) Great zeal without adequate religious instruction is apt to lead to the error of going to erroneous extremes (or following misleading paths).

(4) Meditation without sufficient preparation through having heard and pondered the Doctrine is apt to lead to the error of losing oneself in the darkness of unconsciousness.

(5) Without practical and adequate understanding of the Doctrine, one is apt to fall into the error of religious self-conceit.

(6) Unless the mind be trained to selflessness and infinite compassion one is apt to fall into the error of seeking liberation for self alone.

(7) Unless the mind be disciplined by knowledge of its own immaterial nature, one is apt to fall into the error of diverting all activities along the path of worldliness.

(8) Unless all worldly ambitions be eradicated, one is apt to fall into the error of allowing oneself to be dominated by worldly motives.

(9) By permitting credulous and vulgar admirers to congregate about thee, there is liability of falling into the error of becoming puffed up with worldly pride.

(10) By boasting of one's occult learning and powers, one is liable to fall into the error of proudly exhibiting proficiency in worldly rites.

These are The Ten Errors.

The Ten Resemblances Wherein One May Err

(1) Desire may be mistaken for faith.

(2) Attachment may be mistaken for benevolence and compassion.

(3) Cessation of thought-processes may be mistaken for the quiescence of infinite mind, which is the true goal.

(4) Sense perceptions (or phenomena) may be mistaken for revelations (or glimpses) of Reality.

(5) A mere glimpse of Reality may be mistaken for complete realization.

(6) Those who outwardly profess, but do not practice, religion may be mistaken for true devotees.

(7) Slaves of passion may be mistaken for masters of yoga who have liberated themselves from all conventional laws.

(8) Actions performed in the interest of self may be mistakenly regarded as being altruistic.

(9) Deceptive methods may be mistakenly regarded as being prudent.

(10) Charlatans may be mistaken for Sages.

These are The Ten Resemblances Wherein One May Err.

The Ten Things Wherein One Erreth Not

(1) In being free from attachment to all objects, and being ordained a *bhikshu* (monk) into the Holy Order, forsaking home and entering upon the homeless state, one doth not err.

(2) In revering one's spiritual preceptor one doth not err.

(3) In thoroughly studying the Doctrine, hearing discourses thereon, and reflecting and meditating upon it, one doth not err.

(4) In nourishing lofty aspirations and a lowly demeanor one doth not err.

(5) In entertaining liberal views (as to religion) and yet being firm in observing (formal religious) vows one doth not err.

(6) In having greatness of intellect and smallness of pride one doth not err.

(7) In being wealthy in religious doctrines and diligent in meditating upon them one doth not err.

(8) In having profound religious learning, combined with knowledge of things spiritual and absence of pride, one doth not err.

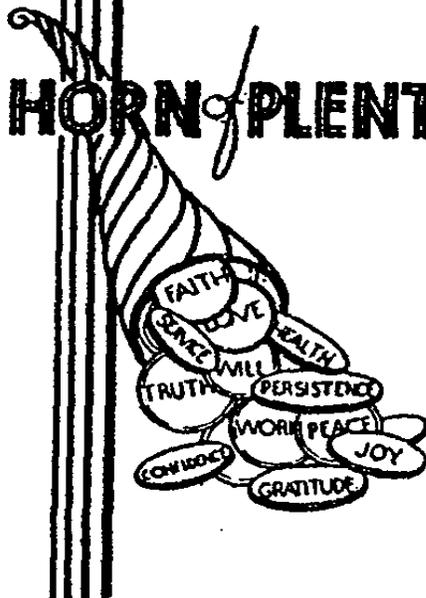
(9) In being able to pass one's whole life in solitude one doth not err.

(10) In being unselfishly devoted to doing good to others, by means of wise methods, one doth not err.

These are The Ten Things Wherein One Erreth Not.

—From *The Precepts of the Gurus*, compiled by the Tibetan teacher Dvagpo-Lharje in the 12th century, translated for the first time into English by the late Lama Kazi Dawa-Samdup, and edited by W. Y. Evans-Wentz in *Tibetan Yoga and Secret Doctrines* (Oxford University Press).

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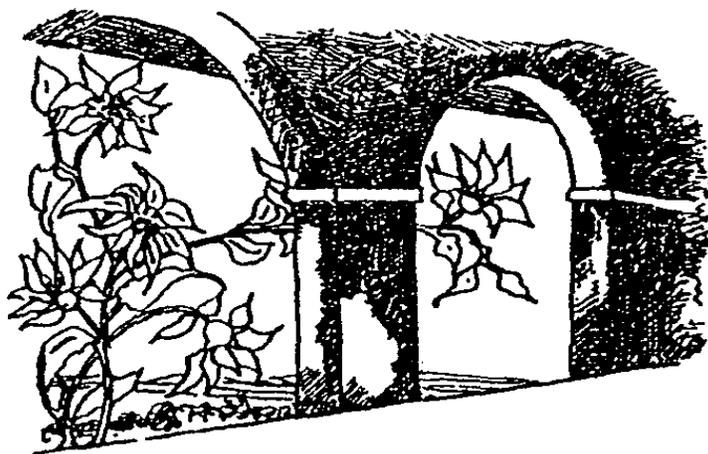
PSYCHOLOGICAL CHART

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.

Harmonized Food Selections

Edited by CARQUE NATURAL FOODS RESEARCH



Harmonious food combinations have simplicity as their keynote. It is a great mistake to regard sumptuous meals as an indication of better standards of living; they are really a sign of decadence. Two or three foods well selected for their balanced nutrient properties and rationally combined can afford ample nourishment. A breakfast or lunch consisting of one or two kinds of fruit is quite satisfying during spring and summer weather. As the protein or tissue-building constituent and the fat content of fruits are low, supplement with foods such as nuts or unroasted nut butters, cottage cheese, avocado, olives or raw milk—just one of these.

Foods of high starchy content are better not combined with high protein foods. It is strongly recommended that only one protein or one starchy food accompany a meal and that the balance comprise such

salads and steamed vegetables as are in season. For example, a salad dish followed by some steamed green leafy or other non-starchy vegetables will combine harmoniously with baked potatoes, or *in place of* the latter, a few slices of whole wheat bread or any similar wholesome carbohydrate (starch) like whole wheat spaghetti or corn on the cob—just one of these.

Eat Raw Salads

Where raw and cooked vegetables appear at the same meal, it is desirable to eat the raw salad first to offset any tendency to consume too little raw food and too much of the cooked food. Never mix food in the raw state with the same or similar food in the cooked state, as for example grated raw carrots followed by steamed carrots and peas, or beet roots; there is danger of gas.

Fruit and vegetable juices, milk or buttermilk should be sipped slowly and not gulped down; they are foods as well as drinks. Fruits and vegetables are best eaten at separate meals; occasionally, however, one or two kinds of fruit may be taken with leafy vegetables in the form of combination salads, but fruits and starchy root vegetables should not be eaten together.

No Starch With Fruits

It is best not to combine starchy food and fruits, although there are some people with good digestions who can eat cereal food and sub-acid as well as sweet fruits without any ill effects. Mushes should never be mixed with sugar and milk, as the mixture usually causes fermentation in the stomach and small intestines. Honey is preferable as a sweetening agent.

The mono-diet, or eating of only one kind of food at a time, often produces good results, especially with people whose digestion is not very strong. The kind of food may be changed from meal to meal so that monotony is avoided. Each food has its own cellular vibration; hence in order to derive the full benefit from natural products, each one should be consumed alone or in compatible simple combinations. In this way food constituents are more completely utilized than when foods are combined haphazardly; also, a large amount of nerve force can thus be conserved in the process of digestion.

Avoid Average Cookbook

Avoid the average cookbook wherein the most incompatible mixtures of foods and condiments are given. Often sugar, salt, pepper and baking powder are included in a single recipe, while acid fruits are frequently mixed with corn starch and refined sugar. Some of the menus are made up of a dozen or more different dishes.

Food combinations may be easily changed to suit personal taste, seasons or occupation. Those who have to perform a large amount of physical work may simply increase the amount of carbohydrates and fats. The amount of calories, while useful as a purely quantitative measure, should only be of secondary importance. We should first of all make sure to obtain a sufficiency of the alkaline elements.

Law of Polarity

Behind the multiplicity of rules governing harmonized food selection lies the law of gender or sex. Molecules, atoms and corpuscles, too, have their loves and hates, their likes and dislikes, attractions and repulsions, affinities and non-affinities. This phenomenon constitutes the chemical affinities or combining power of the various atoms or elements in nature.

The corpuscles, ions or electrons, the basis of matter, are converted into an atom by forming certain combinations — an expression of mating. Masculine and feminine principles are ever at work; in the mineral and vegetable kingdom

their expressions are more rudimentary, but the principle of attraction, selection and repulsion is always the same and makes cell life possible.

Intelligent Cells

The building of tissues proceeds according to the general law of life and growth, which is founded on the impulse of forming new cells and of renovating or changing old ones. The most simple cell exhibits all the essential processes of life—nutrition, growth, reproduction, movement, reaction to stimulation. It even displays functions which act at least as a substitute for the psychical powers of higher organisms. The eminent horticulturist, the late Luther Burbank, definitely attributed to plants, vegetable and fruits a will and desire of their own. So did Sir J. C. Bose, the famous scientist of India.

Thus nutrition is essentially the attraction and assimilation of a certain amount of new sustenance by the cells of the body, enabling a cell or group of cells to select from the nutrient blood the elements needed for its sustenance, and to permit the removal of substances which have expended their vital energy. This throws light on the subtle sympathies or favorable affinities of harmonized foods, which have within certain limits the same general attunement of atomic cell vibration; it also explains the antipathies or antagonistic polarizations of acids and starches, as well as proteins and

starches. Chemical combination of atoms and molecules is due to their mutual electrical attraction. There must be an attunement or unison of atomic cell vibration within a magnetic atmosphere.

Molecules of a given element always consist of a certain number of the same atoms, whereas those of compound or chemical combinations are aggregations of different atoms. The molecules which constitute a certain substance, like protein, differ in their characteristics from molecules which comprise some other substance like a particular carbohydrate, i. e., potential energy intended for conversion into kinetic power. For example, each molecule of a specific protein, as compared with those of a specific carbohydrate, has a different size, shape and weight, based on the number of electrons in its atoms and on their modes of vibration.

Expression of Kinship

Can we therefore not see in the defense of compatible foods a subtle expression of kinship for the vegetable kingdom, whose fusion with the human economy can best be culminated when favorable affinities are present in the physiological playground for the action and reactions of electrical and magnetic polarizations, the balancing of the positive and negative elements, forces and energies in harmonious vibration?

Every entity seeks vibratory correspondence or union with another like entity of opposite polarity. The

acids and alkalies must be in proper proportion to insure a balance between or intermarriage with the positive or alkaline pole and the negative or acid affinity. That is why serious chemical warfare inevitably follows the mixtures of incongruous foods; for exaggerated positive or negative states assume the offensive in the conflict for supremacy of their own particular vibration—reducing to ruin and ashes precious nutriments, once pillars of vital strength.

In response to the emergence of nobler impulses towards a higher, more sympathetic life, man will learn to content himself with simplicity, humility and frugality, with universal kinship and with the strengthening and beautifying discipline of self-control.

—❖—❖—❖—

IMPEDIMENTS, BEWARE!

Impediments, beware! Flee my path! I am homeward bound. Through the corridors of time, falling in the pitfalls of error, lifted by Thy unseen hand, I walked. Discouraging darkness, barbed fences of habit, stone embankments of indolence, mountains of indifference, oceans of unfaithfulness, sirens of sense, may stand in my path to prevent my march to Thy palace, but a million kingdoms and sextillions of years of untrammelled worldly happiness will not tempt me to forsake Thee.—*Paramhansa Yogananda.*

—❖—❖—❖—

"Cultivate compassion."—*Buddha.*

THOUGHTS ON INSECTS

Over and above the numerous benefits which man derives from bees, silkworms and others of the insect world are the several wonderful habits, activities and traits in many insects which man could easily take note of for his own benefit, however high in status he may consider himself to be compared with lower forms of evolutionary life. On this point Riley has written:

"If we could put the directing enginery of the human brain in a body like that of the insects, with a hard external shell, at once a defense against external attack and a protection to delicate vital organs, yet allowing free play for every desirable movement; with a breathing system that is diverse and multiple and, therefore, less liable to get out of order than ours; with six hands and feet instead of four, with a powerful venomous sting for defence; with the power of flight independent of unreliable machinery; with the enormous industry of an organisation in which each caste or profession is determined at birth and where there are apparently no labor strikes, legislative filibusters or revolutions, but the greatest of self-sacrifice and of loyalty to the commonweal; with a reproductive system capable of producing young at the rate of one per second almost indefinitely, yet provided with efficient birth control when needed; in such a picture we have a creature for which man would be but a poor competitor."

Meditations

For Each Day in September, 1939

Extracts from "The Imitation of Christ," by Thomas A' Kempis.

FRIDAY, 1st. He to whom the Eternal Word speaketh is delivered from a world of unnecessary conceptions.

SATURDAY, 2nd. No man without that Word understandeth or judgeth rightly.

SUNDAY, 3rd. O God, who art the Truth, make me one with Thee in everlasting charity.

MONDAY, 4th. Why seeketh thou rest, since thou art born to labor?

TUESDAY, 5th. Who hinders and troubles thee more than the unmortified affections of thine own heart?

WEDNESDAY, 6th. Who hath a greater combat than he that laboreth to overcome himself?

THURSDAY, 7th. The man that is not yet perfectly dead to himself is quickly tempted and overcome in small and trifling things.

FRIDAY, 8th. Glory to God who giveth all things, and above all desireth to give thee Himself.

SATURDAY, 9th. It is much safer to obey than to govern.

SUNDAY, 10th. We cannot attain to freedom of mind unless we willingly and heartily put ourselves under obedience for the love of God.

MONDAY, 11th. If we would endeavor like men of courage to stand in the battle, surely we should feel the favorable assistance of God from Heaven.

TUESDAY, 12th. It is a hard matter to leave off that to which we are accustomed, but it is harder to go against our own wills.

WEDNESDAY, 13th. A man should settle himself so fully in God that he need not seek many comforts of men.

THURSDAY, 14th. All the saints passed through many tribulations and temptations, and profited thereby.

FRIDAY, 15th. If God were always the pure intention of our desire, we should not be so easily troubled, through the repugnance of our carnal mind.

SATURDAY, 16th. Many secretly seek themselves in what they do, and know it not.

SUNDAY, 17th. They seem also to live in good peace of mind, when things are done according to their will and opinion; but if things happen otherwise than they desire, they are straight-way moved and much vexed.

MONDAY, 18th. He doeth much, that doeth a thing well.

TUESDAY, 19th. He doeth well that rather serveth the community, than his own will.

WEDNESDAY, 20th. We would willingly have others perfect, and yet we amend not our own faults.

THURSDAY, 21st. No man is without fault; no man but hath his burden; no man sufficient of himself; no man wise enough of himself.

FRIDAY, 22nd. Thou camest to serve, not to rule.

SATURDAY, 23rd. Seek a convenient time to retire into thyself, and meditate often upon God's loving-kindnesses.

SUNDAY, 24th. Resist manfully; one custom overcometh another.

MONDAY, 25th. It is often our want of spirit which maketh our miserable body so easily complain.

TUESDAY, 26th. O my brother, lose not thy confidence of making progress in godliness; there is yet time, the hour is not yet past.

WEDNESDAY, 27th. O how wise and happy is he that now laboreth to be such an one in his life, as he wisheth to be found at the hour of his death!

THURSDAY, 28th. We reprehend small things in others, and pass over greater matters in ourselves.

FRIDAY, 29th. Esteem all comfort vain, which thou receivest from any creature.

SATURDAY, 30th. Let nothing be great unto thee, nothing high, nothing pleasing, nothing acceptable, but only God Himself, or that which is of God.

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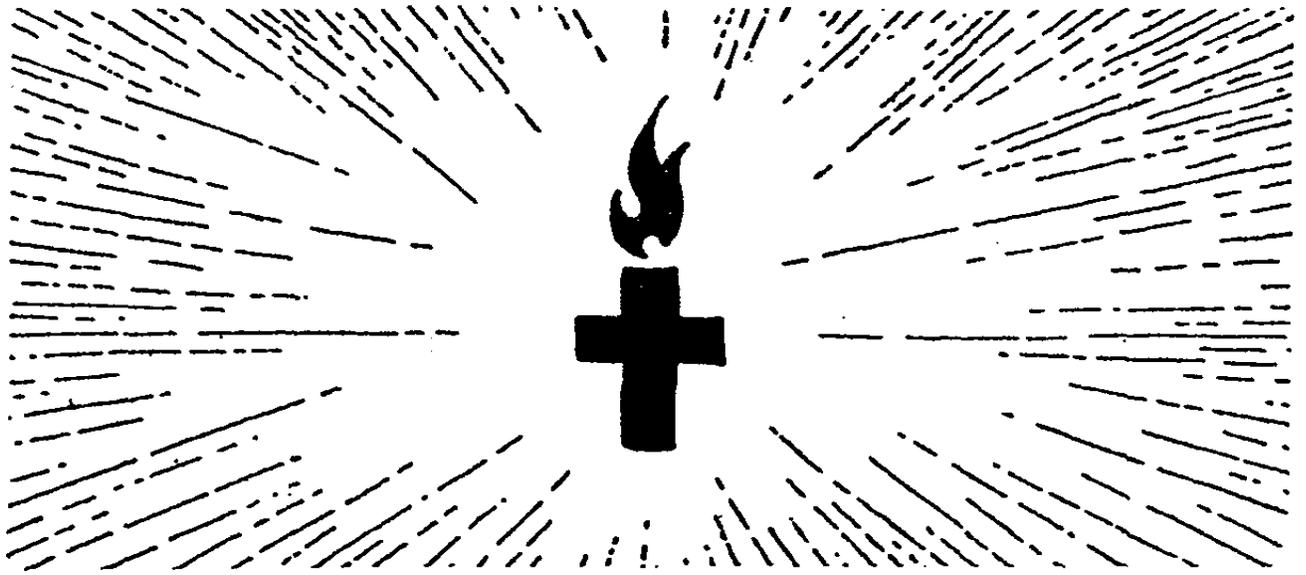
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Second Coming of Christ

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

*God Sends His Perfected Devotees as World-Saviors for
the Various Cycles of History.*

By **PARAMHANSA YOGANANDA**

*Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.—
Matt. 15: 21-24.*

“Whenever the earth becomes burdened with sin then from time

to time as needed the Heavenly Father sends a self-made spiritual Master to a special race where the spiritual held is needed most. That is why, although my teachings are universal and will be applicable and useful to all lives on earth at all times, still I am not sent for all at present, as I have been especially ordained by the Heavenly Father to act as the spiritual shepherd to the bewildered sheep of spiritual seekers belonging to the house of Israel. The Israelites once were deeply virtuous and stored up prenatal good karmas (past actions) and tendencies in their souls so that their accumulated

power of good karmas sent out a silent call to the Heavenly Father. In response to that call the Heavenly Father sent me as the Savior of the Israelites in this cycle."

The Lord's Promise

The above words of Jesus distinctly point out the truth of the greatest Hindu Bible, *Bhagavad Gita*, which declared, centuries before the birth of Christ: "O devotee Bharata, as often as there is decline of virtue on earth, so often I, the Spirit, ordain some form of Mine to incarnate on earth to give everlasting life to the virtuous and show the sinful how to destroy their sins. In order to establish the predominance of virtue on earth, I, the Spirit, appear through the different incarnated souls of Masters from time to time in different cycles."

Christna, the Prophet

Christna appeared many centuries before Christ to redeem the virtuous Pandava people of India who were oppressed by the wicked Kurus. He was one of the greatest Masters who was able to fully manifest all the qualities of God in his life, and through the sage Vyasa gave India its greatest Hindu Bible, *Bhagavad Gita*.

Buddha, The Compassionate

Buddha appeared in India to prevent cruelty to men and animals. He incarnated there when the message of mercy was extremely needed. He emphasized the necessity of developing sympathy for men and

animals, in order to feel the presence of God in all. Through Buddha many sacrifices of animals in the temples were stopped.

Jesus the Christ

Five centuries later Jesus appeared to bring the message of faith and devotion and healing of body, mind and soul.

Philosopher Shankara

In the seventh century A. D., Swami Shankara (Shankaracharya) incarnated to bring the positive idea of God as the ever-existing, ever-conscious, ever-new Bliss. The positive conception of God was much needed for the over-intellectualized classes of India, who had developed a doctrine of annihilation as the ultimate end of life. This evil doctrine arose from a misinterpretation of the idea of *Nirvana* or cessation of rebirths taught by Buddha. He merely had said that desires cause rebirth and any soul who overcame material desires would be free. He did not mean that souls would cease to exist.

A soul who is free from material desire, according to Swami Shankara, became united to the positive state of ever-existing, ever-conscious, ever-new God of bliss.

Swami Shankara pointed out that God, being ever-new Bliss, was an universal necessity and the highest goal of life which everybody should strive to attain by discrimination and meditation on the inner Self where the Infinite Spirit as the ever-new Bliss could be found secreted.

Later on Sri Chaitanya came in India to spread the true love of God. In modern times Lahiri Mahasaya came to show Christians and Hindus and all other devotees the scientific technique of concentration and meditation by which they could contact God. Lahiri Mahasaya specially emphasized that all religionists should rise above their superficial differences, concentrate on the universal principles of morality, and learn the highest technique for tuning the mind with the Infinite.

Lahiri Mahasaya

Lahiri Mahasaya's doctrine is especially unique in the fact that, apart from advices on moral culture and self-discipline, it gives definite techniques of step-by-step Self-realization by which one, through the attainment of various superconscious, Christ-Conscious and Cosmic-Conscious states, can ultimately merge in the Supreme Being.

Lahiri Mahasaya's teaching is especially suited to the modern age and for people of all religions because it does not ask anyone to believe anything dogmatically, but by definite technique to find out all the truth about himself and God. Lahiri Mahasaya has given to the world different techniques of meditation which produce distinct universal states of Self-realization until Cosmic Consciousness is attained by the highest ecstasy.

Each of the above Masters or Saviors, by their own self-made spiritual effort, manifested different degrees of God's qualities in their lives. All Masters, when

they are almost fully spiritually developed, come on earth through the will of God to carry out His special dispensations. These Masters are often called Incarnations of God but it should be strictly remembered that God Himself in His full perfection never comes down on earth through any human body.

If God came as a human being and displayed the limitations of a human being he would be imitating the frailties of human life. All prophets of God who came on earth were tempted and had to overcome certain human frailties in order to attain the final state of Cosmic Consciousness. If God appeared in a human form He could not be tempted and if He were merely playing out the part of overcoming a temptation, being really aloof in His divine consciousness, then that temptation was no temptation to God at all. God can overcome temptation for He has no inclination to be tempted and thus He certainly could not be an example to human beings who are really tempted. But when human beings find that Jesus was tempted but by his divine consciousness overcame his human consciousness then they, too, hope and feel encouraged to overcome their own strong temptations.

Jesus Was Fit Instrument to Work Out God's Plan

The truth is that Jesus, having attained high self-development by self-discipline, prayer on mountain tops, and meditation through many

lives, was chosen by God to be a suitable instrument to show suffering mankind the way by which any soul could spiritually labor and reap the plenteous harvest of divinity.

It must be distinctly remembered that God does not manufacture Christlike souls in heaven and send them on earth to play out divinely-planned parts to inspire weak mortals.

Human Even As We

A God-created Jesus Christ crucified on the cross could not have felt physical pain; his crying-out: "Father, forgive them, for they know not what they do," would then be only an utterance of a divine automaton.

Jesus Christ was tempted, he wept, he suffered like any other human being, but through the accumulated development of many incarnations by which he exteriorized the potential image of God Consciousness hidden within him, he became a Christ or one endowed with Christ Consciousness.

Two quotations from St. Paul bear on this point:

For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Wherefore in all things it behoves him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.—
Heb. 2:16-18.

*For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—*Heb. 4:15.

Because Jesus was human and divine and by spiritual labor reaped the plenteous spiritual harvest of God Consciousness, therefore the Heavenly Father sent him on earth to work out his last efforts for final salvation there. At the same time, while Jesus was striving to attain his finality on earth, he was to serve as a spiritual example to misery-laden people of the earth.

Prophets Knew About Jesus

Prophets who declared the coming of Jesus Christ on earth were spiritually advanced enough to know the inner life of the man Jesus through many incarnations. That is why the ancient seers knew exactly what would happen in the life of Jesus Christ during his incarnation on earth, even as astronomers by mathematical calculations can predict the appearance of comets years before they are visible. There are many Old Testament prophecies concerning the life and death of Jesus Christ.

Equality of Souls

All souls of men are potentially the perfect images of God. Hence there is no difference between the soul of an ordinary individual and the soul of a Master. The difference between an ordinary human being and a Master, however, lies in the fact that the human being by his charcoal mentality does not

reflect the sunlight of God, whereas the Master by his own diamond mentality fully reflects the sunlight of God falling on him.

Great Masters who have fully attained the lost consciousness of God within themselves are all essentially equal; but they are differentiated according to their works on earth. Masters are distinguished according to the number of Christlike souls they have helped to produce on earth and according to the number of people they have inspired during their stay on earth. Jesus created eleven Masters from his twelve disciples. Lahiri Mahasaya created almost as many Masters—one of them was Sriyukteswarji, my own teacher. He had attained the state of Christhood. I am writing his life.

Special Dispensation

Now we understand why Jesus said: "I am not sent but unto the lost sheep of the house of Israel." Jesus said this in order to declare his special divine dispensation on earth and not because he was narrow-minded or partial to the Israelites.

Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daugh-

ter was made whole from that very hour.—Matt. 15: 25-28.

"Let the divinely ordained children, the Israelites, be first spiritually served by me. According to the will of God my first help during the short period I stay on earth is for them only and it is not proper for me to give the bread of divine consciousness which is now to be given to the divine children of Israel to any of the more materially minded peoples."

Short Stay on Earth

It must be remembered Jesus realized the short period of his stay on earth and that he could not possibly give his divine consciousness to the whole world, which was too unready. He wanted to give his time only to those who were spiritually ready and had good karmas and had thus attracted the attention of God. Jesus was only trying to carry out the divine wishes in his life. But even though Jesus knew that he came principally for the Israelites, he did not refuse to heal the daughter of the foreign woman, who was "a Greek, a Syro-phenician by nation," St. Luke tells us. To her he said: "O woman, the pulling power of thy will and conviction is great enough to draw the all-healing Cosmic Energy from me, so let thy will be fulfilled. Go your way; you will find the Cosmic Energy, roused by your faith and my will, has dislodged the evil spirit from the life of your daughter."

EXHIBITION OF ANCIENT MANUSCRIPTS

An exhibition of original manuscripts and paintings of the Middle East, including India, has been given recently at the Library of Congress under the auspices of the library's new Department of Indic Studies, headed by Dr. Horace I. Poleman.

The collection of materials from India, Tibet, Burma, Ceylon, Siam, Indo-China, Java and Sumatra is said to be the most comprehensive ever assembled in this country. It is intended, according to Dr. Poleman, to gratify growing interest in the Middle East, and to increase that interest not only in academic circles but also among the general public.

The exhibition is said to afford an almost complete picture of the materials, forms, languages, scripts and miniatures of manuscripts from the countries mentioned. It was assembled from various public and private collections, including those of the Library of Congress.

Included is a manuscript of the complete text of the oldest Hindu religious work, the *Rig-Veda*, and examples from the various periods of Sanskrit literature, as well as several important items from the famous Indian epic, the *Mahabharata*.

The Herramaneck Galleries of New York have lent several valuable paintings for the collection, as well as a series of Prakrit manuscripts from the *Kalpastura*, a famous holy book of the Jain religion of India. These are said to

be beautifully illustrated with some of the finest examples of the medieval Western Indian school of Jaina miniature painting. Scholars say that examples of this period and school are extremely rare and that only a few have been discovered to date.

Perhaps the finest illustrated manuscript of this period, written in gold letters, is included in the exhibition. It is the *Kalakaccaryakatha*, from the collection of Professor W. Norman Brown. It has been edited and translated by him in the Freer Gallery of Art.

Various languages and dialects of modern India are represented. Particularly notable are illustrated manuscripts on the life of St. Salibhadra in the Hindi language; the complete text of the *Skandapurana*, adapted from the old Sanskrit into Tamil verse; a portion of the *Adigranth*, the holy scriptures of the Sikhs; two rare illustrated Buddhist manuscripts from Nepal and the complete works of the poet Sauda in Urdu.

The new Department of Indic Studies of the Library of Congress is being financed by the Carnegie Corporation of New York. The range of studies covered in Indic studies are literature, language, history, philosophy, art, anthropology and economics.—*New York Times*.



I will bless the Lord at all times:
his praise shall continually be in
my mouth. My soul shall make
her boast in the Lord; the humble
shall hear thereof, and be glad.—
Psalms.

SCIENTIFIC DIGEST

"MAGNETS" CONTROL PATTERNS OF LIFE

Studies on single-celled creatures that provide evidence for the existence of living "magnets," which attract to themselves the specific chemical substances they need and make these substances travel along specific pathways that constitute an outline of the animal's architectural pattern, were described recently before the Summer meeting of the American Association for the Advancement of Science.

The evidence for the existence of the "magnets" controlling the architectural patterns in each living form, presumably accounting for the difference between frogs, mice and men, was presented before a symposium on the process of regeneration by Dr. William Balamuth of the University of California.

Regeneration is one of the most fascinating and mysterious processes of life, found only among certain primitive forms, from the very elementary protozoa to the much more complex family of salamanders. These creatures have the ability to regenerate lost organs, such as limbs or tails. In the case of the protozoa this mysterious faculty manifests itself in an even more startling form—a mere frag-

ment removed from the main body being capable of regenerating a whole organism.

This process of regeneration holds one of the greatest secrets of life, closely linked to the riddle of life itself. A clear understanding of this process, it is hoped, might lead to clues on how to replace lost organs in human beings.

Recent work on the unicellular alga, *Acetabularia*, Dr. Balamuth stated, might offer a promising working hypothesis of the regenerative mechanism in protozoa. This, in turn, is expected to lead to clues on the mechanism of the regenerative process in the species higher on the evolutionary scale.

In these algae, which are not far removed from certain protozoa, the nucleus has been demonstrated to produce certain chemical substances, which are then distributed along definite paths in the body, to places in which the formation of body structures (that is, morphogenesis) is under way during the process of regeneration, Dr. Balamuth reported.

"The agency that causes these substances to move in certain predetermined directions," he stated, "might well be a set of physiological gradients attracting given substances in a given direction.

"The resulting picture would involve the orderly distribution of substances used in the formation of structures essential to the body, under the influence of gradients acting like magnets in their attractive properties."—*New York Times*.

20,000-YEAR OLD PLANTS

Tass, the official Russian news agency, reported recently that living organisms dating back 20,000 years had been revived by Soviet scientists after a long sleep in frozen soil.

Species of water plants and fungi and soil bacteria were found in the frozen soil strata of Eastern Siberia near the bones of extinct bison.

Soviet scientists, using nature's refrigerator in the Arctic for their experiments, have been seeking to locate the boundary between life and death for many years. In September, 1936, they were successful in reviving plant organisms calculated to have been frozen solid from 1,000 to 3,000 years in the land of perpetual ice.

The All-Union Academy of Sciences then undertook experiments to revive "dead" organisms of even greater antiquity.

The region north of the Arctic Circle provides an ideal workshop, since the scientists need dig down but a few yards to strike the zone of perpetual ice, which is from 165 to 200 feet thick. In this frozen belt nature has stored for centuries both plant and animal organisms which may be dead or in a state of suspension.—*A. P.*

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POWER OF WILL

By Lillian R. Carque

Will is the forge of universal energy—physical, mental or moral. In the genesis and nature of will lie the elemental power which raises the entire creation in its upward spiral, pumping motion and liberating energy into the numberless forms of life and of consciousness.

As the protracted hammering of a piece of iron will ultimately raise the temperature of the latter into a white glow, so the strong, determined action of the will, in overcoming the selfish promptings of human nature, is capable of arousing and sustaining constructive endeavors until they attain incredible heights of virile momentum.

Triumphant bodily and intellectual vigor inevitably follow the renewed pull of the soul in its effort to lift human nature to ever higher altitudes of intelligence and of moral worth against the senseward and beastward impulses of a yet only partially developed human nature.

Dynamic Force of World

Will is the parent-force of the world's dynamics, and lies at the root and center of every process of vegetable, animal or human unfoldment. To unlock these basic force-centers, and to set free their inherent potencies in terms of individual self-conquest, is work which speeds the entire evolution of the world.

Hence every individual effort of pure, untainted willing—i.e., willing as a deliberate self-conscious effort to elevate the lower tendencies of the mind, by means of moral discipline and sense restraint—proceeds like a wave of vitalizing, constructive energy, stirring up centers of will-dynamics in every form of conscious existence, thus turning every seriously moral individual into a potential redeemer of himself and of others.

Avoid Negative Thoughts

To hold that all effort is futile, that all knowledge is illusory, and that no result of the human will is worth the pain of calling it into action, is to isolate ourselves from the universal storehouse of vitality and power. A man with a strong will may bring himself to look calmly on a desirable thing without desiring it. He has regulated, restrained and controlled his desires, not left them wild, unbounded and unchecked.

The nascent undisciplined will is nothing but the fulfillment of each momentary impulse as it arises. The mature will implies the controlling of these impulses; the repression of action, when conflicting motives arise, in order to compare and select; the maintaining of a definite purpose beyond that of transitory sense-happiness, and the persistent concentration of the mind on realizations of a permanent, universal value and eternal duration.

Questions and Answers

By PARAMHANSA YOGANANDA

What Sustains the Body?

Question: What sustains the body besides food?—X. E.

Answer: The word "food" is usually used in connection with material nourishment, but there are other kinds of food, namely, mental energy (or concentration) and divine wisdom. Material food recharges the body battery; concentration, the mind battery; divine wisdom, the soul battery.

What distilled water is to a wet battery, food is to the body battery. The life energy in the body battery is derived from cosmic energy as well as from material food. In reality, the life energy in the body breaks up the food and converts it into energy.

Each one of the many cells in the human body is a tiny mouth taking nourishment from various sources. All foods that are eaten produce a sensation on the palate as well as certain chemical effects in body and brain. Food sensations determine a specific mentality. While we know that material foods supply the body with energy, we

must also remember that good thoughts are nourishing for the mind, and evil thoughts are poisonous to the health of body and mind.

Oxygen and Sunshine

Oxygen and sunshine should have a very important place in our life because of their direct energy-producing qualities. Just as electricity passes through a rod made of conductive substance, and electrifies it, so our body battery becomes fully charged with life energy derived from oxygen.

On the other hand, the more you depend upon your will power and upon cosmic energy to sustain you, the less you will require material food; the more you depend upon material food, the weaker will become your will power and the less your recourse to cosmic energy.

Is Prayer Meditation?

Question: In what way is meditation different from prayer?—R. H.

Answer: Ordinary prayer consists in addressing our desires, half in belief and half in doubt, to an

unknown God. Never pray with disbelief in your heart, or with a sense of hopelessness, thinking that God will not listen to your prayers. The only way to know God through prayer is by persistency, regularity and depth of loving effort.

Pray intelligently, with a bursting soul, seldom loudly, mostly mentally, without displaying to anyone what is happening within you. Pray mostly in your own words of love and yearning, not in the borrowed language of others all the time. Pray until you are absolutely sure of the divine contact, then claim your material, mental, or spiritual needs from the Most High as your divine birth-right.

Concentration on God

Meditation is very different from the usual prayer. *It is concentration used only to know God.* Don't remain on the surface of words. Your soul must dive deep into the ocean of perception. God-contact can be accomplished through regular, intense, long-continued meditations. During meditation, any material vibration sent forth by the ego, or body consciousness, helps to awaken the material desire to revive the consciousness of the body, and to dispel the consciousness of the vastness in Spirit. While the demons of sensations and thoughts dance in the temples of body and mind, it is difficult to recognize God, who remains hidden behind the veil of *silence within.*

You must remember that during deep meditation, when the breath becomes calm, a very enjoyable state of peace is produced, but due to the ego-consciousness, the thought of the body returns and the fickle, loud breath revives, rousing all material desires and sense-distractions. You should not be discouraged at this, but, by deeper meditation, learn to calm the breath and the senses.

Out of the Silence

Never mind if you cannot at first contact God or hear His knock at the gate of your heart. For a long time you have been hiding from Him and running away in the marsh of the senses. It is the noise of your own rowdy passions and the flight of your heavy footsteps in the material world that have made you unable to hear His call within. Stop, be calm, meditate deeply, and out of the silence will loom forth the Divine Presence.

God responds to law. All those who conform to the law can test and experience it for themselves. Physical laws have to be interpreted by the physical senses and judged by the understanding. Divine laws have to be comprehended by concentration, meditation and intuition. God can never hide from the person who exercises devotion, love, the law of meditation, and the soul-call. God never fails to listen to all soul-calls, but He does not always respond in the way that we expect Him.

Ever-New Joy

When ever-new, ever-increasing joy fills your silence, then know that you have contacted God, and that He is answering through the receiving instrument of your soul.

Use your deepest meditation mingled with your utmost devotion in the silent hours of the night, at the break of dawn, or in the hidden glow of twilight, in seeking an answer to your desires. Meditate and use your will power steadily day after day, week after week, year after year, until the cosmic silence of ages is broken and you receive your answer. You will not have to wait for ages, for you will find in deep meditation that God's Spirit of Bliss will hover around you and talk to you through the voice of peace.

What Is Soul?

Question: What is Soul?—M. L. D. P.

Answer: Soul is individualized Spirit, which is unmanifested, ever-existing, ever-conscious, ever-new Bliss. The soul, as Spirit's reflection, has the same qualities as Spirit, but the soul, when identified with the three ideational, astral, and physical bodies and their normal and abnormal conditions, takes on their natures. The soul's subjective consciousness in connection with the body and its relations is termed the "ego," or the "pseudo-soul."

Inspirations of the Soul

The soul is that which inspires courage, fervor and all other noble

manifestations of the heart and moral nature; it is the vehicle of individual existence, separate in nature from the body and separable in existence.

Man's too close attachment to matter keeps the soul confined to the body prison and prevents it from finding freedom with God in the realm of eternal bliss. The ego attempts to satisfy the soul's constant, insatiable, age-old longing for God through material channels. Far from accomplishing its objective, it increases man's misery. The soul's hunger can never be appeased by indulgence of the senses.

Because of long concentration on the little body and its necessities, the soul has forgotten its omnipresent nature. Man's soul, made in God's image, has in it the seed experience of omnipresence. This consciousness of omnipresence is hidden in the little soul as a tree is potentially hidden in a small seed. Just as from a seed grown in the proper soil there springs forth a tree, so also, proper meditation, instilled in the soul, will manifest the omnipresent consciousness.

Unpolluted Rays of Spirit

The soul always remains unpolluted, like age-long buried gold. All one has to do is wash off the dirt and the spiritual rays will shine forth through one's joy.

When man realizes this and masters his ego, that is, when he achieves self-control, life becomes glorified by bliss while he is still

in the flesh. Then, instead of being the slave of material desires and appetites, his attention is transferred to the heart of omnipresence, resting there forever with the hidden joy in everything.

In the ultimate experience, we do not lose our soul or our individuality. We only expand it and find that God has become our soul. The little soul-wave becomes the vast Ocean of Spirit.

Cosmic Power

Question: Is it true that Jesus had power to destroy the world if he wished?—N. R.

Answer: Yes, it is true that Jesus had such power. All forces are governed by intelligence. If they were not they could not produce such a well-planned universe. God, who is the Supreme Intelligence and Creator of all things, can destroy anything in this universe which He has created. Everything that exists is the result of divine will and intelligence. Jesus knew: "I and My Father are One"; therefore he had the same intelligence and power that God has. Not only could he create a world, but he could un-create it again. The ocean creates the waves; when the wave expands and dissolves in the ocean, it becomes one with the ocean and has all its power. This is a vast subject, but as one meditates longer and deeper, little by little the realization of this power will awaken within him.

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★ Diet and Health ★

Jenny Fliess, in the *Vegetarian News* (London), makes the following comments on uncooked meals:

It is an axiom among food reformers that at least fifty per cent of the daily food should be eaten raw. "But surely," I hear someone say, "such restricted diet must be monotonous!" Such difficulty as this, however, can be overcome, objections to raw food being mainly due to prejudice. The rules to be observed are three in number: cleanliness, good quality of materials, variety.

Preparing Raw Vegetables

Raw dishes not being sterilized by heating as is the case with cooked food, thorough cleansing is most important. All leafy vegetables—as for instance lettuce, spinach, cress, cabbage, celery—must be washed carefully, preferably under the running tap, and after that put into salt water and left for two or three hours to drive out all insects. After that they must be washed to remove the salt. Tomatoes and apples should be washed and rubbed. There is often some difficulty about root vegetables and cucumbers, since these have rough skins with small grooves and crevices where tiny insects or their eggs may lie hidden—sometimes clinging to the

vegetable, all washing and rubbing notwithstanding. The late Dr. Bircher-Benner even thought it worth while to suggest a compromise, recommending that carrots and all root vegetables, also cucumbers, should be peeled, though by so doing important minerals must be discarded. Cleanliness, however, comes first. Some recipes follow:

Fruit Soup

Take a half-tumbler of water (about one gill), add one gill of apple juice (the unfermented kind can be bought ready prepared). Add to this the squeezed juice of a lemon with grated peel of half of it, after that the juice of half an orange and the grated half of an apple (including peel and core). Peel and dice remainder of orange for adding with two freshly-hulled strawberries. Last of all include half-a-dozen halved, peeled, pipped grapes and a level tablespoonful of brown sugar or honey. Sprinkle lightly with cornflakes just before serving.

Hors d'oeuvres

(a) Shred finely three or four medium-sized beetroots. Grate into this one large sour apple and dress with half-tablespoonful lemon juice and two tablespoonfuls olive oil. Mix well. Shred half a medium-

sized horseradish, and mix with lemon juice and mayonnaise. Place horseradish sauce thus made on top of beetroot before serving.

(b) Take one pound spinach and chop very finely. Make dressing of three tablespoonfuls ground nuts, three tablespoonfuls mayonnaise, juice of one lemon and half-teaspoonful chopped tarragon. Mix well.

(c) Take one pound of tomatoes and cut in slices. Peel and dice half a fresh pineapple. Arrange tomatoes on lettuce leaf, placing pineapple on top. Serve with whipped cream.

Banana Peach Charlotte

Peel and mash six bananas and six peaches. Flavor with a little honey and lemon juice. Place quarter of a pound of cornflakes in pie-dish, then layer of mashed peaches and bananas, last of all layer of whipped cream.

Baked Potatoes

A cooked vegetable may be added to the meal, if desired:

Scrub two pounds of potatoes and grease each potato with a little olive oil. Place potatoes in a grease-tin. Sprinkle with celery salt and caraway seed. Bake for twenty to twenty-five minutes in hot oven.

Shredded Baked Apple

6 apples

1 cup seedless raisins

1 cup unsweetened shredded cocoanut

1 tablespoon honey.

Shred apples on coarse shredder,

add raisins. Sprinkle with cocoanut, add honey. Bake 20 minutes in moderate oven.

ST. LOUIS LECTURES

Sri Ranendra Kumar Das will give Self-Realization Fellowship lectures and classes in St. Louis, Missouri, starting September 10th.

NEW YOGODA SCHOOL

Under the noble patronage of Mr. Keshab Choudhury and Mr. Krishna Choudhury, landlords of Lakshmanpur, Bihar, a new boys' school has been established at Lakshmanpur on the model of the Yogoda Brahmacharya Vidyalaya at Ranchi. Mr. G. C. Dey, a selfless worker and a disciple of Paramhansa Yogananda, is the guiding spirit of the institution. Its name is the Yogoda Sat-Sanga Vidya-pith.

His Messengers

The greatest Hindu scripture, *Bhagavad Gita*, says: "When the world becomes burdened with sin and self-created error, God from time to time in different ages sends one of his advanced devotees to the earth to inspire the righteous with spiritual example and free the vicious from ignorance."

The secret of the Lord is with them that fear him: and he will shew them his covenant. Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net.—*Psalms*.

GOLDEN LOTUS HOTEL OPEN FOR GUESTS—CLASSES AND MEALS AT 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 *Paramhansa-ji*. *Ji* is a term of respect in India and is always used when addressing a spiritual teacher, as *gururji*, *Yoganandaji*, *Mahatmajji*, etc).

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

BOOKS WANTED FOR LIBRARY IN INDIA

A great library in India, for the Calcutta Students' Home and the coming World-City in Bengal and the Ranchi Headquarters of the Self-Realization Fellowship, is desirable. An appeal is hereby issued to all members and friends of the Fellowship in America to donate books with an educational value for this purpose.

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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.

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Dr. P. M. Wherritt, Conducting Teacher. Mrs. Stella Jurjewicz, 1903 E. 70th St., Secretary and Treasurer. Meetings each Thursday at 8 p.m. at 10609 Euclid Ave.

***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., 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 6:30 p.m. at Hotel Newhouse.

***London, England**

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, 155 Gloucester Place, Dorset Square, W.C.1.

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Shew me thy faith without thy works, and I will shew thee my faith by my works. For as the body without the spirit is dead, so faith without works is dead also.—*St. James.*

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Banks of Eternity

By Paramhansa Yogananda



At last I found the banks of eternity and there I sat, musing, to plunge, swim and melt in that ocean of immortality. Melting myself within Myself I became the ocean of luminous light. All dream waves of many incarnations have melted into the sea of one flame.

All rivers of my desires have become one vast sea of desire for God. The loves of many lives have commingled to become one cosmic love. The joys of many centuries have gathered together and become the all-pervading joy.

Beloved of my heart, since Thou hast created me, it is in Thy power to release at once the atoms of my body into the freedom of Thy light. No longer do I want to play with this wave of life or with other waves of lives.

Bless me that I may expand this soul into Thy Spirit—expand my wisdom into Thy wisdom and expand my bliss into Thy bliss. I, the tiny wave of life, must become the ever-expanding ocean of immortality.