

# INNER CULTURE

FOR SELF-REALIZATION



The Pageant of Man

By STANTON A. COBLENTZ

True Beauty Comes From Within

By CARQUE RESEARCH

What Jesus Meant by "Hell-Fire"

By PARAMHANSA YOGANANDA

How To Overcome Temptation

THOUGHTS FROM THE BHAGAVAD GITA

MARCH

1940

Price 20 Cents  
Vol. XII, No. 5







—Bharatvarsha.

Devotee Picking Flowers at Temple for Morning Worship  
*By Purnachandra Chakravarty*



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## FOR SELF-REALIZATION

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Vol. XII, No. 5

March, 1940

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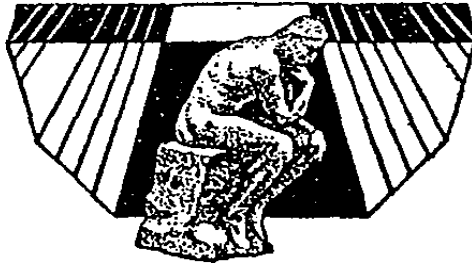
BRAHMACHARI JOTIN  
*International Secretary*

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, 1940, 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.

# The Pageant of Man

By STANTON A. COBLENTZ



*Extracts from "The Pageant of Man" (Wings Press, New York)*

How you have lost the starry trails, O Man,  
Gray-burrowing through the ruck of ant-concerns!  
How blinded to the pages of that Plan  
Wherein each world is but a point that burns  
While the sun-sprinkled cosmos flames and turns!  
Deep in the mists of that impersonal might  
You may discover peace and love and light!

O Man! Who takes the horny shell of things  
For truth itself! why must you put aside  
The lens of wisdom, and its lamps and wings,  
To wander wolfish-jawed and beetle-eyed,  
And never see the soul beneath the hide  
Of leathern fact, but let the body's vision  
Affront the heart's perceptions with derision?

O Man! who made a bargain with the hordes  
Of shadowy Lucifer, to elevate  
Black steaming engines into seers and lords,  
And oil and iron into priests of fate,  
How well contented not to penetrate  
The mask of space and ages, nor to see  
The clear white countenance of eternity!

No light from the star-vistaed void is yours,  
No radiance from the wonder-circled spheres,  
To shed a halo round your hearths and doors,  
And cast a glow of meaning round your years;

No creed of glory dignifies your tears,  
But you go blundering moth-like, with the sense  
Of Vanity that crowns Impermanence.

So, drain the nectar of a casual flower,  
And care not if tomorrow's bud shall bloom.  
Each to himself! for soon the inscrutable Power  
Will shatter with a bolt, and seal the tomb,  
And in that darkness you shall not resume  
Your task or pleasure—such, O Man, you deem  
The tale revealed, the Reason of the Scheme.

But such is not the Reason! Every light  
Aglow in timeless space proclaims you wrong!  
Each seedling bursting from the soil's cold night  
With rock-surmounting power; each bird whose song  
Thrills from the leaves, attests how sure and strong  
Is that life-passion which but gains in force  
When life is dammed or channeled in her course.

Believe the swallow winding to the south,  
The salmon upward-plunging from the sea;  
Believe the lamb whose close-pressed yearning mouth  
Nudges for mother's milk; believe the bee  
That haunts the blossom-throats perennially—  
These and their fellows need no pondering brain—  
The woods and waters tell if life be vain!

The winds, the clouds, and the down-looking sky;  
The green fertility of chambered hills;  
Blue mountain lakes, each like a dreamy eye,  
And forest galleries with blown, ferny frills—  
By those the Seeress of the Vast fulfills  
Her sacrament with man, and moves with breath  
Of some tremendous Aim surmounting death.

Yet this you scarcely heed; nor do you mark  
Those spirit-echoes trembling from the cave  
Of your own muffled being; but the dark  
Reaches around you, and you bow as slave  
To the bare surface moods of rock and wave,  
And have no eye for that which animates  
The Form where Soul Incarnate works and waits.



Oh, child-philosophy of life that grasps  
A moon-bright bauble for a moment's mirth!  
That cannot penetrate beneath the clasps  
Of the dim mystery-garment of the earth,  
But ranks a pine-tree for its timber's worth,  
A pheasant for its flesh, and holds a man  
Mere flesh or timber in the same crass plan!

Oh, child-philosophy that plucks the fruit  
And saves no seed for later seasons' yield,  
That tears the oak and hazel, stem and root,  
And leaves but stumps to deck a sapless field;  
That cares not if a bleeding wound be healed  
If but the pain be calmed; and bounds all time  
By the fogged contours of one day and clime!

Oh, child-philosophy that moves the mass,  
Mere infants all, by whom the world is viewed  
Only as through a smoked and dwarfing glass  
That fits the planet to the gazer's mood,  
Showing two giant symbols—Joy and Food—  
As the sole end and guerdon of a quest  
Where he is first who serves himself the best!

They have not learned, these babes in grown-up dress,  
To look on truth beneath her bare disguise:  
To know Delight may cancel Happiness,  
And Greatness may not dwell in speed or size:  
To feel that Love is strength, and recognize  
That Beauty, with her cup of rainbow flowers,  
May daunt the might of thunder-hurling powers.

They have not learned that lamps more brightly glow  
Where darkness gathers; that the silence brings  
A music blaring sound cannot bestow,  
And splendor may begem the tiniest things:  
That purest water flows in hidden springs,  
And the slow rootlets laboring underground  
Have made the springtime green and petal-crowned.

They have not learned to fathom That Which Seems  
And pierce the living core beneath the rind;  
They have not learned to sever fact from dreams,

Nor moles from owls, nor eagles from the blind;  
Nor see how man is battling hurt mankind  
As if the earth's two hemispheres should start  
A war to tear their mutual shores apart.

They have not learned that all of human blood  
Cling to a rolling raft adrift at sea;  
That all must be enveloped by the flood,  
Or all together rise triumphantly;  
While they who only lisp of "Mine" and "Me"  
Sunder the strands of that unstable craft,  
Which may be washed to port, a dead man's raft.

\* \* \* \* \*

Now eagerly I gazed  
On less disordered scenes, and in some field  
Or high hill-pasture open to the sun,  
Noted a rover with calm eyes upraised  
Into the blue, as though he looked on One  
Beneath whose sight all splendor lay revealed.  
There, in some far and drowsing solitude,  
Where only the wild swan and the plover passed,  
The meditative mind would feel the mood  
And very heartbeat of the throbbing Vast.

And from the soul of silence, breathlessly,  
Some rumor of that truth whose glory lights  
The throne-room of the suns, would tremble down . . .  
Till, fired with visions and the ecstasy  
Of starred horizons and the cloud-pillowed heights,  
The consecrated one, with words of flame,  
Would flash a message to the murmurous town,  
Praising that God of Gods, whose torch and aim  
Are righteousness and beauty . . .

Strangely then  
The wide-mouthed watchers hear his torrent speech  
Of some great purpose in the lives of men,  
And beatific ridges all may reach  
In light and loving kindness. To the few  
These words are like the opening of a gate  
Which cleaves the dark, and spreads before the view

Undreamt-of silhouettes of peaks that rear  
High on the twining stairways of man's fate.  
And thus apostles rise  
To preach the word of one inspired seer,  
And on the hearthstone of the true and wise  
The pure blue orbs of peace and brotherhood appear.  
Moses, Confucius, Buddha, Christ are born,  
And lesser prophets in a hundred lands,  
And all, though stretched upon a cross, or torn  
By bloody-nailed contempt, or maimed with brands,  
Climb struggling, yard by yard,  
Over the sinuous road from the ape and cavern god.

And yet how seamed with ruts, how barbed and slow  
Their chosen path! When they erect a shrine  
How soon the columns sag, the lamp burns low!  
How soon we lose the sun they bade to shine!  
Ah, mind of man that cannot feel or share  
The vision of the greatest! Though you take  
The golden scroll engraven for your sake,  
Rarely you read the message written there;  
But straight-backed custom, with her pincher clasp,  
And iced tradition, in an Arctic mould,  
Seep down like clutching idiot hands, to clasp  
The wisdom that the prophets left of old.

\* \* \* \* \*

I looked across the rim of space and time;  
I saw the tribes of planets, moons and suns  
Circling and circling to the mystic chime  
Hymned from the silence by the Deathless Ones.  
I saw the galaxies like clouds of fire  
Swept round and ever round,  
And worlds innumerable as dots of sand  
Swinging and turning, band on diamond band,  
With driven force that could not halt nor tire.  
And where the black abyss was most profound,  
Swirled other galaxies, and others yet,  
Through depths and further depths outreaching thought.  
Ten billion billion suns that rose and set!  
Ten billion billion planets flung and caught  
Within a timeless net!

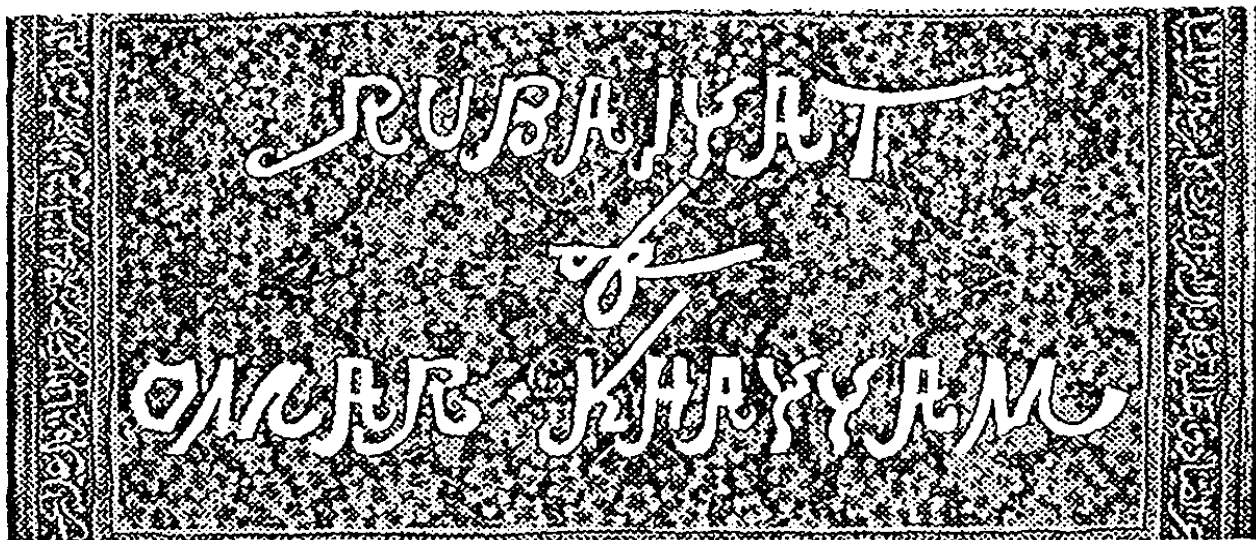


Planets upon whose coasts of light and storm  
And on whose summits, scorched and battle-blown,  
There crawled how many a torn and bleeding form  
Like and unlike our own!  
What races proud as man,  
Or lordlier than man, more wisely gifted,  
Toiled in far spaces where the nebulae drifted  
Or star-swarms burned from heaven's irradiant span! . . . .

\* \* \* \* \*

The stars looked down from night's impassive arch,  
Making no answer to the moan and cry  
Of suppliant multitudes who wailed a forlorn "Why?"  
But as I heard this ancient question hurled  
Against the portals of the luminous vast,  
It seemed an answering murmur slowly came  
From every sun, from each rotating world,  
And the imperial systems, fiercely massed  
In their illimitable coils of flame.  
It seemed I caught a tone  
As of harmonious voices from afar,  
Merged in a diapason old as time,  
That rolled from void to void, from star to star,  
And many a cluster-strewn galactic zone,  
To echo in a chorus more sublime  
Than words may chronicle. Over the sky  
A symphony of light began to play,—  
Waves of commingled color, shifting, blending,  
Purple and saffron, and a deep rose-dye;  
Orchid, and ray on shimmering ghostly ray  
Of pearl and azure, all in lines unending  
As the very universe—spreading, falling, ascending  
With rhythmic pulses, and a dancing grace,  
Until in spellbound awe, I almost felt  
Some Ageless Master of the Baton dwelt  
Among the nebulous corridors of space,  
And by rich orchestrated sounds and hues  
Linked the whole cosmos . . . .





SPIRITUAL INTERPRETATION BY

PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

*Translated Into English Verse by Edward Fitzgerald*

LIV

*I tell Thee this—When, starting from the Goal,  
Over the shoulders of the flaming Foal  
Of Heav'n Parwin and Mushtari they flung,  
In my predestin'd Plot of Dust and Soul*

**Spiritual Interpretation:**

"In my cosmic vision I beheld my own and others' beings first emerge from the fiery source of cosmic energy. Then I perceived that God according to His perfect plan had given us a perishable body and an undecaying soul. God designed my body to have a definite human form and my soul to be stamped with His Imperial Image of Perfection. Having made us in His Image, God gave us reason and freedom of choice to identify ourselves either with the gross body of sense-temptations or the sacred soul, temple of Spirit. The Heavenly Father created us with the power



of free-will and placed us on the stage of this Cosmic Delusive Drama with the hope that we would forsake the lesser joys of the flesh and return to Him in the finer perceptions of the soul."

#### Applied to Daily Life:

Though the Heavenly Father predetermined our perishable gross bodily form and the blissful perfect soul, still He did not preordain our individual human behavior either to cast Him away or to enthrone Him in our hearts.

Animals are like puppets, mostly activated by their instincts. They are predestined to live and behave in a certain limited way. The cow of the present day, in its mental development, is practically the same cow of twenty centuries ago. But man, though fixed with limitations of the body, still has a soul which can be limitlessly expanded. The average modern man is more introspective and advanced than the average man of twenty centuries ago.

Hence, in spite of the limitations imposed by nature upon us, we should keep expanding without cessation, until we fully recover the consciousness of the forgotten perfect image of God within us.

Ceaselessly we must march on until we reach the Goal of Complete Perfection.

#### Glossary:

1.—*Starting from the Goal*—Emanating from God, as the cause of creation.

2.—*Over the shoulders of the flaming Foal*—Riding the stallion of fiery Cosmic Energy. (Pegasus, the Winged Horse, is a northern constellation in the sky, below the Pleiades and close to the vernal equinoctial point. Omar was an able astronomer.)

3.—*Parwin and Mushtari*—Persian terms for the Pleiades and Jupiter. The Pleiades contain Alcyone, the star which the ancients considered to be the central pivot of the universe. Jupiter is the planet of spiritual insight.

4.—*Dust and Soul*—Man as the creature is dust, because subject to limitations of creation or nature, but as soul he is beyond all slavery, one with the eternal freedom of the Creator.

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# True Beauty Comes From Within

Edited by

CARQUE NATURAL BRANDS RESEARCH FOUNDATION



An old lady who has lived long and well gives this recipe for beauty: "Take equal parts of humor and sympathy and mix with lots of charitable thoughts. Add a dash of sentiment and moisten well with the milk of human kindness. Apply freely to the rough surfaces of human nature."

## Cheer Enhances Beauty

Mental peace and moral satisfaction are reflected in the expression of the face, enhancing personal beauty and indirectly improving the skin nutrition and the complexion. The skin is usually normal and fairly vigorous, when the mental state is dominated by good cheer and hopefulness—provided, of course, the blood stream is not highly toxic. On examination, the natural skin is found to be supple, elastic, slightly oily

and warm. Eminent physicians state that after fear has seized the mind and chronic worry has begun its deadly work, the cutaneous circulation begins gradually to diminish, the skin loses its natural elasticity and becomes dry, leathery and cold to the touch.

While faith, inward peace and poise heighten the sensibilities of the skin, they do not render them oversensitive. In striking contrast, nervous excitation and mental disturbance greatly demoralize the skin sensations, sometimes rendering them so abnormal as to exhibit false sensations of pricking, burning or itching. Even actual pain has been produced by purely psychic stimuli. Doctors can disclose case histories of numerous skin diseases which were observed to grow worse under the influence of anxiety and worry. Certain pa-

tients are able to produce actual blisters, due wholly to mental unrest.

Severe attacks of boils have been directly traced to worry. Many cases are on record where hair has been turned gray within a few hours as a result of profound fear or anxiety. While faith increases the circulation of the skin and favors a natural growth of hair, fear is directly responsible for many cases of baldness following nervous tension and worry.

### **Skin Easily Affected**

The reason is obvious: The skin is one of the important eliminative organs of the body. The psychic state, by its influence through the nerves and upon the circulation, is able very markedly to interfere with the normal process of elimination through the glands of the skin. Faith undoubtedly assists in skin elimination, while fear hinders the process.

It is a well-known fact that all victims of acute fright exhibit pallor. Chronic worriers likewise have more or less continuous disturbance of the skin circulation—pale face, cold hands and feet. This is because the blood tends to be drawn away from the skin and deeper into the body, in order that the life processes may continue unabated and as energetically as possible. A rather unprotected surface gives rise to deficient cutaneous elimination and its accompanying lack of circulation. It is proverbial that all anemic and pale-

skinned people are more or less prone to colds, headaches and other minor maladies.

With moral peace restored, every woman, young or old, can add vastly to the charm of her face by correctly nourishing the blood, which in turn feeds the skin and improves its circulation. Nutritive blood enriched with iron must be brought to the face abundantly through exercise, proper diet and intimate contact with fresh air and sunshine.

Iron being the most active element in the blood indicates the necessity of its replenishment more frequently than any other mineral element. The liver is the emergency storage house of iron, alert as a sentinel on duty if suddenly called upon for the rapid formation of red blood corpuscles, as in the case of a heavy loss of blood through bleeding or hemorrhage. Appreciable quantities of iron are found in all green-leafy vegetables.

### **Need for Vegetables**

That the great dietetic and hygienic value of vegetables is not yet fully appreciated by the American people is shown by the fact that of their total expenditure for food, only seven per cent goes to the purchase of vegetables of all kinds. Infinitely more deplorable is the fact that a large part of their nutritive value is lost by irrational preparation and by overcooking. The majority of people, moreover, owing to defective teeth and haste in



eating, are hindered in their efforts to masticate thoroughly many raw foods, and their digestive juices are not powerful enough to extract adequate nourishment therefrom. Hence raw vegetable juices answer a genuine need and fill a hitherto deeply sensed void in the rational dietary.

Carrot juice is the richest source of Vitamin A which the body can quickly assimilate, and contains an ample supply of Vitamins B, C, D, E and G. It helps to promote appetite and is an aid to digestion and to the maintenance of the bony structure of the teeth. Liberal quantities of carrot juice should be consumed by the nursing mother to enhance the quality of her milk. Because of its strong alkalinity, carrot juice helps to combat fatigue. It is a resistant to infections and a protector of the nervous system. A safe beauty formula and the best rouge is a dish of raw carrots or their juice.

Celery and its juice present a prolific source of magnesium, sodium and iron. Green celery stalks are much more valuable than the blanched. Celery is quieting to the nerves and conducive to sound sleep.

Raw parsley has properties which are essential to oxygen metabolism. Like celery juice, it is a sedative and an effective drug poison eliminator. Parsley is an important cleansing herb, rich in vitamins and strongly alkaline, abounding in iron, calcium, potassium and magnesium. Its value lies chiefly in

its stimulating, invigorating life-giving qualities. Because its high mineral concentration may affect the nervous system, its juice should be consumed sparingly and always in combination with other raw vegetable juices.

### Iron in Red Beets

While the actual content of iron in red beets is not high, it is nevertheless of a quality that furnishes excellent sustenance for the formation of red blood corpuscles. The great virtue of the beet root lies in its chemical elements, predominating by fifty per cent in sodium, while the calcium content of its roots and leaves is slightly over five per cent. This is a valuable proportion for maintaining the solubility of calcium, particularly where inorganic calcium has been permitted to accumulate in the system and to form deposits within the blood vessels with resultant toughening of the walls, according to R. D. Pope, M. D., and his co-worker, Normal W. Walker, D. Sc., authors of *Raw Vegetable Juices*.

Sulphur and chlorine comprise the most valuable properties of cabbage; this combination is effective in cleansing the mucous membrane of the stomach and intestinal tract, but this purifying property is most potent only when cabbage juice is taken in its *raw state*. It is most helpful in obesity.

Generous quantities of iron and magnesium abound in lettuce juice. Magnesium has exceptional vitalizing powers, particularly in the mus-

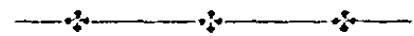
cular tissues, the brain and the nerves. Magnesium also assists in the maintenance of the normal fluidity of the blood, in the absence of which proper metabolism is impossible. Fortified also with calcium, potassium, phosphorus, sulphur and silicon, lettuce juice is essential in the proper maintenance of the skin, sinews and hair.

In the raw spinach, nature has furnished man with the finest organic material for the cleansing, reconstruction and regeneration of the intestinal tract. Raw spinach juice properly prepared will correct the most aggravated case of constipation within a few days or weeks, Dr. Pope points out.

House Cleaning and Healing Crises: By way of caution, we must emphasize that natural vegetable juices are powerfully eliminative, having the force to dissolve and expel hardened or caked masses which have lodged in the body over a protracted period. These impurities cannot withstand the avalanche of the sudden and overwhelming ingestion of pure raw solvent vegetable juices, and under their repeated impacts, incrustations or deposits are reabsorbed by the blood stream and cast out. But we must not become unduly disturbed over the discomforts occurring during a healing crisis. Those who through years of time have lived on highly seasoned foods, abundant proteins, pastries and heavy starches, will almost invariably complain of discomfort and distress when eating fresh or raw fruits and vege-

tables, especially their juices, for the first time, or when taken in increased amounts after they have been only very sparingly consumed for years.

Such disagreeable reactions do not mean the juices do not agree with one, but mean they do not harmonize with an unhealthy condition of the stomach and bowels or an acid condition of the blood. It seems not only unscientific but positively unreasonable to expect good, wholesome and natural food in the form of fresh vegetable juices to combine with sickly secretions in the same manner and with the same effect as they do with normal secretions. All corrections, regenerations or upbuilding of our physical, mental and moral state must of necessity be accompanied by discomfort, distress and sometimes pain, until the effective uprooting of bodily poisons has been achieved.



## OPEN OUR HEART-BUDS

"Open the petalled bars of our heart-buds, and let our imprisoned fragrance of love rush out to meet Thee. With the wind of cosmic perception, our fragrance will float to Thy temple of Infinity. O King of all our ambitions, throw open all Thy windows of red clouds, of charm-clad human dreams. Open Thou all the doors of noble aspirations in the mansions of our souls. We want our fragrance to blow by Thy unseen feet, hiding behind all nature's windows."—*Yogananda*.



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

*The Psychophysical Science of Overcoming Temptation,  
as Practiced by the Yogi-Scientists of India.*

BY PARAMHANSA YOGANANDA

*Chapter II, Stanza 58*

**Literal Translation:**

When the yogi, like the tortoise withdrawing its limbs, can fully retire his senses from their objects of perception, then his wisdom manifests steadiness.

**Poetical Rendition:**

Just as a tortoise can command his limbs to swiftly retreat within his shell, so a yogi of steady wisdom can by will withdraw his senses from the sense world to within himself.

**Spiritual Interpretation:**

In the above stanza the *Bhagavad Gita* instructs the yogi to withdraw the senses of sight, hearing, smell,

taste and touch from their objects of perception, even as the tortoise can quickly withdraw his limbs within his armored body whenever they are touched or attacked. When the tortoise keeps its limbs withdrawn in the body, they are usually free from harm. Similarly, the five senses of the yogi, withdrawn in his subconscious mind during sleep or dissolved in his superconsciousness during deep concentration, are free from the contact or tempting invasion of the sensory world.

When the devotee's mind is identified with the energy in the optical, auditory, olfactory, gustatory, and tactual nerves, then objects of beauty, sweet music, wonderful



fragrance, luscious taste, sex and attractive sensations of touch tempt him. The holy *Gita* tells the yogi to learn to withdraw his mind and energy from the sensory telephones of sight, hearing, smell, taste and touch.

For example, if the yogi has determined not to eat sweets, but under the impulse of temptation unwillingly puts candy in his mouth, then suddenly remembers his resolution, he has two ways of mastering the situation — first, he can throw the candy out of his mouth or, second, he can withdraw his mind and energy from the nerves of taste and thus completely do away with the sensation of sweetness.

### Switch Off the Mind

He could be partially successful in doing away with the sensation of the candy by mentally diverting himself by thinking of something else. But the *Gita* says that the most scientific way to do away with the invading taste sensation of the candy would be to learn the technique of switching off the mind and especially the life energy flowing into the nerves of taste. In that case, no sensation of candy could reach the brain through the sensory nerves of taste and stimulate the brain cells for the entrapping of the mind.

The ordinary man finds his mind identified with the life force in the five telephonic senses; thus, whenever objects of sensory temptations contact the optical, auditory, gusta-

tory, olfactory, or tactual nerve endings and sense perceptions, he succumbs to their allurements. The yogi must be a good switchboard operator of his five sense telephones and be able to switch off his mind and life force flowing through the five telephones of sight, hearing, smell, taste, and touch. In this way the yogi can completely disconnect his mind from the tempting sensations in the five senses.

When a man is sleeping deeply, if his eyelids are opened and a rose is held before him, he will not see it. Nor could he smell the rose during deep slumber, nor hear if spoken to during sleep. Similarly, no one in the state of deep sleep can taste food put in his mouth, or feel sensations of gentle touch.

The *Bhagavad Gita* says very few people can escape temptation when they keep their minds identified with the senses. Of course, this does not mean the yogi should not see, hear, smell, taste, or touch by constantly remaining in the superconscious state, but that he should be able at the slightest command of will to withdraw the mind and energy from any of the five senses when it is continuously invaded by a sense temptation.

### Identification of Mind

For an example: during excitement of the sex impulse in the sex nerves, it is almost impossible to control the mind. That is why people in general succumb to sex transgressions during the manifestation of sex impulse. According

to the yogis the sex impulse results from the identification of the mind with the physiological sex nerves. Hence trying to control the physiological sex nerves by mind is ineffectual.

The yogi knows the art of withdrawing the mind and energy from the sex nerves so completely that no sex sensation in the body or any outside object of sexual temptation could overcome his mind. In other words, the yogi can withdraw the mind and life force from the sex nerves during the manifestation of a sex impulse and thus completely release his mind from physiological and mental sex temptation.

When the mind is identified with sex or any of the sense sensations, it finds itself unable to understand the difference between its own happiness and the pleasures of the senses. Identification of the mind with sex misleads people in general to consider the temptation of sex as a temptation of the mind. When the yogi learns how to withdraw his mind and energy from the senses, he realizes his mind loves to concentrate on its own real joy found in the soul contact and interiorization of the mind; the pleasures of the senses then seem foreign and repugnant.

If a hungry person feeds somebody else, he can never thus appease his own hunger. Similarly, when a soul is hungry to find its own lost soul happiness, if it attempts to find happiness through sense enjoyments, it will never find real joy and will never be able to find satis-

faction even by continuous indulgence in sense enjoyments. All sex and sense addicts find themselves disillusioned and dissatisfied because they fail to seek their own real happiness in soul contact.

### Form of Pranayam

The *kriya* technique as taught by Lahiri Mahasaya is also a form of *pranayam*. It is the art of switching off the life force from the five senses. Breath control follows life control. Life control signifies the controlling of the heart. To quiet the heart at will is to be able to switch off the life current from the five sense telephones. By control of the heart, which is the switchboard of the five sense telephones, the yogi can disconnect his mind from the five sensations. When the heart is controlled, breath control follows.

It is extremely erroneous to think that the unscientific holding of breath in the lungs leads to the control of the heart. Those who try to control the mind only by mental meditations find it takes a long time for the mind to control the heart effectively so that it can withdraw the life force from the five sense telephones. Therefore yoga can be called the quick or "airplane" method to God, since it advocates a psychophysical method by which the heart can be quieted down in a natural way, causing it to withdraw the life force from the five sense telephones.

The yogi says in order to control the heart one must control the body,

lessen the carbon in the blood by eating more fruits, learn the yoga art of burning the carbon in the venous blood so that the heart will not have to pump dark blood into the heart for purification. By deep stillness the heart is released from much work, and then consciously the heart remains quiet, automatically withdrawing the life force from the five senses, thus preventing the sensations from reaching the brain and bothering the mind.

### Two Sets of Telephones

The yogi knows that the body is a house in which he lives with two sets of telephones—the sensory and motor telephones. Through the motor telephone he works his muscles and limbs and causes motion in organs. With sensory telephones he receives sensations of sight, smelling, hearing, taste and touch from the outside world into his brain. The yogi learns that just as by will all movement in the body can be stopped, so also at will he can switch off his mind and life force from the five sense telephones, thereby preventing the forced inroad of unwelcome sensations.

The ordinary person can only disconnect his mind from the senses in the unconscious state of sleep. The yogi learns that the true way of happiness lies in the art of switching mind and life from the five senses at will; and not in an unconscious state. An ordinary animal cannot withdraw his limbs into the body when it is attacked, but

the tortoise can do so. Likewise, the ordinary person cannot disengage his mind from the senses when they are tempted, but the yogi is like the tortoise and can withdraw his limbs of mind and life force away from the onslaught of the five senses when they attack his peace.

The above stanza of the *Bhagavad Gita* tells the yogi to follow the art of scientifically and psychophysically controlling the senses. A real yogi can withdraw his mind from all the sensations of the material world and unite his mind and energy with the all-intoxicating joy of inner ecstasy or *samadhi*, and thus forget the lesser joys of the senses, even as the tortoise can withdraw his limbs when they are the objects of attack. In the state of high yoga perception and deep interiorization of the mind, the yogi feels the retirement of the senses of smell, taste, sound, touch and sight all commingling into the cosmic sound which ultimately melts into cosmic consciousness. This last expression can only be understood by those that have gone into a deep state of concentration.

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### POLE-STAR

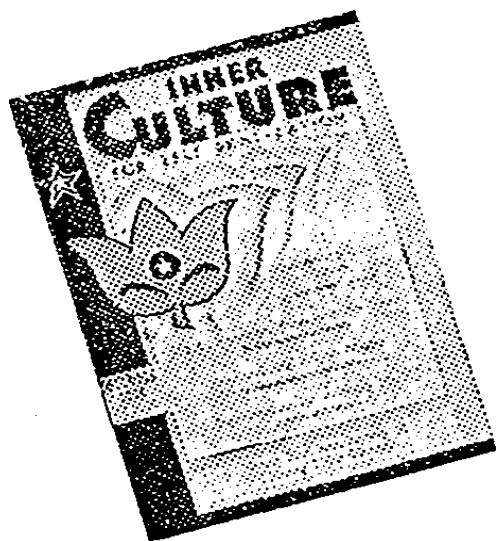
"O Heavenly Father, be Thou the Pole-Star of my shipwrecked thoughts, and guide them to eternal bliss. O Divine Father, be Thou the Captain of the boat of my daily efforts and bring it to the shore of fulfillment."—*Paramhansa Yogananda*.



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# Meditations

## *Daily Meditations For March, 1940*

(Extracts from "Theologia Germanica", 15th century)

FRIDAY, 1st. The things which are in part can be apprehended, known and expressed; but the Perfect cannot be apprehended, known or expressed by any creature as creature. Therefore we do not give a name to the Perfect, for it is none of these. The creature as creature cannot know nor apprehend it, name nor conceive it.

SATURDAY, 2nd. "Now when that which is Perfect is come, then that which is in part shall be done away." But when doth it come? I say, when as much as may be, it is known, felt and tasted of the soul.

SUNDAY, 3rd. For in what measure we put off the creature, in the same measure are we able to put on the Creator; neither more nor less.

MONDAY, 4th. Where heat and light enter in, cold and darkness must needs depart; it cannot be otherwise.

TUESDAY, 5th. Because I count myself to be my own, and say "I," "Mine," "Me" and the like, God is hindered so that He cannot do His work in me alone and without hindrance; for this cause my fall and my going astray remain unhealed. Behold! this all cometh of my claiming somewhat for my own.

WEDNESDAY, 6th. "Behold! I, poor fool that I was, imagined that it was I, but behold! it is, and was, of a truth, God."

THURSDAY, 7th. No man can serve two masters, who are contrary the one to the other; he who will have the one, must let the other go. Therefore if the Creator shall enter in, the creature must depart. Of this be assured.

FRIDAY, 8th. That we may thus deny ourselves, and forsake and renounce all things for God's sake, and give up our own wills, and die unto ourselves, and live unto God alone and to His Will, may He help us, who gave up His will to His Heavenly Father.

SATURDAY, 9th. What is in truth the noblest and best of all things, should be also the dearest of all things, and for no other cause than that it is the noblest and best.

SUNDAY, 10th. For the beholding of the hidden things of God, shall thou forsake sense and the things of the flesh.

MONDAY, 11th. For he who hath attained thereto, asketh nothing further, for he hath found the Kingdom of Heaven and Eternal Life on earth.

TUESDAY, 12th. Blessedness lieth not in much and many, but in One and Oneness.

WEDNESDAY, 13th. And when a man hath thus broken loose from and outleaped all temporal things and creatures, he may afterwards become perfect in a life of contemplation. For he who will have the one must let the other go. There is no other way.

THURSDAY, 14th. The union (with God) belongeth to such as are perfect, and also is brought to pass in three ways: to wit, by pureness and singleness of heart, by love, and by the contemplation of God, the Creator of all things.

FRIDAY, 15th. Thus it will be in a blessed eternity. There nothing is sought nor thought of, nor loved, but the One only.

SATURDAY, 16th. So likewise it hath been said: the more the self, the I, the me, the mine, that is, self-seeking and selfishness, abate in a man, the more doth God's I, that is, God Himself, increase in him.

SUNDAY, 17th. All knowledge of the parts is swallowed up when the Whole is known; and where that Good is known, it cannot but be longed for and loved so greatly, that all other love wherewith the man hath loved himself and other things, fadeth away.



MONDAY, 18th. Where the Truth always reigneth, so that true perfect God and true perfect man are at one, and man so giveth place to God, that God Himself is there and yet the man too, and this same unity worketh continually, and doeth and leaveth undone without any I, and me, and mine, and the like; behold, there is Christ, and nowhere else.

TUESDAY, 19th. Furthermore, mark ye, that the one Being in whom God and man are united, standeth free of himself and of all things, and whatever is in him is there for God's sake and not for man's, or the creature's.

WEDNESDAY, 20th. Now where a creature or a man forsaketh and cometh out of himself and his own things, there God entereth in with His own, that is, with Himself.

THURSDAY, 21st. What is this union? It is that we should be of a truth purely, simply and wholly at one with the One Eternal Will of God.

FRIDAY, 22nd. This is our answer to the question, "If a man, by putting on Christ's life, can get nothing more than he hath already, and serve no end, what good will it do him?" This life is not chosen in order to serve any end, or to get anything by it, but for love of its nobleness, and because God loveth and esteemeth it so greatly. And whosoever saith that he hath had enough of it, and may now lay it aside, hath never tasted nor known it; for he who hath truly felt or tasted it, can never give it up again.

SATURDAY, 23rd. It is said, that he who is content to find all his satisfaction in God hath enough; and this is true.

SUNDAY, 24th. A man cannot find all satisfaction in God, unless all things are One to him, and One is all, and something and nothing are alike.

MONDAY, 25th. All things have their Being in God, and more truly in God than in themselves.

TUESDAY, 26th. We are speaking of a certain Truth which it is possible to know by experience, but which ye must believe in, before ye know it by experience, else ye will never come to know it truly.

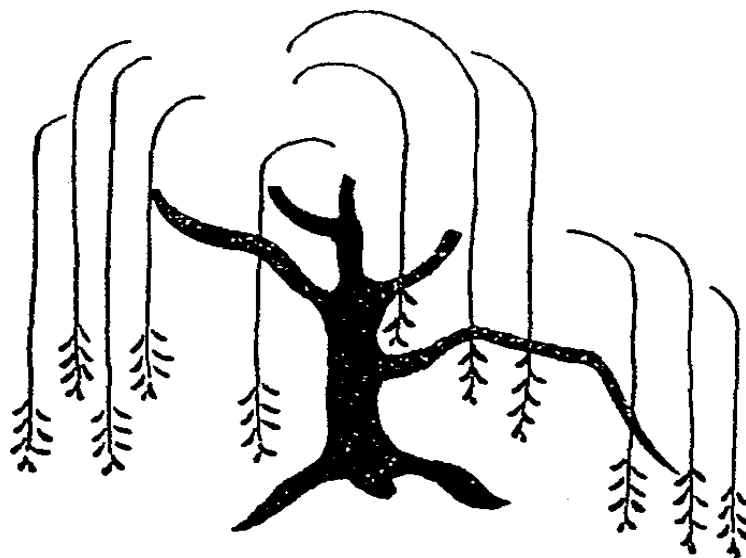
WEDNESDAY, 27th. A truly humble and enlightened man doth not desire of God that He should reveal His secrets unto him, and ask wherefore God doeth this or that, or hindereth or alloweth such a thing, and so forth; but he desireth only to know how he may please God, and become as naught in himself, having no will, and that the Eternal Will may live in him.

THURSDAY, 28th. If there were one in hell who should get quit of his self-will and call nothing his own, he would come out of hell into heaven. Now, in this present time, man is set between heaven and hell, and may turn himself toward which he will.

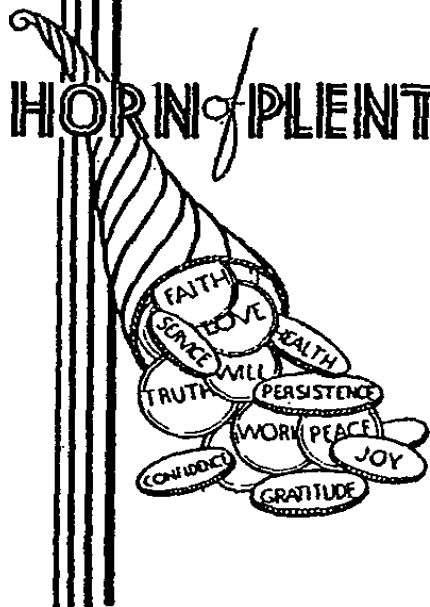
FRIDAY, 29th. He who hath something, or seeketh or longeth to have something of his own, is himself a slave; and he who hath nothing of his own, nor seeketh nor longeth thereafter, is free and at large, in bondage to none.

SATURDAY, 30th. "If any man serve Me, let him follow Me; and where I am, there shall also my servant be." And he who is thus a servant and follower of Christ, cometh to that place where Christ Himself is: that is, unto the Father.

SUNDAY, 31st. Now behold, when this Perfect Good, which is unnameable, floweth into a person able to bring forth, and bringeth forth the Only begotten Son in that person, and itself in Him, we call it the Father.



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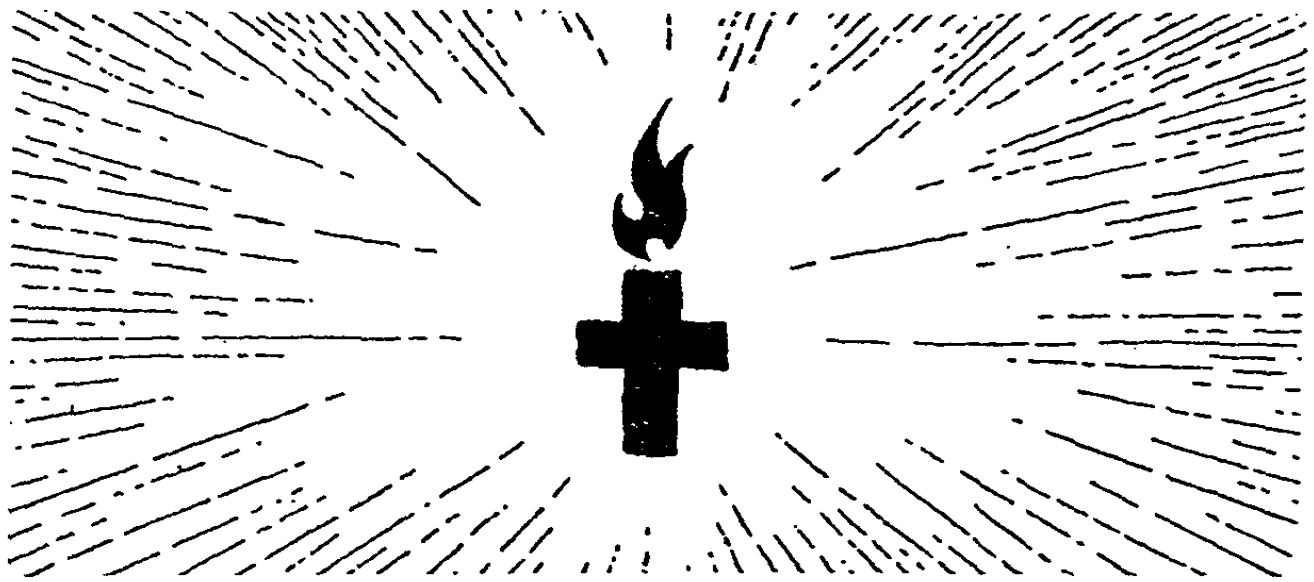
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## PSYCHOLOGICAL CHART

*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

*The Real Meaning of "Hell-Fire" as Used by Jesus in  
the Bible. The "Hell" of Desire, Where  
the "Fire is Not Quenched".*

By PARAMHANSA YOGANANDA

*And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbid him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.*

*And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.*

*And if thy foot offend thee, cut it off: it is better for thee to*

*enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched.—Mark 9:38-48.*

Beloved disciples, do not out-cast any man who is working healings in my name (through my Christ Consciousness). It does not matter whether a man has outward connections with us or not; so long as he is in tune with the Christ Consciousness, he is one with me and all of us and is justified to perform divine healings, which cannot be monopolized by anyone.

"Anyone who works the divine law is justified to administer divine healings to stricken children of God. Any person who works the miracle of divine healing through the vibration of my Christ Consciousness cannot in any way talk against me, in whom Christ Consciousness is fully manifested.

### **Expansion of Consciousness**

"Any devotee who does not practice anything against our principles is naturally in tune with us. Any person who shall help you even with a cup of water when you are thirsty will be rewarded because of the manifestation of

Christ Consciousness in the consciousness of all. Anyone who is in sympathy with you all is in tune with the Christ Consciousness present in you all and will be rewarded by expansion of consciousness. A person in tune with you all will automatically and sympathetically attract the qualities of Christ Consciousness.

"Anyone who shall persecute in any way any disciple who is in tune with me and manifests the divine qualities of little children, will attract evil to himself, being used by the evil force. Anyone who would persecute disciples with Christ Consciousness would attract to himself great spiritual and physical misery, far greater than if he hung a millstone around his neck and cast himself into the sea.

"Physical misery ends with death but spiritual misery born of ignorant actions continues after death, in the astral world on to postnatal existence, according to the law of karma.

"If financial greed (hand) offends the divine law and keeps you from attaining spirituality, destroy your greed. It is better that you maim your unspiritual qualities or even your body in the attempt to reach eternal happiness. It is better to have everlasting happiness in preference to bodily happiness which has to be thrown into the fire of death, misery and the unquenchable fires of earthly desires.



"Those who do not forsake their evil mortal habits during their earth-life carry those torturing worms of evil tendencies into the astral world and their next incarnation and are continuously burnt by the inextinguishable fires of ever-increasing evil desires.

### **Foot Symbol of Activity**

"And if the foot, symbol of material activity, prevents you from meditating and attaining the kingdom of ever-new joy felt in meditation, then by all means drop most of your obstructing material activities. It is better to have the joy of eternal life than the temporary pleasure through material activities which will end in the ever-increasing fire of material desires, spreading from one incarnation to another.

"Anyone who does not attain heavenly happiness but remains engrossed in material activities will find, after death, the worms of worries chasing him from one incarnation to another, and the insatiable fires of material desires torturing him through many incarnations.

"If any devotee finds his eye or material understanding conflicting with his spiritual aspirations, he should modify it or give it up. It is better to enter by meditation into the kingdom of eternal joy with one intuitional eye of wisdom than, with two material eyes of duality and relativity, to remain burning in the hell-fire of miserable

unsatisfying material consciousness and bodily pleasures.

"Any person who remains identified with material desires and passes out in that state will find the worms of material understanding bothering him in the astral world and from incarnation to incarnation with continuous tendencies of distraction and desire for sense-pleasures. Such a person who has no divine wisdom finds himself continuously burning with the fire of material desires."

In the above words, when Jesus speaks of doing away with hand, foot or eye for attaining the kingdom of God, he has a threefold message—one for the Christlike martyr, one for the moralist and one for the yogi who scientifically tries to unite his soul with Spirit. This threefold message is explained as follows:

### **Divine Bravery**

(1) After Cranmer, 16th century martyr, wrote with his right hand something against his religious convictions because he was going to be burnt at the stake with Latimer, he cried, "Latimer, my unworthy hand shall burn first. We will light such a candle (of Protestantism) as shall never be put out." Cranmer smilingly burnt his right hand first and then consecrated his whole body and its temporary pleasures to the flames, consciously ascending into the heavenly region of Spirit.

Jesus gave up the temporary pleasures of his body on the cross

to attain eternal happiness, but if he had chosen bodily happiness in preference to eternal happiness of Cosmic Consciousness, today perhaps through twenty centuries his soul might be still roaming, afflicted with desires, suffering from the bites of the worms of worries through many incarnations.

When Jesus saw that his hand, foot, eyes and his whole body were being tempted by satanic ignorance, he gave them up so that even though physically maimed, he gained everlasting life and also resurrection of the maimed body.

Jesus was wise to do that, for by sacrificing a temporal body, he inherited eternal life. Those people who for complete pleasure of a healthy body, give up the desire to meditate and be in God Consciousness are foolish, for they forsake eternal happiness and immortality in order to enjoy the short-lasting physical happiness of a few years of bodily existence on earth.

(2) The moral individual must give up his hand or love of money, his foot or attachment to material activities of life, and his eye or worldly understanding, for the eternal happiness of a moral spiritual life.

### Advice to Yogis

(3) To the yogi, Jesus, through his above words, gives the following message: "Any devotee who tries to scientifically unite his soul with Spirit must know that meditation is the only way to attain the eternal happiness of divine

ecstatic contact. The devotee or yogi during meditation often finds the sensations in his hands, feet and eyes in the shape of sense-temptations or optical temptations of beauty and scenery trying to invade his brain and distract his attention from marching toward the ecstatic union with God Consciousness and ever-new joy of meditation. He should overcome by deep meditation, mental concentration and the art of switching off the life-force from the optical and auditory and tactual sensory nerves, as is done unconsciously during the state of sleep.

"When the yogi by deep meditation enjoys the eternal happiness of God-contact, he realizes that it is far better for him to enter the kingdom of ever-new joy of meditation by maiming himself (silencing his physical self) or switching off his attention from the consciousness of sensations of touch, hearing, sight, taste and smell."

When the yogi by technique of meditation learns to switch off the life-force from the five sense telephones of sight, sound, smell, taste and touch, then he finds that his attention becomes disconnected with the body and united with God Consciousness. When a yogi, by switching off his attention from sensations, can enjoy ecstatic communion with God, then he realizes that he will never again crave to indulge in physical happiness and thereby remain continuously burning with material desires, love of sense-pleasures and worries.

## Hell-Fire of Desire

So to the yogi Jesus says: "If bodily sensations and sense-pleasures prevent thee from uniting your consciousness with the eternal ever-new happiness of meditation, then cut them off by switching off your attention from the sensations. It is better to be united with the eternal happiness found in meditation than to remain conscious of the body constantly burning with the hell-fires of desires born of insatiable love of sense-pleasures and bitten continuously by the worms of worries."

*Woe unto the world because of offences; for it must needs be that offences come; but woe to that man by whom the offence cometh!*  
—Matt. 18: 7.

## Cosmic Delusion

"Physical, mental and soul sufferings and woes ensue in the world because of the delusions and evils created by Satan or cosmic delusion. Because of the rebellion of the cosmic delusion against God's words, the presence of evils or offences in the world is unavoidable. Man did not create anger, greed, selfishness, sex consciousness; they were implanted in him by Satan or cosmic delusion, along with the godly qualities implanted in him by God.

"It is man who by the use of his free will and direction of inner wisdom can choose to cultivate the goodness planted in him by God, and become forever happy and liberated. But woe and threefold mis-

ery visit that physical man who identifies himself with the evil passions planted within him by cosmic delusion. A man who acts according to the urge of delusion brings the offences or evils from within him and lets them flow into his actions and poison them.

"That is why you should disconnect the consciousness, attention and energy from the hand or foot when it is used, or about to be used, as the instrument of evil. For physical cutting of the hand or foot or the bodily organs does not destroy the evil in them. Destroying the tongue does not destroy its greed. Greed must be destroyed from within.

"By will-power you should cut off the currents and evil consciousness from the hands and feet when they are about to become instruments of evil. After switching off the evil impulses which engage your hands and feet to do evil, forever cast them off from you and your consciousness.

## Physical Cutting Off of Hands Not Meant

"I am not telling you to cut off your hands or feet if they have been the instruments of evil, or to cast them off, for by doing so you destroy only the instruments of evil but not the evil tendencies themselves, which are the real forces which urge your innocent hands and feet to commit evil. Cutting off hands and feet may disable you from doing physical evil but it will not prevent you from doing mental evil which is the real cause of phys-

ical evil and the downfall of the soul.

"It is better for you to enter into the consciousness of divine pleasure and eternal life by halting or maiming or forever destroying your inclinations for temporal sense pleasures. It is better for you to relinquish temporary pleasures for the eternal bliss-God of meditation rather than allowing the sense organs and nervous system to be continuously used to burn with the insatiable fire of physical lust. If you are identified with your sense pleasures, they will inevitably make you aware that sensuality is everlastingly insatiable and productive of fire-like burning misery.

"Pluck out the impulse in the optic nerves by disconnecting it by the power of concentration when you are led to see evil or to act according to evil. After doing that forever destroy the impulse of greed in your eyes. It is better for you to enter into Christ Consciousness by opening the all-seeing eye of wisdom and meditative intuition rather than use your two eyes of relativity and sense consciousness and thus remain bound in the misery-making hell-fire of insatiable sensations."

*Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. — Matt. 18: 11.*

"Be careful that you do not hate the consciousness of children, or

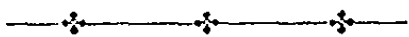
their little selves. The cosmic vibration which I feel within me and the cosmic heavenly light which I behold within me reveal that the angels or astral bodies of children who passed on from the earth without a chance to acquire wisdom get a chance between incarnations to behold the materialized form of any being or saint in whose face shines the consciousness of God the Father. Christ Consciousness appeared in my body named Jesus so that through my consciousness and teachings the souls who have lost themselves in the jungles of material desires and earthly lives could find their way home back to the Father."

*For everyone shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.—Mark 9:49-50.*

"Every soul by meditation must salt himself or saturate himself with fire of realization that he may be acceptable to God in the astral world. Everyone who sacrifices material pleasure will find his soul salted or saturated with the fire of divine realization. Salt is good,—that is, when the fire of divine realization or the divine taste saturates human consciousness it is saved from the decay of death and becomes immortal. This salt of divine realization is good for the soul and bestows immortality. But if by concentrating on material

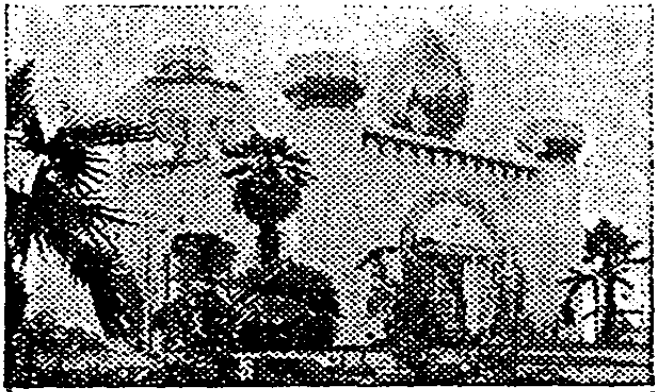
pleasures and egotism to be materially great, you lose the flavor of the divine salt, then how can you awaken your divine memory and season your soul with it except by acquiring the fresh salt of Self-realization within your souls by daily meditation and by absorbing the mutual divine Self-realization of peace through attentive good fellowship?"

In the above, Jesus hints about the deterioration of the divine realization of some of his disciples brought about by their desire to be materially great. This fact was evidenced in that the disciples could not heal the son of the man who was possessed of an evil spirit from childhood. Jesus hints that the disciples would regain their new Self-realization by cutting out all material pleasures and by meditation. And with the new-found salt of Self-realization they could saturate their souls and make them immortal in Christ Consciousness.



**DIVINE SCULPTOR**

"Every sound that I make, let it have the vibration of Thy voice. Every thought that I think, let it be saturated with the consciousness of Thy presence. Let every feeling that I have glow with Thy love. Let every act of my will be impregnated with Thy divine vitality. Let every thought, every expression, every ambition, be ornamented by Thee. O Divine Sculptor, chisel Thou my life according to Thy design!"—*Paramhansa Yogananda.*



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# SCIENTIFIC DIGEST

## DISCOVERY OF NEW RAYS BACKS CLAIRVOYANCY

A radio microscope, a new scientific instrument which has disclosed an entire world of unseen rays, was announced to the American Association for the Advancement of Science recently.

Man himself as well as all kinds of supposedly inert matter constantly emit the rays that this instrument "sees."

Those who believe in telepathy, second sight and clairvoyance, have in this announcement the first scientific proof of the existence of invisible rays which really travel from one person to another.

### *Like Spectroscope*

The radio device actually is a radio frequency spectroscope. It does the same thing for cool, non-glowing matter that the spectroscope does when it discloses the kinds of atoms that make the stars.

The discovery probably discloses for man the last hitherto unseen or undetected rays in nature.

It was reported by I. I. Rabi, P. Kusch and S. Millman of Columbia University to a crowded hall filled with eminent physicists who listened enthralled.

The existence of such rays coming from man and all living things, and probably from the inanimate world, has been suspected by scientists for many years. Today is

the first experimental proof of their existence.

The discovery shows that every atom and every molecule in nature is a continuous radio broadcasting station. That hot atoms broadcast waves has long been a proven fact. But this new broadcasting is by atoms not only at room temperature, but in any degree of cold.

### *Continuous Broadcast*

Thus, even after death, the substance that was a man continues to send out its delicate rays. The wave lengths of these rays range from shorter than anything now used in broadcasting to the longest kind of radio waves.

The jumble of these rays is almost inconceivable. There are millions of them. A single very large molecule, Prof. Rabi said, may give off 1,000,000 different wave lengths at the same time.

The longer wave lengths of this sort travel with the ease and speed of radio waves.

There is nothing in the Columbia experiments to indicate how these weak rays might carry information from one person to another, or to explain how anyone could "get" any kind of message from the jumble.

There is one amazing difference between the new radio rays and familiar rays like light. This is the prolonged time, amounting to thousands of years, which these

radio waves will keep on emitting from undisturbed matter. The more familiar rays, like light and heat, are all given off in a short time, as anyone can prove to himself by watching a fire. — *A. P.*

## ELECTRICAL BRAIN CURRENTS INDICATE INTELLIGENCE

Reports of the discovery of definite evidence of a direct relationship between electrical conditions in the brain and intelligence are made at Cornell University.

A study of more than 1,000 records of brain potentials of mental defectives obtained during the past five years by Dr. George L. Kreezer, assistant professor of psychology at Cornell, shows that specific characteristics of the electrical patterns vary with different levels of intelligence. These electrical correlations were discovered, according to the study, through the use of a group of subjects with a wide range of differences in intelligence, which, among normal subjects, where intelligence differences are small, cannot be detected.

### *Amplified Billion Times*

Using an electro-encephalograph, an instrument which records the electrical fluctuations of the brain after the currents have been amplified more than a billion times, Dr. Kreezer asserts that he has demonstrated, in the case of the Mongolian and hereditary types of mental defectives, a direct correlation between the electrical brain records and the intelligence levels of the

subjects. His report also states that intelligence is dependent on a variety of conditions in the brain and not on any single factor.

Although the phenomenon of electrical brain potentials has been known for about sixty years, present interest in this subject arises from the demonstration ten years ago by Professor Hans Berger of the University of Jena that the brain potentials of human subjects can be detected with electrodes attached to the scalp, without need for direct exposure of the brain. The record thus obtained is called the electro-encephalogram, or E. E. G.

The electricity generated by the brain is infinitesimal. In a normal person the fluctuating potentials amount to one fifty-millionth of a volt. Enough current to light an ordinary fifty-watt lamp is said to require more than five times the combined electrical output of the brains of the world's population.

Brain waves so far observed have been classified into three basic types. These are designated the Alpha Rhythm, which has a frequency of about ten waves a second, the Beta Rhythm, with an average frequency of twenty-five waves a second, and the Delta waves, which are of longer duration, one-sixth of a second and more.

### *Characteristic Patterns*

The study shows that every person has his own characteristic kind of record, not as uniform as fingerprints but often constant enough to

identify him. The electrical pattern changes with thought, emotion, sleep, opening and closing the eyes and with certain kinds of illness.

In Dr. Keezer's investigation he has recorded electrical activities in the brains of individuals ranging from the lowest extreme of idiocy (with an intelligence level less than that of a child of six months) to the normal or above-normal levels of intelligence found in college students.

The chief result as reported by Dr. Keezer has been the discovery of a definite correlation between characteristics of the E. E. G. records and differences in intelligence level. Thus, in one type of mental deficiency, the Mongolian type (so-called because they look like Mongols), the alpha index (or percentage of time that the alpha rhythm is present) increases progressively as the intelligence level increases. In Mongols of low intelligence level, the alpha rhythm is present but a small percentage of the time; in Mongols of relatively high intelligence level, this rhythm is present a large percentage of the time.

In another type of mental deficiency, the so-called hereditary type, the E. E. G. was reported to change with variations in intelligence. In this type, however, the change is reported to occur in the rapidity of the waves rather than their incidence in time; as the intelligence level rises, the speed of fluctuations increases.—*New York Times*.

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# Questions and Answers

By PARAMHANSA YOGANANDA

## Cure For Nervousness

*Question:* What is the cure for nervousness?—R. A.

*Answer:* Nervousness is the root cause of all diseases which affect mankind. It is more or less felt by all, but very few people understand the damage that is brought about in the system due to nervousness. The nerves are the wires of our bodily factory. Through them we can control ourselves to receive the highest wisdom.

Through these nerves we see, hear, smell, taste and touch. The brain works through the cranial nerves and the heart nerves, which carry the Life Force that enables all the organs of the body to function.

When factory wires are destroyed, the factory is closed down until new wires are brought. In our body we have only one set of nerves, which, when burned out, cannot be replaced. Burned-out nerves might result in brain trouble, heart trouble, paralysis, and all kinds of trouble due to the improper functioning of the system.

This body factory was given us to produce four things, namely,

health, power, wisdom and happiness. The person who is nervous is neither healthy, powerful, wise nor happy.

### *Physical and Mental Causes*

There are two sources of nervousness—physical and mental. Physical causes are over-eating and improper eating. All the nerve cells are built from food.

Fear, worry and anger are the mental causes of nervousness. When you are angry, your brain cells burn up. When you worry you paralyze the nerves. The cure is to be calm at all times and do your best. When you are worried about something, you must first find out the cause, do your best, and laugh at the world. You will find that there is a law of God that will protect you.

Remember, God is with you. The more you meditate and try to contact Him, the more often you will find Him with you. Fear is an unnecessary emotion. When you are afraid of anything, your heart nerves go wrong and you may develop leakage of the heart. You must not be afraid of anything.

When you have health, you want wealth, and when you have both, you want happiness. Nothing will really satisfy you until you find God. Your nervousness will disappear when you realize that you are one with God. Your spiritual Self is calling you every day. You must realize that you are not this flesh, but the Spirit behind the flesh.

To be nervous is to be in Hades. To be calm is to be with God. Eat right, fast once a week, keep your spine straight, learn the methods of Self-Realization Fellowship, be free from poisons, and attain perfect freedom from all nervousness.

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### What Is Subconscious Mind?

*Question:* Is the subconscious mind a lesser side of God as it were?—D. H.

*Answer:* No. The subconscious mind is the memory repository for the conscious mind. Being automatic, it reproduces good and bad memories equally. Hence the subconscious mind must be trained through the conscious mind. All care should be taken that only good thoughts and good habits percolate from the conscious mind into the subconscious mind.

The subconscious mind is just like a psychological parrot. You can train it to utter the name of God or to swear. Just as a parrot, once taught to swear, will keep on swearing anytime, anywhere, so the subconscious mind, once accustomed to bad habits, begins to manifest those bad habits anytime, anywhere.

## THE PAGEANT OF MAN

By Stanton A. Coblentz

(Wings Press, 939 Woodycrest Ave., New York City, N. Y. Cloth, 319 pp. \$2.50.)

An epic poem of man's present, past and future. Its scope is as wide as the scope of civilization; its reach is as vast as the stretch of recorded time. It retells, in a novel fashion, the story of man—of man, the perennial seeker, the builder, the brigand, the warrior, the toiler, the drone, the potentate, the trader, the priest. Yet it is concerned as much with the present as with the past; the extensive section entitled *The Pageant of Today* is packed with trenchant commentary on modern life. In the concluding book, *The Pageant of Tomorrow*, we catch foreglimmers of two conceivable futures for man.

The author, who is editor of *Wings*, a verse quarterly, is well-known for other books of poetry and prose, among them *The Enduring Flame*, *The Lone Adventurer*, *The Merry Hunt* and *The Literary Revolution*.

Extracts from *The Pageant of Man* are given in this issue of *Inner Culture*, starting on page 4.

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My days are like a shadow that declineth: and I am withered like grass. But thou, O Lord, shalt endure forever; and thy remembrance unto all generations.—*Psalms of David*.



# ★ Diet and Health ★

Recipes Compiled By  
CARQUE NATURAL BRANDS RESEARCH FOUNDATION

## Nut-Meat With Tomato

Over sliced canned or home-made nut-meat substitute, pour strained tomato and bake until tomato thickens.

## Watercress and Vegetable Salad

- 1 cup celery
- 1/2 cup cabbage
- 1/2 cup peas
- 1/2 cup cucumbers
- 1 bunch water cress
- 3 tablespoons lemon juice
- 2 tablespoons olive oil, corn oil or mayonnaise dressing
- 1/2 teaspoon salt or salt substitute

Wash and cut celery in fine strips, shred cabbage, cut cucumber in small cubes. Add peas, lemon juice and salt. Mix well with mayonnaise dressing and serve upon a bed of watercress.

## Egg Plant Casserole

- 6 tomatoes
  - 1 green pepper
  - 3 tablespoons butter or vegetable shortening  
or 1/2 cup nut cream (nut butter diluted with hot water)
  - 1 egg plant
  - 6 medium-sized onions
  - 2 teaspoons salt or salt substitute
- Pare and slice egg plant and onions; slice pepper. Slightly parboil vegetables in waterless cooker or

Savory Double Boiler. Then alternate layers of parboiled vegetables with sliced tomatoes, placing all in a greased casserole, adding butter or nut cream between each layer.

Bake about forty minutes or until tender, and slightly browned on top. Season with salt or salt substitute and cream, with additional butter or nut cream, if desired, when served.

## Vegetable Oyster Soup

Soak the roots of vegetable oysters in cold water for two hours; scrape all the skin from the oyster plants, then put in cold water to prevent discoloration. Slice thin, enough to make a pint; add a pint of water and boil slowly until very tender.

Add a pint of hot dairy or soy milk and a cup of cream; thicken with a bit of flour paste or flaxseed meal immersed in hot water. Boil till thickened and serve.

## Cream of Chestnut Soup

Shell and blanch three cupfuls of large chestnuts; cover with boiling water and cook till tender. To one pint of boiling milk or soy milk, add a lump of nut butter, the size of a walnut, mixed with three teaspoonfuls of flour. Pass the chestnuts, together with the water in which they were boiled, through

a puree sieve; mix with the milk and other ingredients, stirring well together. Allow to come to a boil and serve.

### Lima Bean Stew

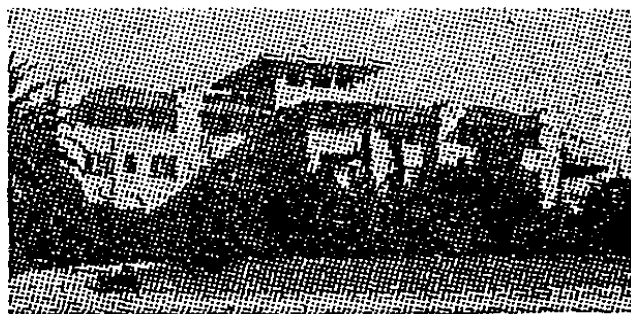
- 1/2 cup minced parsley
- 1 cup minced celery
- 1/2 clove garlic, grated or  
1/4 teaspoon powdered garlic
- 1 lb. fresh lima beans, or  
1/2 lb. small dried baby lima beans
- 3 tablespoons butter
- 1 cup shredded carrots

If the dried beans are used, wash and soak over night in four cups of water. Boil in the same liquid until almost tender. Drain, retaining fluid for soup stock. If the fresh lima beans are used, add 1 cup of boiling water and cook until almost tender on a low flame. To the beans, add the other ingredients, mix lightly, and place in a buttered casserole. Bake for 30 minutes at moderate heat.

### Indian Pudding

- 1/3 cup whole corn meal
- 1/2 teaspoon cinnamon
- 1/2 cup new remineralized Yellow Crystal Sugar
- 4 cups dairy milk or soy milk
- 1/2 cup raisins
- 1/2 teaspoon salt or salt substitute
- 1/2 teaspoon ginger
- 1 egg

Moisten corn meal in cold milk first and stir to avoid lumps; then cook 30 minutes. Turn into a pudding dish and stir in other ingredients, adding beaten egg last. Bake in a moderate oven for one hour. Serve hot.



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"The *Praecepta* and *Inner Culture* are of great help and inspiration to me. I am trusting that a brighter future may find me of greater service to the Self-Realization Fellowship and its ideals and aspirations. It has meant much to me. I am deeply grateful for the new hope that has arisen within me because of my contact with the Fellowship."—E. H., Ohio.

"The technique of the rhythmic breathing exercises while walking (as taught in the *Weekly Praecepta*) is superior to any I have ever before come in contact with. The recharging of the body battery is magical in its results. Relief from fatigue, pain, or discomfort is sure to follow these exercises. The *Law* always works."—J. T. C., Colorado.

"I want to say that the *Weekly Praecepta Instructions* are very helpful to me, and I am indeed grateful to have them. The realization of the fact that man has the power within himself to fashion his own destiny, to shape his own life, is stupendous. To be able to give such expression of it as Christ and other great divine Masters gave is a precious goal worth every effort. My great desire now is to do well the immediate things of life. Even if I can only be a good, normal, wholesome human being I shall feel that I am mak-

ing some progress."—C. C. T., Washington, D. C.

"My heart is full of thankfulness for the increased happiness and richness that have come into my life since I came into living contact with Self-Realization Fellowship. So much has come to me through study, and through my meditation and prayer for courage and strength to carry on, that I know a greater power than I must be functioning through me. I owe it all to the awakening that came to me through my connection with Self-Realization Fellowship several years ago and again more recently with renewed strength."—L. K. M., Illinois.

"I am always so happy to receive my lessons in the *Weekly Praecepta*, which are a great consolation to me in these sad times. I am so grateful for all the beautiful Teachings that you have sent me, and there are no words that can express my heartfelt appreciation of Paramhansa Yogananda for all the help he has given me."—G. W., London, England.

"I want to continue my *Praecepta* studies. I cannot allow the Teaching of the great Masters of India to pass by. God will supply all my needs. I am hungry for the Truth and Wisdom taught by Paramhansa Yogananda. I must learn in order to serve others."—I. O. A., North Dakota.

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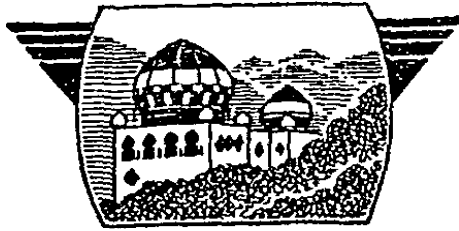
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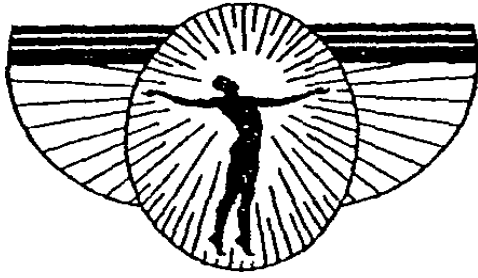
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The title *Paramhansa* supersedes the title of *Swami*. The followers of Yogananda's teachings now address him, in accordance with his Guru Sri Yukteswarji's wishes, as *Paramhansa* (or *Paramhansaji*. *Ji* is a term of respect in India and is always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

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

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Conducting Teacher, Mrs. Olga Lade, 2120 W. Flagler St. Associate Teacher, Mr. Fred Terry. Secretary, Mrs. Alice Bates. Meetings on Sundays, Wednesdays, and Thursdays at 8 p.m. Library. Phone: 25305.

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.

**\*St. Louis, Mo.**

Meetings each Thursday at 8 p.m., at the home of Mrs. Maude Emerson, 49 Orchestra place. Phone, Columbia 3737.

MARCH, 1940

**\*Detroit, Mich.**

Meetings each Thursday at 8 p.m. at Y.W.C.A. Bldg., 2230 Witherell Ave. Secretary, Miss Lolita Frick, 838 Lawrence Ave. Treasurer, Mrs. Ellen Eismann, 905 Merton Road.

**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, Mr. L. K. Whittemore, 415 Wells Ave., S. W. Phone 3-6912. 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 Y.M.C.A. Building, on Sundays, 8 p.m., open to the public. Class on Wednesdays 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 Miss J. Sverkerson.

**\*St. Paul, Minn.**

Meetings each Monday evening at Y. W. C. A. Chapel, 123 W. 5th St. Secretary, Mr. George Young, 1476 Osage 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 Teachers, Mrs. Chas. Hoffman and Miss M. Eckhardt.

#### 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.

#### \*London, England

Self-Realization Fellowship Center, Conducting Teacher, Mr. Roland T. Hunt. London headquarters till further notice, residence of Mr. W. A. Johnson, St. Mary's Mount, Bexley, Kent.

#### Tukuma, Latvia, Europe

Mr. Harry Dikman, Conducting Teacher; Zigfr. Meierovica iela Nr. 20. J. Vessel, Secretary.

#### Johannesburg, South Africa

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## WHEN I AM ONLY A DREAM

By Paramhansa Yogananda

I come to tell you all of Him,  
And the way to encase Him in your bosom,  
And of the discipline which brings His grace.  
To those of you who have asked me  
To guide you to my Beloved's presence:  
I will warn you through my silently talking mind,  
Or speak to you through a gentle significant glance,  
Or whisper to you through my love,  
Or loudly dissuade you when you stray away from Him.  
But when I shall become only a memory or a mental image,  
Or silently speaking voice,  
When no earthly call will ever reveal  
My whereabouts in unplumbed space  
When no shallow entreaty or stern stentorian command  
Will bring an answer from me,  
I will smile in your mind when you are right,  
And when you are wrong I will weep through my eyes,  
Dimly peering at you in the dark,  
And weep through your eyes, perchance;  
And I will whisper to you through your conscience,  
And I will reason with you through your reason,  
And I will love through your love.  
When you are able no longer to talk to me,  
Read my *Whispers of Eternity*.  
Eternally through that I will talk to you.  
Unknown I will walk by your side  
And guard you with invisible arms.  
And as soon as you know my Beloved  
And hear His voice in silence,  
You will know me again more tangibly  
Than you knew me in this earth plane.  
And yet when I am only a dream to you  
I will come to remind you that you too are naught  
But a dream of my Heavenly Beloved,  
And when you know you are a dream, as I know now,  
We all will be ever awake in Him.