

# INNER CULTURE

THE MAGAZINE OF INDIA



Daily  
Meditations

By R. K. DAS

— ♦ —  
Tribute to Sir J. C. Bose

By RABINDRANATH TAGORE

— ♦ —  
Is Forgiveness of Sin Possible?

By SWAMI YOGANANDA

— ♦ —  
Law of Reincarnation

By VIVEKAPRAKASA BRAHMACHARI

FEBRUARY

1938

Price 25 Cents

Can We Have Universal Disarmament?



—Kalyana Kalpataru.

**RADHA AND KRISHNA—"Nature and Spirit"**

*By the famous Bengali artist, Sen.*

*(See Page 51)*

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## THE MAGAZINE OF INDIA

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# Sir Jagadis Chandra Bose

*By Rabindranath Tagore*

YOUNG image of what old Rishi of Ind  
Art thou, O Arya savant, Jagadis?  
What unseen hermitage hast thou raised up  
From 'neath the dry dust of this city of stone?  
Amidst the crowd's mad turmoil, whence hast thou  
That peace in which thou in an instant stoodst  
Alone at the deep centre of all things—  
Where dwells the One alone in sun, moon, flowers,  
In leaves, and beasts and birds, and dust and stones,  
—Where still one sleepless Life on its own lap  
Rocks all things with a wordless melody,  
All things that move or that seem motionless!  
Where didst thou spread thy hush'd and lonely mat—  
Thy mat of meditation? Thou, thy mind  
Curdling into calm gravity, didst plunge  
In thy great quest after the viewless ray,  
Beyond the utmost borders of this world  
Of visible form, there where the Rishis old  
Opened, and passed in beyond the lion-gates  
Of the Manifold and stood before the One  
Silent in awe and wonder, with join'd hands!  
O Hermit, call thou in the authentic words  
Of that old hymn called Sama; "Rise! Awake!"  
Call to the man who boasts his Shastric lore  
From vain pedantic wranglings profitless,  
Call to that foolish braggart to come forth  
Out on the face of Nature, this broad earth.  
Send forth this call unto thy scholar band;  
Together round thy sacrifice of fire  
Let them all gather. So may our India,  
Our ancient land, unto herself return  
O, once again return to steadfast work,  
To duty and devotion, to her trance  
Of earnest meditation; let her sit  
Once more unruffled, greedless, strifeless, pure  
O, once again upon her lofty seat  
And platform, teacher of all other lands.

*—Translated from the Bengali by the  
late Manmohan Ghosh.*

# Sir Jagadis Chandra Bose

*India's Foremost Scientist, the First Researcher to Scientifically Establish the Unity of All Life, Passes Away, Full of Years and Honors*

SIR J. C. BOSE, to whose inventive and research genius the entire scientific world has paid tribute for the past forty years, passed away in Bengal on November 22nd at the age of eighty.

Sir Jagadis was more than a scientist and savant—he was a seer and sage, “the bold spirit who startled the world by establishing spiritual truth in the field of science. He rediscovered the truth, realized by ancient sages, of the unity of all life, even that of the lowest rung of creation. He demonstrated by very delicate instruments which he invented that not only plants but even metals respond to stimuli

like the nervous system of the animal. To him plant life revealed all its secrets, and he realized them, not only inwardly, but by making them write their life throbs on the screen in his laboratory. The Bose Research Institute of Calcutta was indeed a place of pilgrimage, where the hoary-headed votary of science passed away years over his sensitive instruments, engrossed in the intricacies of plant life.”

“As a student at Cambridge,” an editorial in *Dharmarajya* informs us, “young Bose attracted the attention of Lord Rayleigh. Later his study of radio waves received the warm commendation of Lord Kel-



## *Romain Rolland's Tribute to Bose:*

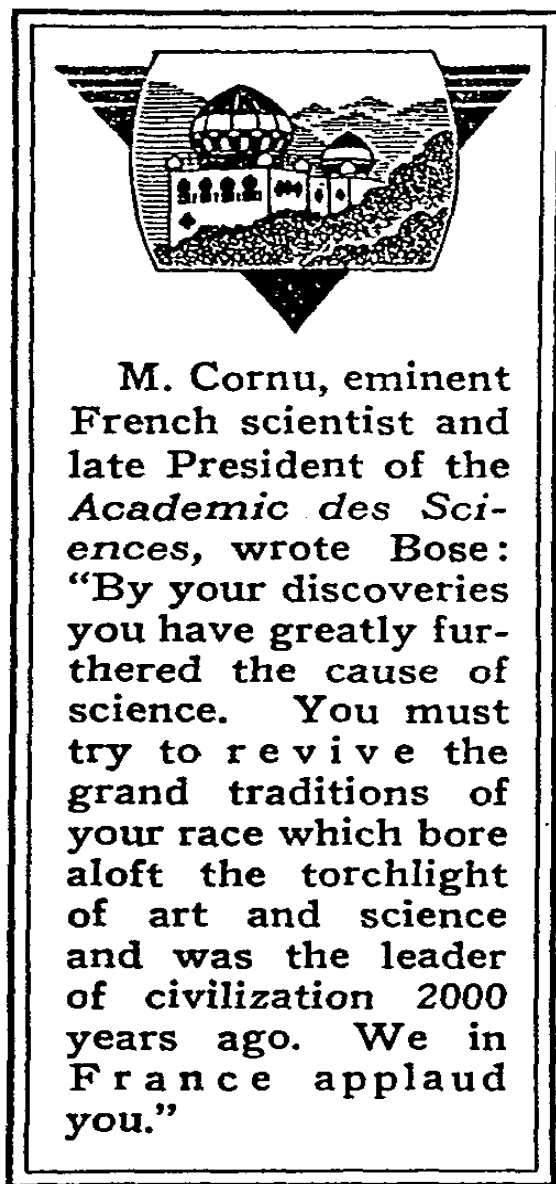
“Others may proclaim you as a scientific genius but I acclaim you as a seer. You have wrung from silent plants their secrets and made us hear their eternal monologue. I salute you, beneficent magician, who have united the Oriental spirit with the exact objective methods of the West.”

vin and the world of science in general. Although radio waves had previously been discovered by Hertz, it was Bose who first demonstrated with his delicately constructed and sensitive apparatus that radio waves possessed the more refined properties of light waves such as double refraction and polarization. Bose then applied the methods of the physicist to the animal and vegetable kingdoms, being convinced that the study of plants would help to solve animal problems. He often used to say 'there is no sharp dividing line between the nervous life of plants and animals' and by laborious experiments and tests in his own Calcutta laboratory he demonstrated that the phenomenon of life with its multiple variations is identical in the plant and in the animal and that there is a pervading unity in all life which the *rishis* (sages) of old taught. It was with justifiable pride that he quoted the *Vedas* to the Royal Institute in

London: 'They who see but One in all the changing manifoldness of the universe, unto them belongs the eternal truth, unto none else, unto none else'."

His great friend, the famous

poet, Rabindranath Tagore, knew him when he was first starting on his researches into life in the supposedly non-living. "These investigations aroused a keen enthusiasm in me," writes Dr. Tagore, "as one who had ever been familiar with the utterance of the *Upanishads* which proclaims that whatever there is in this moving world vibrates with life. Afterwards, Jagadis shifted his inquiries from the field of physics to the biological realm of plants. With the marvelously sensitive instruments which he invented, he magnified the in-



M. Cornu, eminent French scientist and late President of the *Academic des Sciences*, wrote Bose: "By your discoveries you have greatly furthered the cause of science. You must try to revive the grand traditions of your race which bore aloft the torchlight of art and science and was the leader of civilization 2000 years ago. We in France applaud you."

audible whisperings of vegetable life, which seemed to him somewhat similar in language to the message of our own nerves. My mind was overcome with joy at the idea of the unity of the heart-

beats of the universe, and I felt sure that the pulsating light which palpitates in the stars has its electric kinship in the life that throbs in my own veins."

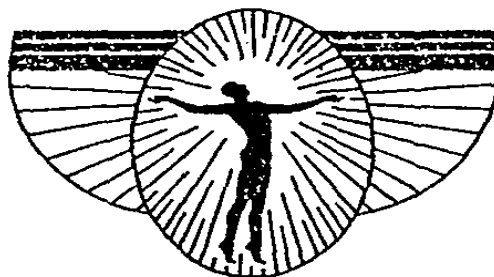
"The Bose crescograph," writes Dr. Sant Prasad, "is an apparatus of supersensitive quality as the recorder of plant growth and produces the stupendous magnification of fifty million times, revealing the mysteries of plant life and establishing on a scientific basis that the life mechanism of the plant is identical with animal organism. Bose experiments have demonstrated that inorganic substances may be weakened, made ill, and even killed by pressure or electric currents. His study of the response of inorganic matter has established scientifically the generalization of the unity of all life. His experiments have demonstrated that metals, metallic instruments and metallic machinery suffer from fatigue and are benefited by rest, as, for example, razor blades. Metals

may in some cases be poisoned to death by administration of certain chemicals. Dr. Bose's resonant cardiograph is an instrument which inscribes the different phases of the heart-beat, the successive dots measuring time as short as one-hundredth of a second."

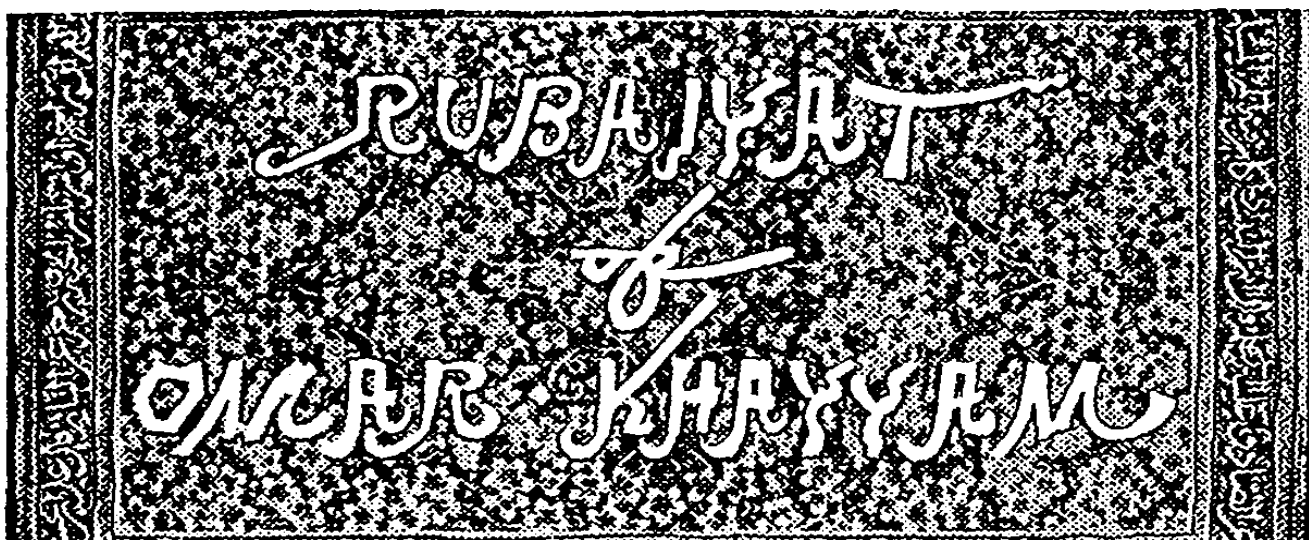
His important publications are: Response in the Living and Non-living; Plant Response; Electrophysiology of Plants; Irritability of

Plants; Life Movements of Plants; The Ascent of Sap; The Physiology of Photosynthesis; Nervous Mechanism of Plants, Motor Mechanism of Plants, Plant Autographs and Their Revelations; Tropic Revelations; Tropic Movement and Growth of Plants.

Bose has three times astonished the scientific world with his discoveries, first on electrical wave properties, then on the inner activities of plant life and finally with scientific proof of the basic underlying unity of all life.



The recent funeral of Sir J. C. Bose was attended by all the prominent Calcutta residents and many thousands of students. All colleges and public institutions in Bengal were closed. The famous writer, Mrs. Sarojini Naidu, said of Bose: "He brought a poet's vivid imagination to the service of science. His genius was a gem-like flame consecrated to India, whose name he exalted before the world."



SPIRITUAL INTERPRETATION BY SWAMI YOGANANDA  
RUBAIYAT OF OMAR KHAYYAM

*Translated Into English Verse by Edward Fitzgerald*

XIII

*Look to the Rose that Blows about us—"Lo,  
Laughing," she says, "into the World I blow:  
At once the silken Tassel of my Purse  
Tear, and its Treasure on the Garden throw."*

**Spiritual Interpretation:**

"Material pleasures are fragrant and short-lived like the rose. They mock those who do not understand their ephemeral nature. We should delay not in our understanding, lest we find our grave in the petals of pleasures, like the tarrying bee who is entombed alive within the dozing lotus-petals at sunset. Destroy the stem of attachment which holds the passing-pleasure petals together; throw them on the path in the garden of your life, and walk over them as you plod your way to Infinity."

**Applied to Daily Life:**

Like the short-lived rose, so many beings come into the world and after a short-lasting, materially pleasurable existence, drop the petals of their life into the oblivion of death. Instead



of doing that, we should use the wealth of our God-fragrant lives to acquire all-freeing wisdom.

In the hall of introspection we should analyze the short-lived nature of dissatisfying, outwardly gaudy but inwardly empty nature of sense pleasures. By close scrutiny we find that indulgence in impermanent sense delights mockingly makes us feel that the rosy unstable pleasures which abound in life should be destroyed by demolishing the stem of attachment which holds them. If through wisdom we are able to do that, we shall discard our imaginations about the value of false material pleasures and scatter them away from ourselves in the garden of life.

It is only by deep discrimination that one can find out the unworthy nature of material pleasures and thereby learn to tear them from the heart and fling them away. Those who are addicted to sense pleasures long enough cannot but know of their fickle material nature and of the necessity for uprooting them from the soul.

#### Glossary:

1. *Look*—Analyze.
2. *Rose*—Material pleasures.
3. *Blows about us*—Short-lived fragrant pleasures which surround our lives.
4. *Laughing*—Mockingly.
5. *She says*—Mundane pleasures signify.
6. *Into the World I blow*—The world is full of impermanent rosy pleasures.
7. *Silken Tassel of my Purse*—The attachment which binds the material pleasures in the heart.
8. *Tear*—Destroy by wisdom.
9. *Its Treasure*—Worldly allurements.
- 10.—*On the Garden throw*—Return to earth the earthly temptations.

#### XIV

*The Worldly Hope men set their Hearts upon  
Turns Ashes—or it prospers; and anon,  
Like Snow upon the Desert's dusty Face  
Lighting a little Hour or two—is gone.*

### **Spiritual Interpretation:**

"Worldly hope is as deceiving as the will-o'-the-wisp which lures ignorant footsteps to destruction. Just as the short-lived snow is momentarily pleasant and soothing on a burning desert, so some of the short-lasting prosperous fulfillments of our desires are for a little while alluringly comforting. Fools lured by passing pleasures remain enmeshed in the burning desert of earthliness. The wise even while enjoying evanescent prosperity on earth do not forget the imperfect nature of the world which is the crematory ground of delicate dreams. Only fools expect perfection and fulfillment from this earth and, broken-hearted, enter the portals of the grave. The wise knowing the nature of the earth do not build their hopes there, but remain unmoved by earthly desires. They enter into the vastness of eternal Fulfillment."

### **Applied to Daily Life:**

It is better for us neither to plunge into the boisterous pool of excitement when fickle fortune visits us nor to become benumbed with fear when temporary failure invades us. Prosperity or poverty, having significance only in relation to the body, vanishes with the perishable body. Hence, it is best not to unbalance our mental peace when we are compelled to ride the ups and downs of life's successes and failures. We can control our contentment when we are evenly peaceful at all times.

The light of discrimination reveals that hopes of earthly happiness usually end in disillusionment, affording only now and then a temporary fulfillment. Occasional successes lure people to follow the trail of material desires and often end in the blind alleys of disappointments. The joy of temporary success evaporates quickly, like a flake of snow on the hot desert sands. Therefore, it is not wise for us to spend so much time and energy to achieve occasional unstable alluring mundane happiness.

It is best to toil for that blessedness which endures forever. Usually human beings spend their life's time in seeking impermanent happiness; that is why at the end of life they are often disheartened and worried, wondering why they did not find lasting joy. Material success can only give short-lived pleasure,

hence, it is unwise to expect lasting happiness in it. Through meditation one can experience the stable inner silent peace. This inner peace can be used as a permanent background of all harmonious or trialsome activities.

The sign of the attainment of lasting happiness lies in holding on to the evenly peaceful state of the mind even when worries try to usurp the treasures of inner equanimity or success tries to excite the mind to abnormal joy.

A sandy lump cannot withstand the corrosive effects of waves. A restless individual cannot remain undisturbed during the conflict of mental waves. Just as a diamond remains unchanged no matter how many waves whirl around it, so also a peace-crystallized individual remains radiating sparkling peace even when waves of trials beset him from all sides.

Out of the changeful waters of life's ocean, let us salvage the sunken gold of the unchangeable soul-consciousness, the reflection of the Everlasting Spirit.

#### Glossary:

1. *Worldly Hope*—Hope of gaining worldly happiness.
2. *Set their Hearts upon*—Foolishly become attached to.
3. *Turns Ashes*—Become metamorphosed into the dust of disillusionment.
4. *Or it prospers; and anon*—Is fulfilled for a little while only to be soon taken away.
5. *Like Snow upon the Desert's dusty Face*—Evanescient worldly happiness like snow melts on the hot desert sands of disillusionment.
6. *Lighting a little Hour or two—is gone*—Vanishes after imparting a little tantalizing delight.

He fixed thee 'mid this dance  
Of plastic circumstance,  
This Present, thou, forsooth,  
would fain arrest:  
Machinery just meant  
To give thy soul its bent,  
Try thee and turn thee forth,  
sufficiently impressed.

—Robert Browning.

#### MEANING OF KARMA

That alone is karma (true action) which does not make for bondage, and that alone is learning which makes for emancipation. All other actions are mere drudgery and all other branches of learning are mere arts.—*Bhakta Pradlada.*

# How Can The People of The World Achieve Universal Disarmament?

*A Resume of the Ideas and Plans Submitted in the Recent World Competition of the New History Society*

By JULIE CHANLER

A NEW kind of intellectual training exists; one which was never offered to our forbears; one of which, at present, only a small fraction of the world's population is aware. This is *Peace Education*.

To this statement most people would answer off-hand, "Oh, we have that. It simply is a question of being peace-minded; of knowing the horrors of war, and of having finished with it—as far as is legitimately possible. The peace-minded feel no envy nor hatred toward anyone. They just want to be left alone to pursue their affairs in their own way."

In order to cope with present problems a handful of advanced men and

women in every section of the globe have been studying the question of War and Peace; and through this study a few principles have been set up—principles that in theory are not new, but which in practice would be startlingly revolutionary. The central one of these is loyalty to Man at any price. It is evident that this entails the sacrifice of lesser loyalties.

In offering a Competition on the subject: "How Can the People of the World Achieve Universal Disarmament", The New History Society was aiming at two things: further light on the subject involved, and knowledge of how far Peace Education had spread



First prize in this competition, one thousand dollars, was won by Mme. Catherina Van Rossem of Holland. Second prize went to a Jewish rabbi in New York, while a 19-year old Catholic girl from Australia, Miss Mary H. Sullivan, won third prize. 3208 papers were submitted in 28 languages from 50 countries of the world.

among the inhabitants of the earth. After close study of the Papers received we can say that we are more than satisfied with the results.

It is astonishing to discover how far Peace Education has spread in just a few years. Launched, as it was, without the backing of school, or state, or press it has gone on its way from mouth to mouth, from heart to heart, until now it has become a force most seriously to be reckoned with. The ideas which, just a few years ago, were pronounced only by idealistic recluses are now demands made on every countryside. We recall the words of Emerson: "What the tender and poetic youth dreams today and conjures up in inarticulate speech, is tomorrow the vociferated result of opinion and the day after the character of nations."

Most of the Contestants imperatively make some or many of the following suggestions:

The resignation on the part of the Powers of all rights of Colonization.

The creation of an International Economic Control to tabulate the material resources of the earth and to distribute them fairly among the nations.

The taking of profits out of war.

The establishment of a Universal Auxiliary Language.

The elimination of customs barriers and of passports.

The installation in every government of a Peace Secretary whose activities shall make unnecessary those of a War Secretary.

FEBRUARY, 1938



"We are in need of a sort of mental and moral hygiene. While creating around us an atmosphere of harmony and understanding, we must at the same time strive to canalize and sublimate the instincts of strife, through the satisfying of the moral needs, such as devotion, the desire for self-sacrifice, the want for cooperation, to which war makes appeal, and the bringing of them to a higher level, by diverse means, such as sport, youth groups, the Scout movement, competitions, artistic and scientific efforts, social and humanitarian services." —  
*Mme. Van Rossem, First Prize Winner.*

The development of a Universal System of Education. "Education must undo what education has done." "Military toys must be eradicated from the face of the earth." "In the school no textbook, song or project of any kind that has as its motive the creation of enthusiasm for any phase of war shall be allowed."

Page 13



A concerted strike on the part of the people in order to terminate war preparedness.

The organization of all Peace So-

Samar Ranjan Sen, 21-year-old student from Bengal, India, won the Continental Prize for all Asia, in this Competition, with his plan for the creation of a War Resisters' League. He says:

"This League should mobilize a pacifist army comprised of picked men of all nations whenever any war is imminent. The strength of this army need not be much, 5,000 will suffice and 25,000 will be more than enough, but the quality of the men must be of the highest order. They must be brave, completely non-violent and strong believers in their great creed and glorious mission. In case of war between any two nations this cosmopolitan pacifist army should march between the two contending forces. Their appeal should be 'Friends, kill us before you kill one another.' This will have a moral effect on the fighting forces which no length of propaganda can ever hope to achieve."

cieties into one powerful Association.

The establishment of a Universal Religion.

A minority of the Contestants calls for comparatively conservative measures such as:

Government ownership of Munitions Industries.

An Army and Navy under the control of the League of Nations.

Some recommend:

A Christian Peace.

Some:

An Anglo Saxon Peace.

But the overwhelmingly majority demands:

Peace. A Human Peace. At any sacrifice. At any price.

We have repeated instances of men and women who feel that Universal Disarmament is too safe an outcome to our embarrassment to be logically expected. From France, the nation enjoying as little security as any on the face of the earth, we hear: "Which people can give the example? It is not in our domain to specify. Each pacifist, in his inmost heart, will formulate the wish that the people of his country shall be the one to *raise a light in the world.*"

More often expressed than any other sentiment, is that of the man who has renounced taking part in war under any and all circumstances. As an example we quote a Paper from the United States: "In the last analysis, I know that I will have to face my fate alone, and I am sure now that I will do so without fear and without regret; for I hold it better to be killed a

thousand times than to turn a gun, for any reason whatsoever, upon a fellow human being, no matter what his mistaken patriotism or nationalism may have led him to think of me."

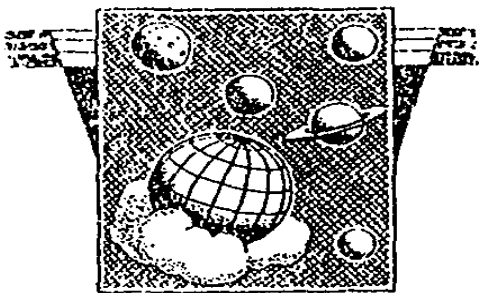
Always we have anxiety, grief, foreboding concerning the actual state of the world's affairs. In the following instance it is a helpless cry and a warning from a Japanese woman.

"Oh, the mechanized civilization! It destroys motherhood. If you ever have held a new-born baby in your arms, you are acquainted with the delicate functioning of a baby's brain. Imagine yourself a mother, then you will be able to realize how your own mind reflects upon the little growing being. Health and happiness, as well as every move made by that infant, are repetitions of yourself. Consequently, a mother who is under pressure of mechanized civilization and its destructive power is not in a posi-

tion to attend to her baby in peace and sanity of mind. Whosoever makes any more destructive machinery, let him at the same time give up hope of having healthy and happy heirs. We simply cannot produce them."

It is impossible to bring within the compass of an article a fair synopsis of the views and plans held and advocated by the writers of the 3,208 Essays received. It would even be difficult to summarize the dominant spirit shown in the various collections of national Papers, taken as units. Such reports would entail a vast amount of single and comparative study, not to be considered at this time, when the obligation that faces us is to present to the public without loss of time the very best examples of individual thought.

So, in this very general survey, we must content ourselves with simply specifying the dominant points of views.



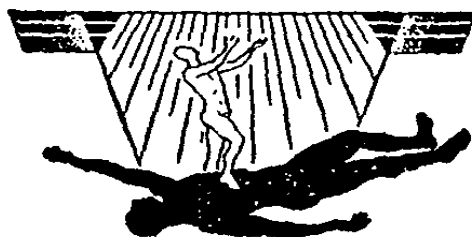
"Writers, realizing the necessity for disarmament, must follow the example of Carl von Ossietzky, the winner of the Nobel peace prize, by doing everything possible to foster the spirit of active pacifism. They must show that to prepare for war makes war inevitable, and point out the wastage of human energy and vast economic resources that armament manufacture entails . . . must expose the inhuman avarice of the armament magnates." — *Mary H. Sullivan, Third Prize Winner.*

The majority of the Contestants considers the question of Economics as the origin and mainspring of all wars, especially modern ones. Imperialism must go, of course. Capitalism likewise; to be replaced by a fairer system which shall in time eliminate poverty. Socialism is highly ranked as being the most promising basis for a New Social Order. The voice of Communism, in this Competition, is almost silent.

As to Religion: In the main part the Contestants are remarkably broad-minded on this point. According to their estimation, the principles common to all the Great Religions are what count; rather than the non-essentials which have been so accentuated. Unity, established on the basis of *consciousness* of the Invisible Guiding Power of the Universe, and of *love* toward its highest known creation—Man, is the simple cure for all the ills of humanity.

A Frenchman makes an epigram

differentiating between false and true religion: "Each one for Himself and God for All; or, Each One for All, and God for Each One."



"There are two contending wills at work on the earth today: the will of the people for peace, and the will of their governments for national power and glory. The people want food, security, leisure to enjoy the meager fruits of their labor—peace—but their governments barter these away for cannons and tanks and airplanes, and persuade them that war is inevitable, and holy."  
—*Rabbi Joseph Trachtenberg, Second Prize Winner.*

Regarding the League of Nations, one thing is quite plain — very few of the writers have any faith left in the present League. An Englishman comments on it in this way: "It has very often been said that the League of Nations is but a child of a few years, and that too much should not be expected from it. But a child grows; and this child has not grown."

Another writer, advocating an international army and navy, gives his own opinion in the following form of dialogue: "What is the League of Nations?" "A schoolmaster without a cane." "Yes, and the boys know

that he has none."

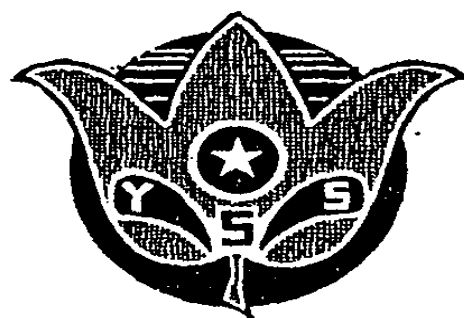
Many detailed plans are given for the reorganization of the League; but for the most part, a substitute is advocated, which shall

be a League of the People, the officials of which, drawn from all walks of life, shall represent the people themselves and not the nationals. This League shall operate for the benefit of humanity, setting aside, as a matter of course, the status quo.

The question of Race is exhaustively and inspiringly dealt with. What is all this hullabaloo about the various tones of pigmentation? Are not the multi-colored flowers in the garden decorative, and harmonious, and fragrant? What is at the back of so-called racial superiority? Is it not again a question of economics?

From India is formulated a plea for the animals, that section of life from which we derive so much profit and pleasure. Will we forever stain our lips with the blood of these innocents, they ask us, and for the sake of our pleasure harden our hearts to their anguish? In anticipation of the day when we shall have learned the meaning of compassion, how can we speak about violence as a crime from which we are exempt? How is it that we can consider ourselves as worthy to figure in the kingdom of Peace?

As to Liberty, so much extolled, so little understood, note what we hear from Morocco: "When they shall have understood that this liberty for which they make so many sacrifices, is primarily a question of the *inner man*, and that Plato, the slave of Dion, was in reality more free than his tyrant, then the armaments which crush each people un-



"In certain directions we are not at peace with ourselves. We must find our own mental and spiritual disarmament. I am reminded of Omar Khayyam, who had come to realize: 'I myself am heaven and hell'. These papers made me realize: 'I myself am either peace or war'." — Dr. Eliot White, one of the Competition Judges.

der their weight, shall have definitely lost their *raison d'être*."

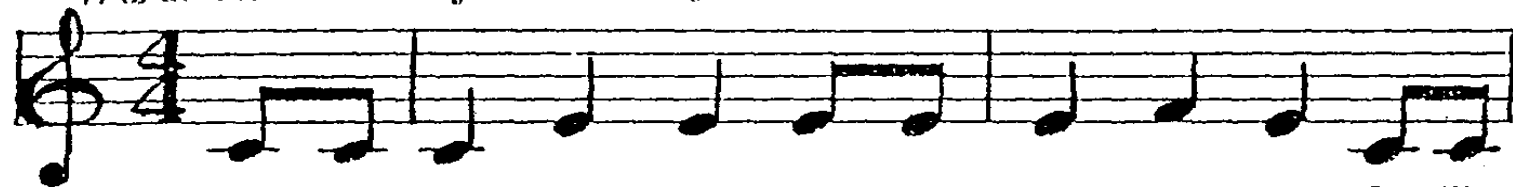
We will close this attempt at summarizing the ideas contained in the Papers submitted in the World Competition with a quotation embodied in the Paper of a young African:

"We want the statesman who, in face of some asserted policy, can stand up and say: 'This is good for you, my people; this is for your prosperity and domination, but it may hurt a people near by; it may harm a people afar off; it may not be for the good of all mankind—therefore, away with it. It is not for you or me'."

# I Will Drink Thy Name

(Hindu Chant)

Words and Music by Swami Yogananda



I will sing Thy name I will drink Thy name; I will



sing Thy name I will drink Thy name, and



get all drunk oh with Thy name, and



get all drunk oh with Thy name. I will



sing Thy name I will drink Thy name, and



got all drunk oh with Thy name.



# Reincarnation

*The Doctrine of Rebirth, Based on the Truth that Something Cannot Spring Out of Nothing. The Views of the Samkhya School of Philosophy on Transmigration.*

By SRIMAD VIVEKAPRAKASA BRAHMACHARI

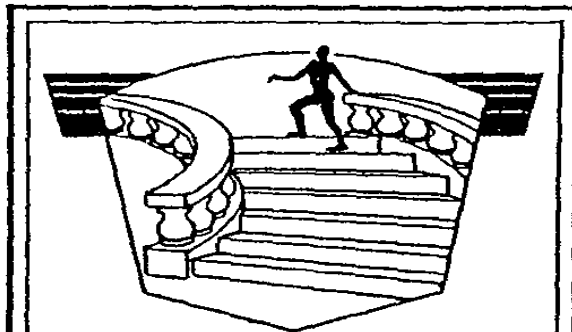
THE tenet that our present life is the first and last of its kind is unacceptable to philosophic thinking. Hume says that "metempsychosis is the only anti-materialistic system which philosophy could hearten to". Huxley says that "there is nothing in the analogy of Nature against it and very much to support it." Schopenhauer is also of the same opinion.

Only unthinking and biased people try to find a meaning in the meaningless proposition, "I was nothing before and will be nothing after my present existence". Schelling rightly observes that "there is in every man a

feeling that he has been what he is from all eternity". This doctrine of metempsychosis or trans-

migration of souls or reincarnation is not a myth or an article of blind faith or a matter of theological speculation as some imagine, but a perfectly rational principle having a pure ontological basis. The principal arguments about the eternity of our existence and consequent reincarnations are here briefly set forth.

Whatever exists has always existed in some form or other, it being inconceivable that anything can spring out of nothing. There is a clear, indefeasible convic-



Srimad Vivekaprakasa Brahmachari writes in his new book, *The Samkhya Catechism*: "The philosophy in which there is a full enumeration and clear exposition of the principles constituting and causing the universe is called *Samkhya*. Its goal is the realization of the *Brahma* or *Absolute Self*."

tion in every one that he exists; hence he must have been always in existence in some form. Materialists admit this but hold at the same time that the ego, thus testified to, is built up of the world-stuff and that it is resolved into the same world-stuff called matter at death. But this is a mere assumption and even as an assumption it takes low rank as its advocates cannot define the matter of which they speak.

Some philosophers claim that sentience or sense-perception is a property developed under certain conditions of the world-stuff or matter. But what exactly is this sentience? Does not every sensation attach itself to the ego-feeling or is not the ego the common center of reference in conscious life?

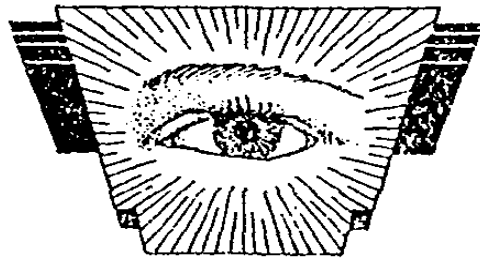
Everyone knows that whenever there is a response to some stimulus from outside, the response comes back from the ego which receives the impression and thus acts like a reflector. We have no

reason for concluding that this ego-sense is absent in animals and plants even when they behave much as we do or react in the same way on external influence. The most

advanced scientists are of the opinion that there is no radical difference in the method adopted by plants, animals and men for the maintenance of life. In our case we see that sensibility is necessary for continued existence and so we have a right to infer that it is equally necessary in the other cases.

I have direct knowledge of the presence of consciousness in me and of its nature. But I only infer that other men are similarly endowed on the ground of their similarity to me in other respects. True philosophers extend this conclusion and assert that apperception is present

wherever there is life, on the ground of the essential similarity of all living organisms. We know from personal experience that consciousness or sensibility involves



"The auditory sense is the most discriminating of all, the visual the most active and the sense of smell the dullest. Eleven octaves of sound are discriminated while only one of light can be distinguished. The stimuli of auditory and thermal sensations are physical activity, those of visual sensation physical and chemical, those of gustatory chemical, while olfactory sensation is caused by mechanical impact."  
— *Samkhya Catechism*.

apperception, and we find it impossible to conceive that it may exist apart from apperception. So the burden of proof lies on those who contend that there is no necessary connection between the two. Why should you imagine that a dog's experience must be different from yours in this respect or, to put it more specifically, that the dog must fail to relate its sufferings to a self just as you do when you are miserable?

If the contention is that sensibility is a permanent and inalienable attribute of the world-stuff or matter, then self-consciousness cannot be denied to it. But we know in point of fact that such consciousness arises out of the cooperation of a number of organs that unite to form a single whole. The contention, therefore, amounts to saying that the units of the world are organized beings. And so when the materialists assert that every individual arises out of primal matter and is resolved into it at death, they virtually admit, if they are consistent, that his individu-

uality is as old as time and will continue till time is no more.

Just as friction gives different shapes to the gravels on the river bank and brings about changes in those shapes every moment, so the form and feature of living organisms undergo continual modification for a time. So the indestructible essence in them must be adopting innumerable forms in course of endless time.

A careful observation of the manner in which the body is formed and maintained confirms

this view, for there can be no denying the fact by any one who studies it critically that a power from above puts the materials together and makes them grow. Modern biology gives full details of the process. According to it the first stage of any body or organic form is a single microscopic cell of a particular type. This cell divides and multiplies itself and then gets arranged or organized according to a definite plan. The giant fig tree is thus built up out of a minute seed, there being nothing fortui-



“External sensations are due to some activity coming from outside the percipient's mind. Enquiry into the nature of this activity leads us to conclude that it is that of another omniscient and omnipotent mind. Omniscience and omnipotence are attained only by supreme concentration of the mind in the Great Self.”—*S a m k h y a Catechism.*

tous about this development, no deviation from a preconceived plan. So the force working in it must be mental or super-corporeal in character. Is there then any reason for assuming that mind is to be found only in certain highly developed organisms?

The doctrine of *m e t e m p s y -*  
*chôsis* was held in ancient India by all sections of the community and it was accepted by the ancient Greeks and Egyptians and Christians of the first two centuries. In India it received the proper philosophical basis and became the central principle in all codes of ethics. But two seemingly fatal objections have been urged against it by those who do not comprehend its real import. One of them is that self-consciousness or consciousness of the self as remain-

ing identical through all changes and in spite of the lapse of time is based on memory, and therefore we cannot properly say that the self has subsisted or remained the same through different existences when we cannot call to mind the details of previous lives. But we do not

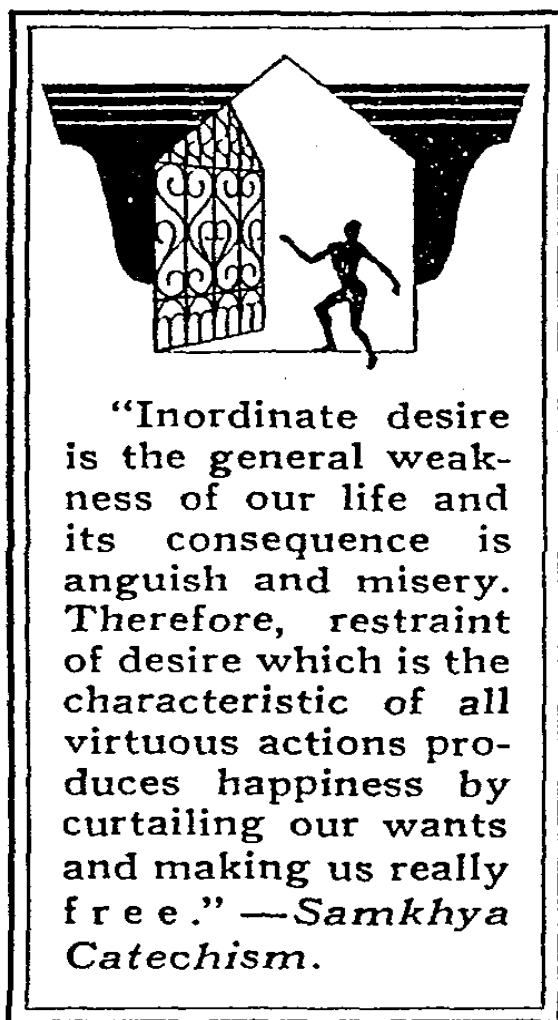
remember the experiences of our infancy or early childhood, and previous experiences are sometimes completely forgotten through some disorder of the brain. So the inability to recollect what has been done or suffered in a previous existence is not a conclusive argu-

ment against the doctrine of metempsychosis.

The second objection is that manifestations of the soul are determined by the nature of its physical envelope, so that even if the soul of a dog could migrate into the body of a man, it would be so transformed by the migration as to become a different thing altogether. But the truth is that the individual or psychic energy has countless ways of expressing itself, only some of which are possible in any particular form, so that dif-

ference of expression consequent on a change of form cannot mean any change in its intrinsic character.

A complete transformation of the physiological counterpart of the psychic energy, resulting in an equally revolutionary change (e. g.



change of sex) has been observed in certain cases in animals (even in human beings) without change of 'soul'. It may be reasonably held that death or dissolution of the present body would only facilitate such a change.

Self-consciousness and the psychic powers evolved out of it together with their capacity for relating themselves to what is outside (*Prana*) compose the *Linga*. The ultimate cause of this self-consciousness and its evolutes is association of *Purusa* or Unconditional Consciousness or Awareness, with *Prakriti* or potentiality for all sorts of appearances. As these are beginningless, while all else has arisen out of their association, this association too must be beginningless, as also the consequence of this association, viz., the *Linga* (faculties). But this *Linga* is found connected with a particular body or physical envelope for a limited time only. So the *Linga* must have migrated through countless bodies in beginningless time. As long as the cause of this migration is present, the succession of births and deaths must continue in the

periods of time yet to come.

Since it is obvious that the body and *Linga* are very different, there is no ground for assuming that the latter must be disintegrated along with the former. The truth is that the *Linga* is the energy or directive force that brings about the formation of the body, though the material of it is furnished by the parental seed. So sensibility and the capacity to act and to uphold must exist in an imperceptible form in the embryo. To their presence must be ascribed the circumstance that it is a living organism. It multiplies gradually and the multiplied cells then get arranged or integrated according to a definite plan.

So it must be inferred that there is a power above them which determines how they should combine to form the body. It follows also that the power cannot be the same or exactly alike where the bodies are different.

The efficient cause then of every body is a regulative power with appropriate tendencies derived presumably from previous experience. In fact, anyone who has intelligently studied the origin and devel-



"By devotion to a Great Being who is conceived to be above misapprehension, just and compassionate, those virtues are naturally imbibed by the devotee who gets also some measure of peace of mind by meditation on such a divine object." — *Samkhya Catechism*.



opment of the body cannot help concluding that its antecedent condition must be an energy seeking expression in that particular form.

Those who say that the soul is created with the body by God and that after creation it continues in existence for all time, have no argument to offer in support of their view. They have no clear ideas about God or the soul or the manner and object of this creation. Besides, they cannot successfully meet the objection that a created thing cannot last forever, i.e., a soul that has a beginning in time could not be eternal or endless in time.

It is also incomprehensible, if one does not accept reincarnation as true, why an omniscient and merciful God should create sinful souls. The usual explanation is that they are originally of the same type, but that some of them rush into sin and suffering by abusing the freedom granted to them. This theory, however, cannot be accepted since we find as a matter of fact that some are sinful and miserable from their birth as it were. An all-merciful Creator

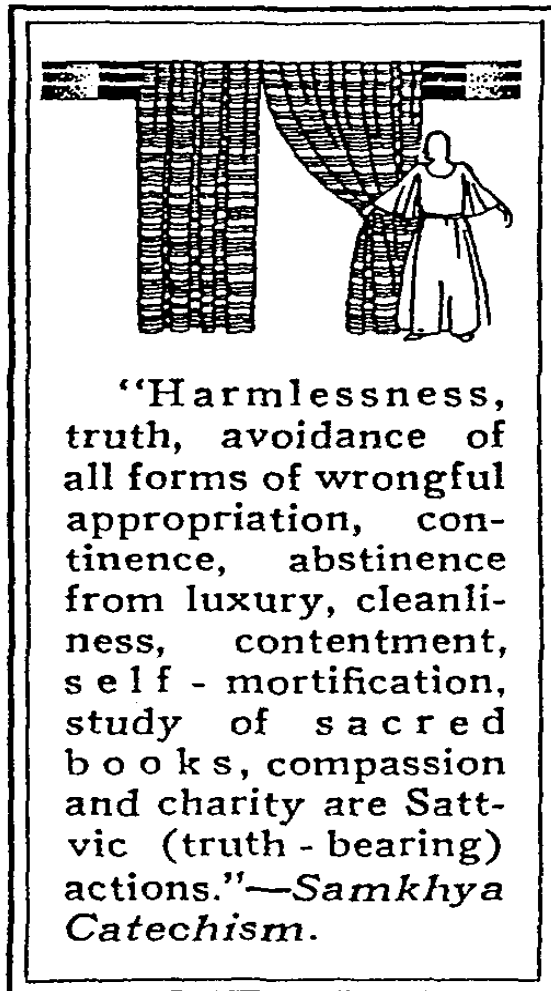
would have certainly counteracted this innate tendency by putting the requisite good dispositions in the soul. Reincarnation offers a more acceptable view of life and God.

Buddhists believe in transmigration though they are not thoroughgoing in their analysis of self-consciousness. They regard it as an

aggregate of facts of consciousness each of which is evanescent. Thus there is a series consisting of the appearance and disappearance of psychic facts. But you cannot say that the series begins with life and ends at its close, for nothing can spring out of nothing. Thus Buddhist philosophy bases its doctrine of a beginningless succession of lives on the incomprehensibility of the opposite view.

Those who hold that the soul or Self is a created essence sometimes

commit the great mistake of supposing that beasts have no souls. Sensibility, conscious activity and persistence of impressions are found in beasts as well as in men, there being a difference only in the development of these. In fact, there is no radical distinction in



“Harmlessness, truth, avoidance of all forms of wrongful appropriation, continence, abstinence from luxury, cleanliness, contentment, self-mortification, study of sacred books, compassion and charity are Sattvic (truth-bearing) actions.”—*Samkhya Catechism*.

the composition, origin, growth and conservation of the body between them. Since beasts have consciousness or sensibility, the principle to which consciousness is due must be present in them too. That principle is represented in us by the Self that appears to know and to act, and we cannot conceive how there can be any consciousness anywhere without it.

### Mind of Animals

Those who deny souls to animals distinguish between animals and men by saying that the former are guided by instinct. But the word, instinct, stands for a vague concept. It is usually defined as untaught ability. But since untaught ability is common to men and beasts, the real question is about its origin and attachment. In man it exists without doubt in the mind. There is no reason for assuming that it exists elsewhere in animals. But if the human mind arises out of the association of Unconditioned Awareness (*Atman* or *Purusa*) with the principle to which all forms or appearances or objects of experience must be traced (*Prakriti*), we are bound to conclude that the animal mind originates in the same way.

Moreover, the untaught ability referred to above cannot be causeless. The cause is not far to seek. We know we are afraid of things that have caused us pain in the past, the recollection of that suffering being in reality the cause of the feeling. Take the instinctive dread of death that is common to all creatures. To what can it be

due? Other fears originate in previous experience. So this too must have a similar origin. But we have had no experience of death in this life. So the instinct must be set down to experience of it in a previous existence.

The forms of nature are of infinite variety and are in existence from infinite time. No two effects or forms will ever be absolutely equal but all species of things will be in existence from eternity to eternity. As something can never become nothing (*nabhavo vidyate satah*), there will be change of form only and no annihilation of anything. Thus, subjective and objective things that exist at present were and will be in existence in some form or other though changing from moment to moment.

### Beginningless

It follows therefore that living individuals who exist at present were in existence in the past and that their psychic and physiological individuations were also in existence in some form or other. We know that any particular physiological individuation is of limited duration. Thus the chain of incarnation and excarnation is beginningless.

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"Like the silk worm, which weaves its own web and crushes itself by being caught within its tightening folds, the ignorant man who yields to the senses seems to be immersed in a world of misery though, in reality, he never ceases to be the One without a second."  
—*Sadananda*.



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

## To Which One of the Four Natural Divisions of Society Do You Belong?

By SWAMI YOGANANDA

*Chapter 2, Stanza 31*

### **Literal Translation:**

Beholding from the point of view of thine own religious duty also, thou should not inwardly oscillate, for there can be nothing greater for a Kshatriya than a righteous battle (to safeguard the interests of his countrymen and ideals of life)."

### **Poetical Rendition:**

Beholding the Goddess of Supreme spiritual duty of acquiring wisdom resting on the most sacred altar of life, one should not hesitate as a spiritual soldier to fight the battalions of ignorance which invade her realm.

A strong soldier nurtured on the lap of his own mother country should never waver to protect her and her ideals from the devastating invasion of her enemies.

### **Spiritual Interpretation:**

Every man's body consists of the feet, the bodily surface, the hands, and the head. The bodily kingdom is governed by these four protective agents. The feet carry out the commands of the brain in connection with the necessities of the bodily kingdom. The entire surface of the body is the field where the fresh cells grow and the old decayed tissues are dissolved. The arms act as the soldiers which protect the body from harm. The

brain and its faculties act as the supreme king and his courtiers, ruling the kingdom of the body with twenty-seven thousand billion cells and countless sensations and perceptions. The body is a miniature kingdom, with the feet as the laborers, the flesh as the territory, the skilful hands as the protecting armies, and the brain and its faculties as the ruling king and his advisers. Man unconsciously imitated the plan of the bodily government and instituted it in organizing his own environment. Each nation has its intellectual and spiritual people or Brahmins, the soldiers or Kshatriyas, the business men or Vaishyas, and the laborers or Sudras, or Kayasthas.

### Oldest Civilization

By scientists' recent discoveries of potteries and statues in Mohenjo Daro in northern India, India's civilization has been established as older than that of Egypt. India is the most ancient of all civilizations and the cradle of all early forms of culture. India's wise men found that every nation went through the physical, emotional, intellectual and spiritual state, even as a man passes through the state of physical growth in childhood, the emotional state in youth, and intellectual and spiritual states in maturity.

The wise men of India were the first ones to pattern their civilization after the bodily government. That is why they emphasized the recognition of four natural castes, according to the qualifications and actions of people. They maintained that these four castes were neces-

sary in the proper government of a country. The intellectual and spiritual Brahmin, the Kshatriya soldiers, the Vaishya business men, and the Sudra laborers should cooperate in a successful government of a country, even as the brain, the hands, the tissues, and the feet should all cooperate for the successful maintenance of the bodily kingdom.

### Caste By Qualities

In India these four castes were originally based on qualities and actions of people. Later, through ignorance, the caste rules became hereditary ones. Then confusion crept in, and unworthy children of intellectual and spiritual Brahmins claimed to be Brahmins by virtue of their birth. The Kshatriyas or soldiers claimed to be warriors without practicing the use of arms, just because they were born of warrior parents. The children of the Vaishyas or business men, even without understanding trade, claimed to be business men just because they were born in the family of business men. This rigid hereditary caste system is defended only by the orthodox minority in India. The wise men of India do not believe in the caste rules and sanction intermarriage between the four different castes.

A caste system in the West also is pernicious, where divisions have been created according to color and race although it is anti-Christian and the breeder of hatred and wars. The Bible says all nations are made of one blood and that all men irrespective of their color

and race are made in the image of God and that all men are the children of common parents, symbolically called Adam and Eve. The grouping of races according to a viewpoint of the Aryan and Nordic superiority over other races has been created by races suffering from a superiority complex. The Hindus originally considered themselves, as Aryans, to be superior to other nations because they had money, land and power. Now the Western nations being materially powerful consider themselves as the superior Nordic races and have raised a color barrier. All Christians who profess to follow Christ must cultivate the brotherhood of man and the fatherhood of God and must do away with all hatred-making, war-making divisions. True wise men like Lincoln tried to destroy divisions in the West, as the wise men of India are trying to destroy the superficial divisions of caste, and class, and creed.

### **The Four Natural Castes of Humanity**

But apart from delusions of caste and class, there is a spiritual interpretation of the caste system as applied to the natural classes of humanity. Those that are enslaved by the senses are called the Sudras (materialists who doubt the existence of Spirit, due to their sense slavery). Those who are striving to use the powers of self-control to conquer the sense proclivities and temptations are Kshatriyas or soldiers. Those who try to cultivate spiritual seeds and de-

stroy the seeds of ignorance are termed the Vaishyas. Those who conquer all restlessness by concentration and establish the kingdom of ever-new bliss in the soul are called the Brahmins (knowers of Brahma or Spirit.)

Every human being belongs to one of these four castes, according to his predominant quality. Any person who is a slave of the senses is in the Sudra state or Kayastha state (*Kaya* means body, *stha*, attached to) or the body-identified state. Any one who is cultivating spirituality and weeding out ignorance is spoken of as being in the Vaishya state or as cultivating the spiritual states of mind. One who is fighting the invasion of temptations, instincts, moods, and evils in the bodily kingdom is spoken of as going through the Kshatriya or fighting state of mind. Any individual who has attained the knowledge of Spirit through communion and meditation is spoken of as having the Brahmin state or the Spirit-identified state.

According to the spiritual interpretation of the bodily kingdom, the beginner in the sense-identified Sudra state of mind should gradually try to attain the three other higher states. The duty of an individual who is in the cultivating state of spirituality (Vaishya state) is to weed out all ignorance and sow wisdom seeds on the fields of consciousness. In the Kshatriya state the spiritual man should do his utmost to protect his mental kingdom from the invasion of temptations and sensual habits.



The above stanza in the *Gita* specially refers to the duty of a spiritual man who has attained the Kshatriya state. Krishna, the soul, is talking to the devotee, Arjuna: "O Arjuna, you are in the Kshatriya state of spirituality and your highest duty lies in fighting and destroying the momentarily pleasurable and charming sense-attachments which you consider as the dear relatives and inmates of your consciousness. Do not mentally waver because you have to destroy your favorite emotions and sense-attachments but wake up, rouse the soldiers of discrimination and self-control and meditative calmness. Assemble them on the battlefield of introspection and meditation and rout the invading forces of restlessness, distraction, sense attachments, egotisms, greed, lust, fear and worries who have so long claimed to be your relatives and confidants."

Of course, the same spiritual interpretation and the instruction can be applied in ordinary everyday life. In a righteous battle to save one's country, one should fight to defend his dear ones from invading forces, without being aggressive in his heart.

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"The spiritual path is thorny, precipitous and keen as the edge of a razor. Nevertheless, it has been trodden by men of strong determination, undaunted spirit and indomitable energy. When once you make up your mind to tread the path, everything becomes smooth and easy; there is descent of grace from the Lord." — *Swami Sivananda*.

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# The Temple-Laboratory of Calcutta

## *The Dedicatory Speech at the Opening of the Bose Institute of Science in 1917*

By SIR JAGADIS CHANDRA BOSE

I DEDICATE today this Institute as not merely a Laboratory but a Temple. The power of physical methods applies for the establishment of that truth which can be realized directly through our senses, through the vast expansion of the perceptive range by means of artificially created organs. We still gather the tremulous message when the note of the audible reaches the unheard. When human sight fails, we continue to explore the region of the invisible. The little that we can see is as nothing compared to the vastness of that which we cannot. Out of the very imperfection of his senses man has built himself a raft of thought by which he makes daring adventures on the great seas of the unknown.

But there are other truths which will remain beyond even the super-sensitive methods known to science. For these we require faith, tested not in a few years but by an entire life. And a temple is erected as a fit memorial for the establishment of that truth for which faith was needed. The personal, yet general truth and faith whose establishment this Institute commemorates is this; that when one dedi-

cates himself wholly for a great object the closed doors shall open and the seemingly impossible will become possible for him.

In the pursuit of my investigations I was unconsciously led into the border region of physics and physiology and was amazed to find boundary lines vanishing and points of contact emerge between the realms of the Living and Non-living. Inorganic matter was found anything but inert; it also was athrill under the action of multitudinous forces that played on it.

A universal reaction seemed to bring together metal, plant and animal under a common law. They all exhibited essentially the same phenomena of fatigue and depression together with possibilities of recovery and of exaltation, yet also that of a permanent irresponsiveness which is associated with death.

I was filled with awe at this stupendous generalization and it was with great hope that I announced my results before the Royal Society, — results demonstrated by experiments. But the physiologists present advised me after my address, to confine myself to physical investigations in which my success had

been assured, rather than encroach on their preserves. I had unwittingly strayed into the domain of a new and unfamiliar caste system and so offended its etiquette.

An unconscious theological basis was also present which confounds ignorance with faith. It is forgotten that He Who surrounded us with this ever-evolving mystery of creation — the ineffable wonder that lies hidden in the microcosm of the dust particle, enclosing within the intricacies of its atomic form all the mystery of the cosmos, has also implanted in us the desire to question and understand.

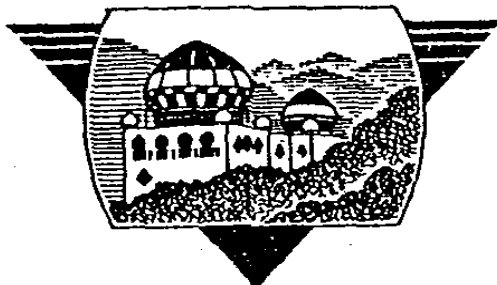
It is but natural that there should be prejudice, even in science, against all innovations and I was prepared to wait till the first incredulity could be overcome by further cumulative evidence. Unfortunately there were other incidents and misrepresentations which it was impossible to remove from this isolating distance.

Thus no conditions could have been more desperately hopeless than those which confronted me for the next twelve years. It is necessary to

make this brief reference to this period of my life; for one who would devote himself to the search of truth must realize that for him there awaits no easy life, but one of unending struggle. It is for him to cast his life as an offering, regarding gain and loss, success and failure, as one. Yet in my case this long persisting gloom was suddenly lifted.

My scientific deputation in 1914 from the Government of India gave the opportunity of giving demonstrations of my discoveries before the leading scientific societies of the world. This led to the acceptance of my theories and results, and the recognition of the

importance of the Indian contribution to the advancement of the world's science. My own experience told me how heavy, sometimes



"You have made us enter into the kingdom of the Universe of Silent Life which till yesterday was thought as dead and buried in the night. It is clear that in the course of this century India, without sacrificing anything of the richness of her profound soul, will cooperate with the intellectual efforts of Europe to advance greatly the knowledge of Nature for the glory of Atman, the universal soul." — *Tribute to Bose from Romain Rolland.*

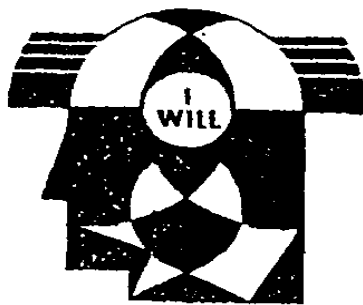
even crushing, are the difficulties which confront a scientific inquirer here in India. Yet it made me stronger in my determination that I shall make the path of those who are to follow me less arduous and that India is never to relinquish what has been won for her after years of struggle.

What is it that India is to win and maintain? Can anything small or circumscribed ever satisfy the mind of India? Has her own history and the teaching of the past prepared her for some temporary and quite subordinate gain? There are at this moment two complementary and not antagonistic ideals before the country. India is drawn into the vortex of international competition. She has to become efficient in every way,—through spread of education, through performance of civic duties and responsibilities, through activities both industrial and commercial. Neglect of these essentials of national duty will imperil her very existence, and sufficient stimulus for these will be found for success and for the satisfaction

of a natural personal ambition.

But these alone do not ensure the life of a nation. Such material activities have brought in the West their fruit in accession of power and wealth. There has been a feverish rush even in the realm of science, for exploiting applications of knowledge not so often for saving as for destruction. In the absence of some power of restraint civilization is trembling in an unstable poise on the brink of ruin. Some complementary ideals there must be to save man from that mad rush which must end in disaster. He has followed the lure and excitement of some insatiable ambition, never pausing for a moment to think of the ultimate object for which success was to serve as a temporary incentive. He forgot that far more potent than competition was mutual help and cooperation in the scheme of life.

In this country through milleniums, there always have been some who beyond the immediate and absorbing prize of the hour, sought for the realization of the highest ideal of life—not



“We are all seekers after truth; what then must be the preparation and the attitude of mind for discovery of truth? For this two different methods are essential: the method of introspection and the method of experimental verification. The two methods must be supplemented by each other.”—*J. C. Bose.*

through passive renunciation, but through active struggle. The weakling who has refused the conflict, having acquired nothing, has nothing to renounce. He alone who has striven and won can enrich the world by giving away the fruits of his victorious experience.

In India such examples of constant realization of ideals through work have resulted in the formation of a continuous living tradition. By her latent power of rejuvenescence she has readjusted herself through infinite transformations. Thus while the soul of Babylon and Nile Valley has transmigrated, that of India still remains vital and with capacity of absorbing what time has brought and making it one with itself.

The ideal of giving, of self-renunciation in response to the highest call of humanity, is the other and complementary ideal. The motive power for this is not to be found in personal ambition but in the effacement of all littlenesses and uprooting of that ignorance which regards anything as gain which is to be purchased at others' loss. Thus I know that no vision of truth can come except in the absence of all sources of distraction and when the mind has reached the point of rest.

Public life and the various professions will be the appropriate spheres of activity for many aspiring young men. But for my disciples, I call on those very few who, realizing some inner call, will devote their whole life with strengthened character and deter-

mined purpose to take part in that infinite struggle to win knowledge for its own sake and see truth face to face.

The work already carried out in my laboratory on the response of matter and the unexpected revelations in plant life, foreshadowing the wonders of the highest animal life, have opened out very extended regions of inquiry in Physics, in Physiology, in Medicine, in Agriculture and even in Psychology. Problems hitherto regarded as insoluble have now been brought within the sphere of experimental investigation.

These inquiries are obviously more extensive than those customary either among physicists or physiologists and demand interests and aptitudes hitherto more or less divided between them. In the study of nature, there is a necessity of the dual viewpoint, this alternating yet rhythmically unified interaction of biological thought with physical studies and physical thought with biological studies. The future worker with his freshened grasp of physics, his fuller conception of the inorganic world as indeed thrilling with "the promise of potency of life" will redouble his former energies of work and thought. Thus he will be in a position to window the old knowledge with finer panes, to research it with new enthusiasm and subtler instruments. And thus with thought and toil and time he may hope to bring fresher views into the old problems. His handling is more kinetic, more comprehensive

and unified than in the past.

The further and fuller investigation of the many ever-opening problems of the nascent science which includes both Life and Non-Life are among the main purposes of the Institute I am opening today; in these fields I am already fortunate in having a devoted band of disciples, whom I have been training for the last ten years.

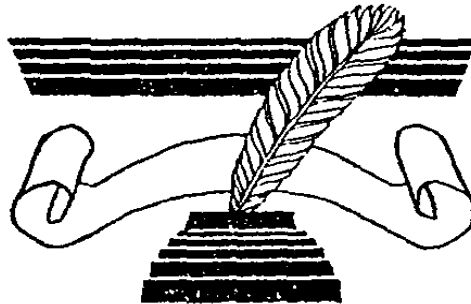
But high success is not to be obtained without corresponding experimental exactitude and this is needed today more than ever, and tomorrow yet more again. Hence the long battery of super-sensitive instruments and apparatus designed here, which stand before you in their cases in our entrance hall. They will tell you of the protracted struggle to get behind the deceptive seeming into the reality that remains unseen,—of the continuous toil and persistence and of ingenuity called

forth for overcoming human limitations.

The lectures given here will not be mere repetitions of second-hand knowledge. They will announce to an audience of some fifteen hundred people the new discoveries made here which will be demonstrated for the first time before the public. We shall thus maintain continuously the highest aim of a great seat of learning by taking part in the advancement and diffusion of knowledge. Through the regular publication of the Transactions of the Institute, these Indian contributions will reach the whole world. The discoveries made will thus become public property. No patents will ever be taken. The spirit of our national culture demands that we should for ever be free from the desc-

creation of utilizing knowledge for personal gain.

It is my further wish, that as



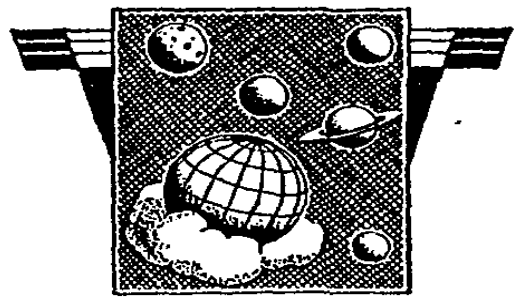
“There can be no conflict between religion and science, for the highest knowledge is religion. Therefore, the house of knowledge is not a mere laboratory but a temple. Entering the Bose Institute through a gate which once belonged to an ancient temple, one finds to his left a lotus fountain with a bas-relief of a woman carrying light to a temple; without her, no light can be kindled in the sanctuary. She is the true light-bearer and no plaything of man.”—*J. C. Bose.*

far as the limited accommodation will permit, the facilities of this Institution should be available to workers from all countries. In this I am attempting to carry out the traditions of my country which so far back as twenty-five centuries ago, welcomed all scholars from different parts of the world within the precincts of its ancient universities at Nalanda and at Taxilla.

### Universality of Science International Contributions

Nothing can be more vulgar or more untrue than the ignorant assertion that the world owes its progress of knowledge to any particular race. The whole world is interdependent, and a constant stream of thought has, throughout the ages, enriched the common heritage of mankind. It is the realization of this mutual dependence that has kept the mighty human fabric bound together and insured the continuity and permanence of civilization.

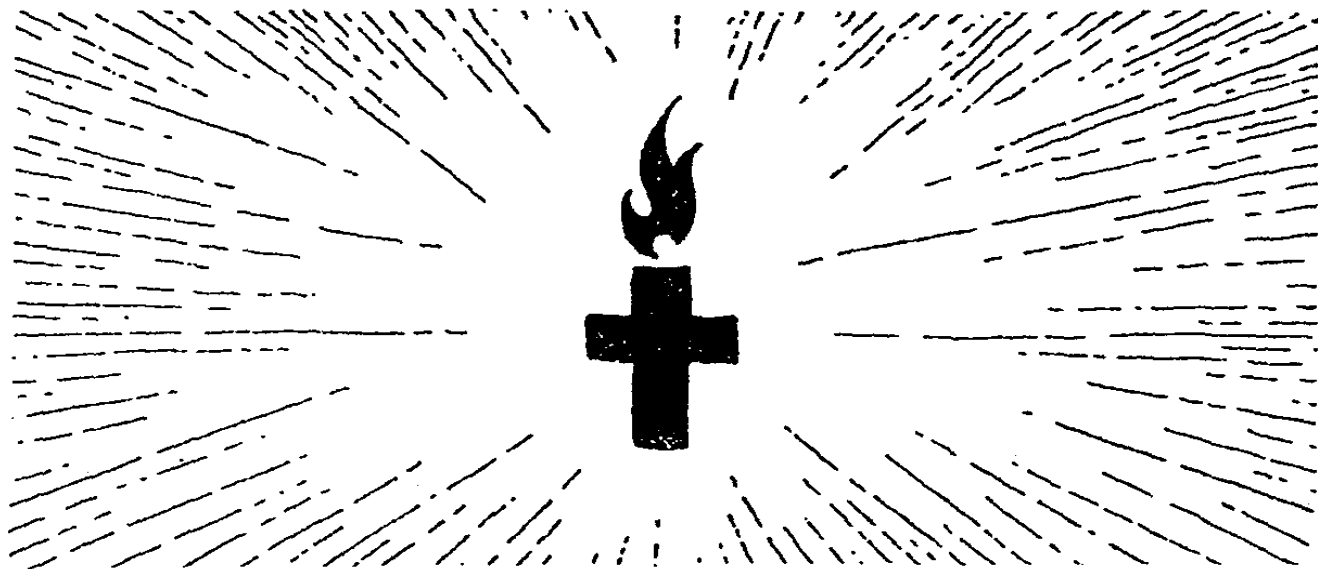
Although science is neither of the East nor of the West, but international in its universality, yet India by her habit of mind and inherited gifts handed down from generation to generation is specially fitted to make great contributions in furtherance of knowledge. The burning Indian imagination, which can extort new order out of a mass of apparently contradictory facts, can also be held in check by the habit of concentration; it is this restraint which confers the power to hold the mind to the pursuit of truth in infinite patience.



"In the garden of Bose Institute there is a universal temple dedicated to the Unknown behind all visible manifestations. There is no image in the shrine; each consecrates there his own ideal, rededicating himself to the realization of that ideal. Not plant-life but all life is the object of our quest."  
—J. C. Bose.

The true laboratory is the mind, where behind all illusions we catch glimpses of truth. In order to discover the life-mechanism in the interior of the tree, one has to become a tree, and feel the throbbings of its beating heart. This inner vision has, however, to be frequently tested by results of experimentation; for, otherwise, it may lead to the wildest speculation subversive of all intellectual sanity. It is only by the contact of the hand with real things that the brain receives its stimulating message, and the answering impulse then gives the hand its cunning.





## Second Coming of Christ

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

What Is Sin? How May It Be Forgiven? Is It  
Possible for Anyone to "Forgive the Sins"  
of Another?

By SWAMI YOGANANDA

*And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.*

*There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave*

*most. And he said unto him, Thou hast rightly judged.*

*And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but*

*this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins; which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. — Luke 7:40-47.*

Every action of an individual, whether good or bad, is governed by the law or karma or the law of cause and effect. Good actions produce good results. Evil actions produce evil effects. Any evil action against society is called crime. Any evil action against the welfare of the soul is called a sin. When a criminal breaks a city ordinance he is condemned according to the laws of the city. But the governor of the state who has power over all the laws may forgive him. Likewise, the law of karma which governed the life of this sinful woman and all individuals is inscrutable in its ways and operation. But God, being all-powerful, and His saints who are tuned with Him, being also very spiritually powerful, have the strength, by the exercise of will force, to stop the fruition of evil karma in any individual.

### **Forgiving Sins**

Only God and sons of God can completely or partially forgive the sins of an individual against his soul provided that he is very devoted and seeks forgiveness, not through supplication but through divine love. Each soul being made in the image of God, can never essentially change no matter how apparently sinful. Sin only acts like a crust which prevents the pure

soul from meeting the pure Spirit. When that crust of sin is broken the soul mingles with Spirit. When a quart of sea water is sealed in a bottle and placed in the sea, the bottle keeps the water from mixing with the ocean of sea water. When the bottle is broken the sea water in the bottle becomes one with the ocean. Similarly, souls are bottled up in sin and thus prevented from contacting the omnipresent Spirit. When the bottle of sin is broken, the soul is released and becomes one with the Spirit.

Each soul is a potential child of God and has in him the full divine love. When a soul becomes sinful or follows the path of ignorance he turns away from God. When a soul concentrates too much on sense happiness, it is sinful. That is, it forgets to find the superior happiness of ever-new bliss present in the soul and which can be tasted in meditation. One who loves sensual pleasures more than the blissful contact of meditation is a sinner against his true happiness. No matter how intense such souls have been in following material happiness, when their minds turn within and sincerely seek and finally attain happiness by meditation, they do not have to partially or completely go through the suffering linked to their previous sense attachment.

### **Meaning of "Sinner"**

Every soul, being made in the image of God, is a child of God and as such is all powerful. Hence, when a child of God chooses to be identified with the senses or to

act against his true happiness, then he is a sinner, that is, a violator of his true divine happiness. But if this sinful soul realizes that he, through dream delusion, temporarily imagined himself to be a sinner but in reality is the son of God, then he feels that overwhelming faith that he is not a sinner but a true child of God. When this faith in his true inner Self arises, then he forgets his imagination about being a sinful person and realizes that he is the true son of God.

This conviction of being a sinner is imaginary and changeable in a soul. But the latent conviction that a soul is a son of God is unchangeable and permanent even though temporarily hidden under the covering of sin. So, every soul who has faith in and love for the divinity of his soul and the all-powerful nature of God finds quick freedom from the results of all evil actions done in the past.

If a room is dark for a thousand years, the darkness cannot be driven away by beating it with a stick. But if a light is brought in, a thousand years of darkness is dispelled at once. Similarly, when a soul is in the darkness of ignorance and full of evil actions for incarnations, nevertheless, when the light of wisdom and faith in soul and God is lighted, then all the darkness resulting from the accumulated seeds of evil actions of incarnations is dispelled at once.

This sinful woman whom Jesus forgave was a potential God. In spite of her many sins she realized the potential power of God within

herself and the power of Jesus which could awaken within her the God-consciousness which would release her from the necessity of reaping the results of her past actions. This is what is meant by the forgiving of sins.

### Spiritual Doctor

The blind man cannot lead the blind. A sinner cannot forgive another sinner. A sinful priest cannot forgive the sins of a sinful church member. Confession to a priest who himself needs confession does no good. Confession to a real spiritual priest is good. A spiritual priest is a spiritual doctor who can diagnose the psychological defects of a confessing church member and prescribe for him the spiritual remedy.

Every individual sinning against his own happiness must seek the advice of a spiritual teacher and learn the ways by which he can be free from reaping the results of his sinful actions. Ordinary priests cannot forgive the sins of their disciples. Only extraordinary souls can do so. Great masters are known to take the results of others' sin in their own bodies. Jesus was crucified because he absorbed the sins of his disciples and many people within his own body. So the crucifixion of Jesus was also governed by the law of cause and effect. But even though the body of Jesus was crucified, his soul became free to unite with God. By crucifixion Jesus was able to work out the sins of the results of evil actions of his disciples and many souls in his own body and thereby offered his dis-

ciples and many others the prize of spiritual freedom.

Ordinary spiritual doctors or priests cannot forgive or free the sinful people coming to them for advice except by offering them only a spiritual prescription. Priests, if they have actual God-contact, may develop the power not only to give spiritual advice to sinners but also to impregnate them with spiritual power by which they can be free from the results of their evil actions. All good and evil actions are impinged in the brain cells and are left as evil habits in the mind. A person suffering from evil habits and evil-saturated brain cells can free himself by learning methods of meditation from spiritual teachers and practicing them regularly until his evil habit is transformed by good habits of calmness and peace, and his evil-saturated brain cells are cauterized by divine energy and charged into good-saturated brain cells.

### **Impregnate With Power**

Brain cells saturated with evil thoughts are cauterized by the relaxed life force accumulating in the brain. A body-identified physical individual keeps his life force continuously identified with his muscles and senses, but a spiritual, meditative man keeps his muscles and body relaxed and his mind away from the senses so that the life force is relaxed from the sensory motor nerves and is accumulated in the brain. That is why meditation is the best way of changing the brain cells and uprooting habits from the mind.

### **Cauterize Brain Cells**

A divine soul like Jesus has the power by will force to charge the brain with cosmic energy which cauterizes all the evils saturated in the brain cells and wicked habits saturated in the mind. The woman who was forgiven of many sins through her faith, relaxed her mind from her senses and went within. When Jesus found that this sinful woman was willing to quit her identification with the senses and concentrate on the brain he stimulated the life energy gathered there with his cosmic energy and cauterized her brain cells, burning all the seeds and tendencies of sin saturated there.

So, ordinary spiritual teachers should not think it is easy to forgive the sins of their disciples. A spiritual teacher who can relax his mind from the senses and gather his energy in the brain and cauterize his brain cells through such repeated actions can show others how to do likewise. When he develops very far, by an act of will he can send the energy in the receptive and relaxed souls and heal their brain of evil habits.

Any individual, being made in the image of God, is potential divinity. But when a soul, made in the image of God, is identified with his body and sense pleasures it forgets its own divine nature. Therefore it acts against its own interest and it sins against itself. If a prince squanders all his money on his wicked, pleasure-mad friends, winning and dining them, then he sins against his own interest. Likewise,

when a princely soul caters to the temporary pleasures of the body, it forgets to concentrate on the everlasting ever-new bliss hidden within it.

### **Freed By Love**

God is love. Every soul, deluded or in a wicked state, is made in the image of the love of God. No matter how deeply an error-stricken soul is identified with its physical pleasures, when by meditation it greatly feels the love of God within itself, then it begins to rise above all its bad habits of being identified with sinful sense pleasures. This what happened to this woman who loved much. The sinful woman felt the love of God greatly within herself and therefore her sins were forgiven. That is, with her own consciousness and with the help of Jesus Christ, her consciousness became free from the habits of sin or being identified with sense pleasures.

It must be strictly remembered again that only God and the great saints who understand and know the exact relation of mind, habits and the brain of individuals can change the nature of their brain cells and mind and thus can forgive them or free them from suffering the results of their own evil actions. If a person drinks virulent poison and then confesses about his sin of desiring to commit suicide to an ordinary priest, the latter cannot forgive the poisoned individual from suffering the results of his sinful act against the body and thus avoid death.

If a priest cannot forgive indi-

viduals from the sins or results of bodily poisoning, how can he forgive them from the results of their mental, moral and spiritual sins? Some credulous sinners think that by confessing their sins to an ordinary priest they receive divine amnesty and freedom from suffering the results of their evil deeds. Because by confession they receive a sort of mental consolation and because they cannot see the subtle operation of the law of karma (cause and effect) governing all actions, they think they are forgiven.

### **Cosmic and Human Law**

The operation of cosmic law in regard to human actions is different from the operation of human law. A criminal, when detected and if properly convicted, is quickly punished by the human law, but if undetected, he is able to go free. The cosmic law does not consciously punish any individual. Every individual rewards or punishes himself inasmuch as he is in tune with the cosmic law or acts against it. If a man hits his knuckles against an iron wall he is hurt not because of the desire of the iron wall to hurt him, but because he was foolish enough to strike the iron wall.

Man is born in the image of God and the cosmic laws of harmony govern his life. But when he uses his free will to act against the harmony of his own being he causes suffering unto himself. When he is in tune with the inner harmony in the soul he rewards himself with happiness. God never punishes individuals or rewards

them. They punish or reward themselves, according to the results of their evil or good actions respectively.

When a man works evil there is no conscious force in the world ready to pounce upon him and destroy him. But the seeds of his evil actions remain lodged in the brain ready to attract more evil and germinate on the soil of a favorable evil experience. Evil actions leave evil tendencies. Evil tendencies grow into evil habits and evil habits result in evil actions. This is the way a sinner punishes himself. His own tendencies go on hounding him until he becomes desperate to do more and more evil without cessation.

### **"Eternal Damnation"**

This cycle of evil is what is meant by eternal damnation. That is, a soul does evil over and over against his own desire. A person suffering from the results of bad habits feels so helpless that he fears he has to eternally go on through many incarnations reaping the results of evil actions. However, eternal damnation does not mean that a soul has to eternally suffer from the results of evil actions. It is only that a deep sinner helplessly goes on reaping the results of his actions so that he feels he is eternally condemned to be under the influence and in the tentacles of his evil habits. The inveterate smoker, the drunkard, the opium addict, the palate slave, the sex addict, the servants of anger, jealousy—all feel that they are eternally damned because they act

evilly against their desire to be good.

However, there is no evil habit however strong that cannot be broken by good company, meditation and continuous effort to adopt the antidote of a good habit to counteract the evil habit. Those that have evil habits forget that the habit was performed after a long period of time and several initiations of continuous evil actions. Likewise, when an evil habit is already formed it automatically takes away an individual's freedom to act as he pleases.

Evil persons have to act evilly in spite of their willingness to be good, but that does not mean they can never be good. Even if evil persons are very willing to be good, they should not expect that by one or two good actions they can be free from evil. If they continue for long to do good actions and stay away from evil company and evil thoughts which stimulate evil actions, they will certainly grow good habits which in time will crowd out evil habits.

A murderer, when detected, may be executed by human law but he may go free if he is undetected. But according to cosmic law a murderer stores up murder tendencies in his brain.

A murderer is not punished by being murdered by some other individual according to the vengeance of cosmic law, as many suppose. The divine law does not work according to the tit-for-tat policy. The divine law does not work according to the eye-for-an-eye, tooth-

for-a-tooth policy. A murderer, instead, stores up murder tendencies within himself and from the very time he commits murder he begins to punish himself continuously through conscience, inner terror and for failure to act according to the law, "do unto others as you would they should do unto you."

### **Punishment By Conscience**

A murderer knows that he would not want to be murdered and caused physical pain and the mental terrors of non-existence. So, when he commits murder and goes scot-free, he is haunted with the thought of having acted against his conscience, committing a deed which he is unwilling to have happen to himself. This murder tendency remains within the murderer as a murder habit and the terror of being murdered himself. If the murderer does not free himself, by meditation and God-contact, or satisfy his conscience by giving himself up unto the law, then, even if he goes scot-free in one incarnation, in his next incarnation he will find that he is carrying within himself the bomb of a murder tendency. Under the influence of the fire of anger, his mental bomb of the murder tendency might explode into another sudden action of committing murder, wherein he, in turn, might be murdered by his opponent. It should be understood here that the cosmic law in this case does not murder the murderer through another individual, but the murderer, by his own evil actions, attracts murder unto himself.

*And he said unto her, Thy sins are forgiven.—Luke 7:48.*

Jesus realized through the drawing or receptive power of the woman that Cosmic Energy went out of him and entered into the body of the sinful woman, healing her sinful habit-saturated brain cells. In the above sentence, "Thy sins are forgiven," Jesus emphasized that God's energy passing through him had been the principal factor in the healing of the woman. Jesus emphasized the *seed* of healing of the divine power which is the first essential factor in the healing of an individual's physical ailment.

### **Seed and Soil**

In his next saying, "Thy faith hath saved thee," Jesus emphasized the *soil* of conviction in the unlimited power of divine healing which is the second factor required in the healing of physical ailments by divine power. Just as a plant grows after the proper seed has been sown in the properly tilled soil, so the divine plant of healing sprouts forth when the proper seed of divine power of God is sown by a master on the soil of a devotee's true faith.

*And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.—Luke 7: 49-50.*

Those that sat at meat with Jesus wondered who Jesus could be, that he could forgive the sins of an individual. No doubt the



people wondered about the power of Jesus, for He was one with God and could do all wonders sanctioned by the Divine Will.

### **Sin-Paralyzed Will**

"O woman, thy conviction in the unlimited power of divine healing charged your sin-paralyzed will with Divine Will, causing a release of energy lodged up in the brain and which, reinforced with the cosmic energy from me, has burned out the sinful habits lodged in your brain cells. Now, released from the automatic reaction and compulsion of evil habits and sense-slavery, you can be conscious of the revived peace of your soul."

In this sentence, "Thy sins are forgiven," is emphasized the divine power and the power of Jesus which roused the omnipresent divine will to send the healing cosmic energy to the brain cells of the sinful woman. And, "Thy faith hath saved thee," emphasizes the release of the latent healing life energy in the brain cells of the sinful woman due to the revival of her sin-paralyzed will in response to the divine will of Jesus and God.

—\*—  
O Lord! Thou art infinite energy; do Thou fill me with energy. Thou art infinite virility; do Thou endow me with virility. Thou art infinite strength; do Thou inspire me with strength. Thou art infinite power; do Thou grant me power. Thou art infinite courage; do Thou give me courage. Thou art infinite fortitude; do Thou steel me with fortitude.—*Yajur Veda.*

FEBRUARY, 1938

### **NO HEAVEN AFAR**

O Master of the Beautiful,  
Creating us from hour to hour,  
Give me this vision to the full  
To see in lightest things thy  
power,  
This vision given, no heaven  
afar,  
No throne, and yet I will  
rejoice,  
Knowing beneath my feet a star,  
Thy word in every wandering  
voice.

—A. E. (George Russell).  
—\*—

### **SPIRITUALLY SENSITIVE**

India for thousands of years has been a fountain-spring of spirituality. Perhaps it is the influence of the Himalaya upon its people, drawing their souls up to unbelievable heights. Maybe it is the onward sweeping grandeur of its deep-flowing rivers. Perhaps it is the climate, making possible the sweeter intimacy of life lived close to fellow-men and beasts and birds and trees and flowers in open-air brightness.

Whatever may be the cause, the Indians have always had a special aptitude for closing with the essential spirit of things. They have been particularly sensitive to the imprint of the surrounding world upon them. And they have been keenly responsive to that impress and eager to express it so that all may know of the joy which it has brought them.

—Sir Francis Younghusband in  
*The New York Times Magazine.*

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# Meditations

*For Each Day In February, 1938*

By SRI RANENDRA KUMAR DAS

**Tuesday, 1st.** The same power that has brought me to the place where I now am must continue in the future as in the past. I trust this power to lift me to the heights.

**Wednesday, 2nd.** By rising to a higher plane of thought, I place myself in harmony with it and cast off laws that have held me in bondage.

**Thursday, 3rd.** As my body is a screen upon which all thought images are thrown, I will not think a picture that I do not wish to become manifest.

**Friday, 4th.** Infinite Life is everywhere. It is centered in each one, now. I am one with God.

**Saturday, 5th.** A wrong deed is the result of ignorance. It is often the means of driving us to listen to the higher self, the inner self which is the true "I".

**Sunday, 6th.** Selfishness is spiritual suicide. It cuts off spiritual supply. I shall try to come in touch with the spiritual life that will enlarge my earthly existence.

**Monday, 7th.** Whatever has been accomplished at any time by any man may be done by another. All power is within man and when he becomes conscious of his powers, he can be what he wills to be.

**Tuesday, 8th.** "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." I am a Son of God.

**Wednesday, 9th.** Prayer is an aspiration coupled with unfaltering expectation of receiving the desired result. God does give me more than I can think or ask.

**Thursday, 10th.** Facing a perplexing problem, I will affirm positively. "I desire only to know and do right. Whatever is right is invincible."

**Friday, 11th.** I will rise above my problem by placing an unwavering trust in good.

Saturday, 12th. The real ego never changes, but it manifests more and more perfectly in my life.

Sunday, 13th. In coming out of darkness into light, I am not surrendering my will because the source of Will is Love.

Monday, 14th. My will is for good only; I claim all the good that I can possibly use.

Tuesday, 15th. My will is God's voice in me; I will only what is upright.

Wednesday, 16th. My will is a mirror in which God's will is reflected. This will cause all contention to cease and perfect calm will be expressed.

Thursday, 17th. Love and will are one. Love overcomes fear, because will overcomes weakness.

Friday, 18th. God works through me to will and to do all that I should do.

Saturday, 19th. I know the Truth of my being. It will free me from all material bondage.

Sunday, 20th. All the beauty and goodness of creation are spiritual, not material, and are therefore eternal to eyes that see reality.

Monday, 21st. Correct thinking pulls down false structures built by vain imagining and leaves the mind free to build new ones.

Tuesday, 22nd. I am not looking to my senses now for Truth but to divine reason and intuition within me.

Wednesday, 23rd. Personality is not the real self. The true Individual is Spirit, not flesh.

Thursday, 24th. Truth has always been in the world; the fear and intolerance of men have kept it hidden.

Friday, 25th. To follow after the riches and wisdom of a world of change and fear is to try to control a shadow without the knowledge of the object back of it.

Saturday, 26th. The daily living in spiritual concentration is working for the things that endure.

Sunday, 27th. I will lay up heavenly treasures of faith and love.

Monday, 28th. Uniting the without with the within, each one can reveal heaven upon earth.

# BOOK REVIEWS

## A SEARCH IN SECRET INDIA

By Paul Brunton

(E. P. Dutton & Co., New York City. \$3.50.)

Translated into many languages, *A Search in Secret India*, one of the most enlightening books on that land ever published, is enjoying a very gratifying popularity.

The volume, which contains many extraordinary photographs, tells in three hundred astonishing and illuminating pages the tale of an English journalist's adventures and experiences throughout the length and breadth of India as the guest of yogis, mahatmas, hermits, faqueers, masters, brahmacharis and holy men.

Mr. Brunton, who is the possessor of a delightful sense of humor as well as a clear, logical and graphic literary style, is not one to be hoodwinked when it comes to distinguishing a saint from a charlatan. He tracked down, interviewed and studied with every Indian sage and teacher he could discover, whether in jungle, mountain top, crowded city or remote village. His object he states in his Introductory, as follows:

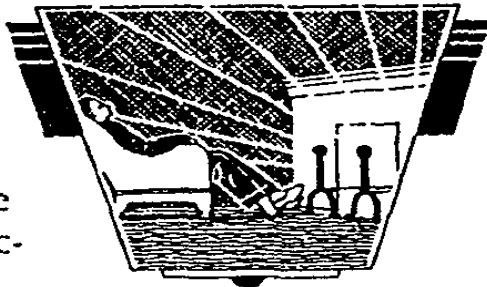
"What is the truth be-

hind those legends which came ever and anon to our ears, concerning a mysterious class of men called Yogis by some and faqueers by others? What is the truth behind the fitful hints which reach us intimating that there exists in India an old wisdom that promises the most extraordinary development of mental powers to those who practice it? I set out on a long journey to find it and the following pages summarize my report . . .

"I feel quite humbly that I have been privileged to see a remote aspect of India seldom seen and less understood by ordinary travellers . . . I sought out those reserved and reclusive men, the best Yogis, and listened humbly to their oracular instruction. I talked for hours with the Brahmin pundits of Benares . . . I stopped now and then to divert myself with the magician and wonder-worker, and many strange incidents crossed my trails . . .

"There still remains a small but priceless residue of culture classi-

fied under the generic term *Yoga*, which proffers benefits to mankind as valuable in their own way as any proffered by the Western sciences. It can bring our bodies nearer the



healthful condition which Nature intended them to possess; it can bestow one of modern civilization's most urgent needs—a flawless serenity of mind; and it can open the way to enduring treasures of the spirit to those who will labour for them . . .

"I did arrive at a new acceptance of the Divine. This may seem quite an insignificant and personal thing to do, but as a child of this modern generation, which relies on hard facts and cold reason, and which lacks enthusiasm for things religious, I regard it as quite an achievement. This faith was restored in the only way a sceptic could have it restored, not by argument, but by the witness of an overwhelming experience. And it was a humble sage, an unassuming hermit who had formerly lived for six years in a mountain cave, who promoted this vital change in my thinking . . .

#### *Authentic Record*

"The production of such sages provides India with sufficient credentials to warrant attention from intelligent Westerners. The secret India's spiritual life still exists, despite the storms of political agitation which now hide it, and I have tried to give authentic record of more than one adept who has attained a strength and serenity for which we lesser mortals wistfully yearn."

In the Maharishce of Arunachala, the English writer finds a master whose teachings give new and blissful meaning to life. "It seems to me," he writes, "that the pres-

ence of men like the Maharishee ensures the continuity down history of a divine message from regions not easily accessible to us all. It seems to me, further, that one must accept the fact that such a sage comes to reveal something to us, not to argue anything with us. At any rate, his teachings make a strong appeal to me, for his personal attitude and practical method, when understood, are quite scientific in their way. He brings in no supernatural power and demands no blind religious faith . . . He simply puts forward a way of self-analysis, which can be practiced irrespective of any ancient or modern theories and beliefs which one may hold, a way that will finally lead man to true self-understanding."

### **SAMKHYA CATECHISM**

*Compiled by*

**Vivekaprakasa Brahmachari**

*(Kapila Math, Madhupur, E. I. Ry., India. 2 shillings.)*

This little volume of 155 pages contains a clear summary of the teachings of *Samkhya*, one of the six famous schools of Indian philosophy. *Samkhya* enumerates with admirable logic and detailed exposition the 25 causative principles which constitute the universe. These are:

(1) *Purusa*, the Creator, (2) *Prakriti*, nature or the creative power, (3) *Buddhi* or consciousness, (4) *Ahamkara* or ego, (5) *Manas* or mind, (6-10) the 5 *pranas* or vital energies by which the created world is born, maintained and dis-

solved, (11-15) the 5 executive powers of speech, locomotion, manual ability, excretion and reproduction, (16-20) the 5 subtle monads of the sensory organs of sight, sound, touch, taste and smell, (21-25) the 5 gross elements of atomic structure in ether, air, fire, water and earth.

No philosophic system of the world has ever evolved such a comprehensive and exhaustive inquiry into the nature of cosmic creation as is found in the *Samkhya* treatises whose original formulation is attributed to the sage Kapila of undetermined antiquity.

#### *Nature of Mind*

An extract on the nature of mind is given here:

"The mind is said to have two parts, one is called *Chitta* and the other *Manas*. The inner faculty which is directly related to the sense-organs and the organs of voluntary and involuntary actions and rules over them is *Manas*. The senses cannot perform their respective functions without the aid of *Manas*. That is why we cannot cognize any external objects nor do any work if we become inattentive.

"*Chitta* is the seat of all conceptual and perceptual ideas and their latencies. *Manas* is the seat of volition, imagination and physical conation. Willing is impossible without imagination. We cannot wish to go to a certain place without first drawing a mental picture of it."

## RADIANT HORIZONS

By Dr. R. B. Salmon

(DeVors & Co., Los Angeles, Calif., \$3.00.)

This beautifully printed and bound book has an inspiring message of light and guidance for seekers of the perfect way. A large part of the book is devoted to an exposition of reincarnation and its benevolent implications of evolutionary growth. One of the luminous passages in the volume is given here:

Just as a human mother would not turn a small child into the world to shift for itself, neither would God put His children on this earth plane unaccoutred and helpless. At every needle-point of the universe there are laws to operate, substance to be formed, power to be used, and Mind presence to direct.

I like to meet problems and experiences with the confidence that a mathematician has when he is presented with a theorem to be proved. When I have solved my problems, I say, "Quod Erat Demonstrandum." This principle is immutable, inexorable.

If man, collectively and individually, does not use the law for good, there will come the "great flood" which devastates communities by earthquakes and hurricanes, and individuals by bitter experiences which we call "Gethsemanes." One man, if he is so minded, can enter into the Ark of the Covenant (stand in high consciousness) and save whole communities from de-

struction as Noah saved his family from the flood, or as Lot rescued his family from the fiery destruction of Sodom and Gomorrah.

## SWEET WATERS

By Orpha L. Sahly

(*Self-Realization Fellowship*, 3880 San Rafael Ave., Los Angeles, Calif. 50c.)

This little booklet, happily named "Sweet Waters", sings tranquilly of that timeless peace which awaits us all when the river of our being merges into the ocean-deeps of Immortality.

The author, who is Director of Center Activities for the Self-Realization Fellowship, has clothed her message not only in a lucid and melodious prose but also, occasionally, in the gentle cadences of verse. Among the illuminating essays which sparkle throughout the book is a little gem, reproduced here, entitled "You":

"Play a new game! Dare you do it? Now is the best time to begin it. *Now* is always the best time. This game is called "You". And the first thing to do is to really look at yourself. In fact, that is almost all there is to it, but it is something few people ever do. Oh, they think they do, but usually it is the "other fellow" at whom they are looking.

Some one made you angry, you say? *You* are angry. In this game *you* are the only actor, so *you* are the only person about whom to be concerned. Why are you angry? Remember, no one else enters into this game. So now there is you

and your emotions to consider.

What are those strange, fantastic shadows which enfold you? Look! Is this *you*? Anger, irritation, jealousy, dislike, bigotry, intolerance, fear,—are these things part of *you*? How about laziness, selfishness, sarcasm, unkindness, greed? Do you recognize any of these things as the source of your reaction on certain occasions when inharmony prevailed in your immediate vicinity?

Look at yourself, keenly, with eyes unveiled of self-condonement. Had you noticed those little petty habits which cling like grey lichen? Behold yourself arrayed in all your qualities! You never really looked before, did you?

And now you think this is *You*? Look again. With eyes grown fearless and aware, look deeper yet, into the very heart of *You*, for there glows a Light. Had you noticed that? Oh, dimly, perhaps, in rare, quiet moments. Watch intently, unwaveringly. As your eyes pierce the shadows, gradually you become aware of a great radiance which, like a golden mist, permeates all your being.—It is your Being. It is *You*!

## WORDS OF WISDOM

By Swami Rajeswarananda

(*Adhyatam Prakasha Karyalaya*, 2nd Road, Chamarajapet, Bangalore City, India. 3 shillings.)

A 200-page book of elevating thoughts and spiritual counsel, compiled from the pages of the author's diary. Among the inspirational reflections found on every



page are the following:

"Egoism is the knot that fastens bondage of every kind. Act not for the satisfaction of the ego, but for sacrifice of it. Do not be dominated by the ego-sense. Act Godward and have no thought of ego. This is the way to loosen the knot and finally arrive at freedom."

"Become balanced and established in unshakable serenity. A serene mind is an admirable picture of joy to be kept always before you. Believe not in vague and visionary religion. Never keep revolving with the wheel of life aimlessly. Do not disgrace your culture, prostitute your intelligence, smother your conscience and damn your soul any longer by getting yourself intoxicated by the unwholesome influences of the world."

"You cannot escape from the responsibilities of life. You cannot eschew the vigorous demands of duty. Let not the hankering after seclusion arise from a churlish incompetence to appreciate the advantages of society. No doubt, sages and saints sought solitude, but any imputation of selfishness to them would be a libel on the holiest instincts of humanity. But you can seek seclusion just as scientists seek laboratories, for self-detachment as much as for knowledge-advancement."

"You may seek to discover a rational basis for the purpose of life on earth. But do not end in cold scepticism in your search. It is, of course, healthful if reason and emotion march hand in hand

with a harmony between them. Otherwise reason alone will lead you to dry intellectualism, and emotion alone to wet sentimentalism."

"A sage is no journeyman of nature. He is the sweetest fruit and most fragrant flower in the garden of humanity. He is the oasis in the desert of the world. He is the bearer of light to dispel darkness of every kind. Sagehood is the be-all and end-all of life, the *summum bonum*. Sagehood is selfhood."

### *Ignorance the Only Foe*

"Let there be no confusion of the Reality with the relative, of the Eternal with the ephemeral, of the Permanent with the phenomenal. Prefer not temporal joys to the cultivation of virtue and to the dictates of justice and humanity. Forget not the spiritual interests and fail not to fight our wickedness and suffering. The one agency at work is ignorance and nothing but ignorance in every act of moral aberration."

"Walk with the ages. Think with the eternal. Live with the infinite. Pass beyond the polytheism of the masses and the monotheism of the classes. Have the courage of convictions; it is good. But have the courage of spiritual intuitions; it is greater. Resistance is good but non-resistance is greater. Convictions are second-hand. You inherit, beg or borrow them from others. Courage is subjective in motive and objective in method. It sees not the limitations of the mortal but only the potentials of the eternal."

# Interpretations of Hindu Art



## RADHA AND KRISHNA

### "Nature and Spirit"

(See Frontispiece)

The peacock feather worn in Krishna's hair symbolizes His joyous role as Lord of *Lila*, "divine sport," *Maya*, or World-Play, the spectacular Dance of Creation.

The flowers twined in Radha's tresses symbolize the lavish beauty of Mother Nature's infinite treasures.

Krishna, as Spirit, is here pictured against a fathomless background of space and reachless height. He is merged in rapturous harmony with Radha, goddess of creation, the universe of form and structure.

### "LORD OF THE UNIVERSE"

(Pictured on Back Cover)

The picture, "Lord of the Universe", shown on page 67 of this issue of *INNER CULTURE*, is a symbolic representation of Sri Narayana, "mover on the waters" of Infinity—a title of the Supreme Lord in His threefold aspect as Creator, (Brahma), Preserver (Vishnu) and Destroyer (Shiva).

## Meaning of Symbols

The conch shell in one of his hands symbolizes CREATION, the vibratory power of OM.

The lotus symbolizes the universe, its growth and PRESERVATION.

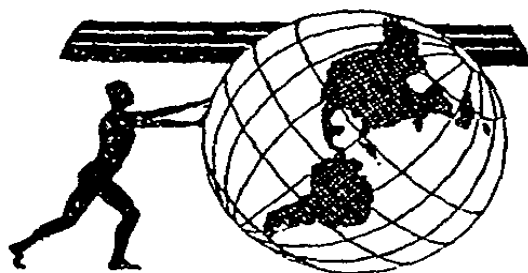
The heavy mace symbolizes the power of DISSOLUTION through which universes are swallowed up, to be created anew.

The moving circlet in the Lord's fourth hand is a symbol of INFINITY or Everlastingness.

The crown, garland and ornaments which decorate the divine figure suggest the infinite beauty, harmony and majesty of His blissful presence.

## Many-Armed Figures

Hindu paintings often represent the Lord with many arms, each hand carrying a symbol of one of His aspects or powers. The artist wishes to convey an IDEA, and hence portrays the Lord not as a human but as a symbolic figure. For this reason, there is no incongruity in the many-armed figures of Hindu religious art.



# Around The World

## SIR JAMES JEANS PRESIDENT OF INDIAN SCIENCE CONGRESS

A delegation of the British Association for the Advancement of Science, headed by Sir James Jeans, president-elect of the Jubilee Session of the Indian National Congress, arrived in Hyderabad on December 19, according to a news dispatch in *Amrita Bazar Patrika* of Calcutta. A large party of delegates, including Sir Arthur Eddington, famous astronomer, accompanied Sir James.

Plans made by the Indian Science Congress for their distinguished guests include 5,130 miles of traveling to see India. According to their statement, the delegates "will proceed from Hyderabad to Aurangabad and from there will proceed by car to Ellora and Ajanta to see the magnificent series of rock-cut temples at the former place and the world-famous frescoes at the latter place.

"On their way to Delhi the delegation will spend two or three hours at Sanchi to see the renowned Buddhist stupas which are amongst the most perfect examples of Buddhist architecture in India. The next halt will be at Agra where is found the greatest monument of the Mog-

hul Emperors, Taj Mahal, and next in importance Agra Fort.

"From Delhi the delegates proceed to Dehra Dun and get their first impression of the Himalayas. The delegation on arrival at Dehra Dun will divide into two parties, visiting the Forest Research Institute and the Geodetic Branch of the Survey of India.

"Their next halt will be at Benares, the ancient seat of Aryan civilization. The Hindu University of Benares has made a programme for the delegates which includes a sight-seeing of the celebrated Ghats from boats on the Ganges. They will also pay a visit to Sarnath. From Benares they will go to Darjeeling to see the golden peaks of the Kanchanjungha and Everest. They finally arrive at Calcutta on the morning of January 2."

## LITERATURE PRIZE

The Nobel Prize for Literature was recently awarded to M. Roger Martin du Gard, one of France's foremost men of letters. A critical survey of his work by Moni Bagchee in the *Amrita Bazar Patrika* summarizes his significance thus:

In his book entitled *Jean Barois*, Du Gard draws a synthetic tableau of a generation which is character-

ized by moral and intellectual bankruptcy. In this famous book, Du Gard almost perfectly reflected the bitter torment of his generation as it faces a broken world without the will to make a better one. This brilliant novelist, now at the prime of his literary career, has in the last dozen years undertaken to hold a mirror up to a society that has gone bankrupt—its futile striving, its homeless wandering through the paths of culture, and its wretched attempt to still its craving for peace and purpose in the purposelessness of cold debauchery. So accurately has he reflected the spirit of his age that now, since the publication of *Jean Barois*, his whole disillusioned generation seems to have accepted Du Gard as their official spokesman before the world.

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### PRICELESS COLLECTION OF INDIAN ART FOR SALE

A priceless collection of Indian art, owned by Dr. Abanindranath Tagore, has been offered for sale. It is understood that the University of Calcutta as well as several American millionaires are eager for ownership of these masterpieces whose beauty would shed luster on the walls of any monarch's palace.

The collection includes medieval and modern original paintings, drawings, miniatures, specimens of mediaeval calligraphy, manuscripts in Persian and Arabic, cave paintings of Ajanta in color, paintings from Ceylon and Bali, banners bearing inscriptions and portraits from Tibet, manuscript covers of

painted wooden tablets from Bengal, figures in stone and bronze, besides original pictures by artists of the modern Bengal School. These number as many as 2,580 pieces, delineating a variety of subjects.

#### *Moghul Paintings*

The Moghul paintings and line drawings by masters belonging to mediaeval India, numbering 521, deserve particular mention. Vividly describing the scenes of those bygone days they give an idea of the court life, domestic life, and the military life which the Great Moghuls and their successors lived. Gladiatorial fights, Dervish dances, holdings of feasts, scenes of hunting excursions illustrate the diversions sought by the monarchs amid their ceaseless toils in battle-fields and camps. The toilet of the Begums, marriage ceremony in the Zenana and the murder of the princess acquaint the modern man and woman with the languid and dreamy as well as perilous environments that surrounded the beauty queens of those days.

The battle scene and the storming of the fort of Ahmedabad tell of the storm and stress which for centuries had overtaken this land. The portraitist of the Moghul emperors with their princes and princesses and their celebrated contemporaries, including the pictures of Timur Lane, Humayun, Akbar, Taj Bibi (Mumtaz), Zebinissa, Dara Shekoh, Suja, Aurangzebe, Bahadur Shah, Ferrokhshear, Guru Nanak and his disciple Mordana, Nadir Shah, Nawab Shaista Khan are simply peerless.

### *Rajput Paintings*

Rajput paintings, specially of the Kangra and Pahari schools, are enchanting. The dance of Siva, the portrayals of all the Ragas and Raginis, the picture of a young girl crossing the river to meet her lover deserve special mention.

The cave paintings of Ajanta, large size copies in colors from the frescoes of that place portray scenes from the *Jatakas* and the events of the life of Lord Buddha and are without a parallel. Paintings collected from Ceylon and Bali depicting the mythical stories of the *Ramayana* and *Mahabharata* remind the Indians of today of the cultural conquest which their forefathers made in those far-off islands.

The original paintings by artists of the modern Bengal school include those coming from the brush of Abanindranath's famous disciples like Shilpacharya Nandalal Bose, Surendranath Ganguly, Asit Kumar Halder and Mukul Dey.

### BEYOND ALL EXPRESSION

When my visit to India ended, what then was my impression of present happenings there? Those impressions are probably different from what a Pope of Rome would have if he were to visit India. A viceroy might have a still different view. In now giving mine I do not claim for it any absolute truth. Still less would I wish to impose it on any single person. I only give it as a personal impression in the hope that it may help others to come to their own conclusions. And

I had this advantage, that I was born in India and had spent over a quarter of a century in official and personal dealings with Hindus, Buddhists and Moslems.

I found that the great effort everywhere was to "realize God"—to get in touch with whatever might be the central motive power of the universe, the fundamental source of all being. Very varied were the experiences of different individuals who had made this effort, but all agreed in this, that "realization of God" resulted in a joy which was well-nigh unbearable—in an ecstasy of rapture beyond all expression. And all yearned to share with others the joy which they had experienced and which in their view was of more worth than all the rest of life put together.

—Sir Francis Younghusband, in *New York Times Magazine*.

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"Gird thyself for battle, O warrior—death comes to thy hearth for mortal combat. Mount the chariot of faith with the quiver of wisdom. Hold the puissant bow of love, and shoot, shoot the holy arrow, the deathless name of the Divine Mother!"—*Hindu Hymn*.

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"Make Love thy mosque, Sincerity thy prayer-carpet, and Justice thy Koran; Modesty thy circumcision, Courtesy thy Kaaba (sacred stone), Truth thy Guru, Charity thy creed and prayer; the Will of God thy rosary, and God will preserve thine honor, O Nanak!" — *Sikh Scripture*.

# What is the True Equality of Man?

*By Swami Yogananda*

TRUTH is neither Eastern nor Western—it is the inalienable property of every soul that draws the breath of life. That is the true meaning of the equality of man—not the social nor political nor economic equality that people often wrongly imagine will some day arrive, but the equality of every soul before God, the equality to seek Him and know Him.

Without intelligence, it is impossible to understand anything properly in this life. People should judge everything on its own merits and not on baseless assertions nor second-hand opinions. If one does not make an effort to know truth, to discover her beneath the veils that cover her, then one will never know his own real nature and will be the sport of outside forces and the slave of circumstance always. Contempt for anything, without investigation, is the sign of a deluded man who will come to grief.

One phase of Eastern teachings that should be stressed is that the instructions can never be wholly comprehended unless one practices them regularly in his daily life after receiving them from a true teacher of actual God-realization. The great light that leads from the dark world of matter into the celestial powers of divinity is not lightly bestowed, not lightly won, and no effort is too great to find the way and to follow it.

All the world's great religions are based on the same universal truths, and do not conflict with but reinforce one another. Practically all the various forms of religion and the basic systems of philosophy everywhere have drawn their inspiration from ancient scriptures. Every modern spiritual message of any power or vitality is a repetition in a new form of the truths pronounced ages ago by the Aryan sages, who for centuries devoted themselves exclusively to investigating the spiritual laws, the potentialities of their own nature and in outlining the various paths of discipline for various natures to follow in order to come into contact with their own divine nature and hence with the cosmic forces of the universe.

Mankind has only one real enemy—Ignorance. Let us all work together for its destruction, helping and cheering one another along the way.

# SCIENTIFIC DIGEST

## MEASURING BRAIN WAVES

Science has been making strides in measuring "brain waves." By means of a new method of recording waves of thought it has been found there are two main types of brains.

One type has high alpha index and the other low alpha index. The alpha waves are of 10 per second variety and the number of such waves recorded in a brain during 30 seconds indicates the person's alpha index.

Usually those individuals with few alpha waves have strong-going and deep-seated psychological trends, while those with a high alpha index have a more controlled and passive psychological make-up.

## TRAVELERS

That birds cover huge distances is proved by the report that more than a dozen swallows ringed at Whipsnade as nestlings have been found in South Africa, 5,000 miles away. And a number of starlings, ringed in Great Britain one winter, were found the following summer in Norway, at a point above the Arctic Circle.

Surprises of this kind are constantly reaching the various bird-marking organizations. One of the strangest concerned the movements of kittiwake gulls. Some of these birds, ringed last year at the Farne Island station, were subsequently

found in Newfoundland and Labrador!

Another interesting fact is that many birds, ringed as nestlings, return, after migrating to a distant land, to the very places in this country where they were originally marked.

## LOVE-MEASURING MACHINE

It seems fantastic that a machine could ever measure the emotion of love, but Dr. Robert H. Thouless, a former lecturer of psychology at Glasgow University, would have us believe that such is possible.

Not only love, but other emotions, can be registered. Tests are made by passing a current through the human body and back to the machine, and a needle indicates the magnitude of the emotion. When attached to a student who had been caught in a motor theft, the needle jumped violently at the word "police." And when a man in love was tested, the needle almost flew off the dial at the mention of the name of the girl he loved.

## SOUND WAVES

Sir C. V. Raman, famous Hindu physicist of Bangalore, was one of the many distinguished scientists who took part in the recent International Congress of Science held in the Palace of Discovery, Paris Exhibition, organized by Mme. Juliet Curie, to strengthen the inter-

national bonds of science and culture.

"Professor Sir Venkata Raman," says the scientific correspondent of the *Manchester Guardian*, "gave a stimulating lecture on the properties of ultra-sonics, or waves of the type which produce sound but are too short to be heard by the human ear. It is possible to vibrate a liquid with these waves so that it behaves like a grating to a beam of light and produces the effect of optical interference. In Raman's picturesque language it makes sound waves visible. Thus the phenomena of sound may now be studied with the accuracy of optical methods."

### X-RAYS AND HEREDITY

Prof. H. J. Muller, who has recently been working in Moscow on the effects of X-rays on living cells, described his experiments at the opening session of the International Congress of Science at Paris. Dr. Muller discovered that the hereditary constitution of living organisms could be changed by treatment with X-rays. He explained that these changes are of the same sort as, and in some cases are identical with, those which occur under natural conditions. It is possible to increase the natural rate of change of heredity fifty thousand times by strong X-rays. The effect is cumulative. If the organism is given a large number of small doses of X-rays the hereditary change is the same as for a small number of large doses. Thus men who spend their lives working with X-rays certainly

have their hereditary constitutions changed, though the results cannot be recognized by present biological technique. A large number of the hereditary changes produced in flies by X-rays are lethal.

### LIFE PATTERNS

One outcome of recent biology seems to suggest that the processes of life are a symphony of changes on a few fundamental chemical themes. The problem now is to identify these few fundamental themes. This is the point which makes Dr. Dorothy Wrinch's theory of the molecule of protein so interesting. She has given mathematical reasons for supposing that the complicated molecules which form living matter are restricted to a few fundamental patterns. She was the only woman speaker who gave an opening address at the Science Congress in Paris.

### THE EARTH'S AGE

This old earth of ours is estimated to be 2,000,000,000 years old, and strangely enough, the number of people on it just about equals its years—2,100,000,000, to be precise.

This estimate of total world population is given in the statistical year book for 1936-37 issued by the League of Nations.

A new method of discovering the age of the earth has been devised by scientists. This consists of studying "exhaust fumes" of radioactive rocks.

When you drive a motor-car you leave behind you dust, tire-marks,



the smell. Well, actino-radium, like the motor-car, gradually breaks up and gives off "waste products" on its journey through time.

Several kinds of rays are given off and some of them are lost. But one kind, really helium atoms, are often trapped in the once radioactive matter and are transformed into lead. Now science knows the rate at which radium produces these helium atoms so, by measuring the amount found in lead pockets, they can calculate the age of the rock.

### HEN TURNS ROOSTER

Egg-laying contests were too much for a hen at an experimental farm at Harrow (Ontario). It has up and become a rooster.

The hen, a white Leghorn owned by Mr. George A. Winton of North Bay, Ontario, laid fewer and fewer eggs and finally stopped laying completely. Long red wattles appeared and a comb grew. Then the bird crowed.

Experts confirmed that it had accomplished a complete change of sex, and it is now being exhibited as a special attraction at an Ontario fair.

### SUNDIAL SHOWING NIGHT

A builder in California has just completed the world's most remarkable sundial. It shows not only the time, but it has a globe attached on which are shown those parts of the earth that are in darkness at any time of the day.

The globe is set in the same relation to the sundial as the earth is

in relation to the sun, and shadows thrown by the sundial project on the globe and cover miniature continents in semi-darkness. The sundial has been set up in the grounds of a school and it has aroused immense interest in geography among the pupils.

### AN EMPIRE SPOKE

"My friend and I owed a magnificent day to the *Bhagavat Gita*. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and another climate had pondered and thus disposed of the same questions which exercise us. Let us cherish the venerable oracle." — Emerson, in his *Journal*.

### SUBLIME STRAINS

"The raptures of prayer and ecstasy of devotion lose all being in one Being. This tendency finds its highest expression in the religious writings of the East, and chiefly in the Indian Scriptures, in the *Vedas*, the *Bhagavad Gita* and the *Vishnu Purana*. Those writings contain little else than this idea, and they rise to pure and sublime strains in celebrating it." — Emerson.

Anger and lust are very terrible; there is no mercy in them; know them to be like Death itself. They are the snakes in the forest of knowledge. Though not in water, they can drown a man, can burn him without fire, and kill him without any weapon. — *Jñaneswar*.



"Man has not yet attained to manhood. Politics have bungled. Freedom is more than political freedom. Party conflicts imperil political programmes. Programmes can do little without men inspired by an ideal of social betterment. *A new spirit is needed, not merely a new political machinery*", Sadhu Vaswani of India stated in a recent press interview. A new civilization, Vaswani added, must be built in the minds and hearts of the young.

Asked how, he said:—"It will not be built without these two essential conditions:—(1) pursuit of truth, and (2) use of the earth and nature-powers discovered by science for humanization of life."

Asked what was wrong with current civilization, he said:—"Mind-force and nature-force have so far engaged the attention of the modern man. He must advance a step further. Brain and science have not been rightly used; and we have made of the Plan of Life a sorry scheme. Hence the cruel complications of current civilization. Men must draw upon a mightier Force. It is named *Atmashakti* (soul-force) by the *Rishis* (sages) of India. It awakens good-will, sympathy, cooperation in the service of the Ideal. Without it you can-

not build a New Society. Knowledge and sympathy are creative. There is a divinity in human instincts that responds to the call of the Spirit, the *Atmashakti*. Only let the human instincts be drawn out. That drawing power is Education.

"The sin of Greek civilization was slavery of almost half of the people. Greek patriotism was that of a 'privileged' class, and carried within it the seed of its death. The sin of Roman civilization was imperialism. It rested on military force and so inevitably crumbled to its fall. The sin of modern civilization is its unethical industrialism, which inevitably results in slavery of the poor.

"The age we live in is an age of machinery. Machinery brings with it the factory system. This, doubtless, means production on a large scale and much wealth. But this wealth is but another form of inequality—inequality of possession. Hence the deep unrest of today. Much wealth is produced, but it is not ethically distributed; it is not shared with the multitudes. A brotherly civilization alone can endure and expand. For it alone is a healthy organism. Class-rule and mass slavery are symptoms of disease."

# Directory of Self-Realization Fellowship Centers

(Affiliated with Yogoda Sat-Sanga Society of India)

## Los Angeles, California

**WESTERN HEADQUARTERS** of THE SELF-REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society), Founder-President, Swami Yogananda. Free public lectures when announced. Special meditation services on Thursdays, 8 p.m., 3880 San Rafael Avenue. Phone: Capital 9531.

**SECOND TEMPLE OF SELF-REALIZATION FELLOWSHIP**, 711 West 17th St. (Georgia and 17th Sts.) Sri Nerode, Director-in-Charge. Seva Devi and Sri Khagan, associate teachers. Teacher and student training classes. Services each Sunday at 11 a.m., and Wednesdays at 8 p.m. Sunday School for children each Sunday at 10:15 a.m. Daily meditation at 2 p.m. Phone: Capitol 9531.

## Encinitas, Calif.

Golden Lotus Temple of All Religions. Sunday services at 11 a.m., conducted by Swami Yogananda and eminent speakers. All welcome.

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

## Santa Barbara, Calif.

Meetings held Thursdays at 8 p.m. at 39 Mihran Bldg., 17 East Carrillo St. Center will be open afternoons for study and meditation. Study group and meditation, Mondays at 7:45 p.m. Mrs. Lloyd Briggs, Conducting Teacher, Residence address, 1740 Prospect Ave. Telephone, 27984. Associate teacher, Mr. A. Van der Voort.

## Washington, D. C.

Brahmachari Jotin, Conducting Teacher. Sunday Service at 8 p.m. Thursday Class on Philosophy and Yoga at 8 p.m. The public is welcome. 1758 Columbia Rd., N. W.

## \*New York City

Center at Carnegie Hall, 7th Avenue and 56th St. Studio 906, 7th Avenue entrance. Phone, Circle 6-2987.

## Boston, Mass.

Conducting Teacher, Dr. M. W. Lewis, 26 Edgehill Road, Arlington, Mass. Assistant, J. Albert Simpson. Corresponding Secretary, Miss Ellen MacTwiggan, 158 Summer St., Somerville, Mass. Meetings every Monday evening at 8:15, at 543 Boylston St., Copley Square, Boston.

## \*Miami, Florida

Conducting Teacher, Mrs. Olga Lade, 2120 W. Flagler St. Meetings at 8 p.m. on Sundays, Wednesdays, and Thursdays. Library.

## Cincinnati, Ohio

Mrs. Bertha Shimler, Conducting Teacher. Weekly meetings at 5642 Bramble Avenue.

## \*Cleveland, Ohio

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

## \*Canton, Ohio

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

## \*Dayton, Ohio

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

## Minneapolis, Minn.

Conducting Teacher, Ednah F. Hall, 4006 West 44th St. Phone Walnut 0856. Wednesdays, 8 p.m., Inner Circle, at home of Mrs. E. W. Backus, 2201 E. Lake of the Isles Blvd. Public Sunday Services, 8 p.m. Monthly vegetarian supper, 25c, 6:30 p.m., last Sunday of each month. All services at Center, 433-34 Lumber Exchange Bldg., 5th St. and Hennepin Ave. Center open daily, except Saturday and Sunday, 11 a.m. to 5 p.m. Rental Library.

**St. Louis, Mo.**

U. Punditji, Conducting Teacher. Daily Meditation, 1:30 p.m., open to public. Sunday, 10:00 a.m., Sunday School; Morning Services at 11:20, Evening Services, 8 o'clock. Fridays at 8 p.m., Psychological Study and Question Class; all welcome. The Center is open each day after 11:30 a.m. Library and Center at Maryland Hotel, Room 840-42, 9th and Pine Sts.

**\*Topeka, Kansas**

Meetings the second and fourth Thursdays of each month at the Y. W. C. A. Building, until further notice. Mr. Roy H. Clark, chairman, 532 Kansas Ave.; Mr. A. E. Seal, Conducting Teacher, 2732 Wisconsin Ave. Mrs. Alta M. Redmond, Secretary and Treasurer, 1908 N. Kansas Ave., North Topeka.

**Milwaukee, Wis.**

Meetings every Thursday at 8 p.m., at the Republican Hotel, Room 90. Conducting Teacher, Miss Lillian Grabler, 3035 North Richards St.

**Indianapolis, Indiana**

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

**Denver, Colorado**

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**\*Bangalore, India**

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

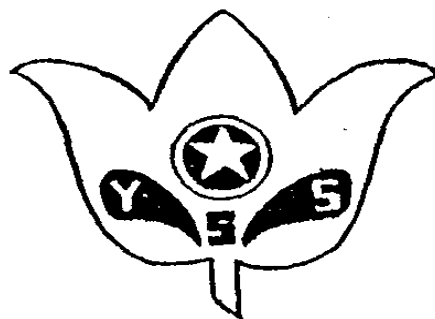
*\*These Centers are newly inaugurated and will be acknowledged and ordained after three years' trial.*

### 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. Dictionaries, encyclopedias, reference books, books on science, philosophy, history, drama, art, religion, English language, mathematics, dietetics and health, also bound periodicals, maps, atlases, etchings, oils and busts will be welcome for this important library.

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By TRUTH BURBERRY

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## **Cardamon Seed:**

Beneficial for bronchial troubles and salivary glands.

## **Cinnamon:**

Will quench thirst. Four or five drops of cinnamon oil taken in hot water will ease congested lungs and colds.

## **Bay Leaves:**

Are good against palpitation of the heart, lack of appetite and chronic colds.

## **Saffron:**

Good for the complexion, sores, headaches.

## **Cloves:**

Are good for the eyes, help the digestion, cool and purify the blood, alleviate stomach-ache, and are valuable for shortness of breath and wasting diseases.

## **Black Pepper:**

Increases body temperature, raises the pulsation and stimulates the bronchial tubes.

## **Red Pepper:**

Increases pulsation and bodily heat; has a drying effect on the



system and blood.

## **Cumin Seed:**

Is appetizing and heating. A glass of the water in which roasted cumin seeds have been soaked, taken after meals,

will induce a good liver action. Cumin seeds eliminate gas and help the memory. Useful for defective eyesight.

## **Fenugreek:**

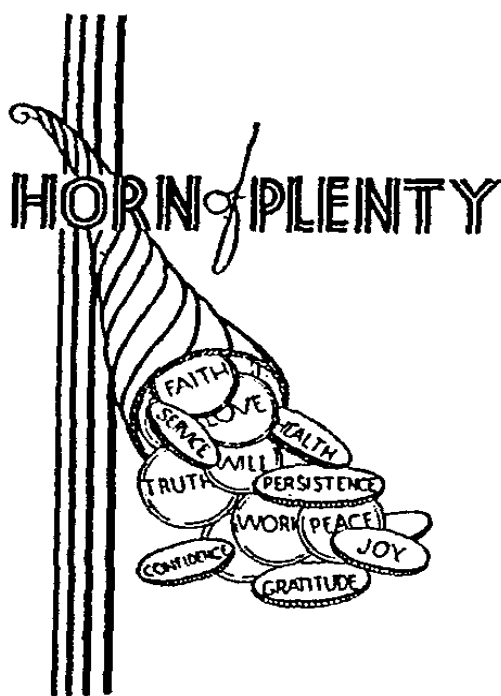
May be used as a bitter condiment in various foods. It is a good remedy for rheumatism and fever.

## **Coriander Seed:**

Is soothing to the system, may be used beneficially in coughing spells, or for sour stomach. It helps the digestion, is valuable in cases of dysentery, piles or shortness of breath. A tea made of the coriander tops in springtime will cleanse the kidneys.

## **Turmeric:**

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—Kalyana Kalpataru.

"LORD OF THE UNIVERSE"

(See Page 51)





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