

INNER CULTURE

THE MAGAZINE OF INDIA



PAUL
BRUNTON

"THE INVISIBLE DICTATOR"

—*—
GOBIND BEHARI LAL

"THE TWO-EDGED SWORD OF SCIENCE"

—*—
SWAMI YOGANANDA

IS "CASTING OUT DEVILS" A SUPERSTITION?

—*—
GEORGE RAFFALOVICH

"TREMBLING BEFORE SHADOWS"

SIR S. RADHAKRISHNAN

"WHY INDIA AND CHINA HAVE SURVIVED"

NOVEMBER

1937

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Lord Krishna Lifting Mount Govardhan
(See Page 49)

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In This Issue



Lifting Mt. Govardhan (<i>Picture</i>) 2	Lotus Feet (<i>Hindu Chant</i>)34
The Invisible Dictator 4 <i>Paul Brunton</i>	Is "Casting Out Devils" a Super- stition?35 <i>Swami Yogananda</i>
Rubaiyat of Omar Khayyam 9 <i>Swami Yogananda</i>	Meditations for November42 <i>Salome E. Marckwardt</i>
Lotus Blossoms11 <i>Mabel Krause</i>	Rajput Paintings49
Two-Edged Sword of Science....12 <i>Gobind Behari Lal</i>	Book Reviews51 <i>Sanskrit: A Grammar</i> <i>Eastern Lights</i> <i>Indian Literature in China</i>
Trembling Before Shadows18 <i>George Raffalovich</i>	Around the World56
Why India and China Have Survived21 <i>Sir S. Radhakrishnan</i>	International Fellowship58
The Songs of Hindustan24 <i>Hari Bahadur</i>	Scientific Digest60
Should Man Try to Solve the Riddle of Destiny?27 <i>Swami Yogananda</i>	Diet and Health62
"Nearer When We Stoop"31 <i>Babu Vidyand</i>	Directory of Centers64
	Devotees Searching (<i>Picture</i>).....67
	Your Vastness I Glimpsed (<i>Poem</i>)68 <i>Swami Yogananda</i>

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The Invisible Dictator

By PAUL BRUNTON

ONE of the supreme things which I learnt in India was the recognition that the unseen mental being of man is the silent workman who constructs the whole edifice of his life and that, as a corollary, he who has mastered thought has mastered the world. The younger people of the West look first to the outward stature of a man, when they wish to measure him, whereas the older people of India knew thousands of years ago that his greatest power lies coiled in his mind. The ancient *rishis* (sages) who sat with crossed feet and benignant faces in the Himalayan forests taught their reverent pupils this vital truth, whose worth and girth we Westerners have yet to appreciate.

It is the invisible inner man of thoughts and feeling who dictates his daily actions and reactions, who faces him when he is alone and who lives a secret existence which imperils or protects his whole external existence.

The thoughts which most often occupy his brain and the moods which most frequently fill his heart are his invisible rulers and, in comparison with

the physical body, constitute his real self.

He builds and changes his environment, constructs the history of his life and shapes his own circumstances, by the simple power of mind. Thoughts are causes; events are effects.

Our cleverest scientists have begun to surmise: The Universe is ultimately a thought in the mind of God.

We, too, may declare: *The environments and events which constitute a man's life are ultimately the thoughts in his mind.*

A Registrable Force

Thought can and does affect both matter and men. This is not surprising when we know that all matter is but densified force, that all men are but sensitive batteries of force, and that thought is a registrable force which science has begun to detect by delicate instruments. The Gold Medal of the Royal Society of England was awarded to Professor Dr. E. D. Adrian, of the Cambridge Physiological Laboratory (a former Nobel Prize winner), for having succeeded in photographing thought. Dr. Adrian invented a method of transforming into light rays the electrical impulses of the brain. Dr. Adrian explained that "when

the mind was quiescent—as with a man seated in an armchair, with eyes closed, thinking of nothing in particular—there was a regular discharge of electrical impulses from the brain at the rate of about 10 a second. If the subject opens his eyes and concentrates his attention, the impulses jump to about 2,000 a second. The greater part of the brain appears to be inactive in any mental process.”

Ordinarily this influence does not amount to anything sensational; only when thought is brought into highly concentrated states does it assume its highest power for good or ill. *So concentrated it becomes creative in the supreme degree and forces itself visibly and tangibly into manifestation.*

Without joining those who harm a good cause by poor logic and worse philosophy when they deny the power of external surroundings, we may yet say that the general and habitual line of thinking tends ultimately to reproduce itself in the features of one's environment — even though it may need other life-

times and incarnations to work itself out fully. For all the basic processes of the universe are governed by law. The mind, like other electro-magnetic energies, has both attractive and repulsive properties. It attracts other minds and material conditions of a like nature; it repels those of a jarring kind.

This activity constantly goes on in man's subconscious self; he need not be aware of it to make it effective. This secret silent influence never ceases operating. Only when we see it strikingly made evident, as when a yogi proves the power of mind over matter by some extraordinary feat that seems miraculous, or when a Christ-

like man changes the hearts of many others, do we dimly realize what potency lies hid in controlled thought.

Few Use Their Power

Although men are born with latent mental power and spiritual intelligence, few use these qualities to their utmost potentiality. Man arises out of the mysterious womb of the Infinite, yet he is to be found everywhere as a pitiful creeping creature,

Paul Brunton, whose articles for *Inner Culture* are eagerly awaited by its readers, is the most authoritative Western writer on India. His latest book, *The Quest of the Overself*, is a serious study of Yoga.

He sends this article from Czechoslovakia, on his way from India to England. Next year he will visit the United States.

full of mortal frailties, finite indeed. How may we best develop these latent powers of thought and thus lay claim to the rich inheritance which is ours? The answer was given by India more than seven thousand years ago and holds just as true today in this era of mechanical marvels and auto-filled streets. And that is by regular meditation, by forgetting the external world for a brief while and turning our thoughts inward upon themselves with sharply concentrated attention until we get into the Stillness which is behind all thought.

This battle against the outward - running tendency of the mind brings a man face to face with himself. He then perceives

how weak he really is, how feeble a victim of his own worldly activities he has become. He can neither concentrate his mind perfectly for five minutes together nor hold his attention for the same length of time in the impersonal embrace of a

philosophical theme. Yet if he bravely tackles the task in the right way day after day, regularly, devoting to it a half-hour which he may have to steal from less important tasks or from

frivolous leisure, he will sooner or later find that mind yields, "little by little, and by constant practice," as the *Gita* puts it. Thenceforward it is his servant, not sovereign, and thenceforward he penetrates the secret realm of powerful propulsive causes, whilst other men continue to play with merely inevitable effects.

The world would be surprised if it knew how many of its famous figures, both of the past and present, have secretly made this daily retreat their

refuge from onerous duties and heavy responsibilities, finding in their moments of meditation strength to endure their inescapable destiny, and guidance amid perplexities, when other men grope in an unnecessary blindness.

Paul Brunton Says

"Field Marshal Lord Kitchener did not disdain to seek and receive secret initiation into Oriental yoga practices during his long service in command of the British Military Forces both in India and Egypt. He was one of those few but fortunate men who have heard the deep call of the Overself and were wise enough to respond to it . . ."

"Now that science has card-indexed the whole universe, perhaps it can spare a little time to probe into the mystery of man's deeper mind."

As twenty years have now passed since the sensational death of Field Marshall Lord Kitchener when the battleship *Hampshire* was mysteriously sunk, the present writer is breaking no confidences when he reveals that this distinguished soldier did not disdain to seek and receive secret initiation into Oriental yoga practices during his long service in command of the British Military Forces both in India and Egypt. There is a little island on the River Nile near the quaint old town of Assuan which now bears his name.

Kitchener's Retreat

Here Kitchener created a delightful spiritual retreat which was reserved in his lifetime exclusively for his own use, during the period when he was virtually a dictator of both Egypt and Sudan. He planted groves of rare tropical trees specially imported from India, as well as waving luxuriant-leaved palms, to form a perfect screen and shelter for his retreat. In the center of the island he built a small pavilion. When the day's work was done he loved to slip into a boat and steal away quite alone, without even a single soldier to guard him, to this picturesque and peaceful spot. Here amid a silence broken only by the musical hum of countless insects and under the superb blue sky of Southern Egypt, he forgot his heavy cares and burdens and gave himself up to con-

templation, to withdrawing his mind into his central interior being. He was one of those few but fortunate men who have heard the deep call of the Over-self and were wise enough to respond to it. One of his favorite exercises was the yoga practice which the Hindus call *trataka* and which the writer has briefly described in his short reference to Kitchener on page 142 of *The Secret Path*. Kitchener used this gazing exercise as a means of fixing thought, for he went deep into himself and forgot his surroundings. He was always a lonely man and pursued an isolated course even in his profession; here on this quiet island he could come face to face with the great Aloneness. What strength he found herein one can measure by remembering that on his shoulders alone fell the heavy responsibility of organizing England's entire military share of the War during its early years. The British people used to complain of his solitary nature, of his lack of sociability, but they did not understand that he was one like unto those who have passed inwardly through the highest initiation of the Brahmins, when the priest says to the candidate:

The Great Aloneness

"He is the Loneliness that is within you . . . You are standing all alone before the sacred fire, and from this time on the fire that will be given to you will be

lonely, and you will be lonely with it. Are you ready to accept that loneliness?"

In plainer language, this simply means that the initiate will henceforth look first toward his inner holier self for help, light, love and strength, and only after that toward frail mortal men. This is really the best form of self-reliance for it brings higher spiritual powers to work through his personal life.

Learn The Art

A divine purpose pulsates through the whole of Nature. He who learns the art of right meditation will ultimately put himself into harmony with that purpose, which will thenceforward use him as a holy instrument in his labors among the strayed sheep of mankind.

Now that science has card-indexed the whole universe, perhaps it can spare a little time to probe into the mystery of man's deeper mind. If it probes enough it may succeed in creeping slowly back to the mind's source, the Infinite, the One. Thus inward-bound it may involuntarily turn its inquisitive thoughts into veritable stepping-stones conducting towards the sublime Overself, which shines forgotten in the hearts of men.



An African Girl's Prayer: "O Thou Great Chief, light a candle in my heart that I may see what is therein and sweep out the rubbish from Thy dwelling-place!"

BOOKS

By SWAMI YOGANANDA, A.B.

Whispers From Eternity

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

Scientific Healing Affirmations

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

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Sixth Edition, with Frontispiece of Swami Yogananda. Preface by the English poet and philosopher, Douglas Grant Duff Ainslie, who writes: "This small book is the clue to the universe. Its value is beyond estimation in words, since between these narrow covers is to be found the flower of the Vedas and Upanishads, the essence of Patanjali—foremost exponent of the Yoga philosophy and method, and the thought of Shankara, greatest mind that ever dwelt in human body—placed for the first time within reach of the multitude. This is the deliberate statement of one who has at last found in the East, after many wanderings, the solution of the riddles of the West." \$1.50 postpaid.

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RUBAIYAT
of
OMAR KHAYYAM

SPIRITUAL INTERPRETATION BY SWAMI YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

VII

*Come, fill the Cup, and in the Fire of Spring
The Winter Garment of Repentance fling:
The Bird of Time has but a little way
To fly—and Lo! the Bird is on the Wing.*

Spiritual Interpretation:

Fling away the garment of deceiving disillusioning material desires and useless repentance for indulging in them, for the divine bliss within is frozen under this icy garment. When the warm spring of spiritual enthusiasm arrives after the soul-chilling winter of cold, ignorant sense pleasures, fill the Cup of Consciousness with divine wine of wisdom and bliss. Waste no precious moments, for the Bird of Time of the present life will stay but a short while in the bodily cage. Behold in your mind's eye how soon this Bird of Life will fly away from your hold. While you have it within your power, teach it to sing God's all-protecting Name. By that power, teach it to fly towards the shores of immortality instead of the shores of dark death to which it is fast flying without a conscious aim.

Moral:

What is the use of repenting the dead past? Chill not your soul with repentance, but fill yourself with warm enthusiasm to fly to God's shore intoxicated with His bliss, while your short-lived Bird of Life, fast flying without any definite destination, is in your grasp.

Glossary:

- (1) *Fill the Cup*—Intoxicate your consciousness.
- (2) *The Fire of Spring*—The fire of new spiritual enthusiasm.
- (3) *The Winter Garment of Repentance*—A continued negative state of repentance for past follies, which freezes the soul-bliss.
- (4) *The Bird of Time*—The ever-changing human life.
- (5) *A little way*—Short-lived.
- (6) *The Bird is on the Wing*—The Bird of Life is ever-changing and flying without conscious, definite purpose.

VIII

*And look—a thousand Blossoms with the Day
Woke—and a thousand scattered into Clay:
And this first Summer Month that brings the
Rose
Shall take Jamshyd and Kaikobad away.*

Spiritual Interpretation:

Behold! a thousand buds of soul qualities bloomed with the dawn of wisdom. And thousands of evil poisonous flowers, withered in the burning rays of knowledge, were strewn in the dust of destruction. In the first warmth of highest spiritual meditation, when the rose of wisdom smiles, the souls will be released from earthly bondage to roam in the eternally gorgeous garden of God.

Also

Beautiful objects like blossoms will awake with the dawn and die in the arms of Time. While temporal things like the summer roses would be born and smile, advanced souls would be spirited away into the infinite vastness.

Moral:

Good and bad qualities may grow or fade in a soul through many incarnations. Only when the roses of highest wisdom bloom in the warmth of spirituality in the garden of a soul, then is it released and liberated in the Infinite.

Glossary:

- (1) *Blossoms*—Buds of soul qualities.
- (2) *With the Day*—With the awakening of wisdom.
- (3) *Woke*—Manifested.
- (4) *Scattered into Clay*—Destroyed by wisdom.
- (5) *Summer Month*—First warmth and ardor of spiritual development.
- (6) *Shall take Jamshyd and Kaikobad away*—Developed souls will be spirited away into the Infinite even though temporal things come and go.



LOTUS BLOSSOMS

By Mabel Krause

Oh, nelumbo, thou most lovely
flower,

When thou wert resting beneath
the dark ooze of the quiet
waters,

What disturbed thy slumbers
and caused thee to raise thy-
self to the light?

Didst thou hear the meditations
of the holy men, on the bank
of the river?

Didst thou dream of the soft
warmth of the sun?

Or was it something within thine

own heart that stirred thee to
action?

That caused thee to reach up, up,
thy long slender arms to the
surface of the placid river,
there to spread out thy wide
hands to the sun and put forth
thy buds of promise and thy
blossoms of unearthly beauty?

Nelumbo, nelumbo, would that
we could learn of thee, and
raise ourselves from the ooze
of materiality to our place in
the sun.

Two-Edged Sword of Science

By GOBIND BEHARI LAL



Are nations growing over-aggressive because of their scientific discoveries and weapons? Shall the abuse rather than use of the inventive genius of man be permitted to destroy him? A new science—the Science of Man—must be the answer.

BEFORE the world war one heard much of America as the "melting pot" in which diverse European races were being fused together into a mighty super-nation, a cosmo-nation.

Today the whole world is a "melting pot." Certainly the world pot is boiling in the psychological sense. I mean, that men and women in New York, Los Angeles and San Francisco have nightmares when air raiders drop bombs upon Chinese villagers or Spanish townsmen. The heart and the head are no longer shut in by Atlantic or Pacific waters.

It is not only the Americans who manifest remote sympathies. In India, the illiterate man in the bazaar, even the earth-

bound peasant, talk of the sorrows of Spain and China, of the great experiment in Russia, of the reforms in the United States of America.

The widening of the horizons of the mind is accelerated by the latest developments in aviation, wireless and other means of communication and transportation. In other words, it is the technic of science which has suddenly burst the old bottles and started the flowing of the Oriental and Occidental, Old World and New World wines in wild, tumultuous streams.

What kind of a blend will this be? An explosive mixture, an unstable fluid fire that will blow up all civilization? Or shall we have a new and more mar-

velous elixir, the life-giving essence of a mightier civilization and culture than man has ever before known?

Aggressive Nations

At this moment there is much fear in England, France and even in America. Equipped with the latest arms certain nations, which formerly seemed unimportant or powerless, appear to be belligerent, aggressive, menacers of peace. Rome, Berlin, Tokio are on the march, or may be any moment.

Is it the fault of science? Is science, the mother of so much power and progress for those who have fostered it, going to destroy the science-makers as well as inflict incalculable misery on those who, like Ethiopia, never had science?

A few years ago, some churchmen — and churchmen have seldom been over-friendly to science—publicly suggested that all inventions and research in science should be stopped for at least ten years. Thus, these gentlemen hoped, the world might remain in a state of ar-

tificial sleep, a sort of hibernation, and as the result of this rest-cure, peace and sanity might be restored to the world. Alas for their whimsical dreams!—the stopping of science is impossible.

First of all, any cessation of scientific progress in a modern country would mean its downfall all around. It is science which aids in keeping up production, defense, employment. In any case, it is simply out of question to halt the march of science.

One of the most important changes in the world in very recent years has been the spreading of science in those countries which, say in the nineteenth century, knew vir-

tually no science.

Particularly I refer to Asiatic nations. China and India are showing remarkable talent for scientific expansion. Japan's new might is based upon her scientific operations. Immense deterioration would result if these countries ceased the new pursuit of scientific knowledge, research and technology.

In Germany more than any-

Dr. Gobind Behari Lal, Science Editor of the Hearst Newspapers and the International News Service, is a Hindu journalist whose brilliant scientific reporting won him the Pulitzer Prize for 1936. In this article he presents *Inner Culture* readers with his views on the universality of science and its strides in East and West.

GREAT HINDU INVENTOR, SIR J. C. BOSE

The great Hindu botanist, Sir J. C. Bose, is world-known as the inventor of extraordinarily delicate instruments with which he has proved to the scientific world that plant life is closely allied in every important respect to animal life, and that plants have a sensitive nervous system through which they experience pain, joy, fear, love, intoxication, stupor and other feelings usually considered to belong to the animal and human realms exclusively.

One of Dr. Bose's inventions is the "Resonant Cardiograph" which inscribes the different phases of the heart-beat with wonderful minuteness, the successive dots measuring time as short as a hundredth part of a second. The Bose "Crescograph" is an instrument of surpassing sensitiveness which produces the stupendous magnification of fifty million times, revealing the new wonders of a living plant world, and establishing on a scientific basis the important generalization of the unity of all life.

where else people talk of science being a racial product, something which belongs essentially if not too exclusively to the self-styled Nordic (Aryan) race—whatever that means.

Anyone who understands the history of modern science knows how absurd such notions are. All nations, east or west of Suez, have shown notable capacities for scientific advancement and assimilation. If the opportunities for science did not exist before, they are being opened now. The entire mighty super-continent of Eurasia—Europe and Asia constituting a single land pattern—is aflame with the scientific spirit. The medieval-minded Czarist Muscovites have been transformed into the hardest-headed scientific fanatics.

The experience of India is particularly instructive. All through the nineteenth century,

and even in the early decades of the twentieth, Western professors talked glibly of the dreamy mystic Hindus who had no "instinct" for scientific research. But in 1930 came the news that C. V. Raman, great Brahman physicist, had won the Nobel Prize for that year in recognition of his outstanding work in physics and his discovery of the "Raman Effect," named after him. Six Hindus up to date have been made Fellows of the Royal Society of London, one of the highest recognitions for scientific worth the world can bestow.

Each one of these Indian star scientists—J. C. Bose, P. C. Ray, C. V. Raman, M. N. Saha, Sahni, Ramanujan—is strikingly original and competent.

Raman, for instance, was trained altogether in India, at colleges poorly equipped for study and research. His pupils

and younger associates are showing marvelous skill and moving forward the front of science daily. One of his relatives, Dr. Chandrashekar, is now at the Yerkes Observatory of the University of Chicago, and is considered one of the most brilliant astrophysicists and theoretical physicists of our time. Youthful Dr. Chakravarty was sent for by Princeton University to come all the way from Calcutta in order to conduct special research in sterol chemistry which has given us a knowledge of sex hormones, certain vitamins, and clues to cancer.

A striking event took place at the Conference of Arts and Science of the Harvard Tercentenary Celebration, in the fall of 1936, when Professor Hardy, famous Cambridge mathematician, gave two full lectures about the life and work of the Hindu mathematical genius—Ramanujan, who died in 1920 at the age of 33. Dr.

Coolidge, Harvard's great mathematician, acting as the chairman, said, "Professor Hardy's presentation of Ramanujan shows that India, which once gave us so much enlightenment, is again among the notable contributors to our knowledge."

So, we come back to the point from which we started — science is a field of knowledge that all great people, Eastern or Western, can make their own, are making their own, and so it is world-wide, an international in every sense.

While artists are apt to be rather individualistic, the scientists must work in close cooperation.

To be sure, even literature is not entirely "national" or local.

Currents of thought and fashions of style spread with astounding rapidity. In the writings of Tagore you will find more than touches of Keats and Shelley. In Shelley, India's champak flowers exude perfume.

MATHEMATICIAN

The scientific world is aware that the eminent Oriental mathematician, Sir Shah Mohammed Sulaiman, has seriously challenged the validity of certain points in Einstein's theory of relativity. Last June, Sir Shah published an article maintaining that there should be a rapid increase in the displacement of the special lines in the light from the sun as one proceeds from the center toward the limb, and that at the limb the value should be double that calculated by Einstein, and predicted that results of calculations at last year's solar eclipse would prove his contention. The recent announcement before the Royal Society of London, by Dr. Boyd, leader of a scientific expedition to Japan last December to study the eclipse, of the results of his observations has brilliantly borne out Sir Shah's mathematical predictions.

But on the whole literature is more "national," "racial," "provincial" than experimental and mathematical science. Fine arts, painting, sculpture and music, fall between these extremes.

International Scope

The world of science is the whole world. The students of American colleges, who may not know a thing about India, must learn and use day after day the "Raman" method. Einstein's equations have to be taught to the boys in Delhi and Bombay. The least progress in any branch of science is immediately reported to all countries, and every worker in that field takes it up. In scientific meetings, no matter where they are held, East and West, North and South meet and melt together!

One of the notable events of the winter season will be the joint meeting of the British Association for the Advancement of Science and of the Indian Science Congress in Delhi, India. The Englishmen and the Indians may not meet in clubs or on playgrounds or in legislative councils, but they will meet on a common platform of modern science.

Thus, we observe that science is world-wide, and cannot be stopped anywhere. It must go on. Since it has come to live and grow, the results of science concern everybody. If science, through its applications in industry and military practice, threat-

ens world peace and prosperity, then indeed the gravest problem exists.

Now, the scientists themselves realize this in increasing numbers. From Einstein down to the mere laboratory hack, the scientist understands as he never did before that his responsibility is great today.

The scientist has given to man the truths of nature. He has not paid any attention to the common unscientific man's old habits. The average man, not trained in scientific thinking and not particularly idealistic, has used science not always for the promotion of human betterment.

But what is to be done? The scientist cannot prevent the merchants and manufacturers and soldiers from using the discoveries of science. Himself a gentle-hearted, noble-minded man, the scientist himself is at a loss to control the *abuse* of the products of his labor and genius.

A New Science

However, there seems to be a way out. It is not only possible but urgently necessary that a new science, or a new application of science, be commenced.

Let there grow a science whose especial business it is to direct the use of all other sciences only for human good.

This science of sciences, the science of man, has not yet even begun. But there are numerous sciences that constitute the foundation for it.

What will such a new science do? It will show that the breaking down of the barriers, physical and psychological, between the various nations and continents, can be transformed into a most beneficent result for mankind. Instead of constituting a threat to human existence and progress, increased communication and transportation could bring the diverse talents of all the world to a common focus for the enrichment of life.

What the scientists can, and do, accomplish in their congresses, scientifically guided mankind as a whole can also do—pool together many strains of excellences into a common river of enlightenment, justice, love, mutual aid, arts and liberty. Sounds too fantastic? You forget the powers of science, and you forget that otherwise these powers are potential terrors.

Taming the Lightning

Benjamin Franklin sent up a kite into stormy clouds. He drew down lightning and tamed it as a force of nature. All the energy of science, let loose in the Occident and the Orient, should be brought down from stormy regions and channelled into life-giving, cooperative outlets.

Since it is a matter which concerns all persons, its furtherance too must come from all sides. It is everybody's business, not only that of a few science professors.



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Trembling Before Shadows

By GEORGE RAFFALOVICH

LET us put aside for a little while the inner things that help us to tune in on the infinite. A layman must look at them with sound instruments. These must be built by himself out of material at hand. "I think, therefore I am!" exclaimed the French philosopher Descartes. But do we think? Or do we build up a life which is carefully sheltered from the deadly possibilities of thought?

As a matter of fact, most of us do not think, and do every thing in our power to avoid thinking. Books, radio, religious sectarian interests, small talk, the movies, rushing along in automobiles, all these help us avoid the thought that only begs to be let out.

If we thought, we would not be acting as we do, tremble as we do before shadows, tolerate the newspapers and magazines we read from habit, or give our support to the often selfish

world leaders we raise above ourselves. We tire easily of fighting for our inner comfort and serenity, for self-victory, for the conquest of fear.

Nature gives no right to any man. Nature gives no assurance that man's life can be guaranteed for him, except through his own efforts. Even then, that assurance is conditioned upon the efforts of others and certain unalterable laws of nature.

Effort, constant effort is one of the laws of nature that may not be broken. Pain and sorrow likewise are ordered, as the essential food of the human soul, that one may not be content with his mortal state. Equilibrium, balance are also indispensable. These laws are branded in our heart, at the source of our existence. All normal human beings perceive these laws without effort. Pleasure and pain, rest and idle curiosity are

Professor George Raffalovich, noted authority on foreign affairs, served for three years as foreign correspondent of the *Bombay Chronicle*. In 1925 he founded and edited the *Italian Mercury* in Rome. A brilliant linguist and historian, he writes in many languages. His biography of Mussolini is well known.

the obstacles placed in our path to self-realization. By dallying with them, we prevent our spiritual growth. We avoid thinking. We succeed for a time in putting off our spiritual progress. The world is full of such Peter Pans who never grow up, although their faces are wrinkled, their skin yellow with age, their bodies marked with the signature of decay.

In order to think, we must develop thinking habits, habits of meditation that neither radio nor library, teachers nor theoretical preachers can ever induce. These four horsemen of propagan-da bring death to our souls, not life.

We must seek the foods of life, the true forces of real living, and we must protect our strength of mind even during our periods of rest. Flashes of allegedly intelligent comprehension are lures of the powers of darkness which are built in us by our unnatural surroundings. Instincts of life and instincts of death are struggling in us with instincts of mental inertia. We must seek truth in ourselves, relentlessly.

It will surprise us at first how

difficult the fight is, how far we have strayed from the achievements that are possible to man, how discordantly we have lived. No harmonious development of body, mind and soul is possible until we have unlearned a great deal. Yet all we need lies in our own selves, in our latent God-given powers.

Dr. Raffalovich Says

"The crisis of the world today is nothing but a multiplication to the nth degree of our individual shirkings. The world crisis is only a reflection of our individual crisis. Either we must follow a political world leader blindly, fearfully, in all his moods, or we must emancipate ourselves from all tyranny, including the greatest of them all—our own."

It must be plain to us that we seek every escape offered to us by a materialistic world in order to avoid thought on ourselves. Our claim that what we do as individuals is of no consequence to others raises a very grave problem.

We seek escape from thoughts and instincts of our soul, although we know that those instincts are

our very soul itself. Materialism is all about us, and we have taken the line of least resistance. The crisis of the world about us leaves us outwardly indifferent. We seek education, that we may increase the weapons to fight our own soul.

Our Own Crisis

But the crisis of the world today is nothing but a multiplication to the nth degree of our individual shirkings. The world-

crisis is only a reflection of our individual crisis. The trouble about us is the result of the spiritual canker which eats our souls away. We can cure the evil only by curing ourselves individually. We must listen to our soul's warnings. They will tell us this: Either we must follow a political world leader blindly, fearfully, in all his moods, or we must emancipate ourselves from all tyranny, including the greatest of them all—our own. We must finally admit—the world-crisis is our own crisis.



EMERSON ON MAYA

"In the history of intellect, there is no more important fact than the Hindu theology, teaching that beatitude or supreme good is to be attained through science; namely, by the perception of the real from the unreal, setting aside matter, and qualities and affections or emotions, and persons and actions, as *mayas* or illusions and thus arriving at the contemplation of the eternal Life and Cause, and a perpetual approach and assimilation to Him, thus escaping new births and transmigrations . . .

"Truth is the principle and the moral of the Hindu theology . . . Truth as against the *maya* which deceives gods and men; Truth the principle, and retirement and self-denial the means of attaining it."—From *Emerson's Journal*, in 1866.



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Why India and China Have Survived

By SIR S. RADHAKRISHNAN

Whether we admit it or not, East and West have come together and can no more part. A continuous stream of a whole new world of ideas, shapes and fancies is entering the Western mind. A new humanism is on the horizon. Only this time, it will take in the whole of humanity. No cultivated man can neglect the thought and experience of one half of the race.

Religion is the most natural, the most secret expression of man's profound experience. Oxford University as the center of humanist studies has rightly taken the lead in establishing a chair for Eastern Religions. Besides, for increasing numbers in the West, religion based on a *belief* in a miraculously attested revelation is becoming difficult, though they are persuaded that the spiritual life is a reality. Vaguely they feel that in Hinduism and Buddhism

the approach to religion is philosophical and empirical.

There is another reason why attention is directed to the East—a deep instinct for self-preservation. It is a fact of history that civilizations which are based on religious forces such as endurance, suffering, passive resistance, understanding and tolerance are long-lived, while those which take their stand on active reason make for brilliant display but are short-lived. The eight hundred years or less of the Hellenes, the nine hundred years, on a most generous estimate, of the Romans, and the thousand years of Byzantium compare oddly with the long record of China and India.

Our modern civilization bristling with armaments and gigantic intolerances, where millions of men skilled and unskilled find it difficult to get a little bread, where



Sir S. Radhakrishnan, whose recent Press interview at Bombay appears here, is the distinguished author of many books on Indian philosophy. He teaches both at Calcutta University in India, and Oxford in England.

the thinking is bitter and bewildered, is not exactly a healthy one. India and China are not strong, in the present stage of their history, in the great qualities which have made the youthful nations of the West the dynamic force they have been on the arena of world progress—the qualities of ambition and adventure, of public spirit and social enthusiasm. But they seem to have a sound instinct for life, a strange vitality which has enabled them to adjust themselves to social, political and economic changes which might have meant ruin to less robust civilizations. India has endured centuries of war, pestilence and human misrule. Perhaps to learn tolerance and understanding, one needs a little sorrow.

Whether Europe will learn from the East the doctrine of love and non-violence, patience and tolerance, or whether India and the other nations will take from the West the doctrine of hatred and violence, is the question on which the fate of the human race hangs. Both East and West are moving out of their historical past towards a way of thinking which shall eventually be shared in common by all mankind and to that way of thought and life, the best of India will be an effective inspiration.

* * * * *

Do you love your Creator?
Love your fellow-creatures first.
—Mohammed.

THE CHIEFTAIN'S CAUTION

A Page of Indian History

Sivaji, the brave Marhatta chieftain, who ruled a part of India several centuries ago, once ordered a strong military fortress to be built on a lofty hillock in his native country. His people being in perpetual fear of raids from hordes of Mughals from the north, he wanted the stronghold to be such as could stand a siege for a very long time. Besides a palace, a granary and a garrison for his army, consisting of 1000 strong, and a market-place half a mile long, were also to be created. By and by, the entire construction operations were completed.

Every Precaution Taken

Sivaji and everybody else among his best engineers thought that the fortress was now indomitable and impregnable. Sivaji was specially particular in seeing that no secret path might escape his notice. So all possible approaches to the fortress were blocked up in order to afford the greatest possible resistance to the foe and make entrance from any quarter practically impossible.

But unlike his other Marhatta confederates, Sivaji was not satisfied with these preliminary precautions. He was in earnest about it; he wanted no loophole left. He, therefore, made a public announcement promising that anyone who could enter the fortress while all the gates were

closed and possible approaches blocked up, would be given a very handsome reward.

Hundreds of people tried but failed, their efforts vain. Ultimately there came a hill-man who succeeded in entering from a secret hilly ascent. It was comparatively easy for the hill-man to climb a rather difficult obscure pathway, as he was used to such mountain ascents. The announced prize was given over to the winner, and the dangerous path was at once blocked up. Only then did the expert engineers and military officers realize their oversight.

Sivaji said, "It is not enough to do an important thing without being a bit more cautious than we commonly are. Let us be criticized thoroughly before we aim at perfection." And unlike what happened on previous occasions, the Mughals failed to take the fortress in spite of their greatest and most ceaseless efforts.—S. P. Mathur in *Dayalbagh Herald*.



"The Eternal is no simulacrum; God is not only there, but here or nowhere; in that life-breath of thine, in that act and thought of thine—and thou wert wise to look to it."—*Carlyle*.



"Yes, the Zoroastrian, the Indian, the Persian scriptures are majestic, and more to our daily purpose than this year's almanac or this day's newspaper."—*Emerson*.



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The Songs of Hindustan

By HARI BAHADUR

"AS the tuned string in the singer's fingers, in Thy hand I quiver with sounds of Thy Heart, O Beauteous Beloved!"

Here the soul of Hindu poetry phrases itself in the words of an Eastern bard. Here is the quintessence of poetry as it is recited and understood in India. For in the East song has become, more than anything else, the yearning of life toward One Life. The holy man, wrapped in meditation, finds within him a sudden burst of melody and cries forth in his ecstasy. The disciple, longing for perfection, waits in humble silence until all at once he is touched by an ineffable joy too swift for prose, and yields to the wings of song.

Singleness of Purpose

Always there is a full, conscious realization of being; always the poet sings of life, not of death. And never, in the history of any literature or of any people, has there been such an unfaltering singleness of conception and purpose. Because of this very persistence, worthy though it is, the poetry of India has been charged with being monotonous. But, in the spirit of fairness, it must be pointed out that the accusation grows out of

a fundamental difference in motive between East and West. Being motivated chiefly by the faculty of reason, West regards excessive refrain as unnecessary and monotonous. On the other hand, the poetry of India is poetry which expresses the love of God; all other subjects or feelings are ancillary to this one. And is not repetition ever new to the ears of lovers? In observing this old-new strain in the songs of *Guru Grantha*, Puran Singh, the Eastern scholar, very succinctly says:

" . . . it is my belief and my faith that of all the great gifts of divine poetry of the Realised Being to mankind (universal love) is the best. It is a scripture of all nations, for it is the lyric of Divine Love, and all people of the earth subsist on such glowing, lyrical prayer! . . . Immensity is the substance of the divine. Is not the sea much simpler than land? Touch it at any point, it is but water. Look at it from any place, it is the sea whose billows, capped with white foam, dance eternally. It is like the smile of the Infinite . . . Is not God writing His Own Name in His glorious creation? The million faces of men and women repeat the same Name,

yet how beautiful the repetition!"

Again, reiteration is the very nature of the language of love. Even in the West there are songs that will never die; songs that are sweeter because of their refrain. Indeed, we want to hear often what we love most.

So it follows that the poetry of India does not stimulate the intellect so much as it does the soul. The songs are deep and spiritual. They call forth a deathless longing for divine union, rather than effect a momentary titillation of the senses.

Hari Bahadur Says:

"Being motivated chiefly by the faculty of reason, the West regards excessive refrain as unnecessary and monotonous. On the other hand, the poetry of India is poetry which expresses the love of God; all other subjects or feelings are ancillary to this one. And is not repetition ever new to the ears of lovers? . . . Reiteration is the very nature of the language of love. Even in the West there are songs that will never die; songs that are sweeter because of their refrain. Indeed, we want to hear often what we love most."

It is its singular detachment from things of the world that lends to Indian poetry its character of profound spirituality. It turns its eyes away from the ephemeral world and fastens them upon whatever is eternal. It incites in the hearer, not regret and sadness for what is past, but a joy in what is beyond time and change. Yet the poet's consciousness of God-as-One does not prevent his feeling of and joy in the beautiful many—that is, in the phenomena of life and nature. It is only that he sees these things as the different members of one body. And it is in this spirit that, for example, the poet, Bhai Vir Singh, says:

"The beauty of such as these
and those is the vibrant realms
of feeling,
And we are made of an infinite
passing away.
The spheres roll, the orbs pass
on, the rings burn
And circle in circle, revolves all-
thrilling,
And we, like beams of light,
pierce the trembling veils of
space, appear and disappear
with infinite speed of
Thought . . ."

Being thus intrinsically an expression of inner feeling and emotion, almost all Indian poetry is lyrical. Even in the great epics, the outstanding characteristic is mood more than narrative; and there are long interludes given over to mystic rhapsody.

sody. Imagery, which is so appropriate to this kind of utterance, was known and used by Indian poets centuries before the time of the modern Western Imagists.

Happiness Motif

Another feature which appears consistently throughout the songs of Hindustan is that of happiness. Though the hero of a song may meet with many vicissitudes in the course of his life, owing to his determination to do good, justice always triumphs in the end. Ultimate tragedy is unknown. Even in the poetic drama, there is little of the true-to-life squalor and frequent unhappy eventuation found in Occidental plays. The Indian poet doubts not that God is supreme ruler of the universe; and that God is absolute goodness he proves by the reward of his poetic hero.

Only the Oriental mind can fully appreciate and sanction the vast wealth of allegory and didactic parable that runs through all Indian poesy. The love of philosophy likewise creates pertinent aphorisms and interpolates brief, illustrative gnomes. Even humor is turned to good account, and often teaches a lesson or points a way.

Awaken the Hearer

Indian poets from the very first let it be seen that they have something to say and something to teach. Their one motive is to

awaken in the hearer something of the divine feeling that they are experiencing within themselves. For this reason, they speak in a simple, straightforward manner that, though clear and sometimes naive, has in it the force of deep eloquence.

This lucid flow of language, aiming at one declared, all-encompassing motive, stands in almost overwhelming contradistinction to the scholarly farrago of many modern poets. The latter have lost the feeling; they are wanting the transcendental afflatus that makes the hearer, as it were, catch fire. In a word, they have lost communion with the Infinite. They have the urge to say something, but unfortunately have nothing to say.

Symbols of Infinity

Description of natural phenomena in Indian song appears not as the medium of pure imagery, but in order to introduce and sustain mood. It effects what, in Western literature, is called atmosphere. The sea, for the Indian bard, is symbolical of the Infinite; and rains, forests, stars and harvests are manifestations that come and go, only to indicate the one changeless Reality behind all change. The world without becomes the image of the man within, and not a hard reality. It is man that remains forever and the hills that pass away. The known must perish, but the knower is immortal.



Spiritual Interpretation OF THE ★ **BHAGAVAD GITA**

Should Man Try to Solve the Riddle of Destiny?

By **SWAMI YOGANANDA**

Chapter 2, Stanza 28

Literal Translation:

The beginning and end of all creatures are not unveiled; only the middle part of existence is manifested. What can there be therein to lament about?

Poetic Rendition:

The source of the stream of lives is secretly hidden behind the mist of delusive ignorance; the same silver stream of vitalities also disappears in the end into the vapors of mystery. Only the middle part of the stream of dancing lives is visible before the illusory sensibility of human minds. Then why grieve about the seemingly unknowable?

Spiritual Interpretation:

Every soul wonders from what mystery chamber came original man, flowers, birds, mammals, amphibians, crustaceans, stones, earth, light, magnetism, electricity, worlds, universes, stars, rivers, elements. How did they appear on the screen of human consciousness? Everyone is also extremely curious to know what happens to the two billion population of the globe which disappears by virtue of death every hundred years.

Through history, biology and other sciences, man learns only about the middle part of human existence on earth. The begin-

ning and end are shrouded in the womb of mystery.

When we see a tray of watches displayed in a shop window, we note their shapes, sizes and styles and hear them tick, but we do not see the factory where they were made. Nor do we know what fate will befall the watches after they are bought and used by various people. We are concerned casually about the middle or present existence of the watches, without worrying ourselves foolishly as to what their source was or what their end will be. Similarly, we should look upon the mysteries of life, which seem to be understandable and comprehensible in the middle but inscrutable in their end.

Negative and grief-inducing philosophies inquire mainly about the prenatal and post-mortem conditions of man. The pessimistic philosophers of these schools spend their lives griev-

ing about the insolubility of the beginning and end of life, forgetting to use the precious moments of their present life in following the laws of concentra-

tion, meditation and self-discipline by which they can contact the Absolute and know from Him, if He would condescend to explain, the secrets of His eternal kingdom.

The writer of the *Bhagavad Gita* tells all such sorrow-laden curiosity-seekers not to waste their lives grieving about the unsolved mysteries of existence, but to use their time in contacting God who alone can give to each soul the solution of the great mysteries.

It is very strange, however, that human beings endowed with questioning

intelligence are let loose into this partly understandable world to do their best, to struggle and succeed according to the demands of their appetites and instincts, but are not given any ex-



"Every devotee must beware of the great dangers involved in wandering into the by-ways of curiosity, forgetful to travel the Royal Highway of Self-Realization which leads to God. Many, many devotees would have found God and from His infinite lips heard the solution of all mysteries in the cosmos, if they had not wandered and stayed in the blind alleys of unsatisfied spiritual curiosity."

planation as to the beginning, purpose and end of life.

The stage of the earth is well set with food, air, water and fire, and man has to learn to use them to his best advantage and act out his part according to the innate guidance of his intuition, and by imitation of the activities of other fellow beings. The great Dramatist-Director of this mystery play of lives on the stage of the earth seems to be hidden somewhere, everywhere, directing the play of His children-actors only through suggestions of conscience and innate understanding.

Puzzling Drama

All this drama is very puzzling. Most earthly actors, through the warnings of self-created suffering, find out they have not been acting according to the wishes of the Infinite Director, and eventually try to reform by meditation and constant inner urgings of prayer to God.

Such devotees who are trying to contact God through the study of philosophy, self-discipline, yoga and meditation ought to keep themselves constantly and severely busy until they can actually contact God. Such devotees should not divert their attention from their efforts to know God by suddenly taking a notion to waste their time lamenting about fate, destiny and the impossibility of human reason's discovering the solution of life's great enigmas.

I remember, as I would find great joy in contacting God by meditation, suddenly my mind would be very curious and would ask: "If you know and feel God, why do you not ask Him what happened to Jesus, Shakespeare, Krishna or other great human luminaries, or your own relatives of the earth?" Then when God would not immediately respond to my questions, I would become a doubting Thomas and cast myself in the dungeon of grief, losing the joyous contact of Bliss-God in meditation.

Every devotee must beware of the great dangers involved in wandering into the by-ways of curiosity, forgetful to travel the Royal Highway of Self-Realization which leads to God. Many, many devotees would have found God and from His infinite lips heard the solution of all mysteries in the cosmos, if they had not wandered and stayed in the blind alleys of unsatisfied spiritual curiosity.

Besides, the devotee should know enough not to love the knowledge of the mysteries of God's creation in preference to the contact of God Himself. The true devotee loves God until He is compelled to manifest Himself in the devotional consciousness. The true devotee leaves unto God the right to reveal the secrets of His kingdom.

All created things seem to be explainable in the middle, but in-

finite and invisible in their beginning and end. This should spur each soul to seek from the visible effect to the Invisible Cause, the Spirit. Nothing can be gained by grief or negative thought on the limitations of reason, which only discourage man from seeking in meditation to go beyond reason. The only way to know about the beginning and end of all beings is to contact God, not wasting time in grief for not being able to solve by reason the various riddles of creation.

This wonderful drama of life, this mystery play, this visible effect of Universal Existence, could never have come into being without a cause, and having existed, could not be annihilated into non-existence, even though the beginning and end of these existences are unknowable to ordinary human scrutiny. Something cannot spring from nothing, neither can something end in nothing. All things can be known by God-contact and development of intuition through inner concentration.



"I am more ancient than the shining gods. I am the first-born of Substances. I am the artery of Immortality."—*Upanishads*.



"I, who am infinite, seek infinite works, that is, an infinite perfection of love."—*St. Catherine of Siena*.

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"Nearer When We Stoop"

By BABU VIDYANAND

NATURE is the art of God, and the Artist is hidden from our view. Our senses fail to grasp Him. Even intellect, our sovereign possession, retreats, and often, when it finds no relief, proclaims that there is no God.

God appears to us through His art—Nature, and every flower, nay, every blade gives His glimpse. There is nothing in the universe which does not remind us of the Master Artist, and if this sense is not awakened in us, our imagination remains cold and coarse.

Message of Nature

They say Nature is the result of some chemical action. It is shooting wide; unless we hit the bull's eye, we are not marksmen. To start with a simple illustration of our world, there may be a wild growth in the jungle without any man, but a well-arranged garden compels us to look for its gardener. A garden has a system, it has a design, it has an arrangement, it has a significance. There is a brain behind the whole scene, which is at once hidden and manifested in every plant that we see. Contrary is the case in a wild jungle, and it bespeaks no man. Now the question is whether Nature

resembles a wild jungle or a beautiful garden. For reply, let us move about with open eyes and listen to what Nature says.

What a piece of art is the body of man himself! Apart from its outward symmetry, its internal working defies even the greatest intellect. If we wish to study even one single portion of this art, it requires an age, and even then our knowledge will be incomplete. How delicate is the eye, and how sensitive our ear! Brain works wonders and emotions are ever inexplicable. Even man cannot understand man.

Birds and beasts are no less wonderful than man. There is a design in the feathers of a peacock, there is a taste in the whiteness of a pigeon, there is regular rise and fall in the note of a cuckoo. Even the ugliest fly and the spider have a plan in their structure. The butterfly, the horns of a stag, the lines on the back of a squirrel, can any of these be without a designer?

The fruits and flowers too are masterpieces. Take an orange and open it. Can a merchant pack his goods in a better way? The red cover and inside that the well-arranged pieces, and each piece again wrapped in thin paper-like cover. Why orange

alone? Take any fruit and see how deftly it is packed and preserved. Can it be without a guiding brain?

Cycle of Seasons

Note the regular march of seasons through the alternate strides of day and night, unfailing appearance of the sun, the dew-drops in the winter night, the invisible drizzling of showers like some scent from above, the white snow on tops of mountains, the sailing of clouds in the empty space, birth, childhood, youth, old age and death in every object of Nature. Can it all be a mere accident, a wild growth?

Who has not seen and appreciated the gay dawn, the grave dusk, the golden brim in clouds, the silver moon, the starry night, the crystal water, the cool breeze, the mighty ocean, the sleeping hills, the veins in leaves, tiny blades of grass, and brilliant, artistically decorated petals of roses? And one who has really seen all this cannot doubt, even for a minute, the existence of God.

Here lies the glory of a poet and the grandeur of a sage. As the eyes of Lynceus were said to see through the earth, so the real poet turns the world to glass and shows us all things in their right series and procession. He sees not only Nature, but through Nature. For him the universe is the externalization of a living Artist. He sees one Law under-

lying all and what we call examples are really proofs to him. He sees God in every particle of Nature and what we call lifeless is really full of life for him. There is nothing mundane for him, there is nothing ugly for him, for all is the manifestation of One, and art is the education in the perception of Beauty.

He says what he sees; even intellect does not color his sight; and here lies the truth of what Wordsworth said, "Wisdom is oftentimes nearer when we stoop, than when we soar."



He who beholds all creatures as in God, and God, their common soul, in all His creatures, can never more feel hatred or contempt.—*Isha Upanishad.*

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By Mabel Krause

I would sing to Thee with the
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I would tell of Thy love in a
poem,
I would make to Thee music, on
the lyre of Apollo,
Aye, I would, if I could.

But I could smile as I walk
down the street,
I could sing a small song as I
work,
I could do this and more to Thy
glory, dear God,
Aye, I could, if I would.

◆ ◆ ◆ ◆ ◆
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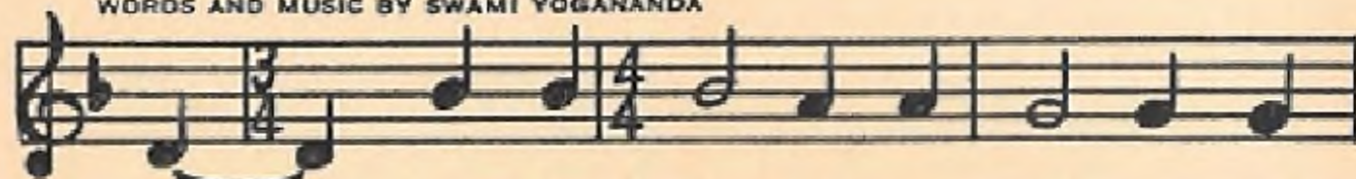
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WORDS AND MUSIC BY SWAMI YOGANANDA



Engrossed is the bee of my mind on the



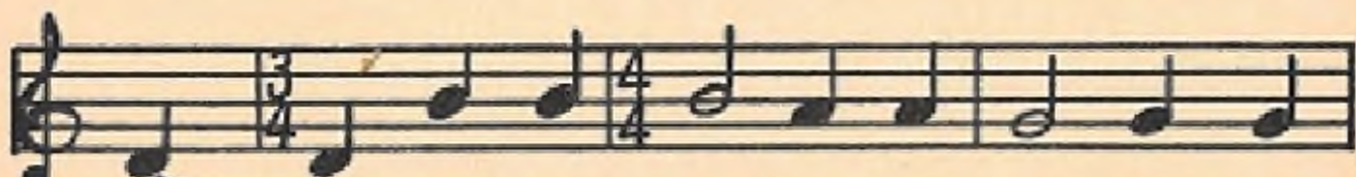
blue lotus feet of my Di - vine Mother



Di - vine Mother, my Di - vine Mother; Di -



vine Mother, my Di - -vine Mother.



Engrossed is the bee of my mind on the



blue lotus feet of my Di - vine Mother.



Second Coming of Christ

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

Is "Casting Out Devils" a Superstition?

By SWAMI YOGANANDA

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.—Luke 6:12-13.

And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.—Mark 3:14-15.

BEFORE Jesus chose his twelve disciples, he went on a mountain top to pray and com-

mune with God. He was so deeply engrossed in his union and joy with God that he did not notice the passing of the night. Mountain tops and caves are always sanctioned by the Masters as quiet places for meditation. The pure oxygen on mountain tops helps the practice of breathing exercises calculated to burn the carbon in the system, quiet the heart and switch off the life current from the five sense telephones so that the sensations cannot bother the brain and attention directed toward God. Mountains also take the vision of man from the surrounding

confinement of houses to the vast, limitless sky which is the physical embodiment of the Infinite. Ordinary souls pray with their minds concentrated on the clock, but Jesus prayed with his mind concentrated in the Infinite Bliss of Spirit and not on time.

Choosing The Twelve

The choosing of twelve from his disciples by Jesus has a very significant meaning. In India each great master who attains God-consciousness has two kinds of people who come to him for spiritual training. Those, married or unmarried, who come for general training, are called students or, in Sanskrit, *shisyas*, but those students who dedicate their entire lives to God-realization and who are ordained to propagate the teaching of the master to the world through the example of their spiritual development are called disciples, apostles or *chelas*.

As children keep the family name, and endeavor to add to its prestige in the world, so disciples are the spiritual children of a master. When the ordinary father brings forth a son in the world, the child inherits the family traits, good or bad. Even if a child happens to turn out a criminal, the father has to put up with him. The father of a family usually has no choice as to the kind of children he is going to bring on earth (unless he knows the spiritual art of propagation by which he can bring

forth a soul from the astral world to come and be born in his family by an act of his super-will power and meditation.) Masters, on the other hand, have this advantage, that they can select disciples from a vast number of people, and implant in them the seed of their spiritual vitality so that they can perpetuate the master's spiritual life.

Former Life Disciples

In the case of Jesus, he not only selected a particular group as his disciples but he selected souls that he knew in a previous incarnation. Jesus selected his disciples for three reasons. One, because these disciples had not reached the final state like him and therefore he wanted to make them perfect. Second, after helping the disciples to reach the final state of emancipation, Jesus wanted them to be apostles or model disciples who could be pioneers to propagate the message of Christhood to the masses through ideal living. That is why Jesus, on seeing Simon, told him, "Follow me," and he followed. Last of all, Jesus knew, according to the plan of the Heavenly Father, he had to have twelve disciples to carry out his message to the world.

The coming of Judas distinctly shows that a disciple has independence to work against the will of God. God, by His omniscient knowledge, can find out how souls are going to act

in using their will power, whether they will use it properly or misuse it. Jesus knew the law of cause and effect and the evil karma of Judas, so he could predict the betrayal of Judas. It must be clearly understood that Judas was not ordained by God to betray Jesus, but that Judas was to act wrongly according to the lawful effects of his prenatal actions and that he thus would be the cause of the betrayal of Christ, and of his test on the cross.

Judas Not Fated

Even though Judas was an indirect test case for the victory of Jesus over the flesh, still it was not fated for Judas to become what he chose to become due solely to his own evil propensities and league with Satan or ignorance.

Jesus knew that he was the pioneer of a great movement to uplift mankind, so he chose twelve disciples to be apostles who could preach the truth by example and who could heal physical sickness due to disease of the body, mental sickness due to psychological errors of the mind, and soul sickness due to inner ignorance; and to cast out devils or dislodge metaphysical ignorance lodged in the three bodies of man, and also free souls from the possession of evil agents.

In the modern world preaching theology or imaginations about truth by preachers versed in theory is quite the vogue.

There are few real teachers who live the life left in the world, especially teachers who are in tune with God and who know how to heal physical, mental and soul sickness by God's power and who can cast out Satan's satellites present in the body of each man. Those that are real preachers are in tune with God and can heal the sickness of true devotees by invoking the unlimited power of God. Medicine, suggestion, all these are indirect mediums of physical or mental cure. True devotees know that God is the supreme cure of all sickness.

Real Healers

Therefore those that are really in tune with God ought to be able to heal the spiritually sick by removing ignorance from their souls, and to heal the psychologically sick by removing anger, greed, bad habits, and so forth from their mentalities and to heal bodies by divine suggestion, divine will power or injection of cosmic energy by the command of will. Many great teachers not only show their disciples the way of physical and mental healing of others by the system of dietetics and methods of concentration, but they teach the highest technique of meditation to cure spiritual sickness and drive away ignorance from the minds of disciples and true seekers. It must be thoroughly understood that intellectual preaching through the power of a good memory is far

different from spiritual preaching through example.

Casting Out Devils

Last of all, casting out devils is not an old superstition. The art of casting out devils and healing the spiritually sick has almost passed away from the ministers of Churchianity of the various religions of the world. The subtle knowledge of casting out devils has been forgotten due to the lack of God-tuned apostles who know the workings of the good and evil forces that are in the world.

Satan was an archangel of God who was given the power to create all creatures as perfect images of God, that in perfection his creation and creatures, after a perfect existence, were to go back to God. But Satan found out that if all creation and creatures went back to God he would lose the exercise of his own individual powers. So he began to misuse the freedom of will that God had entrusted to him. Ever since Satan has implanted in man anger, fear, greed, hate, revengefulness in place of calmness, bravery, self-control, love and forgiveness, which are divine qualities.

We find from the beginning or birth, a child is influenced not only by good traits of love and kindness, but by a host of mischief-making traits. God could certainly not start out a child in life with evil traits. These traits the child brings from bad habits

of previous incarnations—bad habits that were created under the influence of the evil qualities implanted in the child by Satan.

As God's light is present in every being as the soul, so Satan is also present in every man as ignorance, and has distinct reflections of himself, called evil spirits. Because God is present in every being as soul, and Satan as an evil spirit, so each individual is influenced both by the soul and its good qualities, and by Satan and his evil qualities. All good qualities in a being come from God and His reflection in the soul; all evil qualities come from Satan and his reflection, the devil who works in each being through his evil tendencies.

Soul Is Independent

It must be remembered that each soul is independent and free to act according to the good influences of the soul and God and soulful qualities, or to act under the influence of Satan's evil qualities and Satan's reflections, the devils which possess the being of man. The evil reflection of Satan in each man constantly urges him to do wrong through prenatal tendencies and the false lure of evil temptations. God tries to influence a being through conscience and soul peace found in meditation. The great masters like Jesus can transmit their light of spirituality into a dark soul and thereby dislodge the specific evil spirit which is possessing it.

All human beings do not do evil only through the influence of their prenatal or postnatal bad habits, but also because they are consciously pushed by the evil residing in the brain. The evil entity not only tempts a soul through evil qualities but also through his evil habits and tendencies. When the evil entity is dislodged from the brain by higher meditations and the help of the guru-preceptor, then a soul really becomes free. Jesus healed Mary Magdalene from several visitations of the evil forces which were trying to influence her to follow the path of false pleasure.

Jesus once commanded the entities to take leave of sick souls and to enter into the body of pigs who then perished in the sea. No amount of skin-deep "liberal" thinking can explain away these works of Jesus of casting out the devils. Because most modern theologians do not know anything about healing or casting out devils, that does not mean that the physical and mental and spiritual healing of man is impossible or that casting out of devils is superstition.

Transmitting Power

Great masters of course prefer healing the ignorance in man by the Christ contact. Great souls can heal the ignorance in truth-seeking people by transmitting their spiritual power. By higher concentration and meditation and by the contact of God,

souls can actually dislodge the originator of evil, Satan and his entities, from the sacred sanctum of the inner body temples. Great saints, after illumination, have declared how the spirit entity of evil takes shape and leaves the body permanently, after highest spiritual attainment.

When the evil entity leaves a man, he becomes not only absolutely impervious to evil but cannot see evil in anything anymore. He sees God alone everywhere. If one follows the technique of self-realization and develops himself with the help of the preceptor-guru, then he will find the evil entity or devil leaving him. Such people who are entirely free from evil can show others how to be likewise free.

How To Heal

So, casting out devils, the originators and pioneers of evil working through evil tendencies in man, should be cast out from ignorance-haunted souls. Every true preacher ought to know how he can heal ignorant souls, cast out their evil entities and open up the latent heaven within. The author has seen how his teacher cast out devils from other beings and healed so-called incurable sicknesses and preached through his exemplary living.

An evil entity can be thrown out by constantly looking into the eyes of a stricken individual, using steady, silent will power continuously, inwardly commanding the evil entity to leave.

The evil entity will depart provided the will of the healer to get the evil force out is stronger than the latter's will to remain. Casting out devils is a real metaphysical way of freeing a soul forever from the influences of evil entities who have carried on their misery-dealing work through incarnations in a soul who has chose to misuse his reason. One great revealing feature is this, that every soul must remember that although God speaks to him through conscience, and although evil speaks to him through evil tendencies and evil qualities implanted within, still he is a free agent, free to act under the influence of God's direction through conscience, or evil directions through wrong habits.

It should be borne in mind that when a soul acts according to the influence of conscience or good qualities only then does he create good tendencies and good habits which automatically draw him toward God. Whenever an individual acts evilly under the influence of evil habits or evil qualities, then automatically he is drawn toward Satan, ignorance and satanic ways. Good and evil actions can be chosen by a soul but after he has acted in a good way or bad way he has no free choice as to consequences. If he acts in a good way he must receive a good result and if he acts in an evil way he must receive an evil result.

This explanation of good and

evil clearly points out that man is not responsible for being *tempted* to do evil under the influence of anger, greed or fear implanted in him by Satan, but he is responsible if he chooses to act according to the temptations of the evil forces. Such temptations appear in man as evil impulses and inner promptings to do wrong.

Self-Created Darkness

If a man sits in a room full of light, beholding beautiful things, to him light exists. If another man sits in the same room with eyes closed, to him self-created darkness exists. So, if a third person in the room asks them both: "Please tell us if it is light or dark in the room," the answer would be that the first man sees light, because he has his eyes opened, while the second man would say that it is dark because he has his eyes closed. Similarly, in this universe there are two kinds of people. One kind have their eyes of wisdom open, and the second kind have their spiritual eyes closed. If any one asks these two kinds of people whether there is good and evil, those that have their spiritual eyes of wisdom open will see God and God existing alone. And those that have their spiritual eyes closed will see Satan and evil existing everywhere.

The above examples point out that man is responsible for harboring evil, but it must be remembered that a man may keep

his eyes open being asked to do so by another man, and similarly he may close his eyes being asked to do so. In this sense, devotees are those souls who obey the wishes of God to keep the eyes of wisdom open and behold only good, and evil persons are those who listen to the voice of evil and keep their eyes of spirituality closed, thus beholding the darkness of misery, sickness and evil.

Opposite Qualities

The truth is that God or man is not the creator of evil but that this Satanic force who used to be an archangel of God, being turned away from God, misused his will power, to create evil as a counterpart of all the good that God has created. It is for this reason that we find in each man opposite qualities—good created by God, evil created by the devil; love created by God, hate created by Satan; kindness created by God, selfishness created by Satan; intoxication of divine ecstasy created by God, and intoxication of evil created by Satan.

So, casting out devils is one of the greatest metaphysical arts known by the masters to teach a soul how to be free forever from the innate influences of evil entities, by consciously establishing God.

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of

all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch him; for there went virtue out of him, and healed them all.—Luke 6:17-19.

And Jesus, in divine glory, with his twelve disciples, stood in the plains before a great multitude of people. Many came to be healed of unclean spirits and were healed. The whole multitude tried to touch him, for virtue or life force went out from the body of Jesus and burned out the bacteria in the sick. This all-healing energy was roused in the diseased individuals by their faith and reinforced with cosmic energy coming from the body of Jesus.

Finer Than X-Rays

The faith of the sick caused Jesus to send the all-healing energy to go out of his body and reinforce the healing energy present there. The energy in the body of Jesus and the energy in the body of the persons healed both came from the cosmic energy of God. This energy is finer than X-rays and has the power to destroy not only physical germs but mental bacteria of evil tendencies and the soul bacteria of ignorance.

Meditations

For Each Day In November, 1937

By **SALOME E. MARCKWARDT**

Monday, 1st. Wake up! So far you have not been more than half conscious. Realize, become aware of the beauty, wonder and glory you meet every day. There is as much brilliance and color in a butterfly's wing or in a sunlit dewdrop as in any crown jewel. Think of the soft breeze against your cheek, of the robin's song, of all the different shades of color in the living mantle of green which comes with the warmth of spring, of the music of pattering rain drops, of the silence and purity of falling snow, of the glowing splendor of the sunset, and of all of the thousands of examples of radiant glory and ineffable beauty which you pass daily without recognition or attention.

Tuesday, 2nd. Develop your awareness, your ability to see, feel and appreciate beauty and loveliness. Life may be so rich, so full and so thrilling if you will but wake up and know you are living it. Every minute may be filled with wonder. Everything is trying to speak to you—every tiny flower is waiting to breathe forth its message of gladness and trust and beingness. Why do you choose to be so blind and self-centered, so absorbed in the unimportant and transient? Why will you continue to wallow in pettiness and ugliness when you might live with beauty and greatness simply for the seeing? May you become more sensitive to and more aware of the Voice which speaks to you from all that lives.

Wednesday, 3rd. Do not let it take a whole lifetime for you to learn the simple lessons of kindness, friendliness, unselfishness, and compassion. Remember that you are a royal child and have great responsibilities and great potentialities. You can be what you will. You have a noble and sublime heritage and all the power of the emperor, your Father, to sustain and carry you through any achieve-

ment. All intelligence, wisdom, and energy are at your command. Have you forgotten what you are and what your goal is?

Thursday, 4th. Pull aside the obscuring veil of illusion and view yourself as you really are, and not as the poor creature saturated with fear and doubt and laden with dreariness which you have appeared to be. You are a glorious, radiant, noble being which has so shrouded itself in negation that no one recognizes it, and the warmth and light of God cannot penetrate the insulation. Unwind the shroud of anger, fear, possessiveness, malice, and all the unlovely things you do not want, and discard them forever. Resurrect your real self in all its beauty and wisdom.

Friday, 5th. What are you going to be like ten years from now? Suppose by some magic you could see that being—yourself ten years older—what would you see? A wise and discerning person, knowing you now, could fairly accurately predict what you will be in one year, or five years, or ten years if you continue to think and act as you are doing today. Consider what kind of a future you are building, and if you do not like the picture, now is the time to change your method of thinking and to build yourself according to your heart's desire. Each minute and each thought count. Be careful of vagrant ideas and idle imagination, and think with purpose—truly and constructively.

Saturday, 6th. So live that the Christ will be revealed through the sublimity of your character, through the loving kindness of your deeds, through the understanding, compassion, gentleness and joy of your words, and through the beauty and nobility of your thoughts.

Sunday, 7th. Of suffering and loneliness are beauty and wisdom born, and out of danger and severe tests come forth power and understanding. Remember that gold must pass through flame to be purified.

Monday, 8th. There is something in you more beautiful, more mysterious, more generous, more courageous, more Godlike than you have yet expressed.

Tuesday, 9th. Make perfect the conditions, consecrate and purify yourself so that the divine creativeness may flow through you freely to manifest beauty and perfection.

Wednesday, 10th. You cannot run away from experience. It will follow you and reappear in some form or other until you have learned the lesson it is intended to teach. Therefore, face each situation and see it through to completion and understanding so that you will be through with it and not have a lot of unfinished lessons turning up continually to plague you with unpleasant experiences and to call attention to faults which you have not corrected. Learn your lesson, pass your test now and be free.

Thursday, 11th. To understand the real significance or value of any thing or experience you must be free from prejudice and muddle-headedness. If you see and judge things, events, and people only as they affect you, you will never see clearly and with understanding, and will go on blunderingly creating more difficulties to be overcome in the future. Your mind cannot function efficiently, and you cannot act spontaneously if you are burdened with misconception and misunderstanding. Make the effort now to watch your thoughts and feelings and rid yourself of your mental stumbling blocks. Understand your experiences now and do not create more trouble and torture for yourself.

Friday, 12th. No philosophy or lesson is of value to you unless you can apply it. Your concern is to learn to live—to live intelligently, beautifully and with understanding. Life, God, or Reality has to be experienced by each one for himself and cannot be conveyed to another through the medium of words. Live spontaneously, courageously, and apply your intelligence to the understanding of your experience. The words and thoughts of others may bring you inspiration but you must do the living—and the dying—alone.

Saturday, 13th. It requires effort to live beautifully, to live harmoniously, to live selflessly, to build a Christlike character. You need the refining fires of sorrow, loss, lonc-

liness, and betrayal to ennoble you, to consecrate you, to dignify you, to raise you to the understanding of the cross and the resurrection. By the way of struggle and suffering are great souls and prophets created. There are no exceptions to this rule. May your soul, too, be resurrected in all its strength.

Sunday, 14th. Do not ask for the easy thing. Ask rather that you may see existence as a great adventure and that you may go forward courageously with a song in your heart. Ask that you may be found adequate and that you will not fail Him when the testing comes. Ask that you may be strong and true when confronted by pain, betrayal or loss. If you stand firm and do not doubt, you will be led victoriously through all difficulties.

Monday, 15th. Why not make the effort now to clean out your mental and emotional house so that you will no longer create chaos and disaster? Only you can watch your thoughts and feelings and get rid of the trouble-makers, and only you can fill your mind so full of thoughts of beauty, truth, love and inspiration that there will be no room for negation and discord.

Tuesday, 16th. As you overcome in the right way each day's antagonizing experience, each day's problem, when it arises, you are progressing spiritually and you are gradually gaining dominion over yourself and your world so that inharmony, discord and lack can no longer come into your experience.

Wednesday, 17th. In order to attain any goal, material, mental or spiritual, it is necessary to have a definite purpose and to make a sustained effort. By keeping the attention centered steadfastly on this idea, power is generated to attract the conditions necessary to bring it to completion.

Thursday, 18th. You reveal God in the beauty and understanding of your words, in the compassion and kindness of your deeds, in the patience, harmony and graciousness of your life.

Friday, 19th. You could not move, you could not speak, you could not digest your food, you could not see, you could not breathe, you could not think—you could not exist at all without the power and energy of the One Life which sustains all creation. You have no power or energy of your own apart from God. How are you using this divine energy which flows through you continuously?

Saturday, 20th. How are you revealing God to men? What do they see when they look into your eyes and what do they hear in your voice? Have you made the temple of your body clean, beautiful and efficient? Is your mind civilized, cultured and keen? Are your words kind and wise, your thoughts pure, intelligent and loyal, and your character strong, true, radiant and dependable? Are you patient, gentle, compassionate and generous, as well as brilliant and successful?

Sunday, 21st. Be exceedingly careful in judging other people, for it is often very difficult to understand their real motives and inner thoughts. Exterior manner and words may be misleading. People often hide their best thoughts and feelings behind a cloak of seeming hardness, bluster and self-esteem.

Monday, 22nd. How many times have you said and done things that you did not really mean or that conveyed an impression you had not intended? Then do not be so hard on others. If you must analyze other people, do it with compassion and understanding and always give the benefit of a doubt. Try to see the concealed intention and judge others as you judge yourself. Beware of condemnation, be sure of your own wisdom and justice, and remember always to be kind.

Tuesday, 23rd. People respond to you in whatever mood your own attitude demands from them. If you greet them with criticism, fault-finding, suspicion, and complaint, you will be met with resistance, anger, dislike, distrust and resentment. If you continually look for and suspect the worst from people, that is what you are going to get. The opposite of this is also true.

Wednesday, 24th. If you want people to like, trust, respect and listen to you, let your attitude be one of understanding, friendliness, kindness, helpfulness and confidence. You must let people know that you believe in their intentions and ability. How can you do otherwise if you really see God in them?

Thursday, 25th. Do you want to help the world? To do this it is not necessary to be a great writer, or lecturer, or artist, or genius of any kind. Begin where you are. The first requirement is to get understanding yourself—to come to the realization of your own divine origin, nature, and possibilities, and then to recognize and speak to the God in everyone you meet. Refuse to see anything else in them. They have wandered far from their spiritual home and have forgotten who they really are and, once you understand, it is your duty to encourage them, to realize the truth about them, to call forth the best in them, and to make them realize their divine potentialities. Let your very presence radiate a blessing of peace, healing, cheer and understanding.

Friday, 26th. Have you lived up to the brave, honest, beautiful and wholesome ideals you had ten years ago, or has the bright vision dimmed and blurred, and have you fooled yourself, compromised with life and put off doing the courageous, splendid things until some other day which never came?

Saturday, 27th. It is not too late even now to recapture life in its fullness and intensity. Study yourself as impersonally as you contemplate your neighbor, and arrive at an honest estimate of yourself and of your affairs. If you do not like the picture, remember that you created it and what you have created you can uncreate and build again according to the divine design.

Sunday, 28th. When you have thus taken mental inventory, then start house cleaning. Get rid of every thought, emotion, habit, appetite, desire, tendency, motive, action, false idea or prejudice which keeps you from being the kind of person you want to be and which impedes your spiritual progress.

Monday, 29th. Whenever you are tempted into a negative mental attitude of any kind, besides refusing acceptance to that which you do not want, take hold of that which you do want—that is—reverse your mental attitude entirely. Fill your mind with kind, generous, forgiving, joyous, bright, friendly, beautiful pictures and ideas. Remember that darkness cannot follow you into the light and the Light is your home.

Tuesday, 30th. You come here on this earth for a purpose and that mission must be fulfilled—debts must be paid and lessons faithfully learned before you can move on to higher spheres.

POSSESSIONLESS

The body belongs to another, the parts of a body belong to another, possessions belong to another. If then you are attached to any of these things as your own, you will pay the penalty which it is proper for him to pay who desires what belongs to another. —*Epictetus.*

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUG. 24, 1912, AND MARCH 3, 1933, of "Inner Culture Magazine," published monthly at Los Angeles, California, for October, 1937. State of California, County of Los Angeles, ss. Before me, a Notary Public in and for the State and county aforesaid, personally appeared Faraon Jay Moss, who, having been duly sworn according to law, deposes and says that he is the Business Manager of "Inner Culture" and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537 Postal Laws and Regulations, printed on the reverse of this form, to wit: 1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles.

Editor, L. V. Pratt, 3880 San Rafael Ave., Los Angeles. Managing Editor, None. Business Manager, Faraon Jay Moss, 3880 San Rafael Ave., Los Angeles.

2. That the owner is:

California (non-profit) Corporation. Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles, Calif. Swami Yogananda, President; Richard Wright, Secretary and Treasurer, 3880 San Rafael Ave., Los Angeles, Calif.

3. That the known bondholders, mortgages, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

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FARAON JAY MOSS, Business Manager.

Sworn to and subscribed before me this 1st day of October, 1937.

(SEAL)

CICELY McBRIDE.

(My commission expires March 10, 1939.)

Rajput Paintings on "Mahabharata" Themes

The two illustrations in this issue of *Inner Culture*



are examples of paintings of the Rajput school. The frontispiece, of which the original, painted in gold and colors, hangs in the Freer Gallery of Art in Washington, D. C., is attributed to Mola Ram (1760-1833).

In the long history of painting in India, the Rajput school, which sprang up in the 16th century, has incorporated the older traditions of Indian painting and has retained an immense vitality. The style is closely related to that of the ancient Indian frescoes. Not only in technique, but also in the themes from legends and poetry, Rajput painting has "deep roots in the permanent ground of epic tradition, devotional faiths, and the common life."

Krishna's Miracle

The tale of Krishna's miracle—lifting Mount Govardhan—is found in the *Mahabharata*. The Supreme Lord, acting through the consciousness of Krishna, cowherd and later Emperor, instructs the simple herdsmen of Braj in the true worship of God, alienating them from their former worship of Indra, King of Heaven.

Indra, enraged, orders the King of the Clouds to pour forth

his torrents over Braj and wash it utterly away. However, although the flood descended for seven days, not even a drop fell on Braj. Lifting up the sacred mountain, Govardhan, on the tip of his little finger, Krishna protected his devotees and their cattle from all harm.

The painting here reproduced shows the cowherds making grateful salutations (*pranam*) to Krishna. Indra, too, is pictured, hastening on his elephant Airavata to do homage to the Supreme Lord who alone, he recognizes, could have withstood the anger of the King of Heaven.

The Maidens' Search

"Devotees Searching for Krishna" is a beautiful Rajput painting (*Pahari—Kangra*) of the early 19th century. The maidens (*gopis*) of Braj, who have been blessed with a vision of the Lord in the form of Krishna, come forth to dance with Him in the nearby forest on the banks of the Jumna River.

Sensing that pride or egoism was entering their consciousness, Krishna vanished. The painting graphically portrays the anxious search of the *gopis* for their Beloved. "Have you seen Him, the Lord of love Himself?" they ask the trees and birds, the cuckoo

and the deer. "Has He passed this way?" Thus is the eternal search of the soul for the Lord symbolized.

"Krishna and the *gopis* know their mystery themselves and pursue their sport (*lila*) as it pleases them. Though divided in forms, Sri Krishna and the *gopis* are identical in essence. The high spiritual union between Sri Krishna and the *gopis* and their supernatural dance is eternal; it takes place in every cycle, it is taking place even today; in every age saints endowed with the necessary qualification saw this eternal *lila*; qualified souls see it even now. If one desires to be blessed by even a distant view of this divine love, if one desires to taste even a small drop of this incomparable ocean of love, then let him renounce the desire both for enjoyment of senses and for *Moksha* (liberation). Let him fix his heart on Sri Krishna; let him weep with an open heart, and develop attraction for His name and form."

THE SAINT

He alone is a perpetual *Sannyasi* (saint) who does not recall past sufferings, who does not cherish any attachment for things in his possession, who remains unshakable as Mount Meru under all circumstances, and who is always unconscious of "I" and "mine".—*Sri Inana-deva*.

TRIBUTE TO INDIA

"My interest in India has the simple explanation that I have not found, in Europe or in America, poets, thinkers and popular leaders equal, or even comparable, to those of India today."—*Romain Rolland*.

UNIVERSAL BIBLE

"The most original book in the world is the *Bible*. This old collection of the ejaculations of love and dread, of the supreme desires and contritions of men, proceeding out of the region of the grand and eternal, by whatsoever different mouths spoken, and through a wide extent of time and countries, seems to be the alphabet of the nations, and all posterior literature is either the chronicle of facts under very inferior Ideas, or, when it rises to sentiment, the combinations, analogies or degradations of this.

"People imagine that the place which the *Bible* holds in the world it owes to miracles. It owes it simply to the fact that it came out of a profounder depth of thought than any other book, and the effect must be precisely proportionate.

"I have used in the above remarks the *Bible* for the ethical revelation considered generally, including, that is, the *Vedas*, the sacred writings of every nation and not of the Hebrew alone."

—*Emerson*, written in his *Journal* in 1839.

BOOK REVIEWS

SANSKRIT

By Kurt F. Leidecker

(The Anchorite Press, 9 East 40th St., Room 203, New York, N. Y., \$3.00.)

A textbook on Essentials of Sanskrit Grammar and Language. It is the simplest and best for those wishing to learn the fundamentals of this most ancient mode of human speech. The sublime beauty of Sanskrit, the exquisite music of the words, make it the peer of all tongues known to mankind. It has a honeyed, edgeless continuity of vowel sounds which fall naturally into the poetic form in which most of the Vedic literature is found.

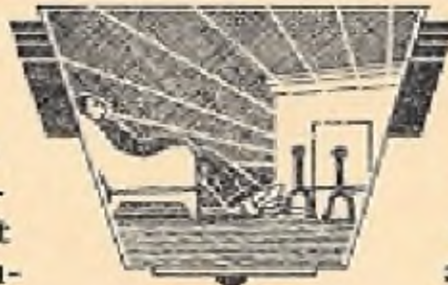
"The student who does not advance beyond the fourth chapter can read Sanskrit, but not understand it," writes Dr. Leidecker. "The student who ventures to the end of the eighth chapter masters, in addition, an interesting and valuable working vocabulary." By the time the twelfth chapter is gone through, the student "will be able to start out on his own and explore the garden of Sanskrit literature . . . It means direct commu-

nion with the learned and inspired."

"Who knows my grammar knows God!" exclaimed the great grammarian Panini, because of the legendary divine origin of this "language of the gods" and its perfect mathematical and psychological construction. The word "Sanskrit" means "polished", "adorned" or "skillfully prepared." "Much more than Latin, Sanskrit has served, and is still serving," the author of the Grammar observes, "as a means of communication among the learned in India. As a philosophic language it certainly has no substitute. It is a monument which the Hindu reverence for authority (of the ancient *rishis* or sages) and *dharma* (sense of fitness or eternal rightness) has not allowed to crumble."

Sanskrit is one of the root-languages of English and the mother of all Aryan speech. Dr. Leidecker mentions a few of the English words whose Sanskrit

origin is plainly traceable: loot, jungle, mandarin, pepper, ginger, sugar, candy, sandal (wood), sulphur, indigo, aniline, brilliant, and crimson.



Professor H. H. Wilson, co-worker with Lord Macaulay in 1836, paid the following tribute to this fascinating tongue:

"I do not properly appreciate Sanskrit language, but this much I can say that he who once tastes Sanskrit literature is lost in its beauty. We are foreigners living far, far away, but we are glad to taste its superfine beauty. Sanskrit will live as long as India lives. It will exist as long as there are the Himalayas and the Vindhya. It will survive as long as the Ganges and Godavari (rivers)".

EASTERN LIGHTS

By Mahendranath Sircar

(Arya Publishing House, Calcutta, Rs. 7.)

This illuminating book comprises the lectures given by Professor Sircar at the Italian Institute in Rome, the University of Hamburg in Germany and the Sorbonne in Paris.

Indian spirituality, Indian thought and Indian life are presented here in quintessence. The Indian mind has kept to certain fundamental convictions which the influence of time has not been able to affect. India has come in contact with diverse forces of civilization; but, wonderfully enough, the expression of Indian life has been almost the same, basically, throughout the long course of her history. Ancient India developed con-

"Man is the representative of God on earth, man not as an individual, but as cosmic man, the concrete humanity which pulsates through everyone, which is active in every center as the spark of the divine life. Hindu thought refuses to accept the natural origin of man. Humanity is a descent of the Divinity on earth; it is not an emergence out of nature, not nature's product."

—*Eastern Lights.*

cepts of thought and ideals of action which till this day are shaping the life of the nation.

The book has three main divisions. The first part gives the spiritual ideas of the *Upanishads*, the *Gita*, the *Bhagavata Purana* and the *Tantras*. The wide spiritual horizon of luminous expanse in the *Upanishads* is in living contrast to the dynamism of life in the *Gita*, to the softer expression of harmony and beauty in the *Bhagavata Purana*, and to the psychic currents of the soul in the *Tantras*.

Philosophical ideas and concepts are next presented, and it will be seen how throughout the constructive moulding of thought the finest spiritual realizations are logically reaffirmed. The volume ends with a discus-

sion of the life and message of some of India's modern spiritual giants.

Some extracts from the book follow:

"The *Upanishads* represent a body of spiritual realizations based upon individual experience. They form the spiritual heritage of the ancient seers of India. They attract by their sublime simplicity and rich suggestiveness. They speak in the language of the soul, and not in that of the intellect. Hence they attract but do not always appeal, for their teachings do not go deeply into the soul unless it has a responsive yearning and is ripe for them. The quest of the *Upanishads* is Truth and this

quest is more through life than through intellect. Certainly the *Upanishads* exhibit nowhere traces of intellectualism, though the truth it offers can be understood in the height of intellectual intuition."

NOVEMBER, 1937

"Dr. Jung has truly said, in *The Secret of the Golden Flower*: 'It is the East that has taught another wide, more profound and a higher understanding, that

is — understanding through life.' When one is imbued and inspired with this kind of understanding, one can better appreciate the dignity, power and potentiality of the ancient wisdom of the Indians. India apparently is fast changing but the heart of Aryavarta (India) is still after the discovery of the encompassing life which removes conflicts in its supreme puissance and plenitude."

"The delight of life is the delight of being. It does not lie in achievement. It lies in expression. Hence, although

it will be correct to say that there is delight in existence, it will be incorrect to say that this represents really a value-concept understood in the sense of representing an aspect of being not reflected in the concept of

"The superman is the salt of the universe, because he reflects the divine nature. He inspires the dawn of a new civilization in culture and adaptation because he intuitively realizes the course of the divine expression through the particular cycles of evolution. He starts a cycle by being instrumental to the divine. The causality of character and the creative freedom of the superman are truly spiritual; he is not bound by nature's causality, for he does not move, the divine moves in him."

—*Eastern Lights*.

Page 53

being itself. This establishes the great truth of the *Upanishads*. Self is *Ananda* (bliss). Consciousness is delight."

"Raja Ram Mohan Roy marked the beginning of a new revival in culture, in social reform and in religious awakening in India. He saw the new signs of the times, the concentration of all races and cultures in India. The future India he visualized was not the India of the Hindus, but the India of cosmic humanity. He envisaged that the peace and prosperity of the land depended upon a wide outlook on life and the receptive spirit which could trace the beauties of every civilization and conceive a fine synthesis of them based upon intuitions. Ram Mohan's message had importance for civilization, but it had a very special importance for the land of his birth. The genius of Hinduism lies in supplying a ready synthesis of the new forces with the old ones. Hinduism has its conservatism, but it is a conservatism that has a wonderful intergrating power."

INDIAN LITERATURE IN CHINA AND THE FAR EAST

By **Probhat K. Mukherji**

(Greater India Society, 21
Badur Bagan Row, Calcutta.
Rs. 7.)

The history of Indian Literature abroad is practically the history of the spread of Indian religions in distant lands. The

bulk of literature which went outside India with Hindu monks, was Buddhist. Many of these books are unknown in India because the originals have been lost. In this volume, Dr. Mukherji has made the first comprehensive attempt to compile the entire history of Buddhist Sanskrit literature as it has been preserved in Chinese translation.

References to China

Some extracts from the book follow:

"Sanskrit literature abounds in references to China. The *Mahabharata* mentions the name several times. . . . The starting point of Sino-Indian intercourse is generally put at A.D. 64. The legendary chronicles tell us that the Emperor Ming of the Eastern Han dynasty once dreamed that a golden man came flying into the palace, and the Emperor then enquired of his courtiers its meaning. One of them immediately informed him that it was the sage of the west, called Buddha. Ming-ti was so much impressed by the dream that he sent an embassy to India to bring Buddhist scriptures and priests. The party returned to China in A.D. 64 with two Indian monks."

An Indian story which received wide translation in China is the famous tale of that lover of truth, King Kalmasapada: "Once in remote ages there was a Brahman (priest), who begged King Kalmasapada to give him something. The king, about to

go out hunting, asked the Brahman to wait until his return to the palace. Stalking his game and getting separated from his followers, the king entered a deep valley, where he met a *rakshasa* (demon), waiting to devour him. The king said: 'Listen, I have met a Brahman this morning, to whom I have promised something on my return. I shall first give him alms and then come back here as thy victim.' The *rakshasa* said: 'I wish to devour you now. Will you certainly come here again?' The king answered: 'Were I not true to my word, I should have forgotten the Brahman.' The *rakshasa* allowed him to go free. So the king returned to his palace, gave liberal alms to the Brahman, and delivered over his kingdom to his successor. Then he came back again to the *rakshasa*, who, deeply moved by his truthfulness, paid him great homage and gave up the intention of devouring him."

Treatise of Buddha

"The Buddha is the alleged author of the *Avantamsaka sutra*; he is said to have delivered it as soon as he obtained *Buddhatva* (emancipation) at Gaya. He declared: 'Alas, alas, all living beings do not know or see on account of their ignorance, the fact that they possess the same wisdom and virtues as the *Tathagatas* (enlightened ones). I will show them the Holy Path which shall enable them to be-

come entirely free from false notions and attachments, and shall make them realize that they possess in themselves the boundless wisdom which is by no means different from that of the Buddhas . . .'

"In this discourse, the Buddha occupies the central figure in the teaching. The Buddha here is not the historical Buddha, but one absorbed in the *Sagaramudra Samadhi*, which means that the Buddha keeps the mind serene and transparent as a clear lake, in the surface of which everything is reflected in its true shape: the world thus appearing to the Buddha is not the world of the senses, but one of light and spirit.

"The world is called the *Dharmadhatu*, that is, a world of pure beings, or simply spiritual world. The world becomes radiant with light when it is contemplated by the Buddha in the *samadhi*, for light issues from his body, in fact from every pore of his skin, illuminating the ten quarters of the universe and covering all time, past, present and future. The Buddha himself is reflected in every object on which his light falls. His gaze turns toward the east and all the holy lands of the Buddhas and Bodhisattvas with their innumerable attendants in the quarter are manifested; when it is directed to the west or south or north, the same miracle happens."



Around The World

YOUTH PEACE DAY

An International Youth Peace Day was recently celebrated in Paris, where 700 delegates from 25 countries and 2000 spectators were in attendance. The various delegations marched in formation, carrying national flags and peace banners. One of the French banners read: "Youth wishes to live and build in peace." Another read: "The League of Nations must enforce its law." A British banner read: "We want scholarships, not battleships."

The British and Spanish delegations led the march, then came the Swiss, Dutch, Czech, Yugoslav, Belgian, Polish, Chinese, American, Indonesian, Bulgarian, Rumanian, French and Swedish delegates, some in their national costumes. Conspicuous by their absence were German, Italian and Japanese youths. The two groups receiving the loudest applause were the delegations from Spain and China.

Each delegate took the following pledge: "We, the youth of our country, pledge ourselves to devote all our energies to the

service of peace and to the liberties of peoples and the rights of the younger generation. We pledge ourselves to defend the free development of every nation, in the respect of international law and justice. We pledge ourselves to unite the youth of our nation and to work toward the collaboration of all nations without distinction of race or opinion, within the World Youth Congress movement."

PARIS EXHIBITION

The Iraq Pavilion has recently been formally opened at the Paris International Exhibition. Its appearance reminds one of the ancient luxurious Babylonian palaces famous for their hanging gardens. In its Hall of Honor are found vases, musical instruments and utensils created and used by the civilizations which flourished four or five thousand years before Christ. Commercial products of

present-day Mesopotamia are also displayed.

The Pavilion drawing the largest number of visitors is that of the Union of Soviet Socialist Republics.



Gandhi on Prohibition

IN INDIA, where both Hindus and Mohammedans consider abstinence from liquor a matter of religious duty, the question of prohibition has not been one of extreme urgency. Nevertheless, under the new Congress provincial governments, the enforcement of total prohibition is being discussed, and Madras and Bihar are already launched on the difficult experiment. Some leaders, pointing to the great American fiasco, have asked how India could hope to succeed where America has failed. To this comment, Mahatma Gandhi has recently replied:

"In America drinking carries no shame with it. It is a fashion there to drink. It reflects the greatest credit on the determined minority in America that by sheer force of its moral weight it was able to carry through a prohibition measure however short-lived it was. I do not regard that the experiment has been a failure. I do not despair of America once more returning with still greater fervor and better experience in dealing with it.

"It may be that if India carries out prohibition it will hasten the advent of prohibition in America. In no part of the world is prohibition so easy to carry out as in India, for with us it is only a minority that drinks."

Opposite it is the tall Pavilion erected by the German Reich, topped with the German golden eagle. The Russian building carries a huge statue, strikingly executed, and visible from many points of the immense Exposition grounds, of a Russian man and woman carrying the symbolic hammer and sickle. The Exhibition has been well attended. The largest number of people who visited the Exposition of Arts and Technique was 263,006 on June 27th.

CHINA AS A REPUBLIC

China's twenty-five years as a republic is to be commemorated by a Silver Jubilee Book, now under preparation, in which the progress made by the country since the Revolution will be fully recorded.

The volume will be magnificent in appearance. There will be more than 1,500 pages, printed on special art paper, and the binding will be of silver leather cloth with an embossed title. Well-known foreign and Chinese writers will contribute.



INTERNATIONAL FELLOWSHIP

World Peace Must Be Won By Self Surrender

The editorial columns of *World Peace* (India) for May carried the following interpretation of world peace as a state that cannot come until individual peace is established:

Intellectually, the race is fully convinced of the need of World Peace. Men realize that without it the race will die. World isolation must be cured by a World Union of free peoples. A perfect adjustment of the economic interests of individuals and nations is possible only in a World Commonwealth.

But still, the world cannot achieve it. It is a great change, the greatest that has come upon mankind. It will be accomplished not by man's power. It can be accomplished only by God's power manifesting itself in and through men, spiritually reborn, surrendered to God and allowing God's power to act in and through them.

Human powers are unequal to the task. Men cannot believe it. They cannot think of it. To most people it is something beyond



imagination. To many it is a pious hope, an ideal of perfection ever to be striven for but never attained.

But God is. He knows. He hears. He sees. His will is still supreme. His will orders the universe. He has not been put out of action. He has not abdicated in favor of men. Only He has given them a long rope.

Men took upon themselves the ordering of the human world. They have made a mess of the whole thing. They have utterly failed. Human affairs are in an awful chaos. The race is in the grip of an octopus which is every moment tightening its strangle hold and will not let mankind go, till it surrenders to God.

World Peace is with God. If men are to find it they must first find God and start with God. All efforts in the past have failed because men have not sought God, sought to know His plan or purpose and to translate it into human affairs. Any effort at solving the world's problems

must be a conscious effort at establishing God's Kingdom on earth. God is the essential condition of World Peace. God first, then everything.

Need of Leadership

This earth can be made a heaven. There is nothing impossible in it. There is nothing to prevent it. All physical and mental conditions have been fulfilled. Only the spiritual condition remains. Men have only to surrender themselves to God. Surrender is the word of this new age. Man stands disillusioned. Human powers have altogether failed. Divine Power is waiting ready to descend and invest each life with superhuman power of action. It demands of men nothing more than surrender. Man has only to say, "Lord, I have failed, I surrender, do thou take charge." That small thing men have to give to God. God wants it. He insists on it. That is indispensable for the divine play. The play of divine power begins only when human powers acknowledge defeat.

"The earthly king cannot be ignored. He must be obeyed. This world is God's. He cannot be ignored. He must be obeyed in all things. The world's government must be carried on by men swearing allegiance to God. The world's first problem is not freedom, food, drink, clothing, housing. The problem is God. Surrender to God is the world's only solution."

Without it the spiritual circuit is not complete. Without it the earth cannot be linked with heaven—the denizens of the spiritual world cannot give their assistance to the inhabitants of the earth. The great barrier is the "I". It must be removed by completely subordinating it to the divine will.

Surrender is the key that unlocks the door to the storehouse of divine powers. It is the switch that turns darkness into light. Say, "Lord, we surrender," and all things become easy.

Men cannot surrender. So God does. He becomes man and shows the way. Consciously or unconsciously, Him the world follows. His ideas, His thoughts, His spirit fills the world. World forces compel it. To God men must surrender.

The world needs the leadership of God-conscious, God-intoxicated men who will talk of God and not of themselves, who will walk not in the twilight of human intelligence but in God's light, caring only for fulfilling His will.

SCIENTIFIC DIGEST

100 INVENTIONS

A list of 100 inventions, developments and advances occurring in the last 100 years, recently compiled by Grover A. Whalen, is as follows:

Automobiles, Telephones, Telegraph, Radio, Airplanes, Electric Razors, Electric Stoves, Safety Razors, Phonographs, Moving Pictures, Subways, Motor Boats, Spring Beds, League of Nations, Sit-Down Strikes, Reapers, Sewing Machines, Street Cars, Electric Trains, Ocean Liners, Fountain Pens, Photography;

Bicycles, Steam Heat, Murphy Beds, Women's Suffrage, Escalators, Psychoanalysis, Gasoline, Spectroscope, Shatterproof Glass, Steel Ships, Chewing Gum, Cigarettes, Ticker Tape, Oil Burners, Grapefruit, Saxophones, Typewriters, Machine Guns, Zippers, X-Ray;

Antiseptic Surgery, Vulcanized Rubber, Steel Construction, Acetylene, Celluloid, Linotype Machines, Trust Companies, Pullman Cars, Anti-Toxins, Addressographs, Venetian Blinds, Glass Bricks, Rotogravure, Concrete, Electric Ice Boxes, Rayon, Cellulose, Income Tax, Adding Ma-

chines, Mimeograph Machines, Stainless Steel, Fluoroscope, Turbines;

Television, Electric Railways, Peanut Butter, Dirigibles, Electrotape, Federal Reserve Bank, Radium, Vacuum Cleaner, Carborundum, Pencil Sharpeners, Electric Clocks, Intelligence Tests, Rubber Tires, Canned Foods, Cellophane, Shaving Cream, Cafeterias, Elevators, Lithography, Motorcycles, Vitamins, Internal Combustion Engines, Traffic Lights, Electric Furnaces, Oleomargarine, Cigarette Lighters, Anesthetics, Ultra-Violet Rays, Pasteurized Milk, Tabulating Machines, Plastic Surgery, Aluminum, New York World's Fair, Electric Dishwashers and Skyscrapers.

WORLD OF TOMORROW

The world of tomorrow may be foreseen in today's inventions. One development which is entirely possible is the successful production of artificial cotton. Large scale manufacture of such a product would bring sweeping changes in the cotton areas of the southern states. A recent bulletin from Poor's Investment Advisory Service discusses the increasing number of inventions

and the vast amount of research work being carried on, like that of Radio Corporation and others in the field of television, whose ultimate consequences on world conditions is bound to be far-reaching.

The world of tomorrow will be one whose agricultural science has been basically affected by progress in chemical research. Already experiments have proven that chemicals can hasten the maturity of plants. The aviation industry is proceeding by leaps and bounds, bringing closer the day when railroads will be used chiefly to carry freight. Many new inventions, like air conditioning, new building materials such as glass, and the use of pre-fabricated houses, foreshow the different housing conditions of the near future.

TELESCOPE SEES THROUGH CLOUDS

A telescope that can see through clouds has just been invented by Professor Filomeno, Minerva Science Instructor at the Lavenera (Italy) Technical School.

Astronomers, navigators and artillerymen should benefit by this invention. By its aid, it is claimed that the stars can be observed even though clouds hide them from the human eye.

Going even further, Professor Minerva is now working on an invention to allow clear vision through any solid body.

ELECTRIC ROOTS

The roots of one tree will never touch those of another underground. This fact was established by Professor M. A. Raines, of Howard University, who for years has investigated the matter. Further, he finds that in trees and plants of the same species, the roots of the younger invariably bend slightly so as to allow the roots of older plants to pass.

Most plants and trees are sensitive, and Professor Raines thinks that the roots give off some elusive compound—probably electric—which repels. He has trained roots to meet each other, but when nearly touching, they invariably turn aside.

MOTHER EARTH PUTTING ON WEIGHT

Old Mother Earth is putting on weight at the rate of nearly a pound an hour, on a diet consisting of stone and iron. This material comes in the numbers of shooting stars which enter the earth's atmosphere every 24 hours.

SUNLIGHT FILTER

Comfort in summer is promised by the recent development of a new type of window glass that is so highly "educated" that it possesses the power to transmit only the cooler and less trying components of sunlight.

★ Diet and Health ★

EAST INDIAN RECIPES

Cocoanut Rice

- 1 lb. rice (soaked and drained)
- 2 pints cocoanut milk
- 2 tablespoons chopped onions
- 2 tablespoons ghee (melted butter)
- Salt

Fry onions (without browning) in butter, add rice with pinch of salt, cocoanut milk. Pour enough boiling water over rice to cover it over till water is about one inch higher than the rice. Stir the mixture, cover tightly and cook slowly. Stir occasionally to prevent sticking to bottom of pot. The rice is cooked when the liquid is absorbed. Cocoanut rice can be colored pale yellow by adding a few pinches of ground tumeric when frying the onions (not later).

Eggs, Ceylon Style

- 3 hard-boiled eggs
- 1 onion
- 4 dried chilies (seeds removed)
- 1 clove garlic
- ½ teaspoon chopped fresh or pickled ginger
- 1 stick cinnamon (2 inches long)
- ½ teaspoon ground tumeric
- 1 cup thick cocoanut milk
- 1 pat butter

Fry the onion, garlic, chilies, cinnamon and ginger in the butter. Add tumeric and cook for 3 more minutes, then add cocoanut milk and salt. Simmer, without covering pan, until sauce is thick enough to pour over eggs (cut lengthwise in halves).

South India Rice

This dish is particularly good for invalids. Boil one small cup rice to a pulpy mass. Put through a fine sieve. Beat an egg into it, add enough milk to thin it until it is like gruel. For flavoring use ground cinnamon or grated nutmeg, also sugar and salt.

MILLION DOLLAR MEDICAL AND HEALTH PROJECT

The chief attraction in the Hall of Man at the 1939 New York World's Fair will be a transparent giant whose internal anatomy—digestive organs, endocrine glands, nervous and circulatory system—will be open to the public gaze. Smaller glass figures will illustrate the working of man's sensory mechanism, embryology and other bodily wonders.

In addition to seeing medical exhibits which never before have been displayed in public, the visi-

tor will be able to manipulate the intricate models. By pushing buttons or moving levers, one may see, in true motion, the articulation of the joints, the actions of muscles, the circulation of the blood and the processes of digestion.

Giant Eye

Among other wonders of the million-dollar medical and health project at the Fair will be a model of the human eye of such huge proportions that visitors may enter it in groups and see its complete mechanism. The pupil of this giant eye in the form of a circular window will look out upon a moving scene which, as in the human eye, will be transmitted to a simulation of the retina, the curved wall at the back of the interior of the eye. Those who enter this great model eye will be enabled to move levers to reproduce the action of the pupil in changing its dimensions, as nature does, to meet different intensities of light. By manipulating another lever, the visitor will so change and govern the lens that on looking through it toward the scene without, he will see the panorama as it appears to the near-sighted person, or, again, to one who is far-sighted or, still further, as seen by a person suffering other defects of vision, such, for instance, as cross-eyes.

The "Talking Skeleton"

The marvellously intricate mechanism of the human skeleton will be presented by an actual skeleton which bends its arms, closes and opens its hands, raises its leg, while the "voice of the skeleton" calls attention to it and explains its various movements.

Another contemplated exhibit is a titanic replica of a human skull, large enough for visitors to get inside and walk about. The character of the brain cavity will be shown, the delicate bony structure of the eye cavities, and the way in which the teeth are embedded in the upper and lower jaws. It is planned that visitors may walk about just over the teeth and then venture back toward the large aperture through which passes the breath on its way to the lungs, and foods as it goes stomachward. All of this is intended to give visitors an insight into themselves of which, in its dramatic fidelity, they can scarcely have dreamed. Expressing the theme of these exhibits will be this quotation from St. Augustine: "Man wonders over the restless sea, the flowing water, the sight of the sky, and forgets that of all wonders man is the most wonderful."

Many of the models will be patterned after those in the famous Museum of Hygiene at Dresden.

Directory of Self-Realization Fellowship Centers

(Affiliated with Yogoda Sat-Sanga Society of India)

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SECOND TEMPLE OF SELF-REALIZATION FELLOWSHIP, 711 West 17th St. (Georgia and 17th Sts.) Sri Nerode, Director-in-Charge. Seva Devi and Sri Khagen, 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. Yogoda Hermitage. The Temple of All Religions is under construction here.

*Santa Barbara, Calif.

Meetings held each Thursday evening at 8 p.m. at No. 39 Mihran Bldg., 17 E. Carrillo Street. Telephone 7752. The 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.

Washington, D. C.

Brahmachari Jotin, Conducting Teacher. Sunday Service at 8 p.m. Tuesday 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 206, 7th Avenue entrance. Phone, Circle 6-2987.

Boston, Mass.

Conducting Teacher, Dr. M. W. Lewis, 29 Edgehill Road, Arlington, Mass. Assistant, J. Albert Simpson. Corresponding Secretary, Miss Ellen MacTiggan, 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. Wherret, Conducting Teacher, 10609 Euclid Ave. Mrs. P. M. Wherret, secretary; Mrs. A. R. Brenne, treasurer, 1651 Clarence Ave. Meetings each Thursday evening at 8 p.m. at Hotel Statler.

*Canton, Ohio

Mr. L. K. Whittemore, Conducting Teacher. Thursdays 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.

*Akron, Ohio

Conducting Teacher, Miss Minnie Hargreaves, 2221 21st St., S.W., Akron. Meetings each Tuesday evening at 8 p.m. at 34 S. High St., Pythian Bldg., Room 201.

*Dayton, Ohio

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

Minneapolis, Minn.

Conducting Teacher, Ednah F. Hall, 4006 W. 44th St. Phone Walnut 0856. Wednesday, 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, 11:20 a.m. Evening Services, 8 p.m. Each Friday 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, Sec. and Treas., 1908 N. Kansas Ave., North Topeka.

Milwaukee, Wis.

Meetings every Thursday evening at 8 p.m., at the Wisconsin Hotel, North Third Street, Room 157. Conducting Teacher, Miss Lillian Grabler, 3035 North Richards St.

Indianapolis, Indiana

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

Denver, Colorado

Friday weekly meetings in Room 303, Y.W.C.A. Building, 1545 Tremont Place, at 8 p.m. Fredrick H. Wadley, Conducting Teacher, 3428 Colfax Ave. "A." Miss Dorothy J. Ladwig, Assistant Teacher and Secretary, 1536 Willow St. Study Class every Tuesday evening at 429 Acoma St., at 7:30 p.m., Mrs. J. Leo Friend, Teacher and Treasurer.

Salt Lake City, Utah

Alyce Gubler in charge. Self-Realization Fellowship Center Meetings held every Sunday evening at 7 o'clock in the Newhouse Hotel.

Calcutta, India

Self-Realization Fellowship (Yogoda Sat Sanga Society) and the Students' Home. Secretary: S. Majumdar, B. A.; 52 A Vivekananda Road. Sallen Das Gupta, Superintendent.

Yogoda Girls' School and Yogoda Sat-Sanga Center (for ladies), 39 Raja Dinendra St. Manager, Tulsi Narayan Bose.

NOVEMBER, 1937

Ranchi, India

THE EASTERN HEADQUARTERS of YOGODA SAT-SANGA (Self-Realization Fellowship), SHYAMA CHARAN MISSION, with Ashram accommodations and departments for Fortnightly Instructions by Correspondence, and the Brahmacharya Vidyalyaya, a Residential School for Young Boys, established 1917 by Swami Yogananda. Patrons: Yuvaraja of Mysore and Maharajah S. Nundy of Kasimbazar, Bengal. Swami Satyananda, Acharya-in-Charge. Prabhas Chandra Ghose, Vice-President, Prakash Das, Supervisor. Br. Santananda, Secretary-in-charge of Fortnightly Praecepta.

Western disciples, guests, and visitors are welcome and will find hospitable and suitable accommodations.

Puri and Serampore, India

Self-Realization Fellowship (Yogoda Sat-Sanga) at the Kararashram, Puri. Swami Sebananda in charge.

Yogoda Sat-Sanga Ashram, Motilal Bhattacharya in charge, Bhaktashram, Chatra, Serampore.

Midnapore, India

Yogoda Sat-Sanga Ashram, Khurda.

Yogoda Sat-Sanga Ashram, Gobardhanpur.

Yogoda Sat-Sanga Ashram, Handol.

Yogoda Sat-Sanga Ashram, Ejmalchak.

Yogoda Sat-Sanga Ashram, Ghatal.

***Bombay, India**

Dr. H. W. Nawle, Conducting Teacher. Meetings each Thursday evening at Amarchand Bldg., Bombay.

***Bangalore, India**

Yogoda Sat-Sanga (Self-Realization Fellowship) Center, 52 Second Cross Road, Basavangudi. Yogoda Fortnightly Praecepta and Bhagavad Gita are read in the class. Meetings and prayer are held fortnightly.

Tukuma, Latvia, Europe

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.

Please address such parcels of books to Self-Realization Fellowship, India Library Secretary, 3880 San Rafael Ave., Los Angeles, Calif.



MAYA

Illusion works impenetrable,
Weaving webs innumerable,
Her gay pictures never fail,
Crowd each other, veil on veil,
Charmer who will be believed
By man who thirsts to be deceived.

—Emerson.



"The great discovery of the 19th century that we are of one blood with the lower animals, has created new ethical obligations which have not yet penetrated the public conscience."—*Dean Inge.*

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—Courtesy of Freer Gallery of Art

Devotees Searching for Lord Krishna in the Forest
(See Page 49)

Your Vastness I Glimpsed

By Swami Yogananda

Your vastness I glimpsed
In the skies of quietness.
Your joy I tasted
In the fountains of my existence.
Your voice I heard
In my unsleeping conscience.
To Your whisper I listened
On the lips of reason.
Your heart throbbed in my heart
Your hands I felt working through my hands
It is You Who walk in my feet unknown to me
It is You Who thought in my brain
Loved through my love
And saw through my wisdom.
At first I thought
I saw, I heard, I felt, I loved.
Now I see
It was You, not me.
At first
Everywhere I saw I, I, I.
Now I see everywhere
It is You, You, You.