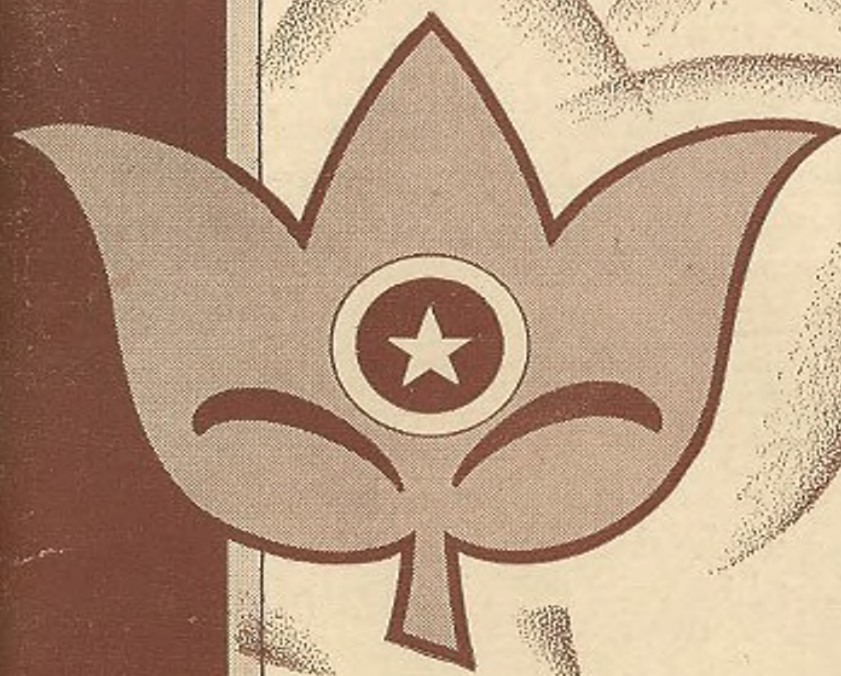


INNER CULTURE

EAST - WEST MAGAZINE



JUNE

1 9 3 7

Price 25 Cents

Vol. IX No. 8

Reincarnation
Scientifically Proven



Surrender To God

*A Magazine Devoted to the Healing
of Body, Mind and Soul*

Give Us the Water of Understanding

*M*ad with thirst, millions of people are jostling and elbowing their way through the throngs of bludgeoning Ignorance. Bruised and battered, many are falling on their lost trail, trampled by the cloven feet of Ignorance.

Our cry: "The water of peace, the wine of wisdom, and the ultima of understanding we need to alleviate our burning thirst."

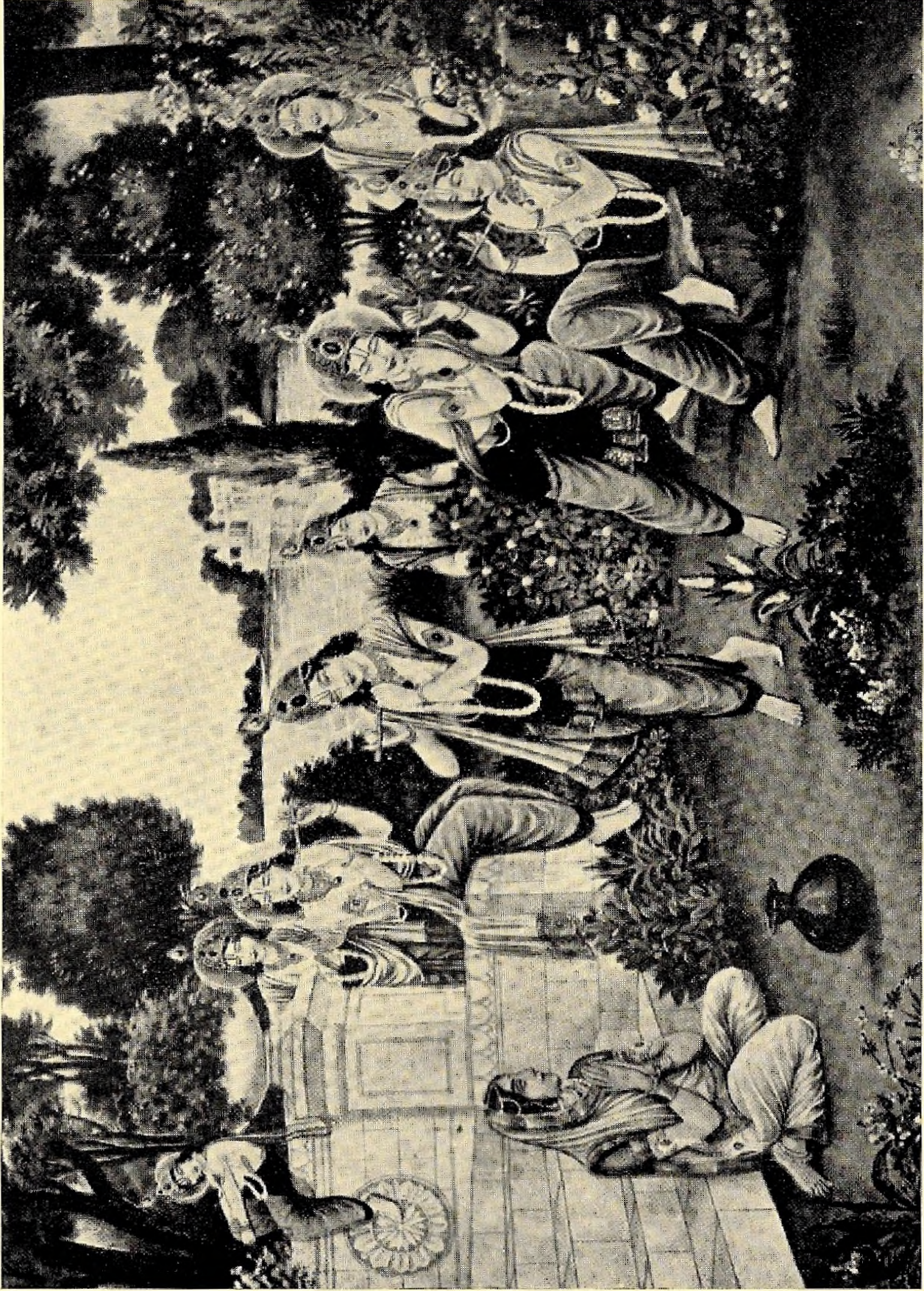
Without the quenching understanding, we are brawling, battering, kicking, and killing each other instead of trying to find the lake of all thirst-quenching understanding hidden in the valley of Lofty Heights.

Understand the thoughts of others, and their meanings, if you would understand your own thoughts. Be kind to others so that you may learn the secret art of being kind to yourself.

Finding yourself in others, you will find your real bigger Self. Masquerade no longer beneath the mask of false sense-identity. Be yourself and show your Spirit face undistorted by the camouflage of lust.

Tear apart the star and blossom chequered veil of Nature and expose God to your eager gaze.

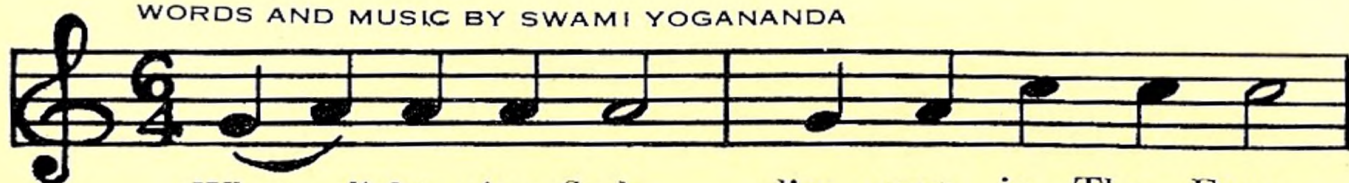
—By S. Y.



THE OMNIPRESENT LORD, by B. K. Mitra
The devotee Radha seeing Lord Krishna wherever she looks.

What Lightning Flash

WORDS AND MUSIC BY SWAMI YOGANANDA



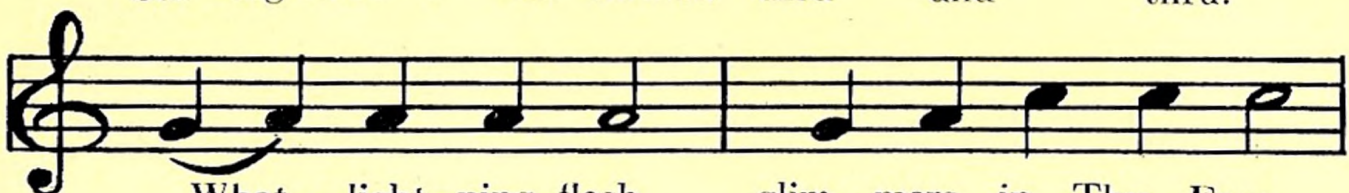
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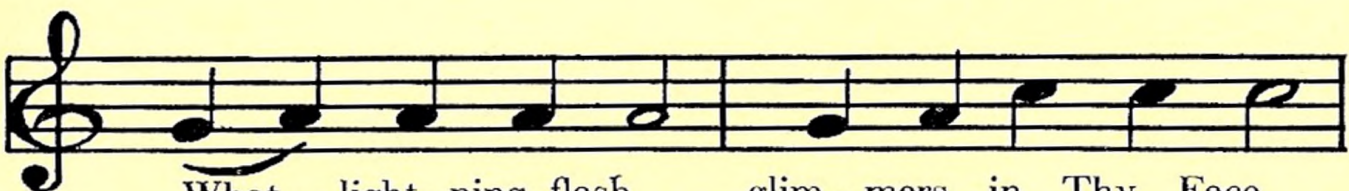
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See - ing Thee I am thrilled thru and thru.



What - - light - ning flash glim - mers in Thy Face



What - - light - ning flash glim - mers in Thy Face



See - ing Thee I am thrilled thru and thru.

(A HINDU CHANT)

INNER CULTURE

EAST-WEST MAGAZINE

Master Minds of the East and the West are contributing their best efforts to this Magazine, dedicated to the super-art of living.

Copyright, 1937, by Swami Yogananda.

Published monthly by Self-Realization Fellowship (Yogoda Sat-Sanga Society), 3880 San Rafael Ave., Los Angeles, California. S. Yogananda, President. Entered as second-class postal matter, April 6, 1934, at the Post Office in Los Angeles, California, under the Act of March 3, 1879.

LOUISE GUNTON ROYSTON
SALOME E. MARCKWARDT
Editors

C. RICHARD WRIGHT
Associate Editor

BRAHMACHARI JOTIN
International Secretary

Printed in U. S. A.

VOL. IX, NO. 8

JUNE, 1937

Yearly subscription, \$2.50; Canada, \$2.75; Foreign, \$3.00. Single copies, 25c.

Please send for letter of information before submitting manuscripts for *Inner Culture*. Editorial correspondence should be addressed to "The Editors," not to individuals.

INNER CULTURE is the official organ of the Self-Realization Fellowship of America, founded in 1920 by S. Yogananda, A. B.

Change of address should be sent to INNER CULTURE two weeks before the date it is to go into effect. Both the old and new address should be sent. We cannot be responsible for copies lost due to the subscriber's failure to notify us in time of his or her new address.

JUNE, 1937

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Reincarnation Scientifically Proven

By S. Y.

IF one believes in the existence of a just God, then a belief in reincarnation can follow very readily, as the two beliefs are really dependent, one on the other. But what about the skeptics and the atheists? Can the truth of reincarnation be scientifically proven to their satisfaction? Can the theory of reincarnation be in any way scientifically experimented upon so as to furnish not only hope but actual proof of its reality?

Material scientists claim that they have not found any actual proof of the existence of a God, and hence cannot offer any proof of the existence of His just law, giving equal opportunity to all life to improve through reincarnation. To such scientists, the sufferings of innocent babies and other inequalities of life, seem inexplicable and point to the absence of any just God.

Scientific Law

On the other hand, most of those who do believe in a just God, base their faith on belief only, and have no scientific proof to offer to unbelievers.

They do not dare, for the most part, to scrutinize or deeply question their faith, for fear of losing it or of starting some social inharmony. They are not aware, in other words, of the existence of a scientific spiritual law which can prove their beliefs to be truth.

But why should not the methods of experimentation used by the material scientist to discover physical truths, be applied in investigating spiritual law? This question was asked centuries ago by the Hindu savants, and they set about the task of answering it. Their experiments resulted in scientific methods which can be followed by anyone to discover the reality of spiritual law, and hence of reincarnation and many of the other great cosmic truths.

Since this method does exist, no one has the right to say reincarnation and other spiritual laws do not operate, until he has tried the method and seen the result for himself. A scientist is, of course, privileged to express his opinion, but it remains an opinion only,

not a fact. In physical science, certain methods must be adopted and followed in order to prove the truth of any given theory. To the naked eye, certain germs are not visible. One must use a microscope to detect the presence of the germs. If a person refuses to look through the microscope, he cannot be said to have scientifically tested the theory that germs were present. His opinion is, therefore, valueless, since he had not followed the prescribed rules for arriving at the truth of the theory. So it is in spiritual things. The method has been discovered, the rules laid down, and the result is open to anyone who is interested enough to experiment. In the Western world, due to the lack of this scientific approach to spiritual law, the value of religion has been greatly diminished as a living factor in the life of man, and spiritual doctrines are believed in or rejected simply on the ground of personal bias, rather than as a result of scientific investigation.

How Discovered?

How did the Master Minds of ancient India discover these unalterable cosmic laws? Through experiments on the life and thought of man, in the laboratories of their hermitages. To find the truth of physical things, we must experiment upon physical sub-

stances. So, to find the truth of reincarnation, or the passage of an identical soul through many bodies, it is necessary to experiment upon the consciousness of man. These scientists of old found that the human ego outlasts all the changes of experience and thought during the state of wakefulness, of dream, and of deep sleep, during the lifetime. The experience changed, the environment, sensations, thoughts and bodily states changed, but the sense of identity, of "I" did not change, from birth to death. Hence, the Hindu experimenters argued that through concentration on the ego, through a constant, conscious, aloof, unidentified introspection or watching of the various changing states of life—of wakefulness, dreaming, or deep sleep—that one could perceive the changeless and eternal nature of the ego. Ordinarily, one is conscious of his waking state and even sometimes of his dreaming state. Often, people are aware that they are dreaming. Even in their dream, they know that they are dreaming. So, through certain methods and practices, one can come to be aware of every state, of sleep, dream, or dreamless "deep sleep."

Relaxation in Sleep

During sleep, there is involuntary relaxation of energy from the motor and sensory

nerves. Through practice, one can produce this relaxation during the waking state also, at will. In the Big Sleep of Death, there is still further relaxation—the retirement of energy from the heart and cerebro-spinal axis. But by certain practices, this further relaxation may be produced consciously in the waking state. In other words, every involuntary function may be accomplished voluntarily and consciously by practice.

Ancient Hindus found that death was the withdrawal of the electricity of life from the bulb of human flesh containing the wires of sensory and motor nerves to the different channels of outward expression. Just as electricity does not die when it is withdrawn from a broken bulb, so Life Energy is not annihilated when it retires from the involuntary nerves. Energy cannot die. It withdraws, upon the occasion of death, to the Cosmic Energy.

Current Withdrawn

In sleep, the conscious mind ceases to operate—the current is temporarily withdrawn from the nerves; and in death, the human consciousness ceases to express through the body permanently. It is as though one had a paralyzed arm—one is mentally conscious of that arm, but cannot function through it. Medical records tell

of the case of a clergyman who once fell into a state of coma (suspended animation). He heard everyone around bewailing his apparent death, but could not express his awareness through his physical organs. His body motor had “stalled” and refused to respond to his mental commands. At last, when his friends were about to take him to be embalmed, he made a supreme effort and was able to move, after 24 hours of complete apparent death. This instance illustrates the constancy of the awareness of “I-ness” or personal identity, even though the body is seemingly dead.

The Hindu teachers stated that one must learn to separate the energy and consciousness from the body, consciously. One must consciously watch the state of sleep, and must practice the voluntary withdrawal of energy consciously from the heart and spinal regions. Thus he learns to do consciously, what death will otherwise force upon him unconsciously and unwillingly.

An Amazing Case

There is a case on record, in the files of French and other European doctors, of a man named Sadhu Haridas, in the court of Emperor Ranjit Singh, of India, who was able to separate his energy and consciousness from his body and then

connect the two together again after several months. His body was buried underground and watch was kept over the spot, day and night, for months. At the end of this time, his body was dug up and examined by the European doctors, who pronounced him dead, but after a few minutes he opened his eyes and regained control over all the functions of his body, and lived for many years more. He had simply learned, by practice, how to control all the involuntary functions of his body and mind. He was a spiritual scientist who experimented with prescribed methods for learning the truth of cosmic law, and as a result he was in a position to demonstrate the truth of the theory of the changelessness of personal identity and the eternal nature of the life principle.

Those who would know the scientific truth of the doctrine of reincarnation must follow the rules laid down many centuries ago by Hindu savants, and must learn to (1) be conscious during sleep, (2) to be able to produce dreams at will, (3) to disconnect themselves consciously, not passively as during sleep, from the five senses, and (4) to control the action of the heart, that is, experience conscious death, or suspended animation. This is

the art of separating the soul from the body.

Follow the Practices

By following the practices which lead to the above results we can follow the ego in all states of existence—we can follow it consciously through death, through space, to other bodies or other worlds. Those who do not learn these things cannot retain their sense of personal identity, of awareness or consciousness, during the big sleep of death, and hence cannot remember any previous state, or even the "deep sleep" states during one life.

By adopting the methods of the ancient Hindu scientists who experimented with such laws, and who thereby gave the world a knowledge that is priceless and demonstrable, one may come to know the scientific truth of reincarnation and all other eternal verities.



The old dualism of mind and matter . . . seems likely to disappear, not through matter becoming in any way more shadowy or insubstantial than heretofore, or through mind becoming resolved into a function of the working of mind, but through substantial matter resolving itself into a creation and manifestation of mind. —Sir James Jeans, in *The Mysterious Universe*.

The Precepts of The Gurus

The Ten Signs of a Superior Man

(1) To have but little pride and envy is the sign of a superior man. (2) To have but few desires and satisfaction with simple things is the sign of a superior man. (3) To be lacking in hypocrisy and deceit is the sign of a superior man. (4) To regulate one's conduct in accordance with the law of cause and effect as carefully as one guardeth the pupils of one's eyes is the sign of a superior man. (5) To be faithful to one's engagements and obligations is the sign of a superior man. (6) To be able to keep alive friendships while one (at the same time) regardeth all beings with impartiality is the sign of a superior man.

(7) To look with pity and without anger upon those who live evilly is the sign of a superior man. (8) To allow unto others the victory, taking unto oneself the defeat, is the sign of a superior man. (9) To differ from the multitude in every thought and action is the sign of a superior man. (10) To observe faithfully and without pride one's vows of chastity and piety is the sign of a superior man.

The Ten Grievous Mistakes

(1) For a religious devotee to follow a hypocritical charlatan instead of a *guru* who sincerely practiseth the Doctrine is a grievous mistake. (2) For a religious devotee to apply himself to vain worldly sciences rather than to seeking the chosen secret teachings of the Great Sages is a grievous mistake. (3) For a religious devotee to make far-reaching plans as though he were going to establish permanent residence (in this world) instead of living as though each day were the last he had to live is a grievous mistake. (4) For a religious devotee to preach the Doctrine to the multitude (ere having realized it to be true) instead of meditating upon it (and testing its truth) in solitude is a grievous mistake. (5) For a religious devotee to be like a miser and hoard up riches instead of dedicating them to religion and charity is a grievous mistake.

(6) For a religious devotee to give way in body, speech and mind to the shamelessness of debauchery instead of observing carefully the vows (of purity and chastity) is a grievous mistake. (7) For a relig-

ious devotee to spend his life between worldly hopes and fears instead of gaining understanding of Reality is a grievous mistake. (8) For a religious devotee to try to reform others instead of reforming himself is a grievous mistake. (9) For a religious devotee to strive after worldly powers instead of cultivating his own innate spiritual powers is a grievous mistake. (10) For a religious devotee to be idle and indifferent instead of persevering when all the circumstances favorable for spiritual advancement are present is a grievous mistake.

The Twelve Indispensable Things

(1) It is indispensable to have an intellect endowed with the power of comprehending and applying the Doctrine to one's own needs. (2) At the very beginning (of one's religious career) it is indispensably necessary to have the most profound aversion for the interminable sequence of repeated deaths and births. (3) A *guru* capable of guiding one on the Path of Emancipation is also indispensable. (4) Diligence combined with fortitude and invulnerability to temptation are indispensable. (5) Unceasing perseverance in neutralizing the results of evil deeds, by the performance of good deeds, and the fulfilling of the threefold

vow, to maintain chastity of body, purity of mind, and control of speech, are indispensable. (6) A philosophy comprehensive enough to embrace the whole of knowledge is indispensable.

(7) A system of meditation which will produce the power of concentrating the mind upon anything whatsoever is indispensable. (8) An art of living which will enable one to utilize each activity (of body, speech and mind) as an aid on the Path is indispensable. (9) A method of practising the select teachings which will make them more than mere words is indispensable. (10) Special instructions (by a wise *guru*) which will enable one to avoid misleading paths, temptations, pitfalls and dangers are indispensable. (11) Indomitable faith combined with supreme serenity of mind are indispensable at the moment of death. (12) As a result of having practically applied the select teachings, the attainment of spiritual powers capable of transmuting the body, the speech, and the mind into their divine essences is indispensable.

The Ten More Precious Things

(1) One free and well-endowed human life is more precious than myriads of non-human lives in any of the six

states of existence. (2) One Sage is more precious than multitudes of irreligious and worldly-minded persons. (3) One esoteric truth is more precious than innumerable exoteric doctrines. (4) One momentary glimpse of Divine Wisdom, born of meditation, is more precious than any amount of knowledge derived from merely listening to and thinking about religious teachings. (5) The smallest amount of merit dedicated to the good of others is more precious than any amount of merit devoted to one's own good.

(6) To experience but momentarily the *samadhi* wherein all thought-processes are quiescent is more precious than to experience uninterruptedly the *Samadhi* wherein thought-processes are still present. (7) To enjoy a single moment of *Nirvanic* bliss is more precious than to enjoy any amount of sensual bliss. (8) The smallest good deed done unselfishly is more precious than innumerable good deeds done selfishly. (9) The renunciation of every worldly thing (home, family, friends, property, fame, duration of life, and even health) is more precious than the giving of inconceivably vast worldly wealth in charity. (10) One lifetime spent in the quest of Enlightenment is more precious than

all the lifetimes during an aeon spent in worldly pursuits.

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



BENEFIT FROM ULTRA-VIOLET LIGHT

Ultra-violet light has shown that injuries, cuts, burns, and so forth, will heal fifty per cent to seventy-five per cent sooner by its use and without disfiguring scars. No home should be without sunlight. Perfect health without it is impossible. Since man has excluded the beneficial rays of the sun by living indoors and shielding himself from the rays by the clothing he wears, it is most essential that every home have artificial sunlight at least, so that a daily sunbath may be taken by every member as an insurance against sickness.

Sunlight in the home is as important as the refrigeration of your foods in the kitchen. Today, when it is possible to have a daily sunbath in the home for a few dollars a year, no one should be without it.

The Himalaya Mountains

By LOIS PATTERSON DOWNS

MOUNTAINS have always meant a great deal to me, for I was born in one of the loveliest valleys in the Rocky Mountains and those beautiful high peaks were ever an inspiration from my earliest recollection. I have spent much time in the High Sierras, the Royal Tetons and other mountains of the United States, going to places and peaks that could only be reached upon horseback. I know the Canadian Rockies and the Alps. In the Hawaiian Islands, Bali, Java, Japan, China, the Philippine Islands and Ceylon I have seen fine high mountains and wonderful scenery, but they all fade to small hills when compared to the Himalayas.

In all countries, the people make much of their high hills and mountains in their epics, legends, and religions. The spirit of prehistoric man already enjoyed and understood the greatness of the mountains. There are ruins of marvelous temples and monuments in many lands upon the hilltops, giving evidences of this. The legends of heroes are dedicated more to the moun-

tains than to the plains. The highest knowledge, the most inspired songs, the most superb sounds and colors have been created on the heights.

All teachers journeyed to the mountains. The Great Saints, Seers and Holy Men go to the heights for inspiration, for higher visions, for the renewal of the higher forces, life-force, energy—these intangible spiritual forces seem more attainable in the quiet, rarefied atmosphere of the high places. Moses went up onto the mountain to receive the Law. Zoroaster, Gotama the Buddha, Mohammed, and other of the great Ones from whose enlightenment have come world religions, went apart to the high places to meditate and get wisdom. Jesus, the Christ, often went up into the mountains to renew His forces.

Expansion

There is more than one reason for this. On the highest point, one's Soul seems to expand more, one seems to see through the physical problems of life when one is not shut in by confining, limiting, darken-

ing walls, of whatever kind they may be. We here in the United States say that we must have practical proofs of everything, so I quote from a scientific governmental report: "An animal which has grazed in a valley produces leather of an inferior quality to that from an animal which has fed on high ground, because the leather has received more of the vitalizing sun's rays up above." Upon the mountain tops one is closer to the sun. One is in closer contact with those Cosmic Rays, or Spiritual Forces which remagnetize or "step-up" the vital forces, the electric currents of the human body, and the intellect as well. There is less scattering of vibrations; there are radiations of different kinds from the mountain's substance, as well as the cosmic source at the high focal point of peaks of mountains, which uplift the body, soul, and spirit of man.

In the highest of all mountains—in the Himalayas—we find the greatest radiation, a radiance supreme. Words seem inadequate to express all one sees and *feels* in the Himalayas, but I shall endeavor to make you see with me their glory, power, and uplifting beauty and splendor.

First Glimpse

The train leaves Calcutta in the evening to take us to Sili-

guri, where we arrive early in the morning en route for the Himalayas. I awakened very very early, before Rham, our bearer, called me; after dressing, I lowered one of the shutters at the train windows and there before my eyes was a breath-taking scene, a portion of the range of the Himalayas' white peaks glistening, sparkling like diamonds, then, suddenly turning pink as the rays of the rising sun touched them and set them aglow until they shone like rubies. I had not expected to be able to see the Himalayas yet, so the surprise of this superb view made me speechless, and I could but beckon to my husband to come to the window. Wonderful scene as it was, it was just the beginning, a small, an easy introduction to the grandeur, the magnificent panoramas, and the scintillating splendors we were yet to see.

At Siliguri we took an automobile for the trip of 40 miles, which ascends 7,407 feet by the most crooked road in the world to Darjeeling. This road leads through jungles, growths of gorgeous flowers, vines, palms, trees of many kinds, bamboos, bananas, magnificent scenery—up, up to the almost perpendicular sides of the mountains, where with hair-raising feats and skill, the engineers have carved the way on the sheer walls of the

mountains with drops of hundreds of feet straight down under the road. There are "checking stations" every little distance to tell the drivers just what traffic is on the road and where to pass. We zig-zag back and forth across the tiny narrow-gauge railroad tracks, as there is no width of road to spare.

Vast Panoramas

One gets vast panoramas of the great Bengal Plains below; of range after range of mountains with the roads like threads on a bodkin, winding up and around them; of deep valleys in between; of tea estates, with the terraces like stair steps made up to the very tops of high peaks, and of houses perched on the points and sides of hills, where it seems nigh impossible for anything to stick. Pinnacles and rocks jutting out like huge buttresses. Curves that make one seasick. Heights that make one dizzy. Up, up ever higher and higher winds the road, first on one side of the canyon, then on the other; over numerous bridge - spanned, rushing, tumbling streams, and waterfalls plunging down the nearly vertical walls of the mountain side. Through villages where the houses cling to such steep inclines that you wonder how they are fastened in place, and you hope that the

babies won't tumble out through the doors. We pass peasants with huge loads of wood upon their backs, or the big baskets of tea leaves on their heads or shoulders. High bullock carts with the great squeaking wooden wheels telling of the approach around the corner.

Vast glaciers, snowpeaks, deep ravines with thundering torrents, ever in view. On up through the Sikkim Range, above whose green mountains glimpses of the ice-capped peaks of the Himalayas dazzle us as they become visible through an opening valley or cleft. Then we round a corner and a magnificent scene spreads out before us. The Range of the Himalayas with Kinchenjunga, the second highest peak in the world, stands in all its mighty glory directly across the deep valley. Here on this side is the city of Darjeeling with its red-roofed houses nestling among the trees of the green "foothills" as the Sikkims now seem to be at the feet of these Giant White Mountains—the Himalayas. Their uplifting, stupendous majesty makes you praise God that you have been privileged to see such a revelation of His power, His beauty, His magnificent strength, purity of color and air, of the unlimited, illimitable space and vision.

View from Hotel

We leave the automobile and have to climb higher still to get into the hotel Mt. Everest, which is on the side of the mountain overlooking the city and valley; then up two flights of stairs to our rooms with windows giving a full view of the Himalayas, town, valleys, and Sikkim Mountains. What a scene! I could not leave the window, for each moment the colors and aspect of the view change. Now a fog arising from the valley throws a veil across the face of Kinchenjunga as if to screen her from my too ardent gaze. Then, as if relenting, the wind brushes it aside and the setting sun says, "I will show you more of her beauty," and Kinchenjunga glows rosy-red, then golden, and the glaciers on the peaks glitter and sparkle like incomparable gems.

Where can one have such joy as when the sun is upon the Himalayas? The colors, so clear and true, reflected in these crystal peaks seem purer than anywhere else; the blue is more intense than sapphires, the sky has no ceiling. In this rarefied air one gazes into Infinity.

Now all is blanked out by the fog and I am left in a sea of billowy white clouds. I feel as if I were suspended in air awaiting something mysterious

to happen. It looked as though the trip to Tiger Hill scheduled for that night could not take place, but as I sat by the window at 11 o'clock, the mysterious something did happen, for all of a sudden, as if by magic, the fog swept away and there stood Kinchenjunga and the other peaks sparkling icy-blue in the moonlight. The guides came to tell us that if it was clear at 2:30 a.m. they would call us to go to Tiger Hill. Before 3 a.m. we were in the strong rickshas, each manned by six sturdy Tibetans, en route for that point 1,000 feet higher, from which a view of Mt. Everest can be seen.

Moonlight Travel

The waning moon gave a pale light to the mysterious night as we ascended the steep, twisting path which in seven miles mounts these 1000 feet. Through jungle growths, the air heavy with the perfume of flowers and the dank tropical odors of the night, we moved silently. The stars, nearer to us than anywhere else in the world, shine like diamonds on black velvet; the vault of heaven seems to bend over and enfold us in its embrace as a calm mother bends over her child and lovingly enfolds it in her arms.

There was a most mystical, pulsing calm, a "peace that passeth understanding," yet

full of activity and attaining. Often the straining men who drew us up the steep path would burst into a weird but very beautiful chant; my emotions were deep and reverent and I answered their song with the chant, "O, God Beautiful, at Thy Feet I Do Bow." I felt very close to the Creator of all; I felt the unity of all peoples and all things.

The great saints, hermits, and poets know the strength of the hour before dawn and meditate before sunrise. In this awesome hour one's spirit merges with the Great Spirit of the World in conscious unity. At dawn we reached the summit of Tiger Hill and there stood the highest peak in the world in all her majestic splendor, flanked on both sides by long, long lines of other lofty white sentinels, with sharp peak "fingers" pointing heavenward. From behind the peaks shimmers the radiation of the Himalayan snowy kingdom—it radiates from Beyond.

Legends of Mt. Everest

There is a legend in the East that Mt. Everest is "predestined to become the Mother of the World. Its summit must be pure, unviolated and virgin, for only She, the Mighty, the Great Mother Spirit, the Silence, can be there guarding the world." Your soul feels this to be true. Here is a moun-

tain of spiritual tranquillity. Then the sun's first rays kissed Mt. Everest's pale face and she blushed pink, then rosy red, perhaps shamed for us men, who having wandered far from the purity of truth and perfection, profaned the holy hour of her meeting with her Sun God. Then all the rest of the long rows of peaks of the Bhutan, Nepalese, and Tibetan Himalayas caught fire and glowed in splendor indescribable. Narsing, The Three Sisters, and as far as the eye can see other giants towering into the sky. Great sentinels guarding Bhutia, Tibet, and Nepal, seeming to say, "Thou shalt not pass," but man has found ways of overcoming this seemingly insurmountable barrier of ice, snow, and rocks, for there is the pass through which men have struggled in the attempts to conquer Mt. Everest, and there is the Tibetan Pass, with the only flat top peak in sight marking it. Both these passes are over 14,000 feet high (Mt. Whitney, the highest peak in the United States, is 14,502 feet), so these passes are as high as our highest peaks. (I have given these figures to try to make you realize the great heights of the Himalayas.)

"Kneeling Benches"

The valleys of the Sikkim were white oceans of billowy fog clouds, out of which the

tops of the Sikkim Mountains, green in the foreground and deep blue far away, seemed mere "Prier Dieu," kneeling benches, for the "white-robed priests" standing with up-raised hands and fingers out-stretched, (the Peaks) pointing us the way to Higher Truth. We stood on Tiger Hill looking out over this Cosmic Ocean of white clouds; the radiance *behind* the far peaks was unlike anything I have ever seen. It was ethereal, spiritual in quality.

As the sun rises higher, the sky turns blood-red and the breeze springs up, and the milky sea at our feet undulates. Soon the fogs collapse and break up and the mists rise to shut, like a curtain, for a moment the change of scene. Then the stronger, more luminous rays of the sun melt the mists and there bursts again into our vision the radiant beauty of the mountains in another coloring.

Mount Meru

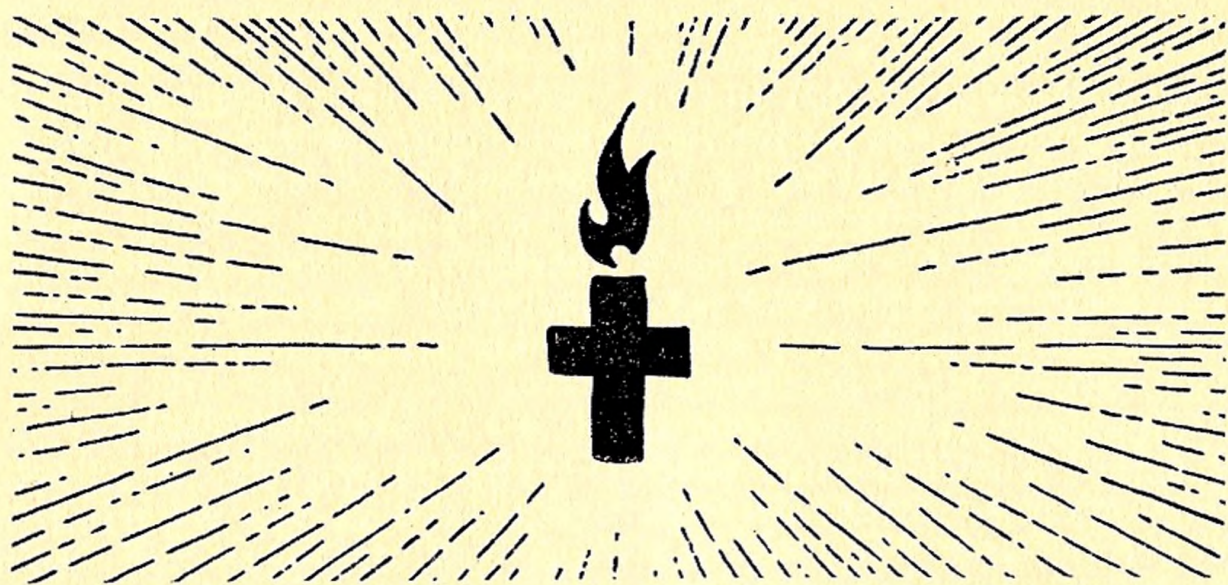
Everything connected with the Himalayas recalls the great meaning and symbol of Mt. Meru, that mountain of the gods standing at the center of the world. There is a marvelous radiation here, an uplifting vibration of Higher Power, Spiritual Energy, Vital Life Force. We stand in silent wonder and adoration before

these great mountains and the Greater Power that has created them and all things. No wonder that many people feel that the Himalayas are divine; certainly they uplift with their purity and their mystic radiation.

All religions, all teachings are synthesized in the Himalayas. The great heroes and symbols seem to be brought close to the Himalayas as if to the highest altar, where the human spirit comes closest to Divinity. In the Himalayas are many caves, and it is said that from these, subterranean passages proceed far below Kinchenjunga and the other peaks; that there are deep passages which lead to splendid valleys where men of superior attainments work for the good of the world. That there are Masters in the Himalayas is an established fact.

Many beautiful legends are connected with Mt. Kinchenjunga. Beyond Kinchenjunga is the birthplace of the sacred Swastika, sign of Fire. Around through the mountains are old menhirs, the huge stone monuments of the most ancient sun cults. It is said that only the Devas know the path to the summit of Mt. Kinchenjunga, under which are vast treasures which one day will be opened. Certainly the mystery, the in-

(Continued on Page 20)



Second Coming of Christ

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

By S. Y.

THE Hindu Scriptures say that it is difficult to get away from the effects arising from physical, mental, moral, or spiritual errors made in this life or in past lives. Many people lead mechanical lives without taking account of the amount of evil or good they have stored up in past lives. The results of good and bad actions are stored in the subconscious mind like seed tendencies which germinate and grow when the specific suitable opportunity arrives.

In this world it sometimes happens that a good man suddenly becomes a bad one. The reason for this change is that

a hidden bomb of pre-natal evil explodes when he touches the fire of evil environment. Likewise, a man who is habitually bad may suddenly become good due to the germination of hidden seeds of pre-natal good actions. Of course, a person may become good or bad due to his own free choice, but in most cases it is found that sudden changes in the habits of a person can be ascribed to pre-natal causes or hidden post-natal effects of actions.

“Sin No More”

When Jesus said: “Sin no more lest a worse thing come unto thee,” He signified that

our sufferings are directly or indirectly caused by sinful actions performed in this life or in past lives. Jesus meant that He had, by His great will power, overcome the sufferings resulting from the sick man's past sins and that the man should not sin again lest worse evil overtake him. Jesus clearly signified that the rewards of sin or virtue do not come from unknown causes or from an act of God, but that they are the result of human wrong or good actions.

Jesus knew the law of cause and effect, or action, which governs the life of man. Ordinary people, who do not lead scientific lives, think that all good fortune or misfortune is caused by an inscrutable, whimsical destiny. They should give up this conception and try to govern their lives by wisdom. Whenever you find that you are suffering from a physical or financial ailment, remember that it is caused by an error committed in the present or in a past life. Instead of moaning over your fate and blaming destiny, you should try to adopt the counteracting antidote of good actions to mitigate and lessen the effect of past evil actions.

In the healing of the sinful man by Jesus we find the lesson that when a person is overburdened by the effects of past

sinful actions, he can get release by following the counsel of a real spiritual doctor, who can, by his will power, partially or completely heal the patient if the latter chooses to cooperate with the spiritual doctor and follow his divine prescriptions.

No Partiality

The Hindu Scriptures say that all lives are governed by the law of cause and effect. That is why some people are born blind or ignorant and some are born healthy, wealthy and wise. If pre-natal causes did not operate to create the differences in the lives of men at birth, then God could be blamed for partiality in equipping one with the brain of a moron and another with the brain of a wise man. If God ordained an infant to have the brain of a moron, He certainly could not make that child responsible for his ignorant actions. Whereas, a child who is equipped with a good brain will naturally act wisely.

From the above example of healing by Jesus and from His saying, "Sin no more lest a worse thing come," it is distinctly evident that Jesus knew that not only are our lives governed by the law of action, but that reincarnation alone can explain the inequalities and seeming injustices which visit human beings at their

birth. In this healing it is evident also that all ills and all visitations of sins in the beginning of life, or later, are due to man's own actions. Jesus makes every man responsible for his own suffering. Another lesson the above example of healing teaches is that a chronic physical, moral or mental sickness can be healed in one of two ways; either by contacting a spiritual man and taking his advice, or by adopting the counteracting antidote of good actions to minimize or destroy the effects of past evil actions.

The man departed, and told the Jews that it was Jesus, which had made Him whole. And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day.

But Jesus answered them, My Father worketh hitherto, and I work.—John 5:16.

When the man departed and told the Jews that Jesus had healed him on the Sabbath day, the Jews tried to persecute Him. The Jews mechanically observed the Sabbath and their ethics of living, whereas Jesus followed the spirituality of rules, often ignoring the superficiality and formality in following them. It is possible on the Sabbath day to do nothing but be conscious of the idleness of the material body. Many people who outwardly observe the

Sabbath day are still living identified with the material consciousness of the body. Such people, who over-emphasize the inactivity of the body, often forget to follow the spirit of the Sabbath, which consists in remaining identified with Spirit by discarding material engagements. Those hypocritical Jews, who followed only a material Sabbath consisting of cessation of physical activity without spiritual communion, did not realize that Jesus could perform a material act on the Sabbath day without being material.

Sabbath Day

To Jesus every day was a Sabbath day. He lived every day in wisdom and God-consciousness, and needed no special Sabbath day. Special Sabbath days are necessary for the people who are entangled continuously and who do not take any time for God. Besides this, the act of healing a person is not material work and does not contradict the spirit of the Sabbath day. The Jews knew this in their hearts and, in order to ease their conscience about their hypocritical observance of the Sabbath, they wanted to persecute Jesus, who apparently had broken the inactivity of the Sabbath day by healing the sinful person.

That is why Jesus said: "My Father worketh hitherto, and I

work." He meant that whatever work He did here was actuated by His consciousness of the Father and that He was not actuated by evil. He was guided by the intuitional consciousness which He received from God.

Actions Are Free

Every devotee, no matter what he does, feels that his actions, will, and reason are free but that they are guided by the wisdom of the Heavenly Father. Devotees are not slaves of God but they act wisely by their own volition and in that way they find themselves being guided by God's wisdom, for all wisdom comes from God. God never commands His devotees to do anything, but those who feel the presence of God, know Him as wisdom and they prefer to be guided by the super-wisdom of God rather than by their own egotistical will. That is why Jesus said: "Verily, I say unto you, the Son can do nothing himself but what he seeth the Father do." In the above sentence, Jesus told exactly how He worked. He showed that He was in love with God and with such wisdom and love of God He saw God and God's actions and, as He saw the Heavenly Father act and as He felt God's actions, He acted likewise of His own free choice.

This did not involve enslavement of the will of Jesus, but

it meant that Jesus found that a man's wisdom-guided will is identical with God's wisdom-guided will, since all wisdom is His alone.

CROWN OF THORNS

By Ethel Anne McDonald

O, weary crown of thorns, what
tortured brow,
What bowed and beaten head do
you press now?
Into whose bleeding side, nearest
the heart,
Is thrust what barb of pain, what
poisoned dart?

O, weary, weary cross upon the
hill
What broken form are you sup-
porting still?
What soul is learning now
through agony
The truth of what we all one day
must see—
That none is born again, uncruc-
cified.
None lives, until his weaker self
has died.

The Himalaya Mountains

(Continued from Page 16)

expressible natural beauty, the closeness of glacier ice and rich vegetation, the uplifting radiation which the sensitive traveler perceives, make me, at least, not doubt even if now I cannot understand all.

I know that I am better for having breathed that rarefied, sanctified, and other-worldly air.

The Lotus Flower of Chitoor

An Historical Tale From Old Rajputana

By M. S. NATESA IYER

(The ancient state of Rajputana in northern India has a chivalrous and romantic history. The following true story relates the fall of the old Rajput capital of Chitoor in Mewar which the invading Mohammedans entered only after every Rajput had been slain and every Rajput woman had courageously walked into the self-lit fires. Like Helen of Troy and Cleopatra of Egypt, the fatal beauty of the princess Padmini (lotus flower) brought trouble to her land. However, as the tale reveals, the Rajput chiefs transferred their rule to Kailwara, another city of Mewar, a part of Rajputana.—Editor.)

THE city of Chitoor sits on her mountain-top a queen, though discrowned today, and gazes over the wild plains that she often saw in the past glittering with lance-points, quivering under the hoofs of charging squadrons. For, in the distant past, she was doomed to continual struggle, and many gateways on her winding ascent are marked with stones that tell how here a hero fought and there a hero died. Bappa of

*From *Dharmarajya*.

Mewar was succeeded by prince after prince almost all of whom died in battle with the Mussalmans. The last Muslim onslaught was on the city of Gaya, the Jerusalem of the Hindus, in defense of which the Rajputs gave their lives.

The Year 1275

It was the year 1275, and Prince Lakumsi ascended the throne of Mewar in the royal city of Chitoor. His uncle Bhimsi was Protector. Wife of Bhimsi was Padmini, fairest of the fair. She was the beautiful daughter of Raja Hamir Sinha of the Chohan family, king of Sinhadvipa. Far o'er the land spread the praise of the gracious lovely lady, even unto the ears of Ala-ud-din, the Pathan Emperor of Delhi, who grew mad to possess her, and led his splendid army into Rajputana to besiege Chitoor. Furious battle waged till Ala-ud-din was beaten. Then did the Emperor send a message: "Of the unrivalled beauty of thy *Lotus Flower* have I heard, and but to see her come I thus. Grant but one request, O Bhimsi. Let me but see her all-glorious form at least within a

mirror reflected. Then will my desire be satisfied and I will take hence my army."

Anxious if possible to avoid further struggle that it might not be said that his lady's beauty brought desolation to many a Rajput home, Bhimsi consented. Safe under the honour of the Rajput Chief, Ala-ud-din went, saw and returned. She was fairer than Apsara, more beautiful than full splendid moon, more glorious even than peerless Rati, wife of Kamadev (god of love). In very truth that peerless pearl of women was fair, as fair as she was chaste. Her starry eyes were dark and deep with all their liquid tenderness without the sadness of tears. The rose of her pure blood glowed softly through the golden fairness of her skin. Her gait had all the lightness of the antelope wedded to the stately grace of the floating swan.

Bhimsi Tricked

In his courtesy, the unsuspecting Bhimsi followed the Emperor, but just outside the city gates ambushed Pathans fell on him and led him away a prisoner. "In one way," spoke the Emperor, "and in one way alone canst thou thy freedom win, Bhimsi. Give me Padmini and thou art free. Refuse, and Padmini shall be mine nevertheless."

To the lady came the message of her lord's enslavement. Would she consent to be the cause of perpetual dishonour to the Rajput race? Deep and earnest counsel she held with one faithful servant and one trusted minister, and to Ala-ud-din came her answer consenting to be his bride. In her bosom a keen dagger, and wholly veiled from head to foot, she entered the royal litter. Before her went 700 litters within the close-drawn curtains of which no dainty maidens sat, but stern warriors with swords and shields. Each was on the shoulders of six bearers, armed soldiers every one, *kahars* in outward seeming.

The Strange Procession

Accompanied thus went forth Padmini and the strange procession moved down to the Muslim host; never thus had army come to battle. To Ala-ud-din came humble messenger: "Will the great Emperor grant but one prayer to Padmini—that ere she meets him she takes farewell of her lord, alone?" A grim assent was given. Swiftly her litter passed to where Bhimsi was kept in confinement. To the amazed chief she told all, and ere the astounded guards could stay them, the two had dashed from the tent and flung themselves upon a horse that stood caparisoned near by, and while the

4900 Rajput warriors¹ engaged the bewildered Muslim hosts, the twain fled safe and triumphant to the fortress.

Ho! Wily Pathan monarch! Craft has been met by craft. Out rang the battle cry of Seshodiya, and between pursuit and Bhimsi were the breasts of the noblest of his warriors. One by one they fell till none remained to tell the story save by the silent eloquence of sword-pierced corpses. On to Chitoor at last the army poured and fierce assault was made. For two days the bloody battle raged, but victory was with the Rajput lords. The price of Padmini was too high. Angry and defeated, the Emperor withdrew to Delhi.

"Worsted By A Woman"

"Worsted by a woman" was the hateful refrain that gave him peace neither by day nor by night. Again he gathered a vast army and the Pathan thunder-clouds invested the royal city of Chitoor for six long months. The shadow of the *Lotus Flower* ever dangled before the Pathan monarch, and he could not erase from his mind the beauty so fatal to Chitoor.

Fierce and prolonged was the fighting. Day by day, the Rajput warriors grew fewer, while

¹700 litters each containing one occupant and carried by six bearers made an army of 4900.

the besiegers seemed as numerous as the sands that thickly lie on Ganga's shore. One night the Regent Bhimsi lay within his palace, weary with arduous struggle, pondering how at least one of his twelve sons might be saved to carry on his line. Out from the gloom spake a voice: "Hungry am I." And he saw between the granite pillars the stately form of Amba Bhawani, the guardian *Devi* (goddess) of Chitoor. "Hungry? Eight thousand of my men have died to feed thee full," answered Bhimsi. "Bhimsi," spoke the Goddess, "Royal must be the heroes who come to feast with me in my home in *Swargaloka* (Heaven). Away from thy proud line will Mewar pass, if twelve crowned heads give not for her their lives." She spoke and vanished.

Next night, for a second time, at midnight, before the assembled chiefs of Mewar, a strange unearthly light shone out blood-red against the granite of the wall, in the centre of which stood the *Devi* with a keen sword gleaming in her hands. "Twelve heads that wear the diadem must fall in death," she said. "Twelve seats are empty at my board, and none but kings may fill them; kings that freely give their lives for line and land. Twelve are the sons that stand around thee, O Bhimsi. Let royal state surround them one by one.

Three days the first shall reign, and on the fourth day give his life in battle. And so with each in turn. Thus shall the crown remain with thy house."

12 Royal Martyrs

One after another was hailed as *Rana* (king), and for three days each sat beneath the *Chhatra* (royal canopy). All the twelve with the exception of Ajeysi, Bhimsi's second son. "Child of my heart, to thee I give the state. Take a small band of our bravest and gain the city of Kailwara, and thence rule Mewar, and keep her clean and free. Twelfth of the promised lives, I go to join thy brothers, waiting for my coming. Reign thou a hundred years and then seat on the throne Hamir, thine eldest brother's son." Thus spoke Bhimsi; and under cover of his furious charge upon the foe, Ajeysi slipped away and gained Kailwara unpursued. The gates of Chitoor were flung wide open, and the Rajput warriors, each saffron robed, battled with strenuous energy until one by one they all found on Pathan weapons the open road to *Swarga* (heaven).

At the same time the Rajput women lighted a fire in the great hall of an underground palace, and in a long procession

Padmini and her companions, who chose death ere shame could touch them, reached the palace. Padmini bore in her hands the sword given by the goddess *Durga* to her ancestor Bappa, wishing to confide it into safe hands she knew of. For not into enemy hands may that magic blade fall; and in the fulness of time some son of Bappa's race should win it back. In music and in song the procession entered into that lighted pile. The music grew fainter until at last but one voice rose, sweet, triumphant, the voice of the *Lotus Flower*. And then—only the roar of the flames and the crash of burning wood and the black smoke rolling slowly outwards. Silence now reigned in Chitoor, silence with the pierced bodies on the plain, silence with the fire-charred fragments beneath. Then Ala-ud-din entered the city of the dead.



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Meditations

By S. E. M.

Tues., June 1. You are not a single individual, separate from the rest of creation. You are made of the one universal God-substance, and the same power which pushes the sap through the trees controls your heart beat. The same energy which rolls the waves and pours forth from the sun flows through you, vitalizing and sustaining you.

Wed., June 2. Power comes through action, therefore it is necessary to do more than merely think. You must also speak and act truth, compassion, wisdom, gratitude and praise.

Thurs., June 3. To express compassion or love means to seek the good of others with the same zeal which you expend in attaining your own.

Fri., June 4. To express truth for anyone is to see him as he really is—a child of the Infinite Creator, a perfect divine idea and therefore possessing potentially the same divine qualities. It includes seeing the other person as made of God substance, as being in reality the perfect pat-

tern set in him of health, power, success, love and enlightenment.

Sat., June 5. Expressing wisdom and understanding lies in seeing things, people and conditions as they are in reality and in acting impersonally without prejudice for the good of all.

Sun., June 6. The active expression of gratitude toward both God and man magnetizes you and draws your good to you. You should actively show appreciation and thanks in your thoughts, in your words and in your deeds every day. Begin this moment wherever you are and see how much beauty, comfort, love and understanding you can be grateful for.

Mon., June 7. Remember that you tend to become like, or to take on the qualities of the thoughts which you habitually think. Therefore, it is wise to entertain only the highest ideals and mental pictures.

Tues., June 8. Inspiration, beauty and power flow through

your mind increasingly as you express them. Each day sit quietly and ask for guidance and inspiration, and then endeavor to express as much of divine life and universal energy as you can through loving service and creative work.

Wed., June 9. The ever-renewing, ever-flowing, limitless One Life is the life in you. That is what you are. Therefore, you are now health, energy and success.

Thurs., June 10. You are a focal center in the One Mind and therefore your mind acts with power, creative energy and understanding.

Fri., June 11. Since you know who and what you are in reality, and since you realize your relation to the Infinite Power and creativeness, you are able to meet all conditions and problems calmly and with assurance.

Sat., June 12. Since you are already health, beauty, peace, joy, harmony and strength, you need only to release the power which is within you in order to express these qualities.

Sun., June 13. All power is behind your positive thought. If you have made mistakes, do not regret and dwell on the unhappy results which wrong thinking has produced, but instead, realize that the law

works unfailingly and continually. It will as surely bring you the results of your right thinking as it did those from your careless or unkind thoughts. It is for you to choose.

Mon., June 14. Judging from your present conditions, have your thoughts and feelings for the past year or two been of the kind which would bring you that which you desire? Have your unkindness, criticism, reproach, fear, dislike, antagonism and prejudice brought either to yourself or to anyone else, health, understanding, happiness, peace, courage, richness of life, friendship, beauty, strength, or realization of the Divine Presence? If not, your duty is clear.

Tues., June 15. Search your mind for the hindrances which keep you from fully realizing your good and, in each case where you find any form of negation, substitute the right true thought for the wrong harmful one you have been harboring.

Wed., June 16. You are able to do this because you are not your mind but you, yourself, are something apart which can control it. Refuse longer to identify yourself with it, but watch the thoughts as they come and go and choose only those which are positive, wholesome, helpful and true.

Thurs., June 17. To this end search out and get rid of all forms of prejudice whether or race, religion, politics, class or country. It is your duty to see things as they are, impersonally, and not as they seem to affect you or as you wish them to be. Cultivate clear, impartial, true judgment unaffected by personal desire.

Fri., June 18. Watch carefully to discover where you are allowing yourself to be bound by public opinion, by the minds of others, by your particular education or family ideas, by authority, by fear, and by your likes and dislikes. Since you are a center in Divine Mind, your mind must be free and not weighted down by all the accumulated debris of prejudice and preconceived notions of the ages.

Sat., June 19. Your mind should function NOW in the present, free and unencumbered. Hold it lightly that it may be in balance to respond instantly to the breath of intuition.

Sun., June 20. The tight mental grip which you keep on your opinions and problems makes it impossible for truth and light to get to you.

Mon., June 21. Entertain only the thoughts and feelings which you want realized. Do not say anything of others that you do not want manifested in

your own life, for what you think comes back to you.

Tues., June 22. Creative thinking is clear thinking, steady and unwavering. It does not change with emotion or outside opinion. The idea mold must be definite and firm in order that creative substance can be poured into it and so brought forth into manifestation.

Wed., June 23. There are no limitations of any kind on God's life. You are part of that life and therefore you are now free, strong, wise, loving, successful, unfettered. Life in you is eternally unfolding.

Thurs., June 24. You, yourself, are not your body any more than you are your mind. Do not longer mistakenly identify yourself with either. Use your body as you use any other fine instrument.

Fri., June 25. You, yourself, are never ill, restless, unhappy or discouraged for you are eternal energy—the same energy that emanates from the sun and causes the planets to swing through space.

Sat., June 26. A perfect pattern was set in you in the beginning as the pattern for a perfect tree is in the seed. As you contemplate this perfect picture and refuse to see the negation and misery born of ignorance, life unfolds for you

in harmony, joy, beauty and success.

Sun., June 27. Endeavor always to be so all-conscious of the Divine Presence in your life that there will be no room for strain and tension, so that worry, fear, irritability and friction cannot disturb your peace and serenity.

Mon., June 28. So cleanse your mind and so live with truth that your very presence will dissolve ugliness into beauty, sickness into health, sorrow into joy, and weakness into strength. This it is possible for you to be and to do.

Tues., June 29. Every thought and every act brings its corresponding result. Wise men choose their thoughts and weigh their acts according to the results they desire.

Wed., June 30. Reality cannot be conveyed to you in the words of another. Life is to be lived and your purpose here is to live it victoriously and intelligently. Beauty and God must be experienced by each soul alone.



Leonardo the Vegetarian

Leonardo was born in 1452 at Vinci, near Florence, his father being a notary and his mother a peasant-girl. It is said that due to the discovery of his pupil's extraordinary genius as a painter, Verrochio himself gave up painting and became

a sculptor. And yet, notwithstanding his outstanding genius as an artist, painting and modelling were but a part, even only a small part, of the activities of this extraordinary man. Not only painter, but sculptor, scientist and mathematician, too, he evolved a theory of light-waves, and the problem of the possibility of human flight was likewise one that occupied him for many years.

Leonardo was fond of all animals; he reared and trained them with as much love as patience. Often, passing the places where they sold birds, he would buy some, and taking them out of their cages with his own hand, restore them to liberty. A contemporary of Leonardo, Andrea Corsali, wrote from India in 1515 to Giuliano de' Medici:

"Between Goa and Rasigut there is a land called Combaia, where the river Indus flows into the sea. It is inhabited by pagans who are very great merchants. They do not feed on any living creature, and like our Leonardo they allow no one to hurt any living thing."

It appears from Corsalli's letter that Leonardo ate no meat, but lived entirely upon vegetables, thus forestalling our modern vegetarian by several centuries.—From Richter's *The Literary Works of Leonardo da Vinci*.

Surrender to God

By JAYADAYAL GOYANDKA

"Resort to Him for shelter with all your being, O Arjuna; by His grace you shall obtain supreme peace, the everlasting abode." — (Bhagavad Gita).

ENJOYMENT of everlasting bliss is the ultimate goal of human existence and God alone is the abode of everlasting bliss; hence God-realization is the sole object of human life. A number of ways and means for the realization of this end have been suggested by our sages and saints for the various types and grades of aspirants. But on careful consideration it would appear that none of them is so simple, easy and convenient as surrendering oneself to God. That is why it has been extolled in almost all the scriptures. *Srimad Bhagavad Gita*, for one, begins with surrender and also ends with surrender. The discourse of the Lord commences only after Arjuna addresses the following entreaty to Him:—

"I approach Thee as a disciple; pray instruct me what to do."

* *Kalyana Kalpataru.*

And he concludes the same with the following exhortation:—

"Relinquishing dependence on the various duties (*Dharmas*), surrender yourself to Me alone. I shall absolve you from your sins, sorrow not."

Even in the preceding verses the Lord has stressed the importance of this discipline more than anything else. However degraded one may be by birth or by virtue of his conduct, and however advanced in sin, he can easily attain the supreme goal by merely surrendering himself to God. The Lord says:—

"Even womanfolk, Vaisyas (those belonging to the trading class), Sudras (those belonging to the labouring class), even those who have a low pedigree, attain the supreme goal by taking refuge in Me, O Arjuna."

Scriptural Light

The *Sruti* (scripture) also says:—

"It is this Indestructible Principle which is all-pervading, it is the Supreme Entity; it is by knowing this principle that one is enabled to realise the

fruit of one's desires. Dependence on this principle is of supreme importance, it cancels all other dependence. One who has realised this is adored even in the abode of Brahmà, the Creator."

(*Kathopanishad I. ii. 16-17*)

The sage Patanjali also declares it to be the easiest method of attaining *Samadhi* (absorption in God), when he says:

'(One can attain *Samadhi*) even by surrendering oneself to God.' (*Yoga Sutras I. 23*).

'Surrender to God ultimately leads to His realization and the disappearance of all obstacles.' (*Yoga Sutras I. 29*).

Lord Sri Rama, too, has made the following reassuring proclamation:—

"I rid him of all fears who betakes himself to Me only once and seeks My protection, calling himself Mine—this is My vow."

The above quotations should suffice to give an indication of the volumes of praise that the *Shastras* (scriptures) have bestowed on surrender to God. Now let us consider what is meant by Surrender. Surrender does not consist in betaking oneself to the Lord only verbally. Surrender ordinarily means wholly dedicating one's mind, speech and body to the Lord; but such an act of surrender is not accomplished by simply repeating the formula, "I offer this

to the Blessed Lord," however well-meaning the assertion may be. Had this assertion alone constituted the act of surrender, an untold number of God-dedicated persons would be available everywhere and must have existed in the past. It is therefore necessary to understand what is meant by dedication.

Meaning of Surrender

Total and exclusive surrender to God consists in:—

- (a) exclusive dependence on God;
- (b) recognising God alone as one's greatest refuge, one's ultimate resort, nay, one's everything;
- (c) relinquishing shame, fear, pride, love of praise and attachment and giving up the sense of identity with one's body and the feeling of me or mineness in respect of one's worldly possessions;
- (d) constantly remembering the appellations, virtues and glories of the Lord and meditating on His Being;
- (e) selflessly discharging one's duties as enjoined by the Lord for the sake of the Lord Himself and thinking of Him all the time.

The following four principal items require to be grasped by an aspirant who seeks to surrender himself to the Lord:—

- (1) to dedicate one's all to God, taking it to be His property;
- (2) to remain perfectly contented with what has been ordained by Him;
- (3) to discharge one's duties as enjoined by Him, for His sake; and
- (4) to think of Him as a matter of course at all times without interruption.

Now we shall deal with each one of these items at some length:—

Dedication of Everything

Dedication of one's all to God does not mean that one should leave one's home and take to the life of a recluse, or that one should shirk one's legitimate duties and become indolent and inactive. To withdraw the feeling of mineness that one wrongly entertains in respect of things mundane may be taken as making over that which really belongs to Him. In fact, all things belong to Him; we are very often robbed of what we call our own and thus made to realize that they are not ours; but we in our ignorance are led to regard them as our own and that is why we bewail their loss when we are forced to part with them.

Let us take the case of a wealthy merchant who owns a big concern and has placed it in the charge of a manager.

Believing him to be honest and dutiful, the merchant has given to his manager the entire charge of looking after his property, conducting the business and carrying on all other transactions regularly on his behalf. Now, the duty of the manager is to do all that is required of him in accordance with the instructions of his master and the procedure laid down by him, with great efficiency, care and honesty and without ever claiming anything belonging to his master as his own or entertaining even for a moment the feeling of personal ownership in respect of the same and without asserting his own individuality. He may have to deal in millions, exercise control over millions' worth of property like the proprietor himself, sign bills, cheques and other documents on behalf of the proprietor and do all such things; but nevertheless he should not recognise anything belonging to the firm as his own. The capital invested belongs to the proprietor, the profits accruing from the business are also his, and so is the liability for losses.

Should the manager through mistake, neglect, or dishonesty ever seek to embezzle a part of his master's money, taking it to be his own, or misappropriate his property or the profits that have accrued to him, he is held guilty of dishonesty and theft.

On being sued in a court of law he is dispossessed of the property thus misappropriated, is meted out a severe punishment which leaves an indelible blot on his character, is discredited in society and in business. Similarly, if he shirks his responsibilities after taking charge of his master's firm and violates the rules laid down by him, he is likewise to blame. Hence both these practices are forbidden for a manager.

All Belongs to God

In a like manner the whole of this universe belongs to God. He is the Creator of all objects, the Controller, the Supporter and the Lord. He has endowed us with a body and placed us in circumstances which we deserved according to our past actions, and enjoined upon us the duty of looking after a definite number of objects belonging to Him and also chalked out the line of action to be followed by us. But we have erroneously assumed ownership over things belonging to Him, and that is why we have to undergo such miseries. Should we manage to tear the veil of this delusion and come to realise that everything belongs to God, that we are only His servants, and that our only duty is to serve Him, our Divine Master will recognise us to be honest and will be pleased to shower His favours and blessings on us. Liberation from the bonds

of *Maya*, Illusion, is the greatest blessing for us ignorant beings. As soon as we realise that everything that exists belongs to God, we shall be rid of the spell of mineness. And the feeling that all that exists is nothing but God will destroy our egoism. In other words, as soon as we realize that God alone is both the material and the efficient cause of the universe, the feeling of "I" and "mine" in respect of the same will disappear. The feeling of "I" and "mine" alone constitutes bondage. The devotee who has dedicated himself to God is freed from the bondage of "I" and "mine" and comes to realise that God alone exists and that everything belongs to Him.

This constitutes what is known as dedication. As soon as an aspirant dedicates himself to God in this way he is freed from all bondage and rid of all worries. He who is given to worrying, he who feels himself bound and seeks freedom from bondage has not been able to comprehend the Divine Reality, nor has he surrendered himself to God. An aspirant who treads the path of surrender no longer worries himself for his salvation. This is quite natural. For, if a man worries even after he has dedicated himself to God, his surrender has no meaning. The true devotee is looked after by

his Master to Whom he has surrendered himself.

A Hindi poet says:—

“He who has dedicated himself to someone else is secure in the arms of the latter. A fish, for instance, is able to swim even against the current because of its dependence on water, whereas an elephant who relies on his own strength is swept along with the stream.”

Infinite Compassion

If King Sivi out of generosity and compassion could protect a pigeon seeking shelter with him even by parting with his own flesh, will that supreme Lord Who is the protector of the helpless and an illimitable and unfathomable ocean of compassion, and in comparison with Whose unbounded love for those who seek shelter with Him, the loftiest instance of tenderness in the world's history pales into insignificance, fail to extend His protecting hand to us and to redeem us on our betaking ourselves to Him? If we continue to worry about our salvation even then, and at the same time consider ourselves to be God-dedicated, it is something very mean of us; this shows we have not been able to understand the real meaning of surrender. As a matter of fact, it is immaterial for a God-dedicated devotee whether he is redeemed or not.

Surrendering himself along with his mind and intellect at His feet, he becomes altogether free from anxiety. Why, then, should he care for his salvation?

Far from worrying about his salvation, a devotee who has grasped the real meaning of surrender does not like even to recall the topic. If the Lord Himself ever broaches the subject to him, he feels that his surrender is not complete and is therefore very much ashamed and begins to reproach himself. He realises that had there been no desire of liberation lurking somewhere in his mind he would not have had to face that unpleasant situation. In fact, liberation is nothing as compared to Divine Love, and it is a matter of great shame to seek liberation in preference to the latter. He would therefore feel that the desire of liberation was a blot on his surrender and, realizing his own frailty and meanness and his lack of faith in God, would burst into tears and address the following piteous appeal to the Lord in solitude:—

Sincere Prayer

“O my Lord, so long as the desire of liberation lingers in my heart how can I claim to be Thy servant? Nay, I am a slave of liberation. I covet something other than Thyself, serve Thee for the sake of liberation, and

yet consider myself to be Thy disinterested lover and dedicated to Thee. This is nothing short of hypocrisy on my part. Pray stamp out this evil. Nay, I beseech Thee to banish from my heart the selfish desire of liberation and to be pleased to bestow on me Thy undivided love. It is sheer childishness on my part to ask for anything from One Who is All-mercy and unparalleled in everything; but You know, my Lord, one who is in distress does not scruple to do anything."

In this way a God-dedicated devotee surrenders his all at the lotus-like feet of the Lord and becomes free from all anxiety.

Contentment With Everything

One who has attained this stage remains cheerful in every circumstance. Gain or loss, pleasure or pain, whatever comes to his lot as a consequence of his past actions, whether brought about by the will of some one else or by accident, he welcomes as a merciful dispensation of Providence and remains uniformly cheerful, unruffled and calm under every circumstance. The *Gita* says:—

"Content with whatsoever he obtains without effort, free from the pairs of opposites, without envy, balanced in success and failure, though acting, he is not bound."

A God-dedicated devotee really knows that whatever comes to his lot as a matter of course, accrues to him by divine dispensation which is full of equity and mercy. He therefore accepts it cheerfully and with a grateful heart as a boon conferred by his most benevolent Lord. Just as one gladly accepts the award given by a loving friend of his, whom he knows to be impartial and just, even though it is unfavourable to him, relying on his friend's sense of justice, discretion, thoughtfulness, benevolence, impartiality and love, so does a God-dedicated devotee cheerfully and reverently accept the divine dispensation, however unpleasant it may be. For he knows that whatever is ordained by his benevolent Lord, who is absolutely merciful, is impregnated with mercy, love, justice and benevolence. He never grudges any degree of Providence whatsoever.

At times the Lord puts His dedicated devotees to severe tests. Although He knows everything belonging to the past, present and future, and has nothing concealed from His view, He indulges in His Divine Sport of testing the devotion of His devotee, in order to purge his heart of all impurities in the shape of pride, infatuation, arrogance, and so on, to make it transparent, and to fortify him against all evil influ-

ences and thus to do him lasting good. Such lovers of God as have understood the real meaning of surrender never feel anything disagreeable to their mind. No movement of a juggler ever strikes his mate as disagreeable or unpleasant. The latter makes himself subservient to the former's will and submits to every activity of his most cheerfully. A devotee likewise cheerfully joins every sport of the Lord. He knows that whatever he sees around him is nothing but a sport of his Lord, Who is an unique player indulging in sports of various kinds.

The Divine Sport

He feels that the Lord is extremely kind to him in so far as He has associated him in His sport and regards himself very fortunate in having been chosen by the Lord as an instrument to assist Him in His Divine game. Realising this, he visualises the Lord's adroitness in every game of His; nay, he perceives the Lord Himself concealed behind it and is transported with joy at every moment. The above account relates to that class of devotees who have absolutely surrendered themselves to the Lord. Nay, even one who is practising surrender takes every piece of fortune and misfortune to be His merciful dispensation and rejoices in it.

Now one may pertinently ask: It is quite natural and in the fitness of things that one rejoices when he meets with a piece of good fortune; but how is it possible to rejoice in adversity just as in happiness? Our reply is that in the eyes of one who has realised the Divine Principle even the gratification and solace derived from earthly enjoyment are symptoms of morbidity. He transcends both pleasure and pain arising from favourable and unfavourable objects and resulting from meritorious and sinful acts respectively. Even one who is on the road to this consummation must feel cheerful at least. Just as a wise patient, who is suffering from a serious disease, gladly takes a bitter dose administered by a clever doctor and feels grateful to him, even so one should cheerfully endure hardships inflicted by God who is an extremely benevolent, unselfish and unerring Doctor, and should rejoice and feel indebted to Him for His benevolence and mercy.

A loving devotee who has dedicated himself to God endures great hardships most cheerfully and rejoices at every moment, recalling His kindness. He realises that just as a benevolent doctor cures his patient by cutting his festering sore and removing all putrescent matter therefrom, so does

the Lord sometimes apply the knife of hardships to His patients with an eye to their welfare and cures them. His provision is full of mercy. Realising this, the devotee remains contented with every decree of Providence. He is not perturbed amidst troubles and does not covet pleasure.

No Desires Left

Thus, having no desire left in him for the enjoyment of worldly pleasures, a devotee can never commit a forbidden act out of attachment or from a selfish motive. Every activity of his is in conformity with the injunctions of the Lord. None of his actions ever goes against His will. For he has merged his own will in that of the Lord, he has no independent will of his own.

Even an ordinary faithful servant does not want to do anything contrary to his master's wishes; and, if he ever does so through some mistake, he feels ashamed of it and is filled with remorse for the same. Much less would a faithful devotee who has dedicated himself to God out of pure love do anything against His will. Just as a virtuous lady who is devoted to her husband always acts in accordance with the wishes of her most beloved husband and follows him like a shadow, in the same way a loving devotee who has dedi-

cated himself to God follows the Divine Will and does everything for Him, taking everything to be His.

Now it may be asked: When God is not manifest to all, how are we to know His wishes or commands? Our reply to this is that in the first place, the scriptures embody His commandments, so to say; for the ancient seers, who were devotees of God and possessed a knowledge of the past, present and the future, wrote them mostly in accordance with His meaning. Secondly, works like the *Bhagavad Gita* contain His direct commands. Thirdly, the Lord, being omnipresent and the inner controller of all, dwells in the hearts of all living beings. Man generally receives proper guidance if he consults Him within his heart with an unbiased mind and with a genuine desire to have his doubts removed. Nobody's conscience honestly sanctions the practice of untruthfulness, theft or violence. Here lies the clue to the Divine will.

Seek Advice

If we get a doubtful reply from our conscience to any of our queries, due to our intellect being clouded by a thick coating of ignorance, and are accordingly unable to decide upon a particular course of action, we should seek the advice of such men as are unselfish,

virtuous and conversant with the principles of Ethics. It is profitable to consult worthy souls even on points about which we have no doubts in our mind. For so long as one has not realized God one is liable to mistake untruth for truth. Hence one should do well to have one's judgment confirmed by the opinion of the wise. As one's heart gets purified one begins to comprehend the Divine Will rightly. Thenceforward whatever the aspirant does is mostly in consonance with His will.

The Faithful Servant

It is generally observed that a faithful servant who always acts in accordance with his master's wishes is able to read the latter's mind on receiving the slightest indication from him. When such is the case with ordinary people, what wonder if a God-dedicated devotee begins to know His Will through piety, faith and love?

There is one more criterion of judging the Divine will. It must be understood at the very outset that God is all-wise, friendly to all, an ocean of mercy, the Inner Self of all and engaged in doing good to all. Hence He can never countenance an act which may in any way be prejudicial to the best interests of any living being whatsoever. Accordingly,

such an act alone is in conformity with the Divine will as is really conducive to the welfare of others; and, on the contrary, that which is harmful to others is something contrary to His will.

There are some who in their ignorance recognize it as an article of their faiths to harm others or inflict bodily injury on them, declaring that it has been sanctioned by their scriptures and religion. This is, however, an erroneous belief. It can never be the intention of God or religion that one should harm others or practice violence on others. Of course, punishing some one with an eye to his welfare just as the parents punish their child or a teacher punishes his pupil is a different thing.

In Divine Conformity

Thus every activity of a devotee is in conformity with the Divine will, so that he can never commit a sinful or forbidden act. Every dealing of his is naturally straightforward, pure and conducive of public good; for he has no selfish interest in the world, no attachment to anything, no fear.

Not to speak of a God-dedicated devotee, fear and sin forsake even those who really believe in the existence of God. A king or his officials are not bodily present in a lonely re-

treat at night-time; but the very existence of a Government deters people from committing unlawful acts. It is even much more difficult to violate a law in the presence of a Government official. When such is the awe inspired by an earthly Government, how can one who perceives the existence of the Almighty Lord everywhere commit a sin in His august and sacred presence?

The all-pervasiveness of God proves that He is present everywhere. Hence one who subscribes to the above view can have no fear. For, when even the presence of a single Government official takes away the fear of thieves, what fear can there be for one who is always and everywhere accompanied by the Lord of the universe? Those who indulge in sinful acts, even though proclaiming themselves devotees, or those who are haunted by fear of death and other things every moment do not in reality believe in the existence of God. Those who believe in God are always free from sin and fearless.

Constant Remembrance

The only thing a God-dedicated devotee is afraid of is forgetting his most beloved Lord. In fact, he can never forget Him; for even a moment's mental separation from the Lord becomes unbearable to

him. It becomes his second nature to remember the Lord constantly, having dedicated all his actions to him, and to feel extremely uneasy like a serpent robbed of its gem or a fish taken out of water, when put out of mind of the Lord.

God is the essence of his life, his highest riches, his greatest refuge, his final resort, his ultimate goal. And to think of His names and virtues at every moment, to forget himself in his love, to lose consciousness of the outside world and get intoxicated with love, and to dance in ecstasy becomes his daily routine.

"These blessed devotees sometimes weep in loving memory of the Lord, sometimes they laugh, sometimes rejoice, sometimes they talk marvellous things, sometimes they dance, sometimes they sing, sometimes they imitate the behaviour of the Lord (who is unborn) and sometimes they sit calm and quiet, enjoying Supreme Bliss."

Thus, having realized the secret of surrender to God, these devotees become one with the Lord.

"With their mind and intellect merged to Him, and themselves established in unity with Him, and exclusively devoted to Him, they go whence there is no return, their sins completely shaken off by wisdom."

It is of such people that the Lord has made the following statements:

"I am supremely dear to the wise, and they are dear to Me."

"Of him will I never lose hold, and he shall never lose hold of Me."

Whatever such a man does through his body is not reckoned as "action" in the ordinary sense of the term. Absorbed in ecstasy, that God-dedicated devotee only imitates the blissful activities of the sportive Lord. Hence his actions, too, are of the nature of sport. The Lord says:

"He who, established in unity, betakes himself to Me as abiding in all beings, that *Yogi* dwells in Me, whatever his conduct in life (for in his eyes nothing exists except Myself)."

Everyone As His Own Self

Hence he treats everyone as his own self, there is no possibility of harm accruing from him to anyone. Of such God-dedicated, God-identified souls, who behold their own self projected everywhere, there are some of the type of Sri Sukadeva who move about in this world as one quite indifferent to its working and with a view to redeeming humanity; there are others of the type of Arjuna who mould their conduct in accordance with the injunc-

tions of the Lord and are engaged in performing their legitimate duties, with their mind always fixed on Him; there are still others of the type of the God-intoxicated cowherd-maids of revered memory, who remain absorbed in ecstasy of Divine Love; while there is a fourth class of blessed beings who conduct themselves in this world as stupid and insane persons like the famous Jada Bharata.

Themselves liberated, such God-dedicated devotees turn out to be the saviours of the world. The very sight and touch of these exalted souls, and conversing with them, nay, their very thought has a sanctifying effect. The very atmosphere of the place they visit is purified, and the part of the earth they frequent becomes sacred and is turned into a place of pilgrimage. The coming into this world of such souls only is worth while, and it is of such noble souls that the following scriptural remarks hold good:

"The family of that noble soul is sanctified, his mother is blessed, nay, the whole earth is full of merit in so far as it bears him on its bosom—whose mind has merged in the Supreme Being who is an ocean of limitless knowledge and bliss."



Spiritual Interpretation
OF THE
★ **BHAGAVAD GITA**

The Righteous Battle

By S. Y.

Chapter 2, Stanza 21.

LITERAL TRANSLATION

“To the one who knows the self to be imperishable, everlastingly permanent, breathless, and undecaying, how can it be possible to think that his Being, dwelling in the body temple, O Arjuna, can kill anybody? How could he slay or cause the destruction of another?”

POETIC RENDITION

The one who beholds through his Spiritual Eye is absolutely certain that the soul is indestructible, breathless, unchanging, and undecaying. How can such a person extin-

guish the life, or cause the extinction of life in another?

In the above Stanza, the soul, Krishna, is saying to the devotee, Arjuna (the ego), “O my lower self, you must lift yourself to my plane of higher soul consciousness and realize that, even if you destroy the wickedness of the senses and the temptations of pleasures and matter attachment, you are foolish to think that, with the destruction of those body-bound material desires, your higher self can cause destruction of the sense pleasures, or that it can destroy such consciousness within yourself.”

Righteousness

Here the prophet, Krishna, is telling his disciple, Arjuna, who is afraid to go into the righteous battle between his virtuous and vicious thoughts, that he will destroy Arjuna's vicious kinsmen, or will cause their destruction, and also that in a material battle wherein virtuous people, without provocation, are attacked by vicious people, it is righteous for the good people to save themselves from the wicked. If the righteous people, in the course of defending themselves and their innocent women and children, should slay some of the invading wicked people, such action would not be incompatible with the laws of virtue. The righteous people could not be held responsible for the destruction of the wicked.

Krishna points out further that, although the physical bodies of the wicked people are slain, their souls cannot be destroyed in any way. Of course, this should not be an argument for righteous people to kill wicked ones, but when aggressive wicked people are killed in battle by righteous people (who are protecting their women and children), the good ones may console their conscience by realizing that neither God nor they could in any way destroy the souls of the wicked. It would be a dangerous philosophy for people

to think it right to kill others in the belief that the end justifies the means. They might think that their act of killing was justified when perhaps they were really motivated by the sense of revenge instead of by the necessity for defense.

Not the Doer

This Stanza could teach a good lesson to the soldier who is compelled to battle for his country. It should teach that even on the battlefield he should think that he is not the doer, but that all things are ordained by nature and God. A soldier on the battlefield should feel that all living is a mock battle between life and death, and that those who are killed in a battle are not really killed, and those surviving are not really living.

In a dream one may behold a battle between righteous people and wicked people and may witness the killing of the evil by the good. On waking from the dream, the dreamer will realize that the killing of the vicious people and the surviving of the righteous people were both the outcome of interior imagination, and that there was no actual killing at all. Likewise, Krishna told Arjuna that the battle between his righteous relatives and his wicked ones was nothing but a battle witnessed by him in cosmic delusion during the period

when he was in the state of consciousness where one is spiritually asleep and not yet awake in wisdom. Krishna told Arjuna that the cosmic consciousness of all-pervading Spirit should be retained under all circumstances — during a battle or during any other physical experience.

Indestructible Life

This Stanza is really a great metaphysical lesson in which the preceptor is telling the student, or the soul is teaching the devotee, that, even if the devotee kills sense pleasures or causes them to be killed by soul force, or whether righteous people kill vicious people in order to defend themselves and those dependent upon them, they ought to know, by lifting their consciousness to the plane of wisdom, that nothing can be destroyed because all things are immortal.

Not even the senses of human beings can be killed or destroyed permanently. They only pass through a process of change. A storm creates waves on the bosom of the ocean and, when the storm vanishes, it is seen that the waves were not killed or destroyed by the absent storm, but that they just disappear and slip back into the bosom of the sea. So, when righteous people, even indirectly, are the cause of slaying wicked people in a bat-

tle, they should not flatter themselves by thinking that they personally have any power of destruction.

When sense pleasures are destroyed by self-control, they are not really destroyed, but their forces are inhibited within the self and are transmuted to a finer state for the sensing of higher bliss. As, for example, when a person is greedy and eats too much, he suffers from indigestion, but if he transmutes his greed for physical food into a desire for continuous communion with God, he does not destroy the greed but changes it from an evil agent into a medium of good.

Practical Hints

A novitiate devotee, when he begins to slay his temptations and desires for material comfort, should not condemn himself as a cruel tyrant, a joy-killer, and a denier of joy to himself. Nor should he blame God as the cause of destroying his tempting thoughts. He should console himself with the thought that his temptation-bound, pleasure-loving thoughts were not destroyed but were lifted from the plane of misery to the plane of happiness-making God-attachment, which is attained through meditation.

Each soldier on the battlefield who righteously defends

helpless souls, must not think that he slays or that God slays, but that wicked souls are evicted at death from their bodily fortresses and go to other residences, and thus they cannot longer carry on their ruthless work of torturing righteous souls. The highly developed spiritual man who slays all his material desires, should not pity himself or his slaughtered desires and should not think that God causes the destruction of such desires. When a man conquers his evil desires by good desires, he should think that he is transmuting the evil desires to good ones.

Good Desires

Evil desires promise happiness and give sorrow, and good desires lead the soul to perpetual happiness. Therefore, the devotee is justified in transmuting his evil desires, and in not suppressing or killing them, and thus becoming a mental fossil, for through the thirsty mouth of desires he drinks the immortal honey of God-Bliss. The evil man drinks the misery-making poisoned honey of sense pleasures. The divine man drinks the ambrosia of everlasting bliss.

Soldiers should note that there is a great difference between a so-called righteous patriotic battle and a really righteous patriotic battle, for a country may be purposely

aggressive and create wars to satisfy greed. In a war so motivated it would be unrighteous action on the part of the aggressors and no soldier should cooperate with such a cause. However, to defend one's country against the aggression of another is righteous action.

It is always best to consult a God-known man whenever there is doubt as to whether a war is righteous or not. There is a lot of difference between a really righteous war and one in which ambitious soldiers thoroughly believe that they are justified in fighting to satisfy their evil ambitions.



JOY

By Grace Thompson Seton

In my soul a secret glee
Spreads a flame of cheer,
Glowing unto the outer me,
Makes my living freer.

Joy that fills the whole cosmos,
Love that is our God,
Wipe away all sense of loss
As the Path is trod.

Father-Mother Universe,
Sing within my heart!
Let my joy in Thee rehearse
For this earthly part.

The Soul of Man

By BRAHMACHARI JOTIN

A knowledge of the objective universe is essential to man's life on earth. The greater his understanding of the material phenomena which surround him, the more secure and profitable becomes his sojourn in this physical plane of consciousness. Similarly, a clear comprehension of the nature of soul is of categorical importance to man's spiritual life. The deeper his realization of the soul's true nature, the higher is the state of his spiritual life, and the more sublime is his conception of God. There has been a tendency, among those who claim to be liberal thinkers in philosophy and religion, to limit the spiritual ideal of man within the security of mundane existence and supersensory enjoyment. This is destructive. The spiritual life of man has no other ideal than the realization of the perfection of soul.

Man cannot lead a truly spiritual life unless he has a right concept regarding the nature of soul. What, then, is the nature of soul? Never has this most vital question of human life been so scientifically and clearly discussed as it was by our Aryan forefathers. Every page

of the sacred books of the East is vibrant with and emanates the true concept of soul. No people have ever so persistently and with such determined will raised and solved this problem as have the Aryans of Hindustan.

Absolute Freedom

Absolute freedom is the nature of soul. Free from the clouds of ignorance, our soul radiates wisdom as the bright rising sun on the eastern horizon sends forth its light. Free from birth and death is the immortal soul. Free from all misery, the soul is bliss itself. No ignorance can darken its effulgence; no birth nor death can limit it; no misery can harrow it. Pure-Consciousness (*Suddha-Chaitannyam*) is its nature. Eternal Existence or Immortality is its life. Unconditional Peace is its everlasting radiation.

The soul is free from the effect of all dualities. No external influence has any power over it. The *Gita* declares:

“Sword can not pierce it; fire can not burn it;
Water can not wet it; air can not dry it.”

It is eternal, all-pervading, unchangeable and immovable. It is consciousness, existence, bliss absolute. Such is the soul of man.

Every religion teaches this as the original nature of soul. I have yet to learn of a religion which has ever contradicted this eternal truth. Take Christianity, for example. The Christian belief in the original perfection of soul is set forth in the mystical allegory of the creation of Adam and Eve. Here Adam is pictured as originally a perfect being. Through ignorance he fell from his original state of perfection. He lost the consciousness, but not the reality, of his divine nature. He forgot his identity with God. And this forgetfulness was the sole cause of his downfall. Similar has been our forgetfulness. Just as it was with Adam, so it is with ourselves, the forgetfulness of our divine nature is the cause of all imperfection in us. There are many who are still in this tragic sleep of forgetfulness. They need to be awakened to their divine nature.

The Perfection of Soul

Hinduism also teaches the same truth. The manner in which it approaches the subject is sublime, pure, direct, and practical. According to the highest Hindu religious belief, which is called Vedanta, our

soul was not only originally perfect, but it has never fallen from its state of perfection. Our soul has never lost its freedom. It was perfect, is perfect, and will be eternally perfect. Indeed, Perfection can never become imperfect. Purity can never be made impure. What is essentially wisdom can never succumb to ignorance. There is no place for death in immortality, nor has misery any room in bliss. Such is the highest teaching of the Vedic Philosophy. Detailed discussion on the subject should be reserved for some future occasion. For the present, let us be convinced and inspired to know that our soul is essentially perfect, pure, eternal and blissful, but that because of our own ignorance, it appears to us to have fallen from its original perfection.

Here a question naturally arises in our minds, "How can the perfect soul even appear to become imperfect?" Many explanations have been offered, but none of these have ever been able to satisfy a rational seeker after truth. The only possible answer is, "We do not know." But though we cannot explain the cause of this apparent change, we defy anyone to disprove the original perfection of soul. There is a sure way of defeating one who would dogmatically deny our soul's innate perfection. Ask

such a person to do this: "To prove the nature of soul, first realize your own soul, then come and tell whether it is imperfect or perfect." Until a person has attained Self-realization, he is not qualified to question the validity of this profound truth which has been realized and taught by all great spiritual scientists, the saviours of mankind, such as the Aryan sages, Buddha, Christ, and the great masters.

Regaining Perfection

But for us perhaps the greatest question of all is this, "How can we regain the original state of soul's perfection?" These are a few practical hints I have to offer to you. They are elaborately discussed and presented to the students of the Weekly Praeceptum by my master, Swami Yogananda:

1. Spiritual energizing of the body and realization that the body is the temple of God, residing in which man must learn to realize his divine perfection.

2. Calmness of mind. Preservation of mental calmness and poise through all vicissitudes of daily life.

3. Work without worrying over the result. Performance of the day's actions with honesty, purity of mind, as well as with a sense of privilege and service. Let every deed be an

act of worship of the Divine Spirit.

4. Forbearance and determination. Be patient. Culture contentment. Contentment is inner peace. If you have not found peace within yourself, you shall never find it anywhere else. Deny misery the right to deject you. Make up your mind to be happy, and you will find happiness.

5. Love of God. To love God is to become identified with Him and to practice the divine principles of life. Replace the consciousness of "I and Mine" with "Thy and Thine."

6. The firm belief that man is essentially perfect. Incessantly think, affirm and always live up to the truth, "I am perfect. I am pure. I am holy. I am free. I am Divine. I am God." Constantly chant,

"I am God, Naught else but God. Verily I am Brahman, the Cosmic Reality. Misery has no existence in me. I am Wisdom - Existence - Bliss - Absolute. I am eternal. I am free. I am that I am. There is no change in me."

Never be afraid to declare this truth to yourself and to others. Do not be a coward. A coward can never realize the soul, never know God, never enjoy heaven. Soul can never be realized by a coward.

It is pathetic to see that people sometimes require the fear of a devil to make them love God, vice to make them virtuous, misery to assure them peace, and hell to make them enjoy heaven. If they are told that there is no vice, misery, nor hell, the whole structure of their religious belief falls to pieces. But in truth there is no evil. Evil exists only for those who seek evil. Discard your spiritual weaknesses and do not believe in them. It is only the strength of our will to accept evil that gives it the power to fetter us. If you do not believe in evil, evil will have no existence for you. We should become good not because we are afraid of punishment and misery, but because it is our nature to be good. We must be virtuous because virtue is our nature. We must lead a divine life because we are divine beings. We must enjoy heaven because salvation is our birthright. Believe in God, one, universal, omniscient, omnipresent and blissful, and know that "Thou art That." God is your soul, eternally free and blissful. And you are God. "Know ye not that ye are gods?"

Value of Affirmation

Some of us may be inclined to think, since at this stage we are imperfect in our consciousness, that it is spiritually destructive to affirm, "I am God. I am Perfection," or that such

affirmation is arrogance, egotism or delusion, and that therefore we should not make such a declaration. Admitting that this may be true from one point of view, nevertheless the constant assertion of our spiritual perfection is still justified as a reminder to us of our original perfect state. Tell me, would you cringe in fear in the dim forest of ignorance when you might be standing on the Mt. Everest of wisdom? Would you drink from the stagnant ditch of death, when the stream of immortality is flowing freshly by? Would you prefer to remain confined within the dark cell of misery, when the bright palace of bliss is open to you?

It is better to affirm God than devil, virtue than vice, wisdom than ignorance, immortality than death, bliss than misery. Therefore, be awakened and constantly affirm, "My soul is free. My soul is immortal. My soul is blissful." Even better than to say "My soul," affirm "I am soul. I am free. I am immortal. I am blissful." Realize your true nature in the inspiring words of Swami Shankaracharya,

"No birth, no death, no caste have I; father and mother have I none. I am He, O, I am He. Blessed Spirit, I am He."

The Christ Self Within

By HAZEL SALTER

THE question is often asked, why is it that if God is Omnipresent, present everywhere in everything, Omnipotent, all powerful and all power, Omniscient, all knowing and all knowledge, and if He has created man in His image and likeness, that man expresses so much inharmony, sickness, and poverty?

It is true that God is the Life and Perfection at the center of man's being, that if it were not for God's presence in every atom of man's being he would cease to exist. It is also true that it is God-Power that motivates all activity in man, and that it is God-Intelligence that causes man to know and act wisely. Yet, while all men have these qualities inherent in them, only Jesus and the Great Masters have brought them forth to the highest degree of perfection. However, all men are pilgrims along the path, with the ultimate goal the complete realization of All-Perfection in body, mind and soul.

This inherent perfection of man might be compared to the electric power in the light bulb. The electricity that comes forth from the dynamo may be compared to the pure

Life Energy, God-Power, and God-Intelligence in man, and the light bulb to man's body. As long as the wires in the bulb are connected with the power from the dynamo, light will radiate forth from the bulb. The bulb in itself has no illuminating qualities, and the bit of glass and metal of which it is composed is of little value. It is just so with man's physical body. The elements of which it is composed have small chemical value, and when it is disconnected from the God-Dynamo in so-called death, it returns to the earth, from whence it came.

The Inner Man

It is the Inner Man with whom we are concerned—that Christ Self within that is always pure and perfect, never less than perfect. This brings us back to the question of why so much imperfection exists when the perfect God-Power is never absent from the living body, nor is it ever made less perfect by any appearance in the outer. The kind or quality of the bulb used does not affect the power in the dynamo, but it does make a great difference in the kind of light that is shed. If the bulb is dusty and splashed with mud, it will seriously impair the light given

forth. The human electric light bulb has not only become dusty and besmirched, but through ignorance and superstition down through the ages it has drawn about it layer after layer of covering until the Light within is almost, or completely hidden. We can readily see, however, that this outer coating on the bulb, no matter how dense, has no effect on the illuminating quality within the bulb.

The Outer Man

God, being all Perfection, can never be less than perfect even to the slightest degree, and since without Him man would cease to be, it stands to reason that the cause of all in-harmony and imperfection is in the outer man—the human personal self. Through ignorance of God's Law, man has added a layer to dim the Inner Light, again through superstition he has added another, and then greed, selfishness, jealousy, fear, doubt, and hatred all began to add their bit until the Light within was hidden, and man could see only the in-harmonies about him, and looked upon these things as real and all there was to life. These negative ideas, which manifest as sickness, poverty, discord and sorrow, are often instilled into the minds of babes from birth. Is it any wonder then that through generations mankind has devel-

oped so much imperfection in body, mind and affairs?

Since the negative qualities of ignorance, superstition, greed, selfishness, jealousy, fear and hatred have been built into man's consciousness layer by layer, the way back to God, the expression of His Light, is to do away with ignorance and superstition by replacing them with God's illuminating quality of Wisdom, by replacing greed and selfishness with generosity and the desire to help others to happiness and success, by replacing fear with confidence and faith, and by replacing hatred with God's greatest illuminating quality—Love.

Everyone will admit that this should be done, yet the outer suffering and discord is so much with us that it is often hard to see anything else even when we know that the Pure Light is shining beneath the surface, just waiting to spread its radiance. We get in to this Inner Light during our quiet hours of meditation, through our Self-Realization, the realization of this Inner Self, which is all Perfection and Light. Through this inner realization we clear away bits of the debris that have accumulated on the surface, and allow the Light to shine through into our outer world, bringing more harmony into all our affairs, and health to the physical body.

BOOK REVIEW

PHILOSOPHY OF HINDU SADHANA by Nalini Kanta Brahma. Kegan Paul, Trench, Trubner & Co., Ltd., London. Price 12/6.

The author, a professor of philosophy in Presidency College, Calcutta, has given us in this volume an able and engrossing exposition of the various forms of *sadhana* (systems of religious discipline; literally, "means to an end," the end of Self-Realization). *Sadhana* includes all the religious practices and ceremonies that are helpful to the realization of spiritual experience, and therefore may be regarded as the practical side of religion, which is its most important aspect, as distinguished from the discussion of the theories of the relation of God to man and the universe in the speculative manner of philosophy.

All true philosophy culminates in the religious experience. Reason can justify the experience, can at best show the experience to be consistent, but cannot yield the experience itself, which transcends reason. Here we find the need for *sadhana*, which is the technique which makes the realization or experience possible.

Among western philosophers, Kant clearly perceives the inadequacy of reason for such a task. In the *Critique of Pure Reason* he uses the expression that "this thought could not be realized." The realization of a thought is what *sadhana* yields us.

The inherent division between thought and being, idea and existence, which Kant notices, was long before perceived by the Hindu seers, and was sought to be bridged by *sadhanas*. These systems include the paths of action (*karma*), wisdom (*jnana*) and devotion (*bhakti*), which in their comprehensive ramifications, cover the religious tendencies of all types of men.

Purificatory discipline begins with a regulated and methodical course of actions. The wayward, lower self, accustomed to submit to the demands of every impulse and passion, cannot be controlled and dominated by the higher Self when the latter makes its first appearance as a mere foreigner having no authority. The higher Self, at this stage, merely imposes method and regularity on the usual actions of the lower self and does not at once control them. Control, however, is gradually ac-

quired through regulation; the lower self submits itself unconsciously, as it were, to the direction of the higher Self.

A higher stage is reached when the Self feels its complete detachment, which in turn leads to *sama-darsana* or perception of the equality of all things. It is the lower nature that is responsible for all division and difference. From another standpoint, *sadhana* may be regarded as the attempt at bridging over the gulf between our surface consciousness and the vast expansive region of consciousness lying behind the superficial states.

Sadhana of all types have their negative and positive sides—the stages of *purgation* and *illumination* in Christian terminology—*vairagya* (renunciation) and *abhyasa* (repeated practice which enables us to bring out the element of infinitude in the vacuum created by the negative side of *sadhana*) in Hindu thought.

Professor Brahma devotes over 300 very interesting pages to a presentation of the three main paths of disciplinary religious training, as well as a chapter on the *Tantras* or ritualistic Vedic procedures, and a final chapter on the *Bhagavad Gita* as a synthesis of all *sadhanas*.

TIBETAN YOGA AND SECRET DOCTRINES, or, Seven Books of Wisdom of the Great Path, according to the late Lama

Kazi Dawa-Samdup's English Rendering. Arranged and Edited with Introductions and Annotations to serve as a Commentary, by W. Y. Evans-Wentz. Oxford University Press, London: Humphrey Milford. Price 16/.

As in *The Tibetan Book of the Dead* and in *Tibet's Great Yogi Milarepa*, so in this book, the third in a three-fold series, the author's aim has been to place on record not only a catena of carefully made translations of texts which are almost unknown in Occidental countries, but also a body of orally transmitted traditions and teachings relating to the texts, which he received from his *guru*, the translator, the late Lama Kazi Dawa-Samdup.

The present work contains much that is new to western thought, and much that, apart from its value for philosophy and religion, is interesting anthropologically. It gives the very texts of some of the principal *yogas* and meditations which many of the most illustrious Tibetan and Indian philosophers employed in attaining Right Knowledge.

When Tibet accepted the Buddha from India as its ideal Enlightened One, it also adopted much of the Sanskrit philosophic terminology, and Hindu *sadhana* or paths of religious discipline.

The seven chief texts upon which the seven Books comprising this volume are based con-

tain teachings and matter dating from very ancient origins. Their titles are: (1) Gampopa's Supreme Path, called the "Precious Rosary," consisting of twenty-eight categories of yogic precepts for the guidance of the disciple, (2) The Epitome of the Great Symbol, a treatise on the practical yogic method of realizing *Nirvana*, (3) The Epitome of the Six Doctrines, which are the Psychic-Heat, the Illusory Body, the Dream-State, the Clear Light, the After-Death State, and the Transference of the Consciousness, (4) The Transference of the Consciousness, a yogic treatise complementary to the last of the Six Doctrines, (5) The Method of Eradicating the Lower Self, a treatise on the Yoga of Non-Ego, (6) The Five-Fold Wisdom Attribute of the Long Hūm, a treatise on the Yoga of the Five Wisdoms, and (7) The Essence of the Transcendental Wisdom, a short *sutra* belonging to the Prajna-Paramita of the Tibetan canon.

Readers of *Inner Culture* will be particularly interested to find, as one of the figures in the frontispiece of this book, a photograph of Swami Sri Yukteswar Giri, late head of the Kedar Ashram, Puri, and *Guru* of Swami Yogananda. Dr. Evans-Wentz refers to this great sage of India as one of the "modern gurus" he has met in his extensive travels in the Orient.

An extract, entitled "The Precepts of the Gurus," from this valuable book appears elsewhere in this issue. From it, readers will get an idea of the inspiring and illuminating contents.

THE ROMANCE OF THE CALENDAR, by P. W. Wilson. W. W. Norton & Co., N. Y., \$3.00.

Astronomers and mathematicians, archaeologists and churchmen, have contributed to our knowledge of the many calendars by which man has measured time. But this is the first book of convenient size that surveys the development and the significance of the calendar as a whole.

The author discloses the origins of the calendar from times of remotest antiquity and among peoples of every race, and relates, with a wealth of fascinating lore, the fluctuations and conflicts that have marked its course. He tells of the battle that raged between the sun and the moon, ending in the triumph of the solar year over the lunar month. He recalls how men have re-formed the calendar of many periods—how Mohammad ordained a calendar for Islam and Omar Khayyam rearranged the Persian year; how Julius Caesar created the Julian Calendar, which held sway until Pope Gregory promulgated the Gregorian Calendar in 1577, accepted for three centuries by the western world.

The Jewish calendar, the ecclesiastical calendars with their "movable feasts," the brief-lived calendar of the French Revolution, the measures of time in India, China and Mexico, are all recounted. The measure of the days is also explored—their grouping into weeks and their division into hours by means of sundials, hour-glasses and clocks. The book ends with a discussion of the need for a reformed World Calendar.



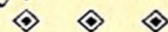
West Meets East in Tibet

A MONGOLIAN princess, Tani Hanam of Dzungaria, is quoted as follows in an article by Ivan Narodny in the December *Asia*:

"I am trying to resurrect our lifeless temples by transforming them into educational social centers for our uneducated shepherds and hunters. Art, music, ballet and drama to me are not commercial entertainments but part of our spiritual needs, and I want my subjects to feel the same way. Esthetics to me are a magic medium, an essential part of a religious doctrine, and I am devoting my life to uniting all art into new divine ceremonies. I am beginning my reform with our old lamaseries by making our lamas future stage directors, radio broadcasters, film managers and spiritual showmen.

"Art, music, drama, films, dance and radio are business ventures in the West, but in my opinion they are a part of a new religious ritual. I have already started new divine services in my home lamasery with Beethoven and Bartniansky music as the opening numbers of the rituals, and the philosophers and geniuses of all the world as our new saints.

"My idea is that our new lamaseries should develop a consciousness of world brotherhood and love by embracing all art and the great literary achievements of all nations. The occidental civilization of business and politics has begun to collapse and there is nothing along the academic rationalistic line to take its place. Science alone cannot make men happy, and knowledge is not sufficient to inspire intuition. A new spiritual light is necessary."



O wretched human being! why do you knock about from door to door? You can fill your stomach with half a seer of grain. They say God supplies food even to the ocean which is endowed with a body thousands of square miles in area. No one retires at night with an empty stomach. The Lord feeds all creatures, including the ant, on the one hand, and the elephant, on the other. Fool, why don't you have faith in Him?—*Sundardas*.

★ Diet and Health ★

By ELLEN EASTON, B. Sc.

Fruits are among the most attractive of foods both because of their beautiful colors and general appearance, and because of the great variety of their delicious flavors. They are also among the most valuable of foods for many reasons. Nearly all fruits, but especially the citrus ones, are rich in vitamin C. They also supply mineral salts in a form most readily absorbed, they stimulate the appetite, provide some of the other vitamins in varying degrees, and help to cleanse the body of clogging accumulations by promoting intestinal elimination.

Melons should be classed with the fruits because of their dietary properties. The edible part of most fruits is usually free from bacteria if properly handled.

Everyone should have a plentiful supply of fresh fruit every day.

Dinner Menu

Fruit Cocktail
Celery-Spinach Salad
Eggs a la King
Glazed Beets (Inner Culture, Sept., 1936)

Baked Asparagus
Strawberry Soufflé
Coffee Substitute or Orange Mint Tea

Fruit Cocktail

Dice and mix grapefruit, oranges, pineapple and banana. A little lemon juice and honey may be added if desired. Serve cold.

Celery-Spinach Salad

½ bunch spinach, washed and cut fine
2 tart apples, diced
1 stalk celery, diced
2 tablespoons French dressing
1 tablespoon mayonnaise
Mix all ingredients and serve on crisp lettuce.

Eggs a la King

1 small green pepper, diced
2 tablespoons butter
4 sliced hard-cooked eggs
1 can condensed cream of mushroom soup mixed with ½ can water
¼ teaspoon paprika

Cook pepper in butter for 1 minute over low heat. Add soup and paprika and bring to boiling point. Add eggs and serve on whole wheat toast, rye crisps, or in patty shells.

Baked Asparagus

Steamed asparagus
Whole wheat bread crumbs
Butter
Celery salt
Paprika
Grated cheese

Cut asparagus into inch lengths and place layer in buttered baking dish. Sprinkle with bread crumbs and seasonings. Repeat layers until all asparagus is used. Pour juice left from steaming asparagus over all and bake for 20 minutes. Sprinkle top thickly with grated cheese. Return to oven until cheese is melted, and serve.

Strawberry Soufflé

1 1/4 cups sweetened cooked strawberries
4 tablespoons strawberry juice
1/4 teaspoon salt
6 egg whites
1/2 cup whipping cream

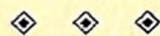
Beat egg whites until very stiff, add salt, and fold in the cooked berries. Pour into a buttered baking dish, set in a pan of warm water and bake in a moderate oven until firm. Cool. Serve with whipped cream to which strawberry juice has been added.



He who beholds God in all creatures and all creatures in God, that even-eyed and self-sacrificing person attains the kingdom of heaven (salvation).—*Manu*.

The Universe as a Thought

The present matter of the universe cannot have existed forever; indeed, we can probably assign an upper limit to its age of, say, some such round number as two hundred million million years. . . . The universe now becomes a finite picture whose dimensions are a certain amount of space and a certain amount of time; the protons and electrons are the streaks of paint which define the picture against its space-time background. Traveling as far back in time as we can, brings us not to the creation of the picture but to its edge; the creation of the picture lies as much outside the picture as the artist is outside the canvas. On this view, discussing the creation of the universe in terms of time and space is like trying to discover the artist and the action of painting by going to the edge of the picture. This brings us very near to those philosophical systems which regard the universe as a thought in the mind of its Creator.—Sir James Jeans, in *The Universe Around Us*.



God is not attained by exposition of the Vedas, good memory, or extensive book-learning. He reveals Himself only to those whom He chooses in His mercy.—*Upanishad*.

SCIENTIFIC DIGEST

Restoring Life

Remarkable experiments designed to reveal exactly how human beings die are being conducted by the Moscow Institute of Experimental Physiology and Therapy. "Death is a peculiar physiological process consisting of many stages," stated Dr. Briukhonenko, the Institute's principal scientist, in an interview. "We are striving to discover in which of these stages science is able to restore life and when it becomes powerless."

Artificial Heart

An artificial heart which pumps blood at the same rate and regularity of volume as a real heart forms the basis of the experiments. At first the scientists were able to revive life for a short period only, for after a few hours a reaction began and death again occurred. Greater success now attends the experiments. The result is that there are five dogs living "second lives" in the Institute's animal house. They were killed in various ways, some being poisoned. Now all are in an equally good condition and are growing in a normal manner. The characteristics of shock—

a condition often ending in death—are also being investigated. Workers introduce shock into the animals by experimental means and then effect a cure. The changes caused in the blood and their effect on the organs as the result of the shock are being studied. As the result of the Institute's work, Dr. Brinkhonenko is confident that a way will be found to restore human beings to life after sudden death.

A Remarkable Food

There is one food produced today that goes through man's hands and still retains everything that it had before man touched it—a food that tastes just as it did when the ancients produced it three thousand years ago. That remarkable food is honey. The main reason that this finest of Nature's products may be eaten today just as David and Solomon enjoyed it, is that the bees have attended to all the details of its manufacture and have left to their keepers only the responsibility of preparing it for market.

These clean little insects have put out such a perfect, ready - to - pack, ready - to - eat food that there has been little incentive for man to attempt improving its flavor or trying in any way to make it more convenient to keep or handle, or more beautiful to look upon. The bees have traveled thousands of miles among the flowers to gather it in nectar form, have put in weeks of labor building waxen combs in which to keep it while it is being converted and concentrated, have by fanning their wings day and night, pumped thousands of cubic feet of air through the hive to change the watery nectar into thick, nourishing honey, then, have spent days sealing over, with airtight wax cappings, the cells in which they have stored the finished product.

To Help Restore Sight to the Blind

Very spectacular have been the exploits of Russian surgeons, especially of Dr. V. P. Filatov, of Odessa, in devising ways to save and store perfect eyes from persons who die in hospitals or from bodies otherwise available. The transparent fronts are removed from these corpse eyes, kept alive in hospital refrigerators, and later used for transplantation to the fronts of eyes of living

persons who have been blinded by damage to this part of the eye's mechanism. No one yet has attempted to transplant complete eyes, something probably impossible because of the difficulty of making necessary connections with the optic nerve. It seems, however, that Dr. Filatov's method will provide new transparent fronts for any eyes which have lost this outward window by accident or disease.



The Taj Mahal in India

One of our pictures this month is a view of the famous Taj Mahal, which, in the words of *The Mentor*, is "incomparably the world's fairest structure. From any angle, any elevation, the Taj Mahal is a stone poem. This architectural miracle, this 'fragment of enchantment hewn from lucent quarries of the moon,' lends itself neither to description or to criticism. It is an external emotion, an emotion consecrated in marble and jeweled mosaic. The tomb crowns a precipice overhanging the River Jumna. The romance of Shah Jehan and his first and last love, his beautiful Mumtaz, still sings in the literature of the land. Poetry, music, architecture, painting, sculpture, all have drawn inspiration from the Taj Mahal."

NEWS OF THE CENTERS

By ORPHA L. SAHLY
(Director of Center Activity)

Los Angeles, Calif.

On Sunday, April 11, special reopening services were held at the downtown Second Temple. On this occasion Swami Yogananda delivered an inspiring address, after which he presented Sri Nerode as the Director-in-Charge of the Second Temple and new College of Inner Culture. Sri Nerode is excellently fitted for this position, and we are very fortunate that he has consented to undertake the directorship of the College. A son of India, he has had wide experience in teaching the precepts and technique of the Self-Realization Fellowship in America, and has established many Centers in the United States. His most recent activities have been in Miami, Florida, where he taught for more than a year.

The new College of Inner Culture, in connection with the Second Temple, is of great interest and importance to students and to those who wish to fit themselves for teaching and conducting Centers, as both student and teacher training classes will be conducted.

This service fills a long-felt need.

Services will be held Sunday morning and Wednesday evening, also daily meditation each afternoon. Seva Devi, who has endeared herself to all during the year and a half of her Temple service, will be assistant teacher in the College, as will also Sri Khagen.

Latvija, Europe

Among the recent activities of the Latvija Center was a public lecture with demonstrations in Yoga, given by the very worthy Conducting Teacher, Mr. Harry Dikman. Requests for information concerning the teachings of the Self-Realization Fellowship poured in to such an extent that permission was granted by the Government for the meeting to be held in Riga. The slowing of the heart beat from 132 to 48 beats per minute was one demonstration given by Mr. Dikman.

Santa Barbara, Calif.

The Santa Barbara Center has extended its activities to include an afternoon meeting

as well as an evening class. Also, a meditation period for meditation only is to be conducted. Those interested in the meetings may telephone the Conducting Teacher whose name and telephone number are listed on the Directory Page.

Washington, D. C.

Brahmachari Jotin, capable leader of our Fellowship Center established in the nation's capital ten years ago, has recently been appointed to the office of permanent International Secretary for the Self-Realization Fellowship of America and India. In this capacity, he will get in touch with those leaders and movements in various countries that are working for world understanding and world peace, and will bring their messages of international fellowship to the readers of *Inner Culture*.

Ranchi, India

The following comment appeared in the March 22, 1937, edition of *Advance*, a leading newspaper in Calcutta:

"Among the many nation-building institutions that have sprung up through the last decades and have been doing nation building works in various spheres, the Yogoda Brahmacharya Vidyalaya in Ranchi is one of the notable ones.

"Located in an extensive garden of seventy *bighas* of land

by the side of the railway station, this Ashram Vidyalaya has been one of the most interesting spots in Ranchi. The ideal of blending the Eastern principles with the Western methods for the harmonious growth of man has been successfully tried here and thus has made it a place of interest for educationists of all shades.

The Founder

"The Vidyalaya was founded by Swami Yogananda in 1917 with the late Maharaja Manindra Chandra Nandi of Kasimbazar as the patron. The Maharaja financed and took keenest interest in all the activities of the institution till his death. How dearly he loved this institution and its Mission can be easily seen from the huge sum of money required monthly to maintain the various departments of which he was the sole patron.

"The Ashram has arrangements for vocational training of the boys, along with the academic education, in the departments of weaving, tailoring, spinning, carpentry, dairy and gardening.

"After the noble Maharaja's death the institution had to pass through a dark period and it was the sheer self-sacrifice of the workers that kept it running.

"After his return from America Swami Yogananda was able

to acquire the entire plot of land and buildings for Yogoda Sat-Sanga and the Vidyalaya with the help of the present Maharaja of Kasimbazar and the Swamiji's American disciples. The institution is now out of the dark zone, and all around development can be seen in all its departments.

"One of the most valuable works conducted by this noble institution is its efforts towards educating the aborigines. It has been conducting a free M. V. School for more than twelve years in which aborigine boys get primary education along with other Hindi speaking children, under trained teachers. It is also running a free Yogoda Sat-Sanga School for girls in Chutia, within the Ranchi Municipality, for several years.

"An institution of such importance with international connections is really a pride of the country and the general public should extend helping hands for the all round progress of this institution and its cause."



"I cannot avoid the conclusion that consciousness is real; and if it is, then consciousness is the important problem which psychology, and no other science, is called upon to solve. I believe that attaining consciousness of the right sort is, broadly speaking the chief purpose of all normal, human strivings. If psy-

chology could teach its students, objectively, the nature of consciousness, and how various sorts of consciousness are produced, it seems that this field of knowledge would become immediately the most humanly useful of the sciences."—William Moulton Marston, in *Integrative Psychology*.

**Inspirational Books
on
SELF-REALIZATION
by
Sri Ranendra Kumar Das
of India**

The Books listed below are the works of Sri Ranendra Kumar Das, leader of the Indianapolis, Indiana, Center of Self-Realization Fellowship. They should be in your library.

- IN THE REALM OF THE
INFINITE\$1.00
IT CAN BE DONE—Law of
Prosperity and Success.....\$.50
DIVINE TRUTH—
Part 1\$.25 }
Part 225 } \$.60
Part 325 }
ORIENTAL INTERPRETATION
OF CHRIST\$.25
LAWS OF SPIRITUAL
SUCCESS\$.20 }
THE PHILOSOPHY OF }
YOGODA OR SELF- } \$.35
REALIZATION20 }
REINCARNATION\$.30
RESURRECTION AND IM-
MORTALITY\$.25
HOW TO QUICKEN HUMAN
EVOLUTION\$.30
HOW TO CONQUER DESTINY
AND RENUNCIATION—One
booklet of two articles\$.25

Any or all of these books will be mailed postpaid in the United States upon receipt of price. (Please do not send stamps.) Order your books from:

SELF-REALIZATION FELLOWSHIP
Mt. Washington Estates
3880 San Rafael Ave.
Los Angeles, California
SELF-REALIZATION FELLOWSHIP
Pennsylvania Building
38½ N. Pennsylvania Street
Indianapolis, Indiana

BOOKS WANTED FOR LIBRARY IN INDIA

A great library in India, for the Ranchi Headquarters, for the Calcutta Students' Home, and also for the coming Yogoda World-City in Bengal, is desirable. An appeal is hereby issued to all members and friends of the Self-Realization 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, dietetics and health 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.



MEMBER'S LETTER OF APPRECIATION

"Since starting the study of the Praecepta, especially since practicing the relaxing exercises, I have gained six pounds. That may not sound much to you, but I was extremely nervous, with a high-strung disposition, and about 28 pounds under-weight.

"I tried everything — tonics, milk diet, et cetera, without gaining an ounce. It was hard for me to go to sleep at night and a nap in the daytime was impossible. Now I have no

trouble going to sleep at night, and every afternoon I meditate for 15 minutes, then relax, then sleep for 15 or 20 minutes. I know that this is what is making me gain weight. It is helping me in other ways, too.

"I would not stop the Praecepta now for anything."

V. R. B., Ohio.

NEW and INSPIRING BOOKS ON SELF-REALIZATION

by BRAHMACHARI JOTIN,
of India

The following inspirational books written by Brahmachari Jotin, leader of Self-Realization Fellowship, Washington, D. C., should be in the Library of every man and woman interested in self-betterment.

The Universal Reality.....	75c
Realization of The Self	35c
Free Will and Divine Guidance..	25c
"Thine is The Glory"	25c
Universal Truth—Our Belief.....	25c
The Religion of Man	25c
Chintamani—Thought-Jewels	35c
Prayers of Self-Realization	
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"In 1928, while living in Chicago, I heard a lecture by a young man from Amritsar, India. After that lecture I began to wonder about God. Two years ago I saw one of your advertisements and began taking the Praecepta. I learned enough from them to leave my former occupation and start learning something that I really liked. I decided to study cartooning, and for two years now I have been working on that. I did not have a thing when I left my former position, but I put my trust in God, as I was told to do in your lit-

erature, and kept it there. I read an article in the December, 1934, *Inner Culture Magazine*, written by Sri Nerode, entitled "The Philosophy of Better Times," and I kept repeating to myself by supreme will power that I was a successful cartoonist.

"I am still studying cartooning and getting along fine. I have just the kind of a job I want. I have most of the day left for study, and make twice as much money as I did in my old profession. Putting my trust in God made my work a success. I still have battles with myself, but I absolutely gave up strong drink. I sometimes look in the mirror and wonder where the old Joe went, for I am as different now as day is from night.

"This may seem like a long letter, but I just had to let you know how the Praecepta have lighted the tiny spark within me into a flame that will never again be reduced to a spark. Since I have no one to tell these things to, except God, because He understands, I decided to write to you, to whom credit is due for the wonderful work you have done for me, and doubtless for many other hungry souls who are reaching for their loving Father."

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Until you realize that you and the Father are One, and that "All things whatsoever the Father hath are mine," and you know this in your mind and soul, you cannot manifest the abundance, health and happiness which you desire.

The purpose of the Horn of Plenty Bank and prayer practice is to help you to get the right attitude of mind firmly established through the daily practice of right prayer and right habit, and thus to help you to demonstrate in your everyday life the things you are only vaguely wishing for now.

As your mind is changed and renewed through right thinking, through persistently knowing that your good is yours now, the way opens for you to receive it.

The Horn of Plenty Bank is a beautiful reminder to keep the idea of abundance always present in your consciousness.

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It helps you to realize and develop faith in the one unfailing source of supply, which is God, through the practice of a short prayer and meditation which is to be held in mind each time a coin is deposited, whenever a negative thought appears, and at as many other times during the day as possible.

It helps by supplying an easy method of saving for subscriptions to Inner Culture Magazine, for

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It helps by giving you the opportunity to supply your friends with gifts of spiritual literature. In this way you put into practice the command: "Give and it shall be given unto you."

It helps by giving you, along with the little Horn of Plenty Bank, a special lesson outlining the Divine Bank, of bringing desires into manifestation. Faith and prayer and work are the most important steps. Wishing and ineffective prayer get you nowhere. This method teaches you how to pray correctly and then how to do your part in bringing about your desire.

It also helps by giving you the service of trained workers who pray for your success, health or happiness from the moment your request reaches us for a Horn of Plenty Bank until the contents which you have saved are sent in with your order. You will wish to have one of these beautiful banks with you always once you have started your prayer drill and have found how effective it is.

Complete instructions in the use of the bank and also a lesson in demonstration are sent with each request for a Horn of Plenty Bank.

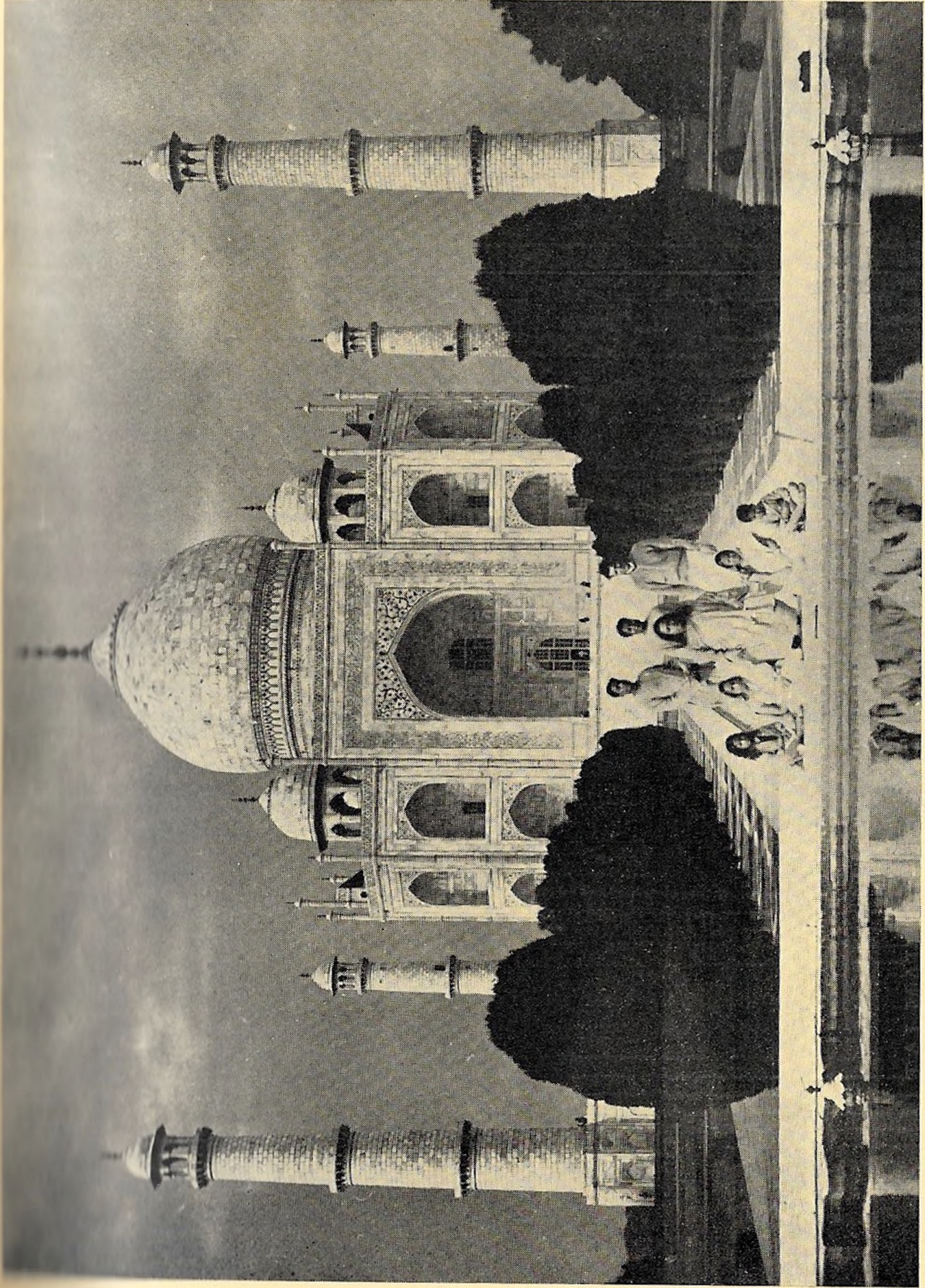
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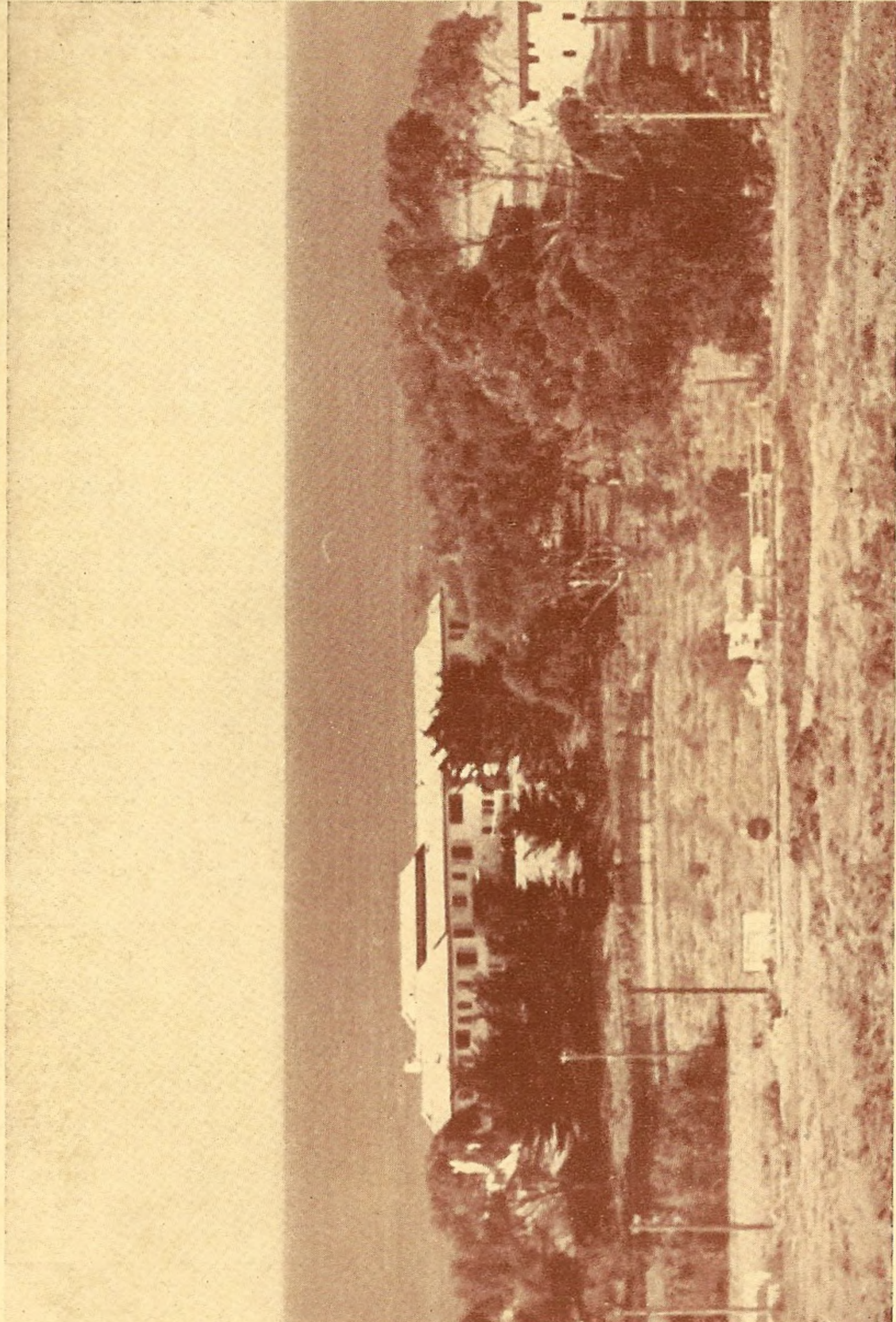
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