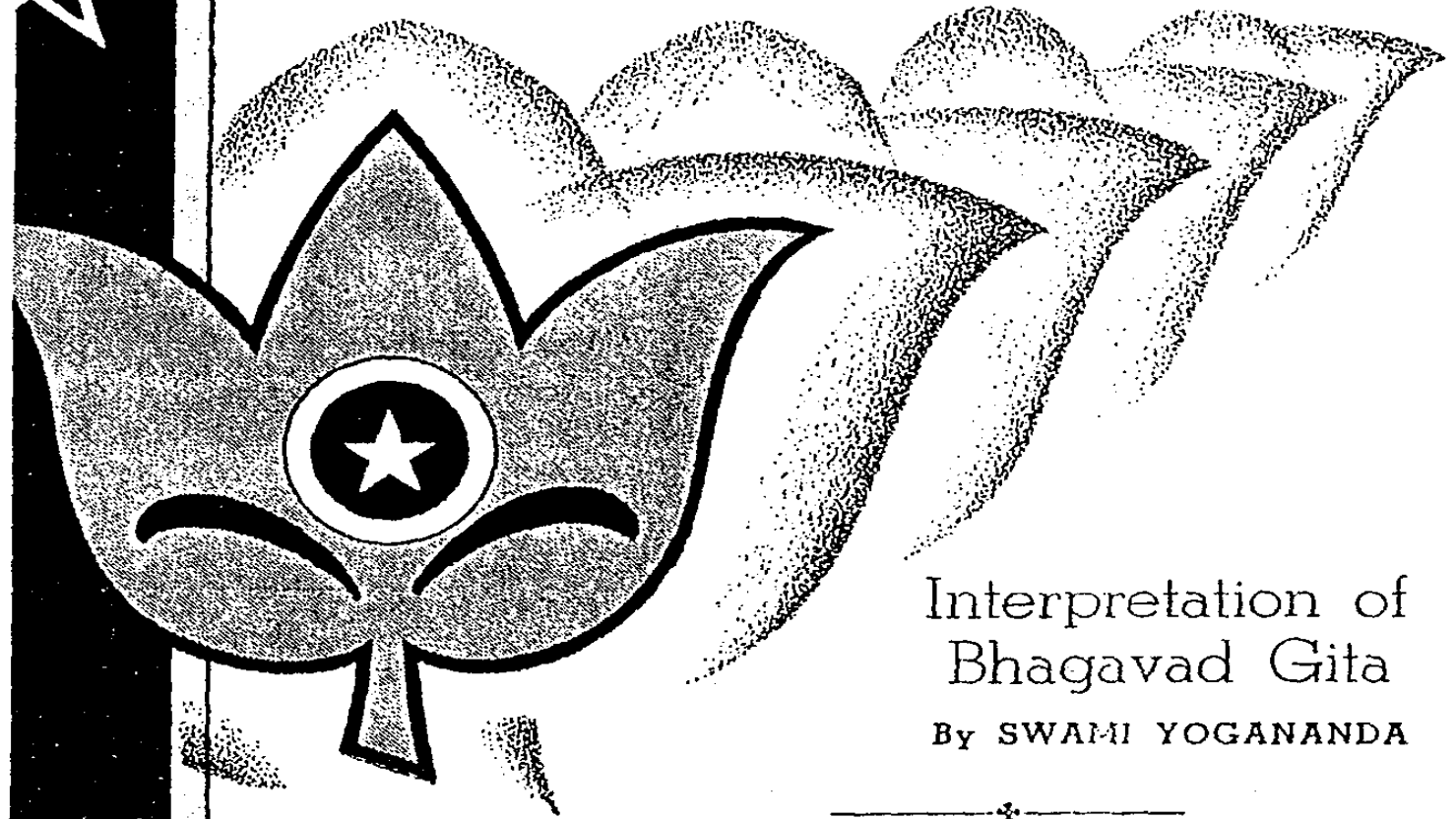


CINNER CULTURE

FOR SELF-REALIZATION



Interpretation of
Bhagavad Gita

By SWAMI YOGANANDA

Science Seeks Man's Subtle Energies

By NICHOLAS ROERICH

The Stomach--Man's Most Suggestible
Organ

By CARQUE NATURAL FOODS RESEARCH

How to Uproot Man's Undesirable
Subconscious Habits

JUNE

1938

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V. X, No. 8



---Kalyana-Kalpataru
THE DIVINE MELODY ENRAPTURING ALL CREATION
By Bhawani Prasad Mittal

*The divine flutist, Krishna, playing to the gopis in the forest
---symbolizing the heart-entrancing song of the Lord heard by*

INNER CULTURE

FOR SELF-REALIZATION

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Science Seeks Man's Subtle Energies

By NICHOLAS ROERICH

The Institute of Psychosynthesis in Rome under the directorship of Dr. Robert Assagioli, several Institutes of Parapsychologie in Germany, Metapsychical Institutes in France, Courses of Psychology at the Duke University in North Carolina conducted by Professor Rhine, The Neurological Institute in Russia, and the Physiological Institute in the name of Pavlov, Courses in Psychology held by Professor Jung in Zurich, The Eranos Institute in Askona in Switzerland, The Institute for Research in Evolutionary Biology in London, inter-

esting researches of the Lister Institute in England; experiments of the Icelandic, Professor Kohlman, in thought-photography, a special chair for Psychic Research at the University in Stockholm and the innumerable Societies for Psychic Research spread throughout the world—one can mention endlessly similar hearths of living thought which strive towards expansion of new limits in science. If even these wonderful achievements are as yet not united and are often under the pressure of hypocrisy and conventionality, still every unprejudiced observer can convince himself that lately, as true signs of our epoch, the paths of liberated science are victoriously widened.

The so-called spiritualization of science is being gradually introduced everywhere. The hysterical shoutings of ignoramuses and all those who harbor evil intentions remain isolated in their destructive hatefulness. It is true, these thundering attacks of ignorance are still deafening, but public opinion, however, expresses a persistent desire to combat ignorance. In encyclopedias one can find instructive examples how recently severely criticized researches of daring pioneers are now already evaluated more cautiously.

To fight ignorance is imperative and undeferrable. No one

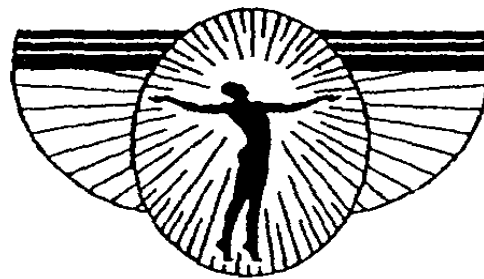


Outstanding as artist, archaeologist and philosopher, Nicholas Roerich is one of the great men of our contemporary world. In the Kulu valley of the Punjab, where he has made his home, Roerich has established his Urusvati Himalayan Research Institute.

should lull himself in the erroneous idea that there is already sufficient knowledge. In infinity cognizance never suffices. The more efforts there will be towards realization of knowledge the madder and uglier will be the convulsions of ignorance. Was not Paracelsus, so highly venerated today, killed by enviers who hated his attainments? Even we have witnessed how the great Mendeleeff was not elected to the Academy of Science; yet he established the table of periodicity of atoms.

Let us meet cordially every scientific movement. Let us find strength to liberate ourselves from personal habits and superstitions. Let us not think that it is easy to conquer atavism, for the physical strata carry in themselves the prejudices of many ages. But if we shall firmly realize the burden of such sediments, then already one of the most difficult locks will be opened. Later we shall also unlock the next, when we shall understand why we have to apply in the earthly world full action. Only in this way shall we reach the third entrance, where we shall understand the treasure of the basic energy entrusted to mankind.

He who will teach us to acknowledge it will be the true teacher. Man does not reach realization of his might without a teacher. There are various traps on the path of man. Every hidden or manifested asp hopes to conceal from man the most precious treasure. He as a lost traveler does not know in what element to search for progress,



Roerich writes to the Indian artist, Asit Kumar Haldar: "You know how I love India. I am proud that it has been my destiny to glorify in many paintings the lofty sacred Himalayas, Sri Krishna, Arjuna, Mahakala, Guru Charak and many, many other Great Ones of India. Like messengers of bliss they go all over the world, where they are greeted with love and reverence. Loving India, and being a Russian, I am happy that in the history of Russian art, the Himalayas and India shall be recorded with love and veneration."

but the treasure is within himself. The wisdom of all ages ordains "know thyself." This advice turns the attention to the most sacred, which is predestined to manifest itself. *The fiery inner might, temporarily called psychic energy, will give man the path of his future happiness.*

Only ignoramuses are not aware how many useful institutions and university courses for investigation



Asked why he has made his home in the Indian Himalayas, Roerich replied: "From the peaks come revelation. In caves and upon the summits lived the *rishis* (sages). Thither is directed the striving of the human spirit. There people's thoughts move toward the Ultimate. The difficult and dangerous path opens one's heart. Over the snowy peaks of the Himalayas burns a bright glow, brighter than stars and the fantastic flashes of lightning. Who has kindled those pillars of light, which march across the heavens? The polar and midnight regions are not near; the northern lights cannot glimmer in the Himalayas. Not from the North scintillate those pillars of light."

of psychic phenomena have been started in many countries lately. Only ignoramuses do not want to know how many scientific books have been published in this connec-

tion by such eminent scientists, as for example, Dr. Alexis Carrel's *Man, The Unknown*.

From the depths of the ages come many encouraging calls. The human cooperator receives support from all strongholds of ancient and new knowledge. The study of the progression of collective energy can prove that unity is not only a moral concept but a mighty psychic moving power. When we reiterate about unity, we wish to suggest the cognizance of the great force which is at the disposal of every human being. It is impossible for an inexperienced research-worker to imagine how collective energy increases. One should prepare the consciousness for such a manifestation. The success of the experiment depends on the striving of all participants. If even a single person does not wish to cooperate wholeheartedly then it is better not to start.

The power of united force was known already in antiquity. Solitary observers sometimes united for joint research with the result that the whole chain was obtained and the observers placed their hands on the shoulders of the predecessors. One could witness the most extraordinary fluctuation of energy; when the striving was uniform the tensification of energy was enormous. Thus when I speak of unity I have in view a real force. May all those who should know it, remember this.

Psychic energy in antiquity was sometimes called the air of the heart (*prana*). This was meant to

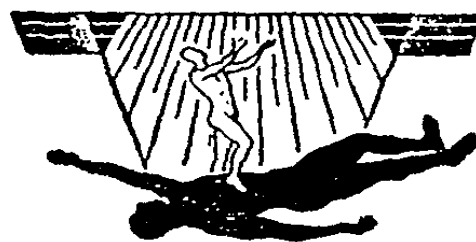
indicate that the heart lives by psychic energy. Truly, as man cannot live long without air, so does the heart cease to live without psychic energy. Many ancient definitions should be benevolently reconsidered. People long ago understood a manifestation which now has been neglected.

The magnetization of water, placed near a sleeping person, is already proof of emanation of his radiations and of deposit of energy on objects. One should carefully study such deposits, for they can remind of the duty of man to saturate his surroundings with beautiful sediments. Every sleep is not only a study for the subtle body, but also a nursery for psychic accumulations.

Experiments with the expansion of depository forces are also most instructive. One can notice that energy evaporates in different degrees. Some powerful radiations can last decidedly longer when they are sent by pure thinking. Hence pure thinking is also not only a moral concept, but the real multiplication of power. The ability to conceive the true meaning of moral concepts pertains to the domain of science. One cannot light-mindedly divide science into materialistic and spiritual—there is no definite borderline. Surely no one can indicate where human power is at an end. And precisely not a superman, but every healthy person can become winged by happy achievements. In every household psychic energy can be studied. No special expensive laboratories are

needed to educate the consciousness. Every age brings its own message to humanity. Psychic energy has the aim to help humanity solve its seemingly unsolvable problems.

Know how to study patiently what conditions are most favorable for the experiment. There may be cosmic conditions or bright color schemes or experiments with minerals or observations of animal life. One can observe how the presence of a person in an adjoining room reacts upon the current of energy. Man does not realize in what mood he is at a given moment. One may see that man will affirm his best mood, but the apparatus will show irritation or other bad feelings. Man will not hide his inner feelings because of a desire to lie,



Karma-Yogi Roerich—“the great worker”—is the title given the eminent Russian artist by his Indian friends. Roerich writes: “The future exists; that is why we have come here. Not for defamation, not for terror, we pass here for mutual labor, for knowledge, for enlightenment.”

but more often because he is incapable of defining his perceptions.

Besides the investigation of psychic energy with regard to color, test also on sound and on fragrance. One can obtain convincing effects of music; note the distance and the musical harmonies themselves. Much is spoken about the influence of music upon people, but practical experiments are seldom conducted. One may study the influence of music upon the mood of a person, but this is commonplace. Of course, it is presumed that gay music imbues with joy, and sad music with sorrow, but such conclusions are not sufficient. One should ascertain what harmonies are the nearest to the psychic energy of man.

What symphony can most powerfully induce rest or inspiration in man? One must try out various musical compositions. The very quality of harmonization will give best indications about the path of sound in human life. Similarly one should investigate the influence of fragrance. One should keep close aromatic flowers and various ingredients which can excite or decrease psychic energy. And finally one can unite color, sound and fragrance and study the cooperation of these three moving forces.

People will, finally, understand what mighty influences surround them. They will understand that the entire routine of their life manifests a great influence upon their fate. People will learn to pay more attention to every object.

They will surround themselves by true friends and will escape destructive influences. Thus the salutary energy will help in the reorganization of life.

In the family, in schools, in public life there will be affirmed the cognizance of subtle energies. The art of thinking in all its beauty will again become the beloved sport—the true wings of humanity.



THE THREE HERMITS

Nicholas Roerich was a friend and great admirer of the Russian reformer, Tolstoy, whom he described thus: "Tolstoy had a strong, typically Russian face. Old wise peasants who live far away from cities sometimes have such faces. Indeed, the expression may be severe, but in these faces is no mean irritation. On the contrary there is expressed a mighty thought. India also knows such faces.

"Absurd anecdotes about Tolstoy's so-called 'godlessness' were circulated during his lifetime. Such slanders concealed the fact that a godless person could never have written the beautiful parable about the three hermits. I regret that I do not have at hand the actual text of this narrative, but everyone who wishes to cognize the great personality of Tolstoy should know at least a short summary:

"On an island there lived three old hermits. They were so simple that the only prayer they used was: 'We are three—You are three—have mercy upon us!' Great miracles were manifested during this

simple prayer. The local bishop came to hear about these hermits and this inadmissible prayer and decided to visit and to teach them the canonical prayers. He arrived on the island, told the hermits that their prayer was undignified, and taught them many of the customary ones.

"Then the bishop left on a boat. He saw, following the ship, a radiant light. As it approached, he discerned the three hermits, who were holding hands and running upon the waves, hastening to catch the boat. When they reached the bishop, they said: 'We have forgotten the prayers you taught us and have hastened to ask you to repeat them'. The bishop, seeing this miracle, replied, 'Continue to live with your old prayer!'"

THOUGHTS ON THE GURU

By Sri Ramana Maharishee

Question: Of what does instruction consist?

Answer: Instruction consists of pointing out to the disciple, "You are that God whom you now think to be distinct and separate from you." It prevents the disciple's mind from wandering away from the Self, and reinstates it in the unity of the Real, wherein the *guru* (religious teacher) consciously dwells.

Q. What are the signs and qualifications of a disciple?

A. He must have an incessant longing to escape from all sorrow

and to obtain supreme bliss. He should have no other desires.

Q. What is the grace of the *guru*?

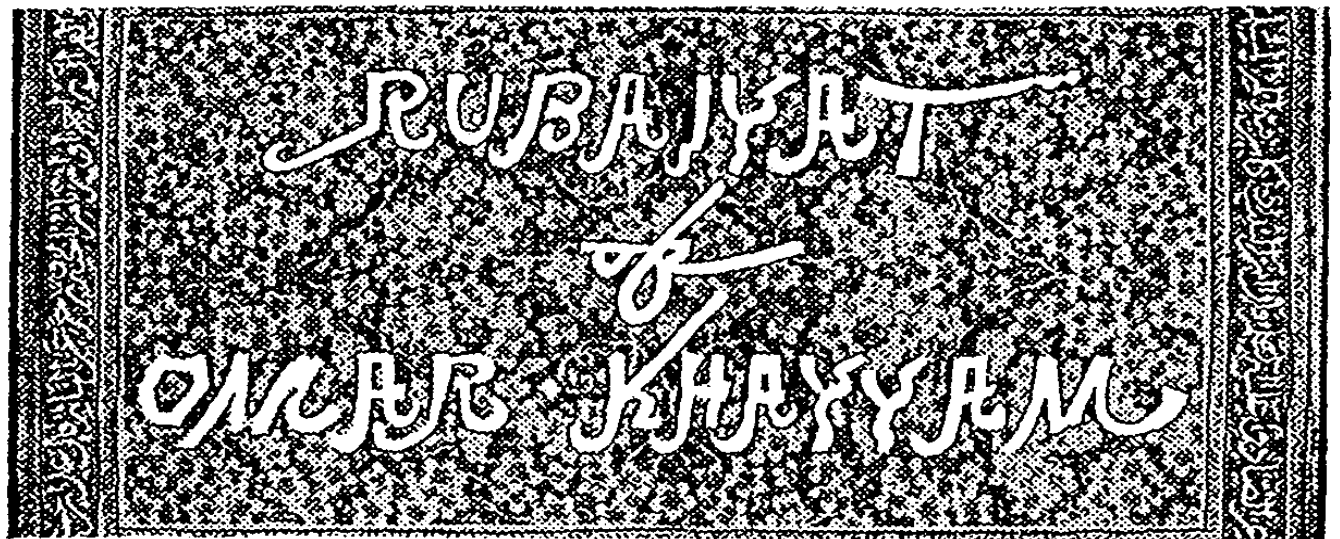
A. It is far too subtle to conceive or describe. It is nothing tangible. The gracious glance of the *guru* dispels the disciple's sleep of ignorance and awakens him to the Real.

Q. How can a disciple conceive his *guru*, who is flesh and blood like himself, as the Supreme Being, who has no such form?

A. The body of the *guru*, who is a *Jnani* or Self-realized person, must be viewed by his disciple as the *guru* himself views it. To him, the body and all else are the Self. As one devotes himself heart and soul to God for the sake of realization of the Self, so God, who is this same Self, takes on, at the right time and out of solicitude for the devotee, a form and name, and appears before him as his *guru*, to help him in his quest, out of His infinite loving grace.

Q. How is it that some people have obtained realization without going to a *guru*?

A. Some *ripe* souls reach realization without going to a *guru* because of their destiny. These had received instructions from a *guru* in former births. Some devotees have *advanced* so far as to be guided directly by God, who is the Intellect of intellect.—*Kalyana-Kalpataru*.



SPIRITUAL INTERPRETATION BY SWAMI YOGANANDA
RUBAIYAT OF OMAR KHAYYAM
Translated Into English Verse by Edward Fitzgerald

XXI

*Lo! some we loved, the loveliest and the best
That Time and Fate of all their Vintage prest,
Have drunk their Cup a Round or two before,
And one by one crept silently to Rest.*

Spiritual Interpretation:

"Time and Fate put all through the wine press of death, stamping out the precious wine of their lives and drinking it. One by one all have to undergo the experience of death."

Instead of letting time and fate gamble with our destiny and swallow up our life and its vivacity, why not let God immortalize us with His celestial touch? Then we will not creep for rest in the lap of time. Being with God, we will be eternal, the enslaver of all limitations of the prison of time made of the three walls of past, present and future.

Applied to Daily Life:

Even the most beloved and lovely, those we thought were the flowers of souls, had to experience death and the law of

Karma. Such souls who lived before us have crept into the cave of silence. This world is a stage where we are assembled to play our parts of individual, family, national and international lives; then we must retire for rest behind the scenes of life. We must not be sorrowful, thinking of the time of the termination of our parts, but we should do our best to play our great or small parts excellently in order to deserve a welcome and a rest in the bosom of the Father, and in time we will not be forced by Karma to return for imperfect or unwilling playing of our parts.

Glossary:

- 1—*Vintage*—Precious wine of life.
- 2—*Time and Fate*—Death and karmic law.
- 3—*Prest*—The wine-press of death.
- 4—*Have drunk their Cup a Round or two before*—Have dived into the ocean of death a little while before us.
- 5—*To Rest*—To indulge in the sleep of death for change of mortal garments.

XXII

*And we, that now make merry in the Room
They left, and Summer dresses in new Bloom,
Ourselves must we beneath the couch of Earth
Descend, ourselves to make a Couch—for whom?*

Spiritual Interpretation:

"Life is ephemeral. In this beautiful room of earth on the stage of life (from where other human actors have already departed) we are making merry, forgetful of the time when our exit will be demanded at the end of our parts. The summer of our lives is dressed with new rose blooms of bodily costumes, but they have to descend beneath the earthly couch from which they came. We must serve as beds for other unknown souls who will sleep over us in future."

It is better to try to understand the purpose of this drama of life, than to unconsciously come on its stage or depart from it even as animals do. We must not forget in the pursuit of our short-lasting pleasures that happiness eternal is found in the lotus-touch of Spiritual Bliss.

Applied to Daily Life:

We appear on the stage of life, which is decorated with natural beauty, and has been forsaken by its former human actors. Our turn will arrive when we will have to leave our earthly drama and sleep on the earthly couch. Later others will sleep over us. Such is the law of life. We must play our part to the best of our ability when we are actually on the stage of life.

Glossary:

- 1—*In the Room*—In the beautiful earthly room.
- 2—*Summer dresses in new Bloom*—Old souls in new bodily garments disport themselves on the garden-stage of life.
- 3—*For whom?*—We must know the mystery of life through God-communion and know why and when others and ourselves have to die and also understand the whole meaning of life's drama.

THE OVERSELF

"The physical body could not continue to function as an organism if the Overself were not present within every molecule of its flesh. For the Overself as Spirit is the source of life, a source that is infinite, and flows through all things and all beings. Its silent activity keeps the whole material universe in a state of constant procreation, which is the reason why there is no real death anywhere. It is an amazing yet universal paradox that the Overself, which is nowhere visible, is everywhere present. Scientifically speaking, matter is next to nothing and Space is reality. A distinguished scientist has lately pointed out that the porousness of the atom is such that if we eliminate all the unfilled space in a human body and gather the latter's protons and electrons

into a single mass, the whole body would be reduced to a tiny speck which would need a magnifying lens to make it visible. So fundamental and so comprehensive is the Overself that it occupies all space."—Paul Brunton in *The Quest of the Overself* (Dutton).

INDIVIDUALITY

Question: What is the nature of individuality?

Answer: Ego is its manifestation. *Atma*, which is pure consciousness, does not say "I", nor can the inanimate body say "I", either. Between these two there appears the phantom, called ego. This is the root of all phenomena and all misery. It must be destroyed by any means and then will shine forth That which always Is.—*Sri Ravana Maharishee.*

The Stomach—Man's Most Suggestible Organ

Edited by Carque Natural Foods Research, Glendale, California

That tireless physiologist Pavlov convincingly demonstrated by precise experimental inquiry and careful clinical observation that the stomach secretions are almost wholly and completely under mental control and nervous direction; that the mind is found able directly and powerfully to modify and regulate the digestion juices and other important bodily secretions.

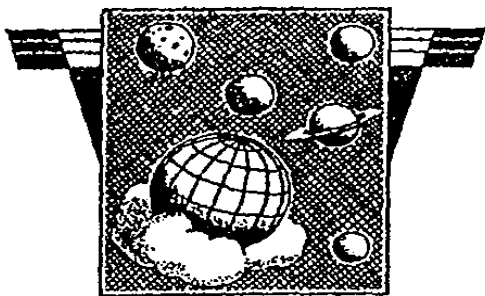
When the mind is pleasantly disposed and anticipative of enjoying some favorite dish, the action of the mind upon salivary secretion is such as will produce a copious secretion of thin watery "it makes the mouth water" fluid. In like manner, stage fright and other nervous and emotional states in which fear is the dominating element have been accompanied by a characteristic dry mouth resulting from the almost complete suppression of the salivary secretion.

Many a badly coated tongue has been attributed to an innocent and unoffending stomach, when the real trouble was to be found in a poor quality of the saliva. For it is fear that depresses the activity of the salivary glands and thereby deteriorates the quality of the saliva as well as lessens its digestive power. Fear also greatly favors the abnor-

mal growth of bacteria in the mouth. According to the latest findings of the American Dental Association, emotional disturbances are conceivably potent enough to influence the functions of the various organs in the body, with resulting manifestations of dental decay symptoms.



Faith and happiness encourage the production of a strong active saliva—a secretion powerful in its ability to convert starch into sugar; the digestion of starch commences in the mouth. Conversely, fear not only deteriorates the quality and digestive power of the saliva, but not infrequently results in the production of a secretion so modified as sometimes to become actually bitter.



We must hold the invincible conviction that Nature is benign and that the forces which control it are of a benevolent kind. There must be an answering trust and faith in the dependability of the cosmic plan, its laws and its destiny.

To all progressive and unprejudiced thinkers, it becomes clear that the universe is not at the mercy of blind forces, but that divine laws are working unceasingly towards perfection. The Cosmic Intelligence or Power that directs life's finer forces will safely guide us through our stumbles if we comply with its higher laws in the spirit of love and service.

Chronic worriers and despondent patients universally suffer from deficient gastric juice and slow digestion. Faith and its allied mental states exert a salutary influence upon the secretions, producing a digestive juice that is natural and normally balanced. Sordid and

pessimistic emotions all tend to demoralize the gastric secretion; to alter its proportions and to decrease its strength. Many cases of so-called acid dyspepsia are attributable in large measure to acid mental and nervous states. The stomach is probably the most suggestible organ in the whole body, exceedingly susceptible to the slightest changes in the mental state. A sour disposition leads with eventual surety to a sour stomach.

To pull a cat's tail during the process of digestion just following a meal is sometimes sufficient to halt entirely and to completely paralyze the muscular contraction of its stomach and intestines. This inaction may persist from a few minutes to almost an hour, for fear and its psychic companions almost invariably weaken the muscular contraction of the stomach and retard its digestive capacity. Mental vigor and moral determination exercise a beneficent direction over normal stomach action and digestive strength.

One of Pavlov's dogs, when his temper was ruffled, produced absolutely no gastric juice. A later experiment of this extraordinary investigator revealed that even music is able to influence the digestive secretions. By means of diversified musical sounds, Pavlov had actually been able to stimulate or retard the flow of the saliva.

The more stomach sufferers concentrate on their infirmity, and the more they treat and coddle their supposed weak, dilated, overstretched, prolapsed and abused

stomachs, the worse their dyspepsia becomes. In the vast majority of cases, speedy and more or less permanent functional recovery follows a little sensible dieting and fasting, coupled with the placing of the whole process of digestion gymnastics and intricacies in the hands of divine wisdom, assuming an attitude of absolute indifference and inattention to it for short periods at a time, at least.

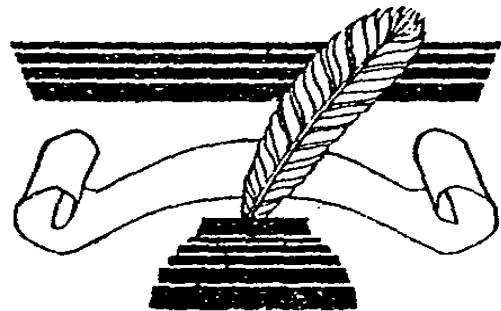
The American people suffer not only because of their bona fide dietetic transgressions, but they also languish because of the vast amount of indigestion and dyspepsia which has no existence outside of the minds of its victims. So long as the dyspepsia befogs the mental attitude, just so long will the stomach continue to misbehave in sympathetic response to the mental stimuli.

Even after food is properly digested and completely assimilated, it is absolutely useless to the body unless it is oxidized. The oxidation of food represents the last step in the process of digestion. The cells are actually called upon to burn up the digested food substances brought to them in the blood stream. Faith intensifies the depth of the breathing and thereby insures an abundant intake of oxygen, which is taken up by the red cells into the lungs and carried to the remotest cell of the body.

The action of the lungs during fright and excitement proves conclusively that fear produces superficial and shallow breathing, in contrast to the corrective action of

faith in increasing oxidation within the cells. For without oxygen, the living fires of the cells are soon smothered and extinguished. Thousands of people are half alive and half efficient, because their vital flame is partly smothered all the time by fear!

That this is true is convincingly shown by carefully observing diabetic patients. While the pancreatic gland is undoubtedly concerned in this disease, the chief obstacle seems to be a chronic inability on the part of the bodily cells to oxidize sugar—one of the important elements of cellular nutrition. In watching attentively the vast majority of diabetic cases, it



An ancient experimental criminal test of the Chinese is markedly illustrative of the power of fear to diminish the flow of the saliva. Suspects were compelled to line up and then to quickly chew and swallow a handful of dry rice. The guilty man usually became so frightened that his salivary glands refused to function.



Have you not observed the notoriously good digestion enjoyed by stomach sufferers on a holiday? Foods ingested on such occasions with more or less impunity would profoundly disturb their digestion at other times. When the mind is care-free, when good cheer, faith and hope dominate the mind and nervous system, the stomach glands do their best work, pouring forth a copious and abundant juice, strong in digestive power. Many stomach disorders are but a reflex of a similar mental disorder.

has been noted that fear, worry and mental strain greatly stimulate the amount of sugar in the urine. By alleviating the disorganized mental condition and by allowing faith to dominate the mind, the percentage of sugar is more or less diminished in almost every case. Shallow breathing and consequent abnormal oxidation of ingested nutriment will likewise throw new light on the poor stomachs notorious in tubercular cases.

Demand for Security

The negative qualities of fear, worry, grief and discouragement are spiritual diseases, designating a lack of confidence in divine wisdom, and thus SEPARATE us from the SOURCE of our strength:—the inexhaustible energies emanating from the great spiritual vibratory forces. Back of the fear and worry habit lies a demand for complete security which mortal life cannot offer and which would serve merely as a stumbling block on our upward and onward evolutionary flight. Persons who demand of life something more than a reasonable security, maintained by their own capacity for effort, are still clinging to infantile reactions which are appropriate in childhood, but which must be abandoned in adulthood just as our swaddling clothes have been discarded. It must be one's constant endeavor to create a reasonable security for oneself by one's own resourcefulness and by one's own capacity for whole-hearted, willing, unremitting effort. Courage is grace under stress; it is a self-sufficiency that is all-powerful, skilful and secure with a security of its own unfoldment.

In ancient and venerable China, the Sage of Shien Shan was reputed as counselling a devotee thus: "Tao is really nothing but what you Westerns call 'God.' Your soul in its innermost is Tao. You must not think that Tao is visible to your eyes. However, you should realize that Tao is present in everything. Believe me, you lie as safe

in the arms of Tao as a child in the arms of its mother. No longer will you be frightened by the change in things, by life and death; for you know that death, as well as life, emanates from Tao. And it is so natural that Tao, which pervades your life, should also after death continually surround you. But men grow blind through their own senses and lusts. They desire too many things to allow of their desiring *the One*. Thus will you also return to Tao, and when you are returned you will know it not, for you yourself will be Tao."

❖————❖————❖

THE ONE LIFE

None lives but his life is from mine, and every Willing soul is obedient to my will;
 And there is no speaker but tells his tale with My words, nor any seer but sees with the sight of mine eye;
 And no silent listener but hears with my hearing;
 Nor anyone that grasps but with my strength and might;
 And in the whole creation there is none save me That speaks or sees or hears.

—From the Sufi poet,
Ibnul Farid.

❖————❖————❖

ANOTHER LIFE

Higher, deeper, innermost, abides Another life, not like the life of sense,
 Escaping sight, unchanging.

—Bhagavad Gita.

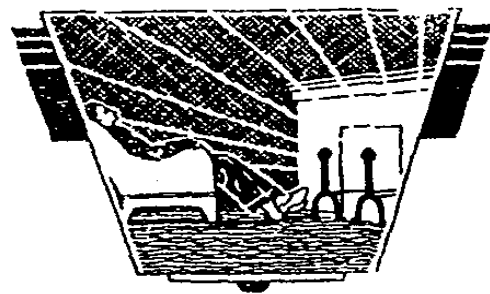
PRISONER'S PRAYER

Locked in my cell, covered with disgrace, deserted by all,
 I lift up my soul to Thee, O Giver of Freedom. Cast me into a worse prison full of devouring flames, a burning hell,

But light my heart with Thy Love and let me seek freedom, not from this cell, but from the passions and the distractions of the senses which keep me away from Thee, and the prison to me will be a paradise.

—Hari Prasad Shastri.

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Spiritual Interpretation OF THE ★ BHAGAVAD GITA

*Conquer the Inner Enemies of Restlessness, Delusion and
Temptation by the All-Powerful Soldiers of
Spiritual Resistance*

By SWAMI YOGANANDA

Literal Translation:

Chapter 2, Stanza 35

The mighty chariot-warriors will assume that you have shunned this war through fear. Thus you will be lightly regarded by those who have thought highly of you.

Poetic Rendition:

The brave chariot-warriors will be deluded to think of you as one who has withdrawn from war due to the obsession of ungodly fear. You will suffer the shame of being lightly looked upon by those who have always regarded you as loaded with the nuggets of noble qualities of prowess and bravery.

Spiritual Interpretation:

When a devotee, being swayed by attachment to material habits of ignorance, shrinks from waging the psychological battle between discretion and compelling delusive temptation, he falls into disrepute in the eyes of his own powerful faculties of spiritual resistance. These powerful faculties born of Soul's wisdom are allegorically spoken of as chariot-warriors, for they help the devotee to control this chariot of consciousness drawn by the stallions of ten senses (five instruments of knowledge and five instruments of action) and to use it to combat the hordes of evil tendencies. Every warrior-devotee who can successfully use his mind-chariot to fight

destructive forces of spiritual happiness is spoken of in the Sanskrit terminology as a *Maharatha* (*Maha*—great; *ratha*—chariot-wielder).

When a devotee comes down from the mighty-victorious-psychological-warrior-state, being inveigled by the temptation of sense delights, he is considered by the forces of wisdom as one who shrinks from righteous inner war, due to the apprehension of meeting difficulties involved in all psychological clashes. When a victorious soul refuses to fight temptation, he is looked down upon by his own faculties of self-control and will-power, as a psychological coward, a spiritual deserter. Naturally, when a devotee desists from fighting the battle of temptation, he is considered lightly by his own powerful wisdom-warriors. In the light of introspection the oscillating devotee beholds himself the object of pity. His higher faculties inwardly silently but persistently ridicule him: "What is the matter with you? You whom we always esteemed as invincible and the conqueror of many inner wars have now yielded to cowardice and mental lethargy which urge you to shrink from making the right efforts to conquer evil."

Suddenly Stricken

Many devotees who by powerful acts of daily concentration have driven away the forces of restlessness may suddenly be stricken with the love of bodily happiness and easy-going ways of life and thus refrain from combating mental in-

ertia and mental distractions by fresh acts of deep meditations.

Every devotee who can at will command his attention to retire from the territory of the senses and become enthroned within is the object of admiration in the eyes of his own thoughts. But when such a devotee is suddenly afflicted with the attachment to sense objects and restless material living and is averse to waging war with distracting thoughts and bodily sensations by meditation, he becomes an object of pity before his own faculties of self-control.

Triumphant Powers

The higher thoughts and triumphant psychological habits of a devotee naturally begin to lightly look upon him when he starts to waver and is afraid to once again conquer restlessness by new deep essays at concentration. The *Gita* says it is not salutary and spiritually wholesome to discourage the ever-triumphant habits of deep meditation by sudden fitful outbursts of noise-loving sensation-loving bodily habits. Every will-disciplined devotee must not allow himself to lose his composure by sudden unexpected outbursts of subconscious moods of restlessness and worldliness.

Besides, those who are wont to conquer thoughts of strong temptations find themselves inwardly criticized when they shrink from fighting small temptations due to fear of the effort which would be needed to freshly combat mental distractions.

Meditations

For Each Day in June, 1938

By SRI NERODE



- Wednesday, 1st. There is but ONE.
Thursday, 2nd. Love alone prospers.
Friday, 3rd. The upward look uplifts.
Saturday, 4th. Patience overcomes suffering.
Sunday, 5th. God-consciousness conquers all.
Monday, 6th. God is the field of all magnetism.
Tuesday, 7th. Desires turned to God become desires without pain.
Wednesday, 8th. Desires through God never fail.
Thursday, 9th. Prosperity gathers through the spirit of service.
Friday, 10th. Life in Spirit overcomes evil and death.
Saturday, 11th. Troubles vanish for one who breathes in love.
Sunday, 12th. Youthfulness comes through the thought of eternal life.
Monday, 13th. Happiness dwells where dwells selflessness.
Tuesday, 14th. Heaven shines on the soul wherein honesty dwells.
Wednesday, 15th. Mind opens unto God-mind if it daily meditates on God.

Thursday, 16th. Life deepens with deepening meditation.

Friday, 17th. Peace arrives when sense-disturbances subside.

Saturday, 18th. The best comes when the best is thought.

Sunday, 19th. All nature responds if mind responds to peace.

Monday, 20th. A noble mind is near to the God-mind.

Tuesday, 21st. The mind in Spirit overcomes conditions in matter.

Wednesday, 22nd. The true value of life consists in service.

Thursday, 23rd. Through silence, sorrows turn into understanding and blessings.

Friday, 24th. All God-forces help the God-man.

Saturday, 25th. Love of God is peace in man.

Sunday, 26th. The God-man can dare more than the matter-man.

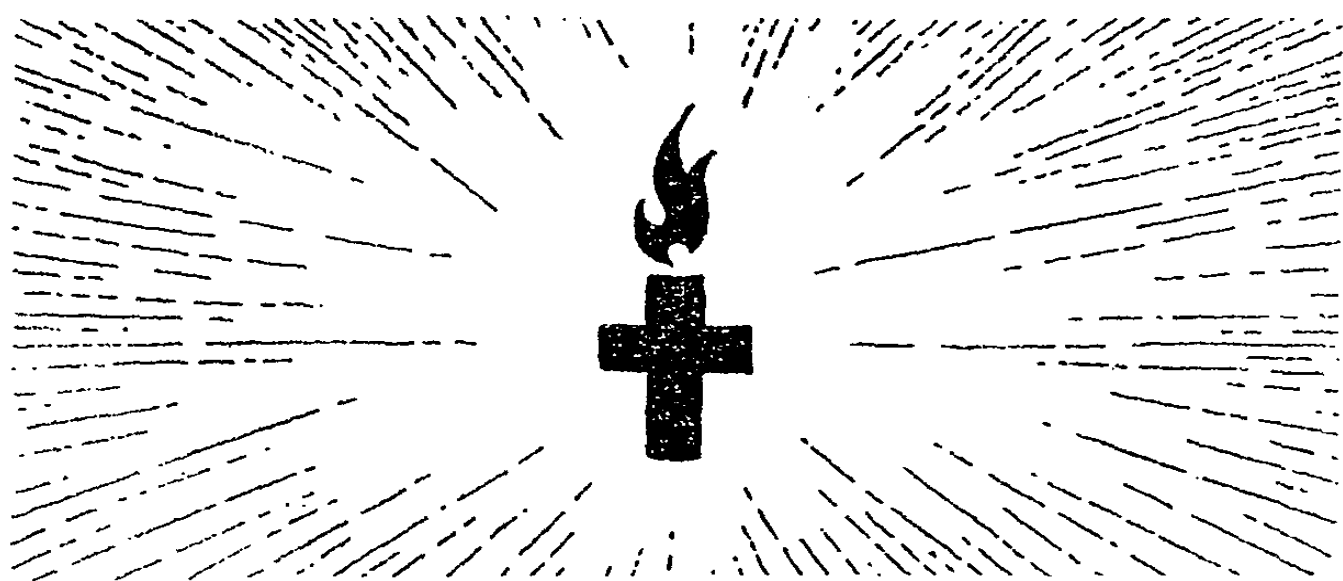
Monday, 27th. The God-bound soul always moves Godward.

Tuesday, 28th. God-consciousness is salvation.

Wednesday, 29th. Wealth through God multiplies.

Thursday, 30th. Joy through God increases to infinity.





Second Coming of Christ

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

*Jesus Instructs His Disciples When to Uproot the
"Tares" or Subconscious Habits of Doubt and
Materiality from the Wheat-Fields of
Spiritual Joy*

By SWAMI YOGANANDA

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shalt not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

But blessed are your eyes, for they see: and your ears, for they

hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.—Matt. 13:14-17.

Jesus says that the prophet Esaias, with his divine perception, foresaw the law of cause and effect which governed, for many incarnations, the souls of those people in the large gatherings who listened to the words of Jesus. Those whose

spiritual perceptions were uncultivated through incarnations, hearing the words of Jesus could not understand them, and remained as if they never heard his words. They saw the great powers manifested by Jesus and did not perceive his greatness, remaining spiritually blind. Such people's hearts or *chittwas* or feelings are engrossed with a long-continued habit of materiality for incarnations and hence cannot perceive the ring of truth when they hear the words of Jesus. Because their minds are engrossed in material habits, they keep their eyes of spiritual receptivity and desire to meditate closed to the words of Jesus. They will not open their eyes of receptivity or spiritual reason lest at some time they see truth with their eyes of wisdom and receive truth by listening to the words of Jesus and cognize truth with the intuitive feeling of their hearts and be converted from material beings grovelling in misery to spiritual beings engrossed in the unending joy of ecstasy. They are so enamored of their material delusion that they are afraid to be receptive enough to the message of Jesus which would be able to take them out of their long-lived prison of ignorance.

Blessed Disciples

Jesus said: "But O, ye my disciples, blessed are your eyes of wisdom, for they see the truth, and blessed are your ears of receptivity, for you listen to truth, for verily the Christ consciousness within me declares unto you that in many ages many prophets who see the plan of

God and many men who have lived a moral and righteous life have desired to see those divine demonstrations which you are now seeing in my life, but they have not been fortunate enough to see them and to hear the words of truth coming directly through my Christ Consciousness, as you have heard."

And when he was alone, they that were about him with the twelve asked of him the parable.—Mark 4:10.

And he said unto them, Know ye not this parable? and how then will ye know all parables?

The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterwards, when affliction or persecution ariseth for the word's sake, immediately they are offended.

And these are they which are sown among thorns; such as hear the word. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some a hundred.—Mark 4:13-20.

Jesus said: "Do you not understand this parable? Then how will you understand all parables spoken by me? Hear ye, therefore, the parable of the sower explained in a new way. The seed is the vibration of wisdom and cosmic sound (word) coming from Cosmic Consciousness as felt by the devotee through his intuition in meditation. Only those that have experienced ecstasy can feel and hear the vibratory wisdom of God and cosmic vibration. God does not speak in words for He has no mouth. God, being a Spirit, vibrates His consciousness and perception through intelligible vibratory sound understood only by devotees with developed intuition.

Unworthy Devotee

"The sower, or the advanced devotee, becomes one with the cosmic sound and wisdom in meditation. Those by the wayside where the word is sown are devotees who have temporarily meditated and for a little while have perceived the vibratory wisdom and cosmic sound proceeding from within. But, having heard this cosmic sound proceeding from the Cosmic Consciousness of God and after meditating upon them for a time and not understanding them as the vibrations of God, they forsook contacting them.

"Then Satan, or cosmic delusion, came to them, immediately bringing the consciousness of the body and taking away from within them the vibration of wisdom and cosmic sound which they had felt

within their hearts or intuition. Even after perceiving this cosmic vibration of wisdom and cosmic sound in meditation, they did not believe in them as God's manifestations and thus were not freed. This is the devotee who for a time received the cosmic sound in his consciousness but let it perish by the wayside of his spiritual indifference.

Strange Contact

"When the seed of cosmic vibration was first perceived by less receptive, stony-hard, materially-minded devotees, it gave delight to the devotees with its strange contact of wisdom vibrations and cosmic sound in meditation. But they did not meditate long enough and continuously enough so that they could feel the cosmic sound not only in their conscious mind but in their subconscious and superconscious minds.

"Some devotees meditate for a little while on this cosmic sound and vibratory manifestation of God and afterward, when they were tempted with the material pleasures of the body or when afflicted with diseases of the body or persecuted by poverty and spiritual tests, they fell away—that is, ceased to meditate within. Those devotees that hear the cosmic vibration and find a temporary pleasure in it, often undergo a mental comparison between the joy of meditation on the cosmic sound and the pleasures and tastes of the body, but these superficial devotees, not being strongly accustomed to the perception of

God as the Cosmic Wisdom and Cosmic Bliss of meditation, succumb to the long accustomed sense pleasures of the body.

Worries of the World

"And there are some devotees who are filled with thorny worries of the world and who meditate and contact the cosmic vibratory manifestation of God in meditation. But when they are gradually overwhelmed by the worries of the world and the temporary lures of happiness promised by wealth and temporary pleasure-giving joys of worldly life and the greed of various desires, they succumb, killing their perceptions of the vibratory peace manifestations of God felt in meditation. Thus they never reap the ultimate fruit of emancipation and final wisdom.

"And there are those devotees who, surrounded by good company and good thoughts and deeply meditative minds, contact the cosmic sound manifestation of God. In meditation, with honest sincerity and good keen perception of the heart, and having contacted God as the cosmic sound and cosmic wisdom of meditation, they continue to deeply contact Him through meditation-born ecstasy. By patiently contacting God as joy and ecstasy of meditation they reap the harvest of wisdom manifold, far beyond their dreams."

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
—Matt. 13:24-30.

The kingdom of God-realization can be compared to a man who by daily deep meditation sowed or cultivated good seeds of spiritual experiences in the field of his consciousness, but while he slept (that is, while his "men" or physical abilities were drunk with delusion, unaware of his spiritual perceptions) his enemy of subconscious habits of materiality attracted and grew weeds of material habits among the wheat of spiritual self-realization, and then this enemy secretly disappeared within his subconscious mind. In the course of time when the blades of spiritual development grew appreciably and brought forth fruits of spiritual

bliss and wisdom with them, he found he was also constantly hounded by tares and weeds of inner doubts, vexations, fears and a sense of hopelessness about solving the mysteries of life and God.

Inner Servants

So the servants of self-control and spiritual discipline belonging to the household or consciousness of the devotee arose within him and vibrated their question unto him, "O devotee, did you think that you sowed only seeds of self-realization in thy field of consciousness? Then whence did these weeds of spiritual obstacles arise in you?" Then the devotee, through his introspection, spoke unto his spiritual self-control and spiritual aspiration: "A subconscious enemy of bad habits has secretly grown the weeds of material habits along with my spiritual habits."

Then through introspection the servants of self-control and spiritual aspiration and of desire to meditate intimated unto the devotee: "O master of the household of your consciousness and thoughts, do you desire your servants of self-control to go deep into the subconscious mind and use a great deal of time in busily weeding out the deep-rooted tares?"

Negative Habits

But the devotee said, "O ye, my servants, do not waste your time in concentrating on negative unspiritual habits, for in doing so you might lose some spiritual habits by

not being able to pay attention to their growth. Never mind, go on growing your better spiritual habits, minding not the unspiritual habits, until the harvest of divine ecstasy and joy contact and wisdom contact of God arrives. In the time of divine ecstasy I will ask the expert reapers of spiritual perception and spiritual habits to go deep into my subconscious mind and gather the weeds of all past incarnations and bad habits and burn them up with the all-consuming instantaneously-annihilating power of fiery wisdom and the light of life energy accumulated in the brain through the interiorized mind."

In meditation and sleep the mind and energy retire in the spine and brain cells and obliterate habits of worries and disquietude. In sleep the retired energy in the brain and subconscious mind dispels only temporary worries. In deep meditation the energy accumulates in the brain and penetrates into the brain grooves where habits are secreted and consciously destroys the evil habits. The subconscious mind, being mechanical, destroys only habits of worries with the relaxed energy concentrated in the brain during sleep, but in meditation the superconsciousness uses the relaxed energy of the mind concentrated in the brain to go deep into the brain grooves, seeking out the evil habits and cauterizing them.

Divine Perceptions

"But O, ye divine perceptions, gather up all the wheat of divine

wisdom and bliss grown in the garden of consciousness and store them in the huge barn or receptacle of my superconsciousness."

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.—Mark 4:26-29.

"So is the kingdom of Cosmic Consciousness (which is a higher state than the kingdom of Heaven or astral forces). The kingdom of God is the region of Cosmic Consciousness where God the Father dwells beyond the precincts of vibratory creation where the sole reflection of God the Father dwells as the universal Christ Consciousness. The kingdom of Heaven is situated within the astral vibratory region which is hidden behind the physical vibrations of electrons, protons and matter."

Kingdom of God

In the foregoing parable Jesus speaks of the devotee who can feel the astral world in ecstasy and has a mixed consciousness of heavenly perceptions and material perceptions. But in this mention of the kingdom of God Jesus speaks of those devotees who have gone

beyond the heavenly contact of vibratory creation and have become one with God the Father Consciousness or Cosmic Consciousness lying beyond all creation.

Jesus tells how the kingdom of God is attained. When the spiritual man sows the seeds of ecstasy or oneness with astral regions into the soil of his consciousness, and feels that state of astral ecstasy equally during sleep and wakefulness night and day, he would find that the seed of spiritual astral ecstasy or contact with the Christ Intelligence hidden in all vibratory creation or Heaven would automatically grow into the consciousness of God the Father lying beyond creation, for the earth or the astral perception within the body brings forth by astral ecstasy the fruit of the consciousness of Christ Intelligence and gradually of the consciousness of Cosmic Consciousness beyond vibratory creation.

The devotee develops through various stages just as a seed of corn develops into the blade, then the ear and then the full corn. The blade refers to astral ecstasy or ecstasy with the perception of lights and vibrations which first appear in the consciousness of the true devotee.

The second stage of the devotee is marked by the contact of Christ Intelligence in all vibration which is referred to by the word "ear."

In the third state the devotee contacts consciousness beyond creation which is the "full corn", as Jesus termed it.

Sickle of Wisdom

When the fruit of the highest ecstasy with God consciousness is harvested in the consciousness of the devotee, he uses his sickle of wisdom to sever his human consciousness from all finite perception and to commingle his human consciousness, filled with the harvest of vibratory astral ecstasies and ecstasies in Christ Consciousness, with the ecstasy of the Absolute or the God the Father consciousness lying beyond all creation.

And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.—Mark 4:30-32.

"Whereunto shall I compare the kingdom of God or Cosmic Consciousness? There is nothing similar with which to compare it. He who has supreme ecstasy with Cosmic Consciousness of God the Father consciousness transcending all vibratory creation, he alone knows what it is. No one else can know. In the supreme ecstasy, the mind and human consciousness become expanded into the Cosmic Consciousness and become one with it. The human mind, with its limita-

tion, cannot comprehend that state of ecstasy in Cosmic Consciousness."

Little Inspirations

Jesus goes on to say, "But the kingdom of Heaven or the ecstasy of superconsciousness and astral vibratory regions appears in one's consciousness like a mustard seed of ever-new happiness. If one sows in the fields of his consciousness these little perceptions gathered in daily meditation and superconscious ecstasy he will find that when these daily ecstasies are sown in this earth—that is, do not evaporate or disappear but become a part of the physical perception of the body—such perceptions may seem to be smaller than all other seeds of sense happiness or material experiences, but when the mustard seed of the little inspiration and joy felt in daily meditation is sown within the soil of human consciousness, when it grows up it becomes supremely and predominant in its influence over all other herbs of human sense perceptions.

It shoots its branches of joy into the conscious, subconscious and superconscious avenues of human perceptions and becomes a tree of cosmic joy and wisdom wherein birds of the air or all thoughts and perceptions of the mental atmosphere become one in the branches of ecstatic joy which spreads throughout the entire consciousness of man."

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman

100k, and hid in three measures of meal, till the whole was leavened.—Matt. 13:33.

The kingdom of astral ecstasy and superconscious joy of meditation is like unto leaven or ecstatic bliss which the weak, womanly material nature of the devotee first introduces into the three measures of meal or three kinds of consciousness—conscious, subconscious and superconscious. As leaven raises or increases the three measures of meal, so the leaven of astral ecstasy of meditation, when practiced daily, spreads throughout the entire consciousness, subconsciousness, and superconsciousness.

Kingdom of Heaven

It must be remembered that the "kingdom of Heaven" signifies astral ecstasy in which the astral forces which govern creation are perceived. In superconscious ecstasy one perceives occasional lights and bliss. In subconscious ecstasy the devotee experiences an imaginary state of unconscious joy. In cosmic vibratory ecstasy the devotee joyously feels all vibratory creation as his own body. In Christ ecstasy the devotee feels the Christ Consciousness existing beyond all creation. In God the Father ecstasy or Cosmic Ecstasy the devotee feels one with Cosmic Consciousness beyond creation—an indescribable state of joy. "He who knows, knows. Naught else knows."

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto

them: That it might be fulfilled which was spoken by the prophet (Psalms 78:2), saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.—Matt. 13: 34-35.

And when they were alone, he expounded all things to his disciples.—Mark 4: 34.

These spiritual interpretations as they have come to me through the inspiration of Jesus Christ convinces me that some of the truths he expounded to the world have not been given in such a simple way since the beginning of this cycle or "whirl".

Jesus could make this statement, for he expounded the great truths received directly from God, in a simple way to the disciples. Ordinary people could not understand all the differences between the kingdom of God and the kingdom of Heaven which can be attained by superconscious ecstasy. Jesus taught these truths to his disciples when they were alone and he also taught the same truths guarded with parables so that all deserving advanced souls could understand them.

Guarded by Parables

Jesus guarded these deep metaphysical truths with parables so that even if they fell on the ears of ordinary people they could take them as simple illustrations and not ridicule truths unintelligible to their limited perceptions. That is one reason why the meat of the sayings of Christ covered over by

the shells of parables has not been gotten at by theological human birds who fly in the skies of their own fancy. That is why theological imagination has created so many sects and interpretations around the teachings of Jesus Christ. In order to understand the one and only one perception of Jesus Christ behind the word of his teachings men must be able to get at the nutcracker of intuition within the sanctuary of meditation and learn to crack the shells of parables and receive the one meat of self-realization and the one perception behind the words of Jesus Christ.

By the fact that Jesus taught his close disciples alone the great truths hidden in the parables given to the multitudes, modern Christian people should learn not to be satisfied by receiving the same revamped sermons at Sunday morning church services. A minister with theoretical knowledge of the scriptures is satisfied with momentarily inspiring his church members with what he imagines to be the truth taught by Jesus Christ. But a real meditating minister, saturated with Christ Consciousness, is not satisfied with mere talking to his audience about the parables of Jesus, but forms and creates a band of disciples or a disciplined group of truth-demonstrators who by meditation can reach the inner sanctuary of silence and learn the mysteries of soul and life from God who speaks through the lips of the devotee's intuition.

Modern Lack

In modern churches this lack of ministers of self-realization and of

members who are striving to gain self-realization is sadly apparent. Without learning to contact God, a minister and his church members verily live against the very purpose for which a church of God is organized. A church of God must not be satisfied only with theories of God. It must teach the art of God-contact, of how to make the soul of man a real temple of God where God Himself can come to the devotee and deliver sermons through His voice of intuition to the thirsty and seeking spiritual thoughts of the devotee.

Disciples Ready

Jesus said: "Because you are spiritually receptive and advanced in spiritual thought, the expanded cup of your understanding can hold the subtle truth poured and given in the form of the hidden mysteries which I felt in the state of Cosmic Consciousness or kingdom of God. One feels omnipresent space filled with one King of absolute existence, absolute consciousness and absolute bliss. Therefore, this state of Cosmic Consciousness is called the kingdom of God. This state of Cosmic Consciousness can be felt by souls who have withdrawn their minds from the region of the body and gone beyond the subconscious and concentrated on the superconscious bliss of meditation. But unto those souls that are without, or identified with their physical bodies, all these subtle perceptions about the state of Cosmic Consciousness are given covered in parables so that even if they hear them they could

not perceive the truth behind them and ridicule them for lack of understanding. Those souls and theoretical preachers and body-identified individuals will hear the parable-covered truths and will not be able to understand their true meanings. Those body-identified souls are not spiritually receptive and do not try to understand these truths by which they could be converted into spiritual beings, free from their bad actions of materiality through the grace of God and their own effort."



UNITY AMONG SAINTS

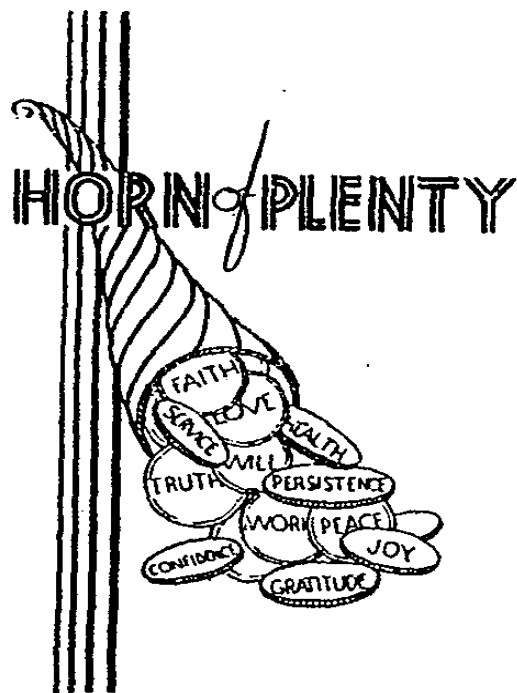
"Can anyone doubt that if the noblest saint among the Buddhists, the noblest Mohammedan, the highest stoic of Athens, the purest and wisest Christian, Confucius in China, Spinoza in Holland, could somewhere meet and converse together, they would all find themselves of one religion, and all would find themselves denounced by their own sects and sustained by those believed adversaries of their sects?"—*Emerson.*



TRIBUTE TO THE AUTHOR OF THE BHAGAVAD GITA

"O thou sacred singer, thou inspired interpreter of divinity! Whatever may have been thy name among mortals, I bow before thee! Hail to thee, author of that mighty poem, whose oracles lift up the soul in joy ineffable, toward all that is sublime, eternal and divine! Full of veneration, I salute thee above all singers, and I worship unceasingly the trace of thy footsteps."

—*Schlegel.*



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SCIENTIFIC DIGEST

INNER SIGHT

A "visual imagination," even after the loss of normal sight, can be cultivated through the training of attention, according to the results of new brain wave tests made at the University of Iowa.

In the light of the results of the brain wave studies made by Doctor L. E. Travis and Miss M. E. Hall, it is conceivable that despite loss of vision the pictorial imagination might be developed by training so that the mind would actually get a similar stimulus as that of real sight and an image would take definite form.

Milton, the famous British poet, wrote some poetry of marvelous visual imagery after he was blind.

Doctor Travis and Miss Hall experimented on young men and women to ascertain the importance of attention in producing purely mental images. — *International News Service.*

FROZEN LIFE REVIVED

How they have succeeded in keeping primitive forms of life at a temperature of 300 degrees below zero for as long as 100 hours and then restored these to normal functions was told recently by Dr. Alexander Goetz, California Institute of Technology physicist, and his wife, Mrs. Sylvia Goetz, according to an *Associated Press* dispatch.

They found a way to "restore" to life 93 per cent of the cells used. They have been able, they related, to take yeast cells from 45 degrees above zero, Fahrenheit, to 300 degrees below at a rate of 300 degrees a second.

Keeping the cells at this temperature for as long as 100 hours, they held life in suspension. Then warming the cells as swiftly as they had cooled them, they restored most of the cells to normal functions.

In seeking the answer to a century-old question of why such life forms would occasionally withstand extreme cold, this result offers support to a theory that the earth was "infected" with life from somewhere in space, possibly another planet, because these cells could withstand the cold encountered there—around absolute zero, or about 459 degrees below zero, Fahrenheit.

A still unanswered question is whether life thus suspended could withstand the violent attacks of radiation to which it would be subjected while hovering centuries in space.

It had previously been shown that spores, a still lower form of life, exist in the stratosphere, proof that they can survive interstellar space. They are dry and many times smaller than yeast cells, which contain water.

"Death to primitive life forms from cold is due to physico-chemical reactions," Dr. Goetz said, "and we get the cells rapidly past the temperature where such reactions occur. Thus death apparently does not have time to take place."

Animals in Storage

Dr. Alexis Carrel, of the Rockefeller Institute, has also issued the following statement about death-suspending experiments with animals:

"There is a very remote possibility of postponing for a long period of time the death of a few individuals. It is known that certain animals such as the small anthropoid, tardigradum, stop their metabolism when they are dried. A condition of latent life is thus induced. If, after a lapse of several weeks, one moistens these desiccated animals, they revive and are capable of leading a normal life again. Some individuals could be put into storage for long periods of time, brought back to normal existence for other periods, and permitted in this manner to live for several centuries."

BRAIN RHYTHMS

Rising before the Chicago Neurological Society, Dr. Theodore J. Case of the University of Chicago reported recently that the electrical waves given off by the brain can be used to detect tumors and scars in the brain. His method will probably make it possible to do away with X-ray diagnosis of brain le-

sions, a distressing process because a hole must be drilled into the skull and brain fluid displaced by air so that the hollow space ordinarily filled with the fluid will cast shadows that can be photographed.

It has been known for some years that the nerve cells pulse electrically with various rhythms. Commonest of these rhythms is the "alpha," of about ten beats to the second. Dr. Case finds that lesions are indicated by departure from this standard "alpha" rhythm.

Operations and autopsies have made it possible for Dr. Case to correlate some brain afflictions with characteristic wave patterns. Thus localized regular waves of one to three a second indicate a lesion of some kind. If the waves run from one to five in two seconds he is almost sure that a tumor is signaling its presence. Irregular "spike" or "sawtooth" waves are telltales of particularly forms of lesions.—*New York Times*.

REALITY OF ETHER

The reality of "ether"—invisible, unknown medium in which light travels through space—was recently reported verified for the first time in an experiment described to the National Academy of Sciences.

The new test, concerning one of the greatest mysteries of science, involved timing events in a vacuum tube. It showed that a moving clock keeps slower time than one standing still. It gave an inkling of the nature of "ether" as prob-

ably a sea of energy, stationary and filling all known space.

In the light of recent new knowledge about energy, this discovery indicates that man may be a peculiar packet of the universal energy sea, free to move around in it, but not wholly disconnected from it.

The experiment was reported by Dr. Herbert E. Ives of the Bell Telephone Laboratories in New York City, one of the foremost scientists in optics.

Slower time is one thing scientists have predicted, provided light travels in "ether." — *Associated Press.*

BRAIN THERMOSTAT

Discovery of an electric thermostat in the brain which automatically governs body heat through Winter and Summer was announced recently at the closing session of the American Association of Anatomists.

This thermostat, the newest contribution to understanding of the electrical currents which constantly flow through the body, is located near the center of the brain, Dr. H. W. Magoun of Northwestern University Medical School declared.

It was found, he said, by stimulating the brain with high-frequency or radio waves on various regions of the skull. In this way it was possible to cause cats and human beings to sweat and to speed up respiration under cold

conditions, or to chill and shiver in a heated room, it was said.

Perspiring is the only way in which the body can keep cool during heat conditions, and shivering, the first sign of cold conditions, is the first attempt of the body to generate heat by exercise. Both are apparently under control of the brain thermostat, which responds quickly to a change of only a few degrees in the temperature outside the body, according to anatomists.

Brain "Alarm Clock"

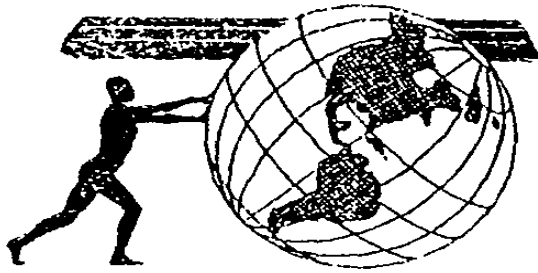
This discovery, it was added, was similar to one recently reported of an "alarm clock" in the brain. Another portion of the brain acts as a clock which many individuals can set, consciously or unconsciously, to wake them up within a few minutes of a predetermined hour in the morning, or arouses them to consciousness of an appointment or meeting at a certain time during the day, it was said.—*Associated Press.*

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Around The World

INDIAN WOMEN ORATORS

"The woman of India is a born orator, she speaks beautiful English, has a liquid voice and possesses a most remarkable advantage in her clothes." This is how Mrs. Alfred Watt described Indian speakers to women representatives of different countries at the recent session in London of the Associated Countrywomen of the World, of which she is president. The idea underlying the activities of this organization is to improve international relations among women.

Referring to other nations, Mrs. Watt said: "The Englishwoman has the advantage of a rich tone; the Scandinavian woman, slow and forceful; the Balkan is romantic; the Irish can get away with anything; the German is well prepared and exhaustive."

SURVEY ORIENTAL MUSIC

Dr. Arnold Bake, Senior Research Fellow of Brasenose College, Oxford, is now engaged on his survey of the music of India under the guidance of the world-renowned poet, Dr. Rabindra Nath Tagore. The survey is made on behalf of Oxford University and Dr. Bake

expects to complete it in about three years. One of his special aims is to study the way in which religion has expressed itself in the country through music. "The religious appeal of Indian music is particularly fascinating," he says, "as well as ennobling." The result of his work will form the basis of the musical section of the reorganized Indian Institute at Oxford.

The Oxford don has already recorded many varieties of Indian music, from the sonorous Sanskrit religious compositions to lullabies, songs of cultivation, the wailing songs of South Indian women, and the Buddhist liturgy of India and the surrounding countries.

FORESEEING EVENTS

If it is possible to know events to come, the physical scientist wants experimental proof of some kind. The experiments should be such that anybody can repeat them. Prof. J. B. Rhine of Duke University has recently published in *The Journal of Parapsychology* the first account of his own attempt to satisfy this condition. He believes that the case for clairvoyance and tele-

(Continued on Page 42)

BOOK REVIEWS

MANU, FRIEND OF MAN

By Dewan Bahadur K. S.
Ramaswami Sastri

(Order from the Author, 17
Lloyd Road, Royapettah, Madras,
India. 1 Rupee, paper bound.)

The legal code of Manu is the oldest known to man. The French scholar, Louis Jacolliot, proves by parallel textual reference (*La Bible dans l'Inde*, pages 33-47) that the famous *Code of Justinian*, Roman basis of modern jurisprudence, was copied from the *Laws of Manu*, the great Hindu legislator whose origin, Jacolliot points out, "is lost in the night of the ante-historical period of India; and no scholar has dared to refuse him the title of the most ancient lawgiver in the world."

Manu's rules for the progress and happiness of the individual and society in their various aspects—domestic, legal, political, economic and spiritual—have aided in keeping India a racial and cultural unit through centuries of vicissitudes that have completely submerged other nations lacking such a comprehensive code of conduct.

The learned commentator, Dr. Sastri, gives 75 pages of Manu's laws in brief outline. He states Manu's rule for qualification for reverence among men: "Legitimate wealth, kinship, age, virtue and

wisdom. Each later qualification is superior to the earlier qualification as title to respect."

Manu's views on the duties of a king is that "the king has in him the potencies of the eight *lokapalas* (lords of the eight quarters of the sky). This does not mean he is divinity incarnate, but that he should act as those gods act in regard to man. The king should shower amenities like Indra (lord of the gods), collect taxes gently and imperceptibly as the sun collects vapor from water, enter into the life of his subjects as the wind goes everywhere, mete out even justice to all like Yama (god of death), bind transgressors in a noose like Varuna (ancient Vedic god of the sky), please all like the moon, burn up enemies like the god of fire, and support all like the goddess of the earth."

"In war a king should not fight with poisonous or fiery weapons nor kill weak or unready or weaponless foes or men who are in fear or who pray for protection or who run away. War should be resorted to only as a last resort. Results are always doubtful in war. After conquering a kingdom, a king should establish on the throne a member of the dynasty which ruled before and should also give directions to his ministers how to rule

justly and righteously, and should uphold the customs of the conquered country if they are not opposed to sacred law."

"The great Manu has been, is, and will be the Friend of Man for all time. Let none go away with the impression that Manu is the law-giver for Hindu society alone. He is the Lawgiver for Man. If some communities have forgotten him and brought into their midst various confusions and discords of life, theirs is the loss."

THE SCIENCE OF THE SOUL

Sri Shankaracharya

(Order from Dewan Bahadur K. S. Ramaswami Sastri, 17 Lloyd Road, Royapettah, Madras, India. 2 Rupees. 207 pp., paper bound.)

This volume is a brief exposition by Dr. Sastri of Sri Shankaracharya's famous *bhashya* (commentary) on the *Vedanta Sutras* (stanzas on Brahma).

The opening stanza, on the true import of scripture, follows:

"The erroneous identification of soul with non-soul is the source of all suffering and unhappiness. Soul and non-soul are as far apart from each other as light and darkness. But our dateless nescience has led to their identification. But such identification can in no way affect the existence or the purity or the radiance or the sweetness and bliss of the *Atman* (soul). All actions aiming at welfare here or in heaven are based on the above identification. Men, like animals, are swayed by motives of search of pleasure

and avoidance of pain. All activities are thus based on *Adhyasa* (superposition of non-soul on soul). We identify ourselves with our body and say that we are stout or thin, fair or dark. We identify ourselves with our senses and say that we are blind or deaf or dumb. We identify ourselves with our mind and say that we desire this or that or feel this pleasure or that pain. The entire object of the *Brahma Sutras* is to remove this basic cause of our suffering and our sorrow."

"The *Brahma Sutras* aim not at proving the existence and nature of God by mere reasoning; their purpose is to make a garland of the flowers of scriptural passages declaring the nature and existence of God. The realization of God will come as the result of meditation on the truths declared by such passages and not as the result of mere reasoning.

"But reasoning is not without its place in the means of God-realization. Such reason as is in accord with revelation and aims at collating and coordinating and investigating and revealing the truths of scripture is a prime element in the Godward *sadhana* (path). In this path, scripture is not the sole *pramana* (means of knowledge). Scripture as well as direct visioning and realization (*anubhava*) is one of the *pramanas* in the path of God-realization.

"Action is solely dependent on our will. We may do or may not do a thing. But cognition is not an effect of volition. It depends

on the object cognized. We cannot by an act of will convert a tree in front of us into a man, though we may do an act or we may not do it. A tree will be a tree always. Even so, realization of God is *vasthu thantra* (dependent on the reality of the object) and not *purusha tantra* (dependent on volition).

"If so, why do we not directly cognize Brahman (the Absolute)? That is because our senses are in their nature so constituted that they go outward toward objects and cannot cognize Brahman. That is why our mind and our senses are unable to realize God. Hence this *sutra* bases our knowledge of God not on reasoning but on revelation, because it is scripture which reveals and declares that God is eternally pure and wise and free."

EASTERN BENGAL BALLADS

Compiled by

Prof. Dineschandra Sen

(University of Calcutta, Calcutta, India. In 4 illustrated volumes, each volume about 350 pp. Rupees 4 each volume.)

These engrossing tales, tragic and happy, revealing the social history of Bengal from the 16th to the 19th centuries, are of the greatest possible literary, philological and sociological interest.

Filled with rural charm and rich emotional feeling, these historical ballads of Bengal peasants recount the drama, romance, heroism, devotion, and resourcefulness of the Bengali woman through the cen-

turies. The poetic imagery is often delightful; for example, the minstrel, speaking of a lady in anger, says: "It seems that a garden of flowers was on fire"; and again, he compares a woman's sweet and gentle glance which showed her innermost thought, to "the moonbeams of October which reveal the very bottom of a river."

Interesting accounts of the Bengali *bungalow*, which, according to Ferguson, has been imitated from Bengal all over the world and particularly in the southern part of the United States, appear as descriptive matter in some of the songs under review. In the ballad of Isha Khan, the sturdy 16th century Mohammedan chief, his bungalow pillars, we understand, were made of crystals. "The interiors of the roofs were covered with the feathers of the kingfishers, the cranes or the peacocks. The doors were cased with gold; there was fine gold workmanship on the roofs. The windows and shutters were protected and beautified with glass and mica of various designs. The walls, made of thatch wrought into fine decorative designs from cane, were covered by artistic mats of various color. Great labor and financial expenditure were required for the completion of such bungalows which often looked like fairies touching the earth with their colored wings, represented by the curvilinear roofs made of gay feathers of the peacock and other birds." Ruins of these old bungalows with their crystal pillars are still to be seen in Bengal.

Of the ballad of Mahua, the Gipsy girl who was born a Brahmin's daughter, Dr. Stella Kramrisch, well-known Indian art critic, writes: "This play makes me wish to see it acted in all its dramatic conciseness. The simple intensity of composition and diction remind me of that standard work of medieval European literature, *Aucassin and Nicolette*."

A SEARCH IN SECRET EGYPT

By Paul Brunton

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

The first really interesting and convincing modern exposition of the Egyptian mysteries, past and present, has been given by Paul Brunton in this vital and remarkably illustrated volume.

The experiences of the noted author during the hours passed in absorbed meditation at the feet of the Sphinx and his extraordinary night spent alone in the King's Chamber of the Great Pyramid are unforgettably described with the greatest skill and lucidity. Of his mystical experience of death-in-life in the Gizeh Pyramid, he writes:

" . . . Although I knew perfectly well that I was passing through all the sensations of dying, all opposition had now vanished.

"At last, my concentrated consciousness lay in the head alone, and there was a final mad whirl within my brain. I had the sensation of being caught up in a tropical whirlwind and seemed to pass

upwards through a narrow hole, then there was a momentary dread of being launched in infinite space, I leapt into the unknown—and I was *Free*.

"No other word will express the delightful sense of liberation which then became mine. I had changed into a mental being, a creature of thought and feeling yet without the clogging handicap of the heavy flesh body in which I had been shut up. I had gone ghost-like clean out of my earthly body, like a dead man rising out of his tomb, but had certainly gone into no sort of unconsciousness. My sense of existence in fact, was intensely more vivid than before. Above all, with this exodus to a higher dimension, I felt *free*, blissfully, languorously free, in this fourth dimension to which I had penetrated.

"At first I found myself lying on my back, as horizontal as the body I had just vacated, floating above the stone floor-block. Then came a sensation of some invisible hand turning me upright on my heels, after pushing me forward a little, and placing me properly on my feet. Ultimately I had a curiously combined feeling of both standing and floating simultaneously.

"I gazed down upon the deserted body of flesh and bone, which was lying prone and motionless on the stone block. The inexpressive face was upturned, the eyes were scarcely open, yet the pupils gleamed sufficiently to indi-

cate that the lids were not really closed . . .

Psychic Umbilical Cord

"I noted a trail of faint silvery light projecting itself down from me, the new *me*, to the cataleptic creature who lay upon the block. This was surprising, but more surprising still was my discovery that this mysterious psychic umbilical cord was contributing toward the illumination of the corner of the King's Chamber where I hovered; showing up the wall-stones in a soft moonbeam-like light.

"I was but a phantom, a bodiless creature sojourning in space. I knew, at last, why those wise Egyptians of old had given in their hieroglyphs, the pictured symbol of the bird to man's soul-form. I had experienced a sense of increased height and breadth, a spreading out just as though I had a pair of wings. Had I not risen into the air and remained floating above my discarded body, even as a bird rises into the sky and remains circling around a point? Did I not have the sensation of being environed by a great void? Yes, the bird symbol was a true one.

"Yes; I had risen into space, disentangled my soul from the mortal skein, separated myself into two twin parts, left the world which I had known so long. I experienced a sense of being etherealized, of intense lightness, in this duplicate body which I now inhabited. As I gazed down at the cold stone block upon which my body lay, a single idea obtained recognition in my mind, a single

realization overwhelmed me. It expressed itself to me in a few brief, silent words:

"This is the state of death. Now I know that I am a soul, that I can exist apart from the body. I shall always believe that, for I have proved it."

The following chapter headings give an idea of the varied and fascinating contents of the book: "A Night with the Sphinx", "A Night Inside the Great Pyramid", "With a Magician of Cairo", "An Interview with the Spiritual Head of the Mohammedans", "The Innermost Rite of Egyptian Temples", "The Ancient Mysteries", "In the Temple of Denderah", "Karnak Days", "I Become a Snake-Charming Dervish" and "I Meet an Adept."

Transfixing a Scorpion

An incident in Brunton's life, after he had mastered the art of snake and scorpion charming, must not go unrecorded here: "I put in some time on research work at the magnificent old temple of Edfu, and took the trouble to drop down a hole in the floor of a small room near the sanctuary, as the steps had long since disappeared. . . . Suddenly a monstrous yellow scorpion emerged from a crevice in the stone-work and scurried towards my feet . . . In a loud voice I uttered the 'Word of Power', and peremptorily commanded it to stop . . . The scorpion stopped dead still, as though suddenly confronted by some barrier. It remained in the same spot, transfixed, and did not attempt to move forward

or backward during the time I picked my way onward to safety. For all I can tell, the unfortunate scorpion may still be on the same spot, awaiting the command of release!"

GITA IDEAL OF DEVOTION

(Order from the Author, Dewan Bahadur K. S. Ramaswami Sastri, 17 Lloyd Road, Royapettah, Madras, India. 1 Rupee; paper-bound.)

Dr. Sastri has here briefly expounded the twelfth chapter of the *Bhagavad Gita*, wherein the Lord gives a clear and comprehensive description of the ideal man of meditation and devotion.

In a concluding chapter on love, Dr. Sastri writes:

"The Sanskrit language has various words to denote different forms of love and everyone of these has been used in our scriptures to picture to our minds the overflowing love and compassion that the Lord feels for all His creatures.

"Compassion, friendship, the love of the lover for his beloved, the love of the parents for the child, the love of the Lord for His creatures,—these are some of the aspects of that mysterious force—love.

"To some people no belief is so lovable and so elevating and consoling as the idea of God as Father. To others God is dearest as the Universal Mother. Indeed to me this idea has a charm and a fascination that beggar all description, and this conception, when-

ever I think of it even for a moment, seems to bear me on its wings to realms of holiness and rapture that I am unable to put into words.

"Again, there are other souls to whom the conception of God as the Divine Child is supremely satisfying. Others, again, like Hanuman, reached the goal by service to the Lord. Some noble souls like Arjuna attained to oneness with the Lord by seeking His friendship. Indeed, the forms of love are infinite."

"Our spiritual teachers have laid down various practical means for disciplining the mind and making it a fit receptacle for the grace of God. *Tapas* (austerities), *kirtana* (religious music), reading and hearing about the gracious acts of the Lord during His incarnations, frequent meditation, pilgrimages, occasional withdrawals into solitude in places where nature is at her best, seeking the company of saints and sages, and the cultivation of mental repose and inward rapture are the various means laid down to cultivate into a habitual mood the feelings of love and wonder that come to us like angel's visits whenever we contemplate the beauty and majesty of the universal frame and look through nature up to nature's God."

"A devotee must open his heart to the world if he would see the beauty of the world-soul and attain to mystic union with it. A beautiful incident in the life of the saint Ramanuja illustrates this characteristic very well. His *guru* re-

vealed the *ashtakshari mantra* (sacred chant) to him after explaining that it was a *rahasya* (religious secret). Ramanuja asked what would happen if he revealed the *mantra* freely to others and broke the law of secrecy. His *guru* replied that the person revealing it would die though the person hearing it would be saved. The heart of Ramanuja yearned for the happiness of all mankind, and he ran to the top of tower and shouted out the *mantra* to the crowded streets below, careless as to his own fate if only he could save others from delusion through the vibratory awakening power of the chant."

SELF-VISION

When our ignorance is removed, our power of Self-vision shines forth unobstructed. That is why the state of attained liberation is eternal and not evanescent like the results of attainments through actions.

Knowledge is not a state of doing but a state of being. Doing depends on the will and is independent of the object. Knowledge (*jnana*) depends on the nature of the object and is independent of the will of the knower. No one can change the nature of a fact by willing it to be otherwise, though he may do a thing or not do it according as he wills.

The scriptural passages which direct a man to hear about God and think and meditate on God merely aim at turning him away

from hearing and thinking about other things and at turning him in the direction of God who exists always.—*Shankara*.

FORESEEING EVENTS

(Continued from Page 35)

pathy (extra-sensory perception) is now so strong that investigation of prophetic ability are the next step.

Investigations of extra-sensory perception are now being conducted in more than 50 colleges and universities.

Various books by scientists dealing with data on man's predictive powers have been *An Experiment With Time*, in which J. W. Dunne, a British aeronautic engineer, recorded his dreams only to find by a novel method that many of them were startlingly prophetic; the studies of F. H. Saltmarsh, who went through the records of the British Society for Psychical Research, statistically analyzed several hundred cases and decided that there is something in precognition, and Professor Charles Richet's *The Future of Premonition*.

UNMOTIVED LOVE

I crave not for salvation, wisdom, worldly possessions, affluence, supernatural powers nor glories,

Only let me have unmotived love for the feet of the Lord, love growing from more to more every day.—*Tulsidas*.

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★ Diet and Health ★

By TRUTH BURBERY

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Food for the Senses

What is good for the eyes is good for the liver.

What is good for the ears is good for the voice.

What is good for the tongue is good for the kidneys and bladder.

What is good for the tactile nerves is good for the sex glands.

For Eyes and Liver

Foods which benefit the eyes and liver are:

Oranges, grapefruit, lemons, apples, celery, green peas, cocoanut, cloves, turmeric and cumin seeds.

For Voice and Ears

Foods which benefit the voice and ears are:

Onions, green ginger root, honey, spinach, bayleaf, mace and nutmeg.

For Tongue, Kidneys, Bladder

Foods which benefit the tongue, kidneys and bladder are:

Dates, figs, artichokes, asparagus, the rind of oranges and lemons, buttermilk, unsalted cheese, green ginger root, coriander seeds and aniseed.

For Nerves and Glands

Foods which are beneficial to the nerves of touch and the sex glands are:

Dates, raisins, milk, butter, nuts, beans, parsnips, carrots, musk, cumin seeds and cardamom seeds.

Milk and butter are good for all senses, nerves and glands.

Vegetable Pointers

The stems and leaves of all vegetables may be cooked and eaten. These are valuable for their mineral salts. Stale leaves or stalks, however, will cause an undue amount of gas.

A flower is easier to digest than the stalk, and the stalk is easier to digest than the root.

Vegetables are best cooked in oil, butter and their own steam. Water may be added in small quantities when the food is almost done.

All seeds should be crushed and fried in melted butter before adding them to the rest of the food.

Some vegetables, as potatoes and turnips, have certain cells which can only be dissolved by cooking. Such vegetables should not be eaten raw.

When honey is used in hot foods or drinks it becomes indigestible.

Rose Syrup

Rose Syrup is a laxative drink. It is made as follows:

1 ounce of red rose petals. 10 oz. water. Boil in a sealed pot, so that no steam can escape. Add 8 oz. rock candy while boiling.

The drink can also be made like tea in the following way:

Pour the boiling water over the rose petals. Drain off water and again pour boiling water over the petals. The second solution will be the better one. Then mix the first and second waters; add rock candy and filter. The steam should not escape.

Eggplant Shells

Put the eggplant on the fire, in cold water. Boil until tender, but do not cut or spoil the outside skin. Take out of the water and divide in halves. Scoop out all the fleshy part of the eggplant but do not scrape the inner rind.

Each half of the eggplant should remain as a case, in which to serve the inner portion. Mash with pepper and salt and when smooth fill the shells. Rub some butter over the outer skin and cover over entirely with a thin layer of bread crumbs.

Heat them in the oven for a few minutes. The outer skin may be eaten if desired.

Fresh peas or chopped-up cauliflower or chopped-up cocoanut are best fried in butter and cooked in their own steam in a covered pot over a very slow fire. This will keep their nutritive value intact.

SPICE OF HEALTH

During the Middle Ages it was as drugs rather than flavoring mediums that spices were used, and as such were commercially of great value. They were also prized because of their aroma which counteracted the evil smells prevalent, for disease was commonly supposed to be the outcome of bad odors.

Spices are still a safeguard against disease, for now we know that they have a definite antiseptic value. Oil of cloves, for instance, acts as an antiseptic even in as weak a dilution as 2 parts in 1,000, cinnamon bark oil in a solution of 4 parts in 1,000, in contrast to carbolic acid which ceases to have any antiseptic value when 5.6 parts are mixed in 1,000 of water.

Spices in moderation aid the digestion, but they should be taken with food, rather than in concentrated doses after it. It is to them that Continental as well as Oriental cookery owes its digestive character.

BEE'S GREAT TRAVELERS

Bees have to fly a total of 40,000 miles to collect one pound of honey, according to experts in the U. S. Department of Agriculture.

These experts have examined bees returning to the hive, and find that each bee carries one-thousandth of an ounce of nectar as an ordinary load. The insects must, therefore, visit millions of flowers before they gather enough nectar to make one pound of honey.

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Meetings on Mondays at 8 p.m. at G. V. T. A. Bldg. Thursday class meetings at 8 p.m. at 1331 166th St. Conducting Teacher, Mrs. Harriet Grove, 16425 Halldale Ave., Associate Teacher, Mr. W. Monnie. Secretary and Treasurer, Mrs. W. R. Canham.

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

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

*Cleveland, Ohio

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

*Canton, Ohio

Mr. L. K. Wittemore, Conducting Teacher. Thursday meetings at 8 p.m., also Sundays at 8 p.m., at the home of Mrs. J. E. Bowen, 821 Harriet Ave., N.W. Phone 23129. Miss Erna Cole-

man and Miss Mary Singer, secretaries. Mr. E. Davies, President of Board of Directors.

***Dayton, Ohio**

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

Minneapolis, Minn.

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

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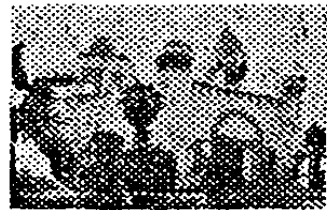
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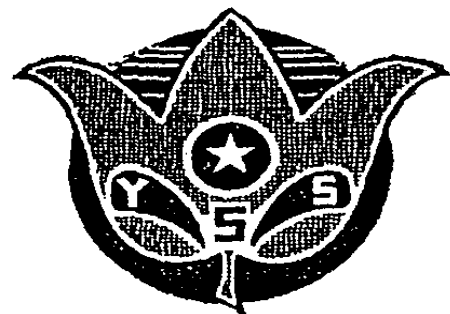


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I Am Lonely No More

By Swami Yogananda

I am not lonesome in the chamber of loneliness,
For Thou art always there.
I am lonely amidst an uproarious crowd
Where Thy Silence slips away in noise
Like a fast-footed, startled, large-eyed deer.
But when I found Thee not
I found myself lonely in a crowd of thoughts
And solitary in the chamber of myself.
I came alone from the Unknown
And alone must depart into the Unknown.
Finding Thee, I have learned
To make Thee mine alone,
In the lonely wayside of life
Or in its crowded thoroughfare.
And now I behold the unseen links
In front and behind this life
Hidden in the prenatal and post-mortem chambers.
From my Known-One I came,
In my Known-One I live,
Finally in my Known-One I'll dive.
Away from Myself I was lonely—
But since my little self met the big Self,
I am lonely no more.