

# INNER CULTURE

FOR SELF-REALIZATION



Healthful  
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American Indian  
By CARQUE RESEARCH

FEBRUARY  
1939

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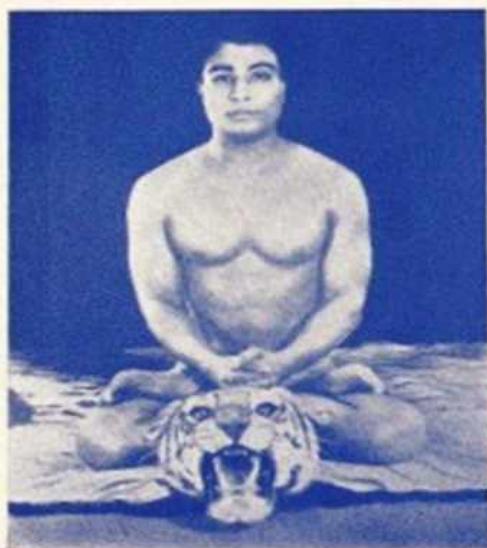
Freedom From Reincarnation

By PARAMHANSA YOGANANDA

Ravidas, Medieval Poet-Saint of India

By PANDIT KSHITIMOHAN SEN

"Intuition, Not Ego, Should Guide Us"  
AN INTERPRETATION OF CHRIST'S WORDS



*Bisbnu Charan,  
Yogananda's brother,  
in Padmasana*



*Buddha Bose in the Difficult  
Pose of Dakhana-Nauli and  
Bama Uddiayana, together.*



*Members of the London, England, Center of the Self-Realization Fel-  
lowship, founded by Paramhansa Yogananda in 1936.*

# INNER CULTURE

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## FOR SELF-REALIZATION

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# Ravidas, Medieval Poet-Saint of India

By PANDIT KSHITIMOHAN SEN



Kabir and his sayings are widely known; it may even be said that he was the originator of the spiritual ferment that permeated the middle ages in India. But few are acquainted with the life-story of Ravidas, the cobbler, a fellow-disciple with Kabir, of the same great master, Ramananda.

What is commonly known as history hardly takes account of such lives. When, in the course of conversation with a wandering Baul, I happened to deplore this fact, he, as is their custom, sang me this song:

Dragged along the river bed at ebb,  
the boat leaves behind signs of its  
muddy passage.

Not so the boat that sails over the  
brimming current, whereon no track,  
no trace is seen.

Indeed does the course of modern history concern itself mainly with the turbid careers of big plunderers and killers, recking nothing of those whose full-freighted lives, crossing over deep waters, have brought to humanity food for its civilization.

Kabir was a born mystic; spiritual progress came naturally to him; he had no need to carve out a path. But those whose spiritual

endeavor is on the ethical plane have to follow some definite course. So when devotees came to Kabir for guidance along the mystic way, he was at a loss how to advise them. All he had to say was:

Path presupposes distance:

If He be near, no path needest thou  
at all.

Verily it maketh me smile

To hear of a fish in water athirst!

But Ravidas followed the path of the service of man. He knew only too well of the thorns that bestrew it, inasmuch as he had to remove them one by one in his progress. His attitude is summed up in his song:

What loss if this body be torn to  
pieces?

Thy servant only fears lest his love  
grows less.

In his day there used to be frequent gatherings of pilgrims bent on the spiritual quest, and their numberless followers. On such occasions Ravidas would look after the old and decrepit, the women and children, with unwearied devotion. His enthusiastic zeal brought fervent youths flocking round him to join in what he called "the fivefold obsequance by

way of service." But there was also something in Ravidas which brought even queens to his feet.

Though we have no precise historical proof, there is the tradition that Mira Bai, the *Rani* (Queen) of undying spiritual lustre, had latterly become a disciple of Ravidas. Brought up in the traditional worship of Krishna, with the image of Giridhara-lal, Mira Bai, according to this account, came at a later stage of her development to sit at the feet of the cobbler-saint, who worshipped the Divinity of unmanifest form, and scoffed at ritual and asceticism:

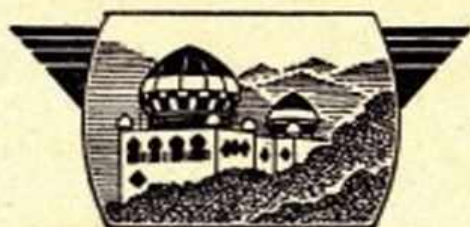
Where dost seek thy lamps for  
worship?  
Art not wonderstruck to behold the  
golden orbs in the sky,—  
Eternal lamps that blaze forth His  
glory?  
Methinks the dull vision of the her-  
mit reacheth not so far!

Absorbed in meditation in the form-  
less colorless Being,  
All rites, all methods, they disappear  
defeated.

Perhaps it was her association with this saint of the outcastes which enraged the orthodox and compelled Mira Bai to leave the royal clans of father and husband, as she eventually did.

### Queen-Disciple

Jhali, the *Rani* of Chitor, is also reputed to have become a disciple of Ravidas. When the Brahmins complained of this to the *Rana* (King), he summoned the saint to meet their charges against him, whereupon Ravidas arrived



Pandit Kshitimohan Sen Shastri of Santiniketan recently presided at the anniversary celebrations of the Calcutta Yogoda Sat-Sanga (Self-Realization Fellowship) and spoke on the saints of medieval India.

in great trepidation calling upon the Lord to support His own cause,—and it was Ravidas who won the day, for the very sight of him captivated the *Rana*. The legend goes on to say that the Brahmins disdained to partake of the feast provided by the *Rani*, the cobbler's disciple; but when they sat down to the meal they had cooked for themselves each pair saw Ravidas seated between them! This vision brought down their pride, and the Brahmins came up to Ravidas, in their thousands, to accept him as their Master, averring that the sacred-thread of spiritual realization was to be found beneath his skin.

In another story, indicating the simplicity of the life led by Ravidas, it is told that once a wandering ascetic, taking pity on his poverty-stricken appearance, made Ravidas a present of a touchstone.

This gem Ravidas put away under the thatch of his cottage roof, and forgot all about it. When, after a year, the same ascetic came round again, it was to find Ravidas, working away at his shoe-making, outwardly as poor as ever!

### "Five Gold Pieces"

In this Ravidas appears to have been of the same mind as Kabir who says:

Sufficient be thy toilsome endeavor  
Thine own living to make, and help  
others as well,

and he thankfully accepted from providence his daily reward of five gold pieces (as he called the gifts of his five senses). We may likewise surmise that the hidden treasure of the story, by means of which Ravidas was supposed to have built his rest-house for wayfarers, was but the wealth of devotion to toil and service which underlay his character.

These and other similar legends are to be found in the *Bhakti-rasabodhini*, compiled by Priyadas some three centuries later (in 1713 A. D.). A simpler and more definite view of the life and teaching of Ravidas may be gathered from his songs and sayings handed down through his immediate followers.

How could this iron have become  
burnished gold  
Unless touched by the gem (of  
divine grace)?

That is what Ravidas himself says of the touchstone of the leg-

end. Of the divinity of man he speaks in terms of his own trade:

Under the vast vault of blue  
Lives the divinity clothed in hide.

Mr. Macauliffe, the author of the well-known work on *Sikh Religion*, seems to have been misled by these words into making this curious statement:

"He (Ravidas) afterwards built a hut, set up in it an idol which he made from a hide, and applied himself to its worship!"

### Vision of Higher Destiny

Born and bred in the Chamar caste in those days of social narrowness and intolerance, it is wonderful to find Ravidas, on the one hand pursuing unashamed his lowly trade, and, on the other, illumined with so great a vision of man's high destiny. He does not hesitate to avow:

Low was I born—low in caste, in  
rank, in trade.

Know, ye citizens, born am I of the  
caste known as Chamars,—  
Ignorant, despised, carriers of car-  
casses to and fro.

But that leaves him no doubt of the greatness of man's spiritual heritage:

By much merit have I earned this  
human birth.  
Let it not be in vain, for lack of care.  
Let not mine be the plight of the  
king  
Who, asleep on his regal bed, dreamt  
he was a beggar.

His prayer was:

Fill, oh fill my cup with light,—  
The light that's in sun and moon.  
He who drinketh of the light before  
him,  
What fear hath he of death?

### Spiritual Utopia

It is interesting to find that even so long ago Ravidas had his vision of Utopia:

Begumpur is the city called:  
No suffering of body or mind is  
there;  
No taxes, no impositions,  
No accumulation, no possessions.  
No oppression, no fear.  
This is the city I have reached  
Where welfare ever abides;  
O brother! cries Ravidas, the Cham-  
mar,  
All are my comrades who dwell  
therein.

In view of such revolutionary sentiments of Ravidas, it is not surprising that he got into trouble with the ruling authorities and had to suffer persecution.

Ravidas was not one of those easy-going optimists who can see no evil in the world. He asks:

Where to get pure offerings for the  
worship of the Lord?  
The milk is fouled in the teat sucked  
by the calf;  
The flower is fouled by the bee; the  
water by the fish.  
The snake nests in the sandal-wood  
tree,—  
Everywhere are nectar and poison  
mingled together.

His own answer is:

Yet if I offer up body and mind in  
reverence,  
Through grace shall I reach Him  
who transcendeth all.

And he says further:

What impels me thus to seek my  
Beloved?—  
The reason I am unable to tell.

The touchstone awaits the iron; mercy  
descends on the fallen and low.  
Lowest of the low am I, Lord, keep  
me ever at thy feet.

### "Name of Truth"

Ravidas himself founded no institution, but of friends and admirers he had any number. Of these the foremost was Udhavdas; a disciple of the latter, Birbhan, started a sect called *Sadh Sampradaya*, the Society of Saints, in a place called Bijeswar, to the north east of Rajputna. The members of this Society referred to God as *Satyanama*, Name of Truth, or True Name, whence they came to be known as the *Satnami* sect.

I have met many of these *Satnamis* in Allahabad, Mirzapur, and other places in the United Provinces. Their tenets are simple: faith in one God, devotion to truth, and *ahimsa* (non-violence). The virtues they esteem are: reliance on God; simplicity and modesty. The vices they condemn are: theft and greed; falsehood, slander and rudeness. Their sacred book, *Upadesa Potthi*, is written in the vernacular. Men and women of the sect meet in the evening for discourses, readings and worship.

### Songs of Ravidas

The songs of Ravidas that are chiefly current amongst them are those of the period of his passionate

striving, when realization was yet to come. These lose too much in translation, so I offer only a few examples:

Whom shall I tell of my agony,—  
how abide a life bereft of thee?  
How shall the lover live at all forsaken by his beloved?

Unless Thou forsakest me, Thee I cannot leave,  
Apart from Thee to whom else shall I cleave?  
Thou art the mountain, I the peacock sporting on it;  
Thou art the moon, I the *chakor* pining for its beams.  
True is the love that bindeth me to Thee;  
Tied with Thy love, from all other bonds am I free;  
Whichever way I turn Thy service do I see;  
Thou art my God, none other I know,  
In adoring Thee, all fear of death I lose.  
For love of Thee thus singeth poor Ravidas.

Reveal Thyself, reveal Thyself,  
Oh delay not to show Thyself to me.  
Thy presence is my very life,  
Without Thee to live I cannot bear.  
Truly, truly, saith Ravidas, Thine own,  
Hopeless is he unless Thou beest near.

Spring is all around thee today,  
On every side blooms flower on flower;  
Away with this holding back of self,—  
Plunge deep in love the livelong day.  
The blossoms cling to the woodland trees,—  
Join thyself so to thy Beloved.  
No withered dryness is to be seen,  
Everywhere aboundeth the rising sap;  
Why then, Ravidas, dost hold aloof?  
Mingle thy being with the Beloved.

The coming of realization is heralded by the fading away of self:

Where "I" remains, Thou art not;  
When Thou comest, I am naught!

And at length comes the triumphal challenge:

When in the bonds of illusion I was tied,  
The ties of Thy love drew me out.  
Now that my freedom I've attained,  
Canst Thou be free from my bonds of love?

—From "*The Visva-Bharati Quarterly*," *India*; translated from the original Bengali by S. J. Surendranath Tagore.

### THE THREE ROADS

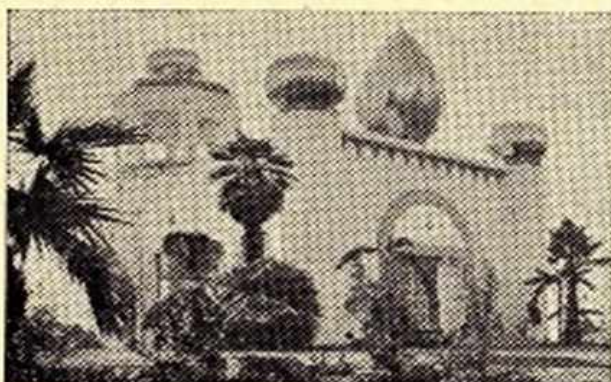
"By three roads we can reach wisdom;—the road of experience and this is the most difficult; the road of action and this is the easiest; the road of reflection and this is the noblest."—*Confucius*.

"As a lily will grow on a dung-hill, and thence send forth perfume, so will the genuine disciple of Buddha emit light among people walking in darkness."—*Dhammapada*.

"Seek truth in meditation, not in mouldy books. Look in the sky to find the moon, not in the pond."—*Persian saying*.

"The timorous man shows that he suffers two infirmities—love of his body and lack of faith."—*St. Isaac of Syria*.





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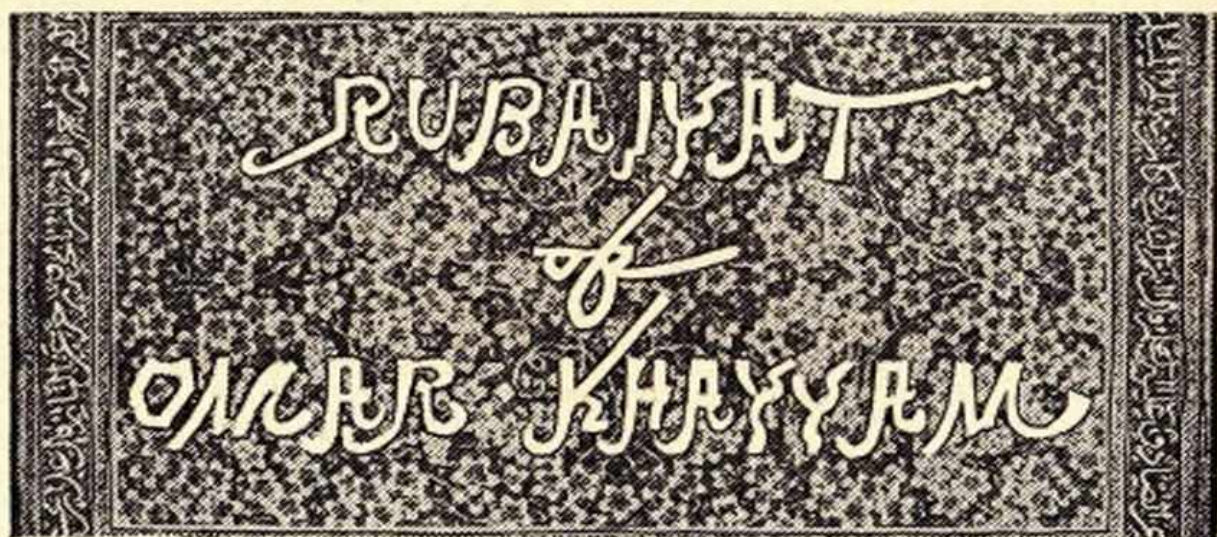
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SPIRITUAL INTERPRETATION BY  
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

*Translated Into English Verse by Edward Fitzgerald*

XXXVI

*For in the Market-Place, one Dusk of Day,  
I watch'd the Potter thumping his wet Clay:  
And with its all-obliterated Tongue  
It murmur'd—"Gently, Brother, gently, pray."*

**Spiritual Interpretation:**

"During the waning of the light of body consciousness (dusk of day) in high ecstasy, when I was sinking into the Spirit, I beheld the place where souls are created (Market-place) and with my inner eye watched the Potter of divine energy moulding and condensing the embryonic bodies (clay) of men from the liquid molten life-force to furnish dwelling-places for souls.

"And when the disembodied souls were being thrust into the embryonic bodies due to their past evil actions, they felt the throes of birth and imprisonment in the limitation of flesh, and through their inner intuition (obliterated tongue of universal

inner language) prayed to karma or the Cosmic Law (brother) through whose cooperation the Potter was creating the bodies, that it 'go gently' or relax the strict justice of its ways, however deservingly applied to each of their lives."

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

No matter how busy we are with creative work in the business atmosphere of the world, we should be able to feel in silence the workings of the all-creative intelligence in everything. The greatest of all business is to be busy with God first, for no business is possible without borrowing the powers of intelligence given by Him.

Do not forget to keep your greatest of all engagements with God by going into deep silence on the altar of the dawn, and in the temple of the night which hides you from all daily material distractions.

Beholding the throes of birth and pangs of death, we should concentrate in roasting the seeds of past karma (actions) in the fires of wisdom. Roasted seeds of karma do not germinate and those who thus destroy their past karma do not have to re-incarnate.

This stanza of Omar's distinctly shows that he wove deep spiritual significance into his allegorical descriptions.

### **Glossary:**

1—*In the Market-Place*—That cosmic sphere where souls are created and sent out.

2—*One Dusk of Day*—When the sun of my body consciousness was setting and shining in Spirit.

3—*I watch'd the Potter*—I beheld with my inner eye the Cosmic Creator.

4—*Thumping his wet Clay*—Fixing the original fluid of life-force into human bodies.

5—*Its All-Obliterated Tongue*—The silent intuitive intelligence of the soul going through the process of rebirth.

6—*"Gently, Brother, gently, pray"*—"O Cosmic Law, please relax your justice as applied to my own life."

### XXXVII

*Ah, fill the Cup:—what boots it to repeat  
How Time is slipping underneath our Feet;  
Unborn To-morrow and dead Yesterday,  
Why fret about them if To-day be sweet!*

#### **Spiritual Interpretation:**

"Fill the cup of intuition with divine wine and become intoxicated with ever-new bliss. Live in Eternity forgetting both the past and the future, living beyond the categories of time in the eternal now. The devotee during divine joy finds himself beyond time, cognizing joy in the eternal now. Yesterdays exist not, nor can the future be born, to the one who feels the sweet contact of ever-new Divine Bliss perpetually in the only reality, the Eternal Present."

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

Let us today fill the cup of life with all-round success. Let us forget the failures and trials of buried yesterdays and let us not frown at the possibility of unborn fears of a future tomorrow. All worries of yesteryears and all anxieties of future times can be remedied if all todays are lived correctly. Every today is the material of the future tomorrow. Every today after twenty-four hours becomes yesterday. Hence by properly living every today we can control the future and benefit by the past made of those todays.

Whether you are pursuing material success or spiritual upliftment, do not grieve over what you did not accomplish in the past, neither leave your efforts for success for tomorrow. Be sure to concentrate your best efforts to succeed today, and sooner or later your efforts will be crowned with glory.

#### **Glossary:**

1—*Fill the Cup*—Intoxicate yourself with intuitive perceptions of God.

2—*What boots it to repeat*—Of what avail is vain regret?

3—*Time is slipping underneath our Feet*—The ceaseless and remorseless onward march of time.

4—*Unborn Tomorrow and dead Yesterday*—In Cosmic Consciousness one reaches immortality and hence is only conscious of the eternal present without illusion of past or future.

5—*Today be sweet*—The eternal now is full of the ever-new bliss of God.

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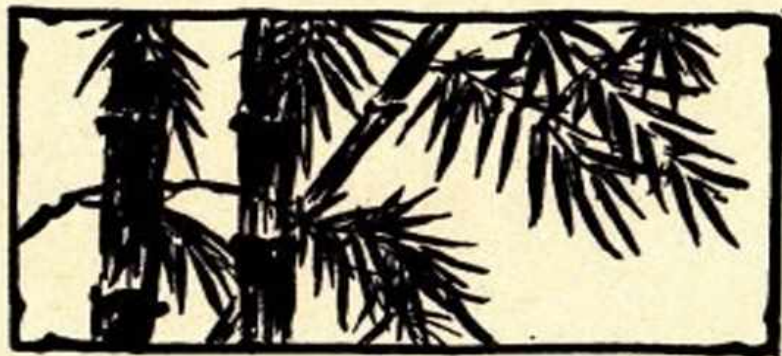
*Anywhere In The World*

# Healthful Diet of the American Indian

*The Natural Living of the Red-Skinned Makers of  
Arrowheads and Tomahawks Gave Them  
Strength and Longevity.*

By

CARQUE NATURAL FOODS RESEARCH



"And still later, when the autumn  
Changed the long, green leaves to  
yellow  
And the soft and juicy kernels  
Grew like wampum hard and  
yellow,  
Then the ripened ears he gathered,"

So wrote Longfellow in his poem, *Hiawatha*, about maize or Indian corn, which enjoyed a front rank position as an universal provider—an almost perfect food to support life, delicious, nutritious and well-balanced, sustainer of the red-skinned makers of arrowheads and tomahawks; a veritable stick-to-the-ribs food, practically tailor-made for pioneers.

Corn was noted by Columbus when he visited Cuba in 1492. During De Soto's invasion in 1540,

maize was found everywhere along his route from Florida, Alabama to the upper part of the Mississippi. For this gift of nature the Indians gave thanks to the gods in their corn dances and elaborate harvest festivals, celebrated just before the maize hardened into seed. Parched corn was used by Indian hunters and warriors because it could be ground into a flour, and subsequently converted into a gruel without cooking. It provided a concentrated food of great nourishing power yet small bulk, profusely releasing its nutrients on long journeys when it was necessary to travel light.

The preparation of maize as food involved numerous processes, varying with the tribe, providing a never-ending variety of savory and

nourishing dishes to Indian menus. Corn bread, Jonny cakes, wafers, popcorn, pones, mushes, hominy, succotash, corn oil and corn syrup are just a few of its many tempting uses which have been so enthusiastically acclaimed by civilized peoples. The fermentation of corn to make beer was not generally practiced or known before Columbus set foot on American soil. A yeast formed by chewing corn had long been known to the Zuni and Hopi tribes; the former knew how to preserve it through the agency of salt.

#### **Wild Fruits and Nuts**

Wild fruits and nuts then flourished in abundance. Bumper crops of muskmelon, watermelon, papayas, wild cherries, plums, peaches and cucumbers were in evidence. Heavily laden also were such wild berries as the strawberry, gooseberry, mulberry, raspberry and the cranberry. Wild desert plants such as the mesquite, yucca and the giant cactus were reaching up majestically heavenward. Cactus fruit was preserved or made into syrup and the seeds were finely ground and mixed with water to form a gruel known as pinole. From earliest times, the native American papaw and the tropical papaya were harvested and used as food, European settlers apparently learning their use from the Indians. The wild or natural American persimmon was dried and consumed in the form of persimmon bread.

Wild but palatable chestnuts, bechnuts, butternuts, hazelnuts,

pecans and walnuts grew naturally in the woods. Nuts were among the staple foods of the Indians. The ordinary native wild pecan, a member of the hickory family, was pounded into pieces and then cast into boiling water and passed through fine strainers, thus preserving the most oily part of the liquid which they called by a name which signified hickory milk; it is as sweet as fresh cream, and was an ingredient in most of their cookery, especially in hominy and corn cakes.

A nut-meat gravy was also made by boiling the pounded meats of hickory, walnuts and other nuts until the oil floated to the top. It was then skimmed off, boiled again, and seasoned with salt. This sauce was used with bread, potatoes, pumpkins, squash and other foods.

#### **Uncultivated Plants Valuable**

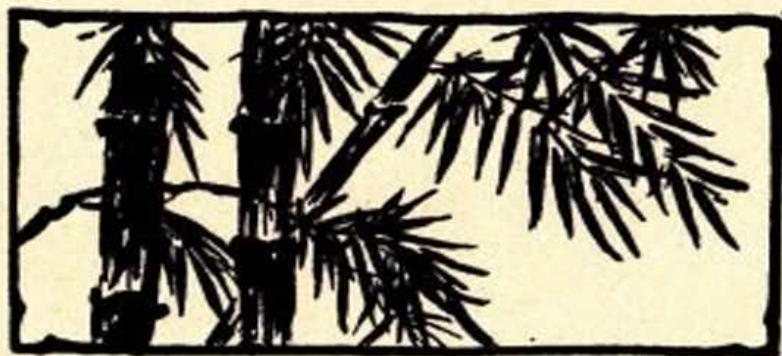
Uncultivated plants also entered into the dietary as seeds, roots, flowers of grasses and as greens. In countless instances wild plants preserved tribes from starvation when cultivated crops failed. The roasted fleshy leaves and leaf matrix of the agave were prized as sweet, nourishing food. Tuckaho and other fungi were consumed, as was also the sweet inner bark of the hemlock and spruce. Cattail roots were eaten raw, boiled or pounded into a flour from which bread was made. Camass roots were generally baked in a pit oven and then dried for future use. The young shoots of Solomon's seal

# Healthful Diet of the American Indian

*The Natural Living of the Red-Skinned Makers of  
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So wrote Longfellow in his poem, *Hiawatha*, about maize or Indian corn, which enjoyed a front rank position as an universal provider—an almost perfect food to support life, delicious, nutritious and well-balanced, sustainer of the red-skinned makers of arrowheads and tomahawks; a veritable stick-to-the-ribs food, practically tailor-made for pioneers.

Corn was noted by Columbus when he visited Cuba in 1492. During De Soto's invasion in 1540,

maize was found everywhere along his route from Florida, Alabama to the upper part of the Mississippi. For this gift of nature the Indians gave thanks to the gods in their corn dances and elaborate harvest festivals, celebrated just before the maize hardened into seed. Parched corn was used by Indian hunters and warriors because it could be ground into a flour, and subsequently converted into a gruel without cooking. It provided a concentrated food of great nourishing power yet small bulk, profusely releasing its nutrients on long journeys when it was necessary to travel light.

The preparation of maize as food involved numerous processes, varying with the tribe, providing a never-ending variety of savory and



nourishing dishes to Indian menus. Corn bread, Jonny cakes, wafers, popcorn, pones, mushes, hominy, succotash, corn oil and corn syrup are just a few of its many tempting uses which have been so enthusiastically acclaimed by civilized peoples. The fermentation of corn to make beer was not generally practiced or known before Columbus set foot on American soil. A yeast formed by chewing corn had long been known to the Zuni and Hopi tribes; the former knew how to preserve it through the agency of salt.

### Wild Fruits and Nuts

Wild fruits and nuts then flourished in abundance. Bumper crops of muskmelon, watermelon, papayas, wild cherries, plums, peaches and cucumbers were in evidence. Heavily laden also were such wild berries as the strawberry, gooseberry, mulberry, raspberry and the cranberry. Wild desert plants such as the mesquite, yucca and the giant cactus were reaching up majestically heavenward. Cactus fruit was preserved or made into syrup and the seeds were finely ground and mixed with water to form a gruel known as pinole. From earliest times, the native American papaw and the tropical papaya were harvested and used as food, European settlers apparently learning their use from the Indians. The wild or natural American persimmon was dried and consumed in the form of persimmon bread.

Wild but palatable chestnuts, bechnuts, butternuts, hazelnuts,

pecans and walnuts grew naturally in the woods. Nuts were among the staple foods of the Indians. The ordinary native wild pecan, a member of the hickory family, was pounded into pieces and then cast into boiling water and passed through fine strainers, thus preserving the most oily part of the liquid which they called by a name which signified hickory milk; it is as sweet as fresh cream, and was an ingredient in most of their cookery, especially in hominy and corn cakes.

A nut-meat gravy was also made by boiling the pounded meats of hickory, walnuts and other nuts until the oil floated to the top. It was then skimmed off, boiled again, and seasoned with salt. This sauce was used with bread, potatoes, pumpkins, squash and other foods.

### Uncultivated Plants Valuable

Uncultivated plants also entered into the dietary as seeds, roots, flowers of grasses and as greens. In countless instances wild plants preserved tribes from starvation when cultivated crops failed. The roasted fleshy leaves and leaf matrix of the agave were prized as sweet, nourishing food. Tuckaho and other fungi were consumed, as was also the sweet inner bark of the hemlock and spruce. Cattail roots were eaten raw, boiled or pounded into a flour from which bread was made. Camass roots were generally baked in a pit oven and then dried for future use. The young shoots of Solomon's seal

were boiled and eaten, while the matured roots were dried and ground into flour for use in bread-making. The Seneca Indians, after bleaching and drying the starchy plant known as Jack-in-the-Pulpit, used it as a substitute for bread.

For their food supply the Woodland Indians depended mainly on agriculture. They were good farmers and could raise large crops each year. In the far north, however, where farming was not possible, caribou were killed in large numbers by driving them into pens. On great tribal hunts, an entire herd would be surrounded and slaughtered. But it was only in the north and among some of the western tribes that hunting formed the chief means of subsistence. As soon as the latitude permitted the growth of berries, seeds and edible roots, hunting people turned more and more to such vegetable food as was available in a wild state; and as still more southern climates were reached, agriculture appeared and increased, until it practically afforded the sole source of the food supply.

#### **Herbal Remedies Well Known to Indians**

Herbal remedies were numerous. Every tribe had knowledge of some of the poisonous plants in their vicinity and of their antidotes. The parts of plants used as medicines were most often roots, occasionally twigs, leaves or bark, but rarely flowers or seeds. They were used either fresh or dry, and mostly in the form of a decoction.

The scope of healing agents among the Indians was extensive, including as among other primitive peoples, magic, prayer, force of suggestion, songs, exhortation, ceremonies, fetishes, as well as certain specifics and mechanical processes. Rationally used remedies, dieting and total abstinence from food were forms of treatment in vogue in various localities. The procedure in the cure of sickness was for the purpose of expelling a spirit of illness from an invalid.

#### **Methods of Cure**

The employment of magic consisted in opposing a supposed malign influence such as that of a sorcerer, spirits of the dead or mythical animals, by the supernatural power of the healer's fetishes and other means. Prayers were addressed to benevolent deities and spirits, invoking their aid. Healing songs, consisting of prayers or exhortations, were sung. Harangues were directed to evil spirits supposed to have caused the sickness, and often were accentuated by noises to frighten such spirits away. Curative ceremonies usually combined all or most of the agencies mentioned. The fetishes used were peculiarly shaped stones or wooden objects, lightning-riven wood, feathers, claws, hair, figurines of mythic animals, representations of the sun, of lightning and of other phenomena, all of which were designed to embody a mysterious power capable of preventing disease or of counteracting its effects.

The foregoing must necessarily appear to many as permeated with rank superstitions foisted on a credulous and unenlightened people. Yet not a few of such healing practices were followed by Paracelsus who is rapidly being recognized as the greatest occultist of the Middle Ages. His philosophy confirms the basic underlying oneness of the universe, which operates in unison with all expressions of life in nature. He significantly elucidated that the world is the macrocosm, and that man is the microcosm, and therefore that the chemical elements comprising the human body are identical with those occurring in all the stars, the sun and the earth.

#### Physician-Priests

Significant it is indeed to find that the Mayan tribe of Indians believed that medicine was effective only when used in connection with religious ceremony. They persisted in this belief despite all Christian influence, merely substituting their patron saint for their former idols, offering prayer and burning a candle, instead of offering a sacrifice and burning copal, their native incense. The tribal medicine man was called a *shaman* who was both spiritual and medical adviser to his people.

All through history, the practice of the healing art was closely related to that of the religious thought of the times. Both the preacher and the doctor have made a fatal mistake in effecting a divorce or separation, causing

tremendous multitudes to turn to quacks and charlatans to secure the help needed in ministrations to the burdened mind and the sorrowful heart. The doctor of the future needs again resume his time-honored position as a holy man, a combination physician-priest, as of yore. Thus the disease-stricken individual may contact the all-powerful Center of immortal life in which all health, strength and wisdom have their origin; the source from which all healing virtues flow; the very Life and Power that lies back of and sustains every form and expression of a conscious universe.

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"And they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation; neither shall they learn war any more."—*Isaiah 2:4.*

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

*Why Freedom From Pairs of Opposites or Human Qualities, Liberates Man from Reincarnation.*

By **PARAMHANSA YOGANANDA**

*Chapter 2, Stanza 45*

**Literal Translation:**

The *Vedas* expound about the three qualities or *gunas*. O Arjuna, be thou free from the triple qualities, liberated from the pairs of opposites, ever balanced, and bereft of the thought of receiving and keeping; become thou settled in the Self.

**Poetic Rendition:**

The *Vedas* are intoxicated with the dream of threefold qualitative existence. O self-controlling devotee Arjuna, release thyself from the bondage of the triad qualities in nature. Free thyself from the en-

tanglements of the pairs of opposite qualities. Be thou ever balanced without being one-sided. And lastly, O devotee, release thyself from the woven nets of desires of receiving and keeping, and become established in the Self.

**Spiritual Interpretation:**

In the above stanza, the writer of the *Bhagavad Gita* is warning the devotee against some of the religious practices of the Hindu scriptures, the four *Vedas*, because following such practices will not free one from the reincarnation-making three qualities of human nature—sattvic (elevating), rajasic, (activating) and tamasic (degrading).

Some of the Vedic chants are especially taught for the purpose of obtaining certain results which feed human vanity and develop the tamasic or demoniac qualities. Some of those Vedic rules teach how to develop the activating qualities of man which result in victory over one's enemies. Some of the Vedic injunctions when followed lead to the development of those noble qualities which make mundane life beautiful, profitable and progressive.

### Law of Cause and Effect

The ordinary devotee who blindly adores the Hindu *Vedas* and implicitly follows their instructions forgets that according to the law of cause and effect the devotee dealing with the development of the above-mentioned mundane three qualities is still subject to reincarnation through the birth of associated desires. In other words, if a devotee followed certain Vedic chants in order to have victory over his enemy and becomes successful, he establishes in himself the desire for future victories over his possible enemies. This subconscious desire for victory in one life leads to the development of the activating quality in the devotee which becomes the cause of another rebirth where the unfulfilled desire must be worked out.

Any desire which develops any of the three qualities—elevating, activating or degrading—in human nature leads to ever-recurring reincarnations.

The word *Veda* signifies knowledge. The Hindu scriptures called *Vedas* therefore are books of wisdom both material and spiritual. The *Gita* is telling the devotee to avoid only those injunctions of the *Vedas* which lead people to develop their reincarnating-making, mundanely profitable qualities.

### Plan of Vedic Writers

A book of real wisdom is primarily meant for the liberation of the soul from the bondage of rebirth and secondarily meant for teaching the art of success for material life.

These warnings are given to people who blindly worship the *Vedas* and think that *all* its injunctions are made for the purpose of liberation. The ancient Vedic writers were wise enough to create the interest of people in the Vedic scriptures by showing the ways of material success and then to lead them on to follow those Vedic rules which lead to liberation. The *Gita* advises a true devotee to seek only the real and permanent success which consists in liberation of the soul, and to first free himself from any activities which would develop the reincarnation-making threefold human qualities, developing instead the desireless intuitive state by meditation which gives liberation.

The *Gita* also warns the devotee to be free from the pairs of opposite qualities, good and bad, virtue and vice, sorrow and happiness, heat and cold, like and dislike, and so forth, for when the soul develops one quality, it has auto-

matically to drag in its opposite quality. One who abhors pain has to look for happiness and one who craves happiness is afraid of losing it and of experiencing pain.

### Neutral State of Mind

The devotee should remember that the neutral state of mind which cannot be disturbed by pain or happiness leads to the experience of the unchangeable ever-new joy hidden in the soul. Many materially minded people are afraid to rise above sorrow or happiness because they are afraid of a tasteless, colorless existence. They forget that real unending joy lies in communing with the soul by meditation and preventing the mind from riding on the crests of sorrow and happiness or from sinking into the depths of indifference.

According to the *Gita* the gaining of temporary happiness is followed by its loss, thus increasing misery. Therefore the *Gita* tells the devotee to be free from exciting qualities and to concentrate on the enjoyment of the changeless happiness felt in meditation.

The *Gita* goes on to say, further, that one should become anchored on the unchangeable ever-balanced rock of Cosmic Consciousness where no waves of change can make any impression. The *Gita* tells the devotee to remove all forms of conditioned existence which consists in the desires of getting and keeping objects, and to become established in the unchangeable ever-new bliss of the soul felt in meditation.

Great yogis give a spiritual interpretation of the *Vedas* and their injunctions. They say that the meditating devotee on his way to the perception of the Self rises above the consciousness of the world, body and senses and becomes concentrated on the spinal region and its plexuses which are the centers of consciousness and vital energy distributed throughout the body and mind. The great yogis ask the devotee to do away with the perceptions of the coccygeal, sacral and lumbar regions, corresponding to the three *Vedas* which deal with the material side of life, and to concentrate on the regions of the dorsal, cervical, medullary and cerebral plexuses (corresponding to the *Rig* or highest, spiritual *Veda*.) The *Atharva Veda* deals with exorcism of spirits, *Sama Veda* with chants, and *Yajur Veda* with religious ceremonies for material gain.

### View of Great Yogis

The great yogis teach the devotee to lead his intuitive consciousness in meditation beyond the regions of the material perceptions existing in the coccygeal, sacral and lumbar plexuses and to go beyond them and perceive the unchangeable consciousness of Spirit and higher forces in the dorsal, cervical, medullary and cerebral plexuses.

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This is the prayer in which the humble St. Francis spent days and nights: "Who art Thou, and who am I?"

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# Meditations

*For Each Day in February, 1939*

By BRAHMACHARI JOTIN

*(These are not thoughts merely for daily reading, but meditations to be subjectively practiced with diligence and devotion in successive order until full realization is attained. Meditation reveals the perfection of the soul of man.)*

WEDNESDAY, 1st. Searching for Whose grace am I a sojourner in this abode of unstable existence?

THURSDAY, 2nd. Who has inspired me to set out on this journey through God's mighty universe of manifestation?

FRIDAY, 3rd. I am a traveler on the path of life, a pilgrim of wisdom.

SATURDAY, 4th. I search for the truth of my soul, the reality of existence.

SUNDAY, 5th. I readily respond to the call of my senses. I am a playmate of the world of phenomena. I forget the proof of the path and ignore the warning on the way.

MONDAY, 6th. The boisterous pleasure of the senses leaves me but the ashes of my offering. My thirsty heart continues in its cry for the waters of peace.

TUESDAY, 7th. From the innermost shrine of my being my soul chants its mystic lore: The senses reveal not my power. The body is merely the shadow of the Self. I am not the senses. I am not the body.

WEDNESDAY, 8th. The body is my garment; the senses are my ornaments. I am not the body. I am not the senses.

THURSDAY, 9th. The powerful mind goads me to carry the burden of its wayward desires. I plod over the weary way of



never-to-be-fulfilled hopes. I fail to understand the assertive strength of my soul.

FRIDAY, 10th. I succumb before the mind's hypnotic power and believe all its desires are mine own. I rush to obey its whims and grasp at vanishing nothingness. I remain oblivious of the divinity of myself.

SATURDAY, 11th. The cunning little thoughts of my vagrant mind cleverly weave the net of sense-sufficiency, and I become entangled within the snare of selfishness and conceit. I shall tear the net with the sharp edge of my spiritual ideal and realize the universality of my soul.

SUNDAY, 12th. I walk in the darkness of sense-perception. I stumble and suffer pain. I shall carry the light of the wisdom of my soul and traverse the path of life in serenity and peace.

MONDAY, 13th. The lure of personal happiness draws the mind from its uttermost depth, and all my desires, hedged by the walls of selfish instincts, rush to gain the pulsation of possessive feeling.

TUESDAY, 14th. While from the innermost shrine of my being my soul recalls: I am not the mind, mind is but a reflector of the Self, a mirror that shines by the light of the Self. I am not the mind.

WEDNESDAY, 15th. Thou intellect! the glittering guide of life, thou dost magnify thine own grandeur before my adoring heart and hide the deity of my soul.

THURSDAY, 16th. The intellect reveals unto me the glory and the magnificence of the cosmic temple while my yearning spirit longs for the vision of the Cosmic Deity.

FRIDAY, 17th. I cognize myself as a part of the majestic universe of infinite forms.

SATURDAY, 18th. I aspire to realize my identity with the absolute reality of the universe.

SUNDAY, 19th. I hear the voice of my mind saying: Intellect reveals my mighty phenomena. The reality of the Self is hidden within the Self. I am not the intellect.

MONDAY, 20th. In whatever direction I proceed with my life's objective the towering ego obstructs my freedom.

TUESDAY, 21st. I acquiesce in its incessant demand upon my thought, life and love; and now I am constrained to believe that my very existence is meaningless unless I cater to this monster. I am a degenerate slave to my own ego, and I grudge not my slavery. Like a coward I take refuge within the walls of accumulated personal attachments.

WEDNESDAY, 22nd. I resolve to break the shackles of slavery. I refuse to serve my ego. I am the master of my thought, life and love.

THURSDAY, 23rd. I am strengthened by the assurance of my soul: I am not the ego. Born of objective desire, nurtured by sensory attachment, the ever-growing ego vainly struggles to hide the Self. Ego is not the Self.

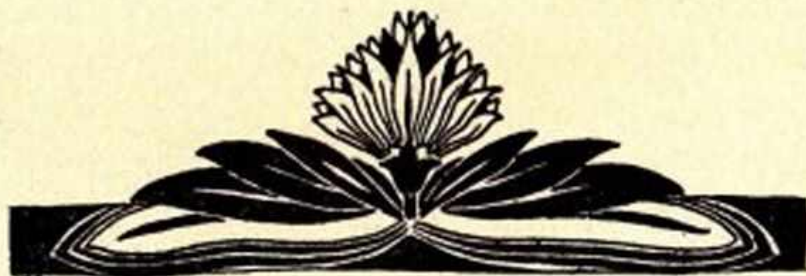
FRIDAY, 24th. Transcending body consciousness, having discarded all attachment of the mind, liberated from the lure of intellect, overthrowing the dominance of ego, free from all objective desires, I enter the state of subjective serenity.

SATURDAY, 25th. In the limitless consciousness of luminous stillness I silently recall unto myself: I am the Self. I am the absolute reality of the universe.

SUNDAY, 26th. I am not the body nor the mind. Neither intellect nor ego am I. Body, mind, intellect and ego, these are my messengers to re-present unto me the immensity of myself.

MONDAY, 27th. I am the soul of the finite. I am the reality of the Infinite.

TUESDAY, 28th. I have reached the source of wisdom, immortality and bliss. I shower the benediction of the Self upon myself. I am the Absolute Self.



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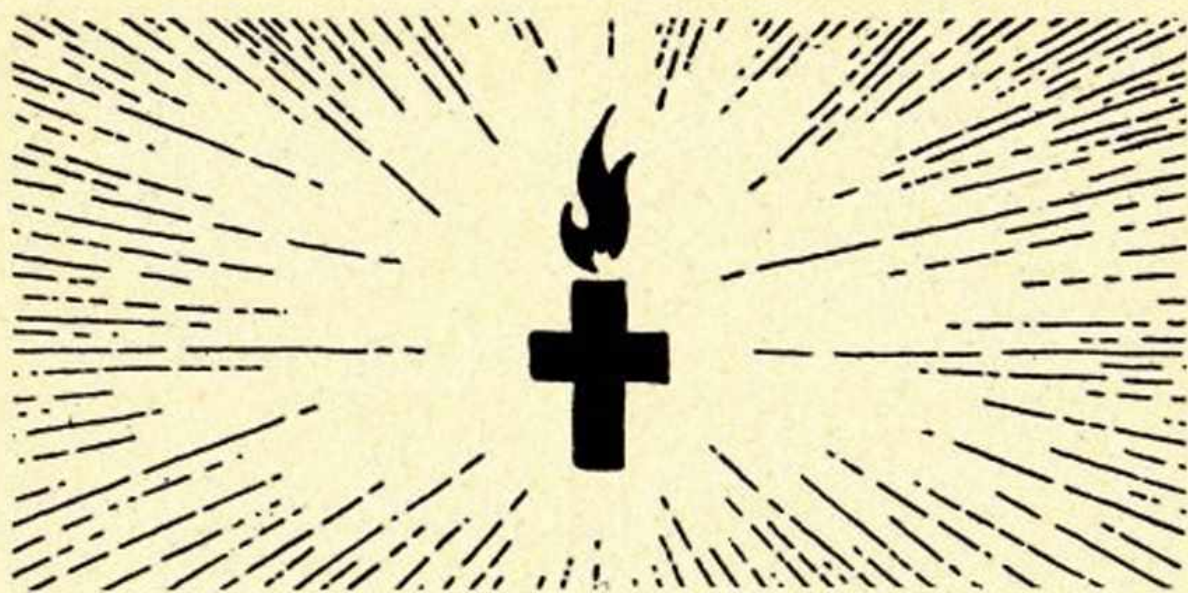
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## Second Coming of Christ

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Which was in Christ Jesus

*How One Should Act Under Persecution.—Intuition,  
not Ego, Should Be Man's Guide.*

By **PARAMHANSA YOGANANDA**

*But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. —Matt. 10:19-22.*

"When they arrest you do not use your calculating limited human reason, but let God speak through your intuition and voice. Let not your human ego speak but let the wisdom of your Father speak through your inner surrender to Him. Even a human brother will persecute a spiritual brother who will follow truth. You will be hated by all materially minded people for following the Christ intelligence within you. But he that withstands persecution for the truth to the end of life will be saved from reincarnation of the misery-making earth-life."

In the above words, Jesus is outlining how God-guided people should act when confronted with persecution. In business matters and lawsuits, people definitely plan their activities and their words in all transactions, but Jesus points out that souls who are in tune with Cosmic Consciousness are guided by it in their senses, thoughts, feelings, intelligence and intuitions.

### **Guided by Higher Wisdom**

Hence, God-tuned souls in all their activities should be guided by the higher wisdom and all-seeing intelligence instead of depending on the preparedness of limited reason. Cosmic Consciousness does not reason with devotees, it only drops truths in their intuitions. The devotees use their intuitions to guide their reason and speech and actions. Intuition is not born in reason but is the father of reason and can satisfy all the demands of reason.

Human reason is based on sense experience and is limited by it. If the sense experience is misinterpreted, the human reason proves to be erroneous. A person beholding a cloud of dust on a hill from a distance might be led to think that the hill is on fire and emanating a cloud of smoke. This shows how reason which is dependent on sense experience can blunder if sensory experience or observation is faulty or incomplete.

On the other hand, even as God knows the truth about all things through His omnipresent intuition, so His devotees also know every-

thing through their developed intuition. God has no eyes, nor senses, nor reason dependent on the senses through which He knows. He is the Knower, the process of knowing, and the wisdom to be known. Hence he knows everything through His intuition or feeling present in everything.

Jesus urges his disciples to depend on the unlimited power and guidance of intuitive God-perception and not on their limited reason when they are confronted with persecutions or human problems. So He said: "O my dear ones, when for the sake of preaching my all-emancipating truth you are delivered before the governors, do not plan how or what you will speak in defense of your truth and yourself, for God and Cosmic Vibration will speak through your voice and reason (being present with you) instantaneously in that same hour in which you will be required to speak.

### **Depend On Intuition**

"You, being in tune with the Spirit of your Heavenly Father, must feel that it is not your ego but He that will speak through your intuition, reason and voice. I prophesy that when you live and preach my truth, Satan will create great mischief and will rouse a material brother to persecute a spiritual brother and the unspiritual father will persecute the spiritual child and the unspiritual children will rise up against their parents who believe my truth and will put them into trouble and be the cause of their

great suffering and death. And for manifesting the subtle pure light of Christ Intelligence in your actions, you will be disliked by materially minded men who are used to living in the darkness of ignorance. That devotee who does not only overcome the trials in the spiritual path for a little while, but who is patient and endures difficulties, temptations and spiritual disappointments of not finding God by prayers or years of meditation, to the end of life, shall find eternal life and be permanently saved from further trials, ordeals and sufferings which go with desireful re-incarnating individuals."

*"But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.—Matt. 10:23.*

"But when they persecute you in one city, take the path of least resistance and divine meekness and fly into another city to preach His message. And you will not finish preaching in the cities of Israel until the words and message delivered through my body (Son of man) become known all over the earth."

### **Warned Not to Use Divine Power Spectacularly**

In the above words Jesus instructed his disciples to be led by God and use His power in doing good things only. Jesus warns the disciples not to use divine power

in any spectacular way. That is why he says: "O ye beloved disciples, when people persecute you for preaching my message in a city, use your common sense and divine meekness to follow the road of least resistance and fly away and preach in another city, for verily by the all-seeing power of spiritual vision, I declare unto you and prophesy that it would take a long time for you to preach my message in the different cities of Israel and you will be doing so until the Son of man or my body and its name and its work on earth become fully known."

*The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?—Matt. 10:24-25.*

In the above words, Jesus emphasizes that the persecution of his disciples would be as great if not greater than he himself would endure, so he says: "Beloved ones, you know that even a Master-like disciple is not honored like his Master, no matter how far the disciple is spiritually advanced, nor is a glorified servant ever regarded as great as his lord. It is spiritually sufficient before the eyes of God that the disciple becomes equal to the master and the servant becomes powerful like his lord, but the same is not true before the eyes of

the people. Thus, when the materially minded people and the Pharisees have called the Master of the house of Christ teachings "Beelzebub" (Prince of Devils), then how much more shall they criticize you all who are followers of the truth revealed in Christ Consciousness?"

*Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops.—Matt. 10:26-27.*

In the above words, Jesus says to his disciples even though they must be meek and humble, following the course of least resistance during their preaching campaigns by flying from one city to another and even though they would be subject to great criticism, they should fearlessly speak about the hidden truths, even though their exposition and newness might evoke terrible criticism from the wicked and ignorant. For the sake of the true seekers all hidden truths must be revealed for their benefit.

"O ye, my beloved ones, be meek but fear not your critics, for the sake of the true seekers to whose awakened consciousness all truth covered from the gaze of the spiritually ignorant must be uncovered. There is no wisdom that will remain forever covered or hidden from the awakened consciousness and spiritual hunger of

the devotee. All things, all truths that the spiritually dark, ignorant people cannot perceive will be perceived by those that are developed in intuitional self-realization. All the truths which I describe to you in the darkness of secrecy and which are hidden from the gaze of all, I ask you to reveal with the light of your self-knowledge, that others who are highly advanced may understandingly perceive them. And all the truths which you hear from me and all the truths that I shall reveal through my Christ Intelligence in your intuitional ears within, for public use, you can loudly preach to all without distinction.

### "Speak Ye in Light"

"I say unto you again that all the esoteric truths which I vibrate within you in the secrecy of your soul, you must transmit to other souls who are in light or are already spiritually advanced due to their past good karmas; and all the general truths which you hear from my words, you can preach loudly from all platforms wherever you are before the gaze of the public."

It must be noted that Jesus asks his disciples to spread two kinds of teaching—one, the hidden higher teachings to the selected spiritually advanced people; second, the general teachings for the public at large.

*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is*

able to destroy both body and soul in hell.

*Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.—Matt. 10:28-31.*

### **Power of Cosmic Law**

In the above, Jesus is emphasizing that it is a great sin if one, for the fear of man, acts against the cosmic law and thus brings disaster upon himself. Jesus also speaks of the omnipresent, all-knowing power of God which protects and appreciates the work of the devotees who are martyred for the sake of truth.

"O ye beloved disciples, for the sake of attaining immortality, fear not even if you have to sacrifice the body. The sacrifice of the body will not bring destruction to the soul, but sacrifice of a spiritual principle might bring disaster to the soul and the body as well. Fear not those that can kill your body, but be aware of the Cosmic Consciousness which evolved your soul and body and which can dissolve them back again within itself due to the action of your own ignorance."

When Jesus speaks of God as destroying both body and soul, he meant that God has complete power over the bodies and souls of all creatures, even as kings have power over the bodies of their subjects.

"Every soul is made in the image of God and as such is indestructible. Persecution may destroy the body of man, but acting against the laws of truth affects the body as well as the soul in the after-death state. The miseries of the body end in death but the agonies accruing out of an individual's evil actions in one life continue in the soul in the after-death state. Be warned, dear disciples, about the sins against the laws of the soul, more lasting than the errors against the body. Beloved ones, fear not the temporary persecutions of people for a little while on earth, but remember your connection with the Heavenly Father whose consciousness is within you and everywhere, even in the insignificant dying sparrows which are sold for two farthings.

### **Omnipresent Father**

"Remember you have to deal with this ever-watchful, beloved Father throughout eternity. Remember that God is conscious through the present, past and future. He is conscious of every hair on your head; and the cosmic law ever watches every action, good, bad, or indifferent, the countless actions of your life, that it may justly give you the earned result. Therefore, fear not your persecutors and thus desist from preaching the truth, for remember your life and actions as the children of God concern the Father more than the mechanical life of the sparrows who are free from good and bad



karma and whose lives, insignificant though they are, are well attended to and taken care of by Him."

Glossary:

1. Them—Worldly people.
2. Kill the soul—Dissolve the indestructible soul.
3. Fear him—Stand in awe before Him.
4. Which is able to destroy both body and soul—Who is almighty and, through His cosmic law of cause and effect, can dissolve your body and soul.
5. In Hell—Self-created misery which burns the inner being as well as the outward health.
6. Without your Father—Without the consciousness of the Father who is omnipresent, omniscient.

*Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.—Matt. 10:32-33.*

**Christ's Promise of Eternal Protection**

"Whoever shall admit that he is in tune with my consciousness and my teachings before materially minded people and persecutors shall find

me also in tune with him and I shall speak with the Father about taking him in His kingdom of luminous space even though he may have sins of evil karma. Every soul who will suffer physical death as the consequence for teaching my truth will find his consciousness pass through the Christ Intelligence in Cosmic Vibration to the sphere of Cosmic Consciousness which exists beyond all vibratory creation.

**Denial Brings Punishment**

"That individual who will deny or desist from exercising his Christ Consciousness and Christ living before materially minded people for fear of persecution, will find, when he reaches the blissful Christ-Intelligence-state after death, that consciousness weakening within him (due to his previous denial) and thus will be prevented from remaining in the Christ Intelligence or entering into the higher God-the-Father-state or Cosmic Intelligence which exists beyond Christ Consciousness."

In the above words Jesus is giving warning that if any disciple, after contacting the Christ Intelligence within him, does not openly share that consciousness with others because of fear of persecution and selfishness, he will lose that consciousness and be unable to advance further.

—❖—❖—❖—

Know this, O man, sole root of sin  
in thee  
Is not to know thine own divinity.  
—James Rhoades.

## PRAYERS TO THE LORD

By *Srischandra Vedantabhusan*

### To Make the Stony Heart a Garden of Eden

When I was sent here, I was a lump of soft malleable clay. The Gorgon-look of the world's heartlessness petrified me. I am now stony stubborn soil impervious to the saturating showers of Thy grace. If it doth please Thee, my Savior, touch me with Thy miracle-working feet and reclaim me from a stony existence to a normal life.

Come, Divine Gardener, with the spade of Thy chastisement, break this rocky ground, enrich it with Thy love, refresh it with a torrential flow of Thy grace, and change its sterility into fecundity. Bless it with a copious growth of trees and plants blossoming out into flowers, and make it fit to be a Garden of Eden, abounding in a plenteous crop of fragrant flowers and aromatic spices to Thy glory and to Thine eternal joy and mine.

### For a Ballast for the Raft

I plied my little raft in creeks and canals and prided myself on being a clever boatman. Elated with pride, I ventured out with it one day into the rough open sea. My vaunted skill failed me. I cringed and quailed before the buffeting waves. The raft reeled and was about to sink. The bubble of my pride was pierced. I was humbled and found myself powerless. In the agony of my helplessness, I cried out from the core

of my heart and prayed Thee, O Master Mariner, to come to my rescue. My prayer was heard and I was comforted. Thou didst come and dislodge me from my seat and sit at the helm and, making my prayers the ballast to steady the raft, Thou didst pilot it and bring me safely ashore.

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### "I POINT TO INDIA"

"If I were to ask myself from what literature we here in Europe, who have been nurtured almost exclusively on the thoughts of the Greeks and Romans, and one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more universal, in fact, more human, I should point to India."—*Max Muller*.

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### THE TAO

The Tao that can be known is not the changeless Tao. The name that can be spoken is not the changeless name.

When thought of as having no name, Tao is the essence of heaven and earth. When thought of as having a name, Tao is the mother of all things.

The desireless approach the heart of Tao; the desirous reach only the surface.—*Lao Tzu*, 604 B. C.

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"Everything is the image of God, somewhere it is visible, somewhere hidden . . . The Lord is not separate from us; apart from the Lord nothing else exists."—*Bullhe Shah*.

# BOOK REVIEWS

## THE TROUBLED MIND

By Harry Roberts

(E. P. Dutton & Co., New York.  
Cloth, 284 pp., \$2.00.)

This book deals in simple language with the general makeup of the mind, psycho-physical relationships, complexes, conflicts and conventions, emotions and sublimation, education, habits of mind, personality and ideals, and the mind and nervous system in relation to the various stages of man's life.

## LIFE WITHOUT FEAR

By Peter Fletcher

(E. P. Dutton & Co., New York.  
Cloth, 111 pp., \$1.00.)

The author explains the origin of fear, analyzes the different kinds of fear, and then gives a number of methods of self-cure of fear. He writes from practical experience, quietly, convincingly, and with a deep love of people—for he believes that lack of love is the root of all evil, all fear. He says:

"There are two things that all of us can do to deal with our own flights from reality and our feelings of inferiority. The first is to be completely sincere with ourselves about our failings and weaknesses; the other is to be equally sincere about our successes.

"A good way of setting about this is to sit down quietly for an hour or two and have a mental stocktaking, putting down on paper a list of one's assets and liabilities, so to speak. Be honest about the shortcomings and equally honest about the positive qualities. Then take the list of weaknesses and go through them one by one, spending an hour a day for perhaps a week or longer, quietly trying to trace them to their source, letting the mind roam back into the past until it brings up one memory after another of childish or unusual experiences that have served, as it were, to 'crystallize' in the mind the dispositions and habits of thought that are causing it distress.

"Sometimes the recollection of a single childish incident will account for a fault of disposition that has persisted for years. A man who was always nervous to a degree if he had to speak in public realized that his fear had its origin in an occasion in early boyhood when he was asked to recite in public; as soon as he began his recitation he forgot his words. The company laughed, and he retired feeling deeply humiliated. The 'echo' of that boyish humiliation made him fearful whenever he faced an

audience. A man who flew into a temper whenever he was thwarted came to realize that as a child he always succeeded in getting his own way by a 'tantrum'. His temper was the tantrum 'grown up'. Self-realization brought self-control . . .

"Life is in truth a spiritual adventure, and its true meaning is only to be discerned by those eager souls who are willing to forget themselves to serve the purposes of God. Every human experience can be regarded either as a menace or as an opportunity, as a challenge to be avoided or as an adventure to be undertaken with eagerness and zest . . .

"When we see life, not in terms of self, but in terms of God, when we realize that personality is the instrument of energy not merely human, but Divine—then we become willing to take ourselves for granted, and dedicate our lives to the service of a greater reality, and in consecration of our powers to that, we find our peace.

"In the last analysis, all our human fears and inferiority feelings are the result of our attempts to protect ourselves from the dangers and sufferings, the buffetings and humiliations of life. But life itself consists, not in avoiding these hazards, but in overcoming them; and when we are willing to lose even life itself in the great adventure of finding God, we discover, as our Lord told us we should, that to lose life is to save it."

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# SCIENTIFIC DIGEST

## IMPERCEPTIBLE RHYTHMS

Biology of all the sciences stands to profit the most from "the revolution that is taking place in photography," Ernest E. Dale, botanist, believes.

"The fast lenses and adaptability of modern cameras will greatly increase the variety of subject-matter available for study in the biology classroom," Dr. Dale said as he recently opened a biological photographic exhibit at Union College in Schenectady.

The 100-photograph exhibit, he asserted, reveals in organisms not only movements too fast but also those too subtle to be detected by the unaided eye.

"For example," he explained, "lapsed time photographs of growing plants show they exhibit characteristic movements; the flowers and stem tips nod and gyrate in rhythmic movements. These are imperceptible to the eye.

"Periodical contractions in cell divisions and in the very early embryonic stages of certain animals have likewise been demonstrated by the camera, pictures on exhibition reveal. And more striking, perhaps, are photographs of birds in flight, which show wing positions that the eye never sees."

Pictures in the exhibit include a carnivorous plant capturing and digesting a fly, the mechanism of pollination in flowers of the com-

mon larkspur, butterflies, showing larva, chrysalis and adult stages; a dove, pigeon and humming birds in flight, taken at speeds, Dr. Dale said, as fast as one-fifty-thousandth of a second.—*Associated Press.*

## STORED SUN ENERGY

Saratoga mineral water is "stored sun energy" and its constituents represent the "remains of organic life processes of the small and large organisms which inhabited the shallow water of the Cambrian Sea half a billion years ago," said Dr. Oskar Baudisch, research director of the Simon Baruch Institute, Saratoga Springs Reservation, in a recent address at Troy.

Dr. Baudisch said that he based his conclusion on a recent discovery by Dr. A. K. Brewer and himself that the Saratoga waters contained enriched potassium isotopes, "which clearly point to a marine origin."

Heretofore, Dr. Baudisch said, geological investigations of the Saratoga basin resulted in opinions that most of the constituents of the Saratoga waters were derived from deep-seated primary rock, out of which the "elements were dissolved by meteoric water supersaturated with carbon dioxide."

The latest geological investigation, made in 1929 and which also rejected a marine hypothesis of origin, was without the tools later developed, he said.

Dr. Baudisch predicted that discoveries from new research into the Saratoga waters would bring a change in the attitude of the American medical practitioner who had looked upon mineral waters as he had looked upon "patent medicines, miracles and superstitions."

"But in this connection," he said, "perhaps it is well to remember that only twenty years ago we knew as little about the healing action of sunlight as we do about the healing action of mineral waters today. Just a vague assumption concerning the role of ultra violet light in healing rickets (rejected by many physicians as superstitious) has developed in a few years to the most fascinating work in vitamin chemistry. Should we not courageously take up natural healing water research?" — *New York Times*.

### GERM-KILLING ONION

Weeping over onions may soon be changed to cheering for this and its companion vegetable, garlic.

The very chemicals in onions and garlic which bring tears to the cook's eyes as she prepares the vegetables are now found to have germ-killing powers which may be useful in fighting disease. The germ-killing, tear-starting chemicals have been isolated for the first time by Dr. Richard E. Vollrath and Dr. Carl C. Lindgren.

The germ-killer from onions is allyl aldehyde, that from garlic is the less poisonous crotonic aldehyde. Tests are now under way to determine the usefulness of these

substances in healing infectious diseases due to germs. The fact that onions do not spoil readily and have remarkable resistance to bacterial attack, led to the present discovery.—*Science News-Letter*.

### THE DEBT OF WESTERN MEDICINE TO INDIA

The 26th Long Fox Memorial Lecture was recently delivered in the University of Bristol, England, by Lt. Colonel V. B. Green-Armytage, M. D. After a distinguished career in the Indian Medical Service, Dr. Green-Armytage returned to England where he now holds the appointment of Gynecologist to the Hospital for Tropical Diseases in London.

In the course of his lecture Dr. Green-Armytage said: "It is not possible to date the dawn of Indian civilization, but it is probable that the Aryan race, fair in complexion and enterprising in character, originated in the high table-land eastward of the Caspian Sea . . . The Aryan race, possessing both an alphabet and grammar, were the founders of Sanskrit, the purest and most perfect of all languages, from which Zend, Greek, Latin, German and Celtic derive their basic origin.

"Dhanvantari, the father of medicine, was created during the Vedic period (5,000 B. C.) to minister to the diseases of mankind. Susruta and Charaka were among the first disciples of the master. Susruta taught that the foundation of surgery was anatomy

and made his pupils do dissections . . . To Susruta we owe the discovery of cataract-couching, skin-grafting and dhinoplasty. From him we possess a precise knowledge of midwifery and learn the positions occupied by the foetus in utero. He states that the expectant mother must be kept in a happy frame of mind and in placid surroundings if her labor is to be easy. He speaks of post-mortem. He writes of amputations and the necessity of artificial limbs made of iron. Tumors are removed, ruptures reduced and patients cut for stones.

"Still more remarkable, rules are laid down by Susruta for the operating room, for it is written that it should be fumigated with smell vapors. The surgeon is to keep his hair and beard short and his nails clean and wear a sweet-smelling dress. Further, directions are given that the patient was to inhale a substance called *sammohim* before operations. Over a hundred steel instruments are depicted and their use described. Many of these have their counterparts in the catalogues of every modern firm supplying the needs of the general surgeon."

Continuing, the eminent doctor, in lighter mood, said: "It may not be without interest to the gentler sex to relate that the art of dyeing the hair, the mode of varnishing the finger and toe nails, together with music of the bagpipes, all originated in Sumeria and the northwest corner of India some six thousand years ago."

## NUTRITIVE NUGGETS

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## NEWS OF THE CENTERS

### GOLDEN LOTUS TEMPLE ANNIVERSARY FESTIVITIES AT ENCINITAS

The first anniversary of the Golden Lotus Temple of All Religions at Encinitas was celebrated on January 8th, 1939.

Hundreds attended the inspiring Sunday morning services conducted by Paramhansa Yogananda in the Temple.

In the afternoon a Hindu-American banquet, attended by more than 200 students and friends, was held at the Hotel Parkview. This hotel, which adjoins the Temple grounds at Encinitas, has recently been acquired by the Self-Realization Fellowship.

#### Yoga Demonstrations

The after-dinner program included an unusual and greatly appreciated series of yoga demonstrations by Bishnu Charan, younger brother of Paramhansa Yogananda, and Bishnu's star pupil, Buddha Bose.

After an explanatory talk given by Bishnu on *Yoga-Asanas*—the yoga system of physical health and development evolved in India more than 3000 years ago as one of the greatest methods of rejuvenation—there were 80 yogic postures shown by Buddha Bose, illustrating the power of mind over body. Bose, who is considered to have one of

the most perfectly proportioned bodies in India, amazed the audience with his feats of skill and muscular control. He is pictured on page 2 of this issue of *INNER CULTURE* in a very difficult pose known as *Dakhana-Nauli* and *Bama Uddiayana*. Other postures demonstrated by Buddha Bose were the *Vrikhasana* or Tree Pose, *Halasana* or Plough Pose, *Kukkutasana* or Cock Pose, *Bujangasana* or Cobra Pose, *Dhanurasana* or Bow Pose, *Beera-Bhadrasana* or Saluting-God-in-Warrior Pose, and *Padmasana* or Meditation Pose, commonly known as the Buddha or Lotus Posture. He also bent an iron rod with his throat.

Bishnu Charan then gave some extraordinary demonstrations of strength and mind control, by bending an iron rod on his teeth, and talking while others held his throat.

These yoga feats were recently demonstrated by Bishnu and Bose in Berlin and London and at universities in New York.

Bishnu Charan was one of the first students at Paramhansa Yogananda's School for Boys at Ranchi, India, and is also a disciple of his brother and Guru, Paramhansaji. Bishnu has trained thousands of youths in health and mind development in Bengal and all over the world.



The Christmas festivities at the Mt. Washington headquarters in Los Angeles were made doubly enjoyable by the presence of Bishnu Charan, Buddha Bose, Dr. and Mrs. M. W. Lewis, leaders of the Boston Center established by Paramhansa in 1920, and many other friends and students from all over the country.

### CENTER ACTIVITIES

Brahmachari Jotin, who recently gave a much-appreciated talk at the University of Maryland, spoke in November before the Rotary Club of Baltimore on "The Civilization and Culture of India." The lecture, which was attended by the President of the University of Maryland and other educators, was very well received.

Yogacharya Khagen has spent much time in Santa Barbara in recent months, building up the Center there, and conducting inspirational classes and lectures.

He has recently undertaken the directorship of the San Francisco Center, and has been welcomed by the large group of students there. He plans to give his time to these two Centers for the present, and hopes to visit Sacramento also in the near future.

The students who avail themselves of the personal instruction of this splendid teacher are very fortunate. He has endeared himself to the hearts of his students, and is doing a wonderful work in spreading the message of Self-Realization.

### LONDON NEWS

A recent picture of the London members of the Self-Realization Fellowship in England was sent to Paramhansa Yogananda by the Conducting Teacher, Mr. Roland T. Hunt. The picture, which appears on page 2 of this issue of INNER CULTURE, shows Mr. Hunt in the center of the group, next to the treasurer, Mai Mirza, who is holding a photograph of Paramhansaji.

"I am delighted to have this new picture of my London students," Paramhansaji said. "The Center in England is very dear to me and my love and blessings go out to each member of the group. I greatly appreciated the gift of hand-painted Christmas cards which my London students made and sent to me."

### CALCUTTA CELEBRATES

The newspaper, *Amrita Bazar Patrika*, carried the following news story on October 28, 1938:

"The anniversary celebrations of the Calcutta Yogoda Sat-Sanga (Self-Realization Fellowship of India) were held at Albert Hall in Calcutta on September 25th before a huge gathering. Pandit Kshitimohan Sen Shastri of Santiniketan presided.

"The meeting commenced with the blowing of conch-shells and singing of hymns, followed by recitations by the boys of the Yogoda Brahmacharya Vidyalaya (School), Ranchi, and Yogoda Vidyarthi

Bhowan, Calcutta, and by the students of the Yogoda Girls' School of Calcutta.

### Autumnal Equinox Day

"In proposing the celebrated Pandit to the chair, Acharya Swami Satyanandaji (Principal of the Ranchi School) said that Swami Sri Yukteswar Giriji Maharaj, with a view to introducing a revival in the culture of Astrology—one of India's best ancient contributions to civilization—had selected several days in the year which had some astrological distinction. (Thus, the founding of the Ranchi School took place on the Vernal Equinox Day in 1917.) The day which is celebrated by the Calcutta Yogoda Sat-Sanga is the Autumnal Equinox Day, which comes each year around September 23rd.

### Dr. Garrison's Speech

"In the course of his speech, Dr. Omar Garrison of America, a disciple of Swami Yogananda, said: 'America has learned from India, from examples and not from precepts, how to love unconditionally. Swami Vivekananda was the first religious preacher who went to America. His visit there was unique in this way, that he taught no particular religion. He taught to love humanity.

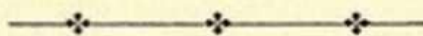
" 'Many Swamis are in America who are vastly learned and I have learned many things from many of them. But the second man who made India glorified in the eyes of America is Swami Yogananda. I

went to Swami Yogananda with a sceptical mind, but he gave me, not religion, not philosophy, but unconditional love.

" 'The temple which Swami Yogananda has recently built in America he has named The Golden Lotus Temple of All Religions. Many devotees—Christians, Hindus, Mohammedans—live in the atmosphere of love and devotion in this temple without distinction. Any man who wants to do good to humanity cannot do it without love.'

### Lecture on Bhakti

"Pandit Kshitimohan Sen gave a very interesting discourse on *Bhakti Yoga*. His thorough knowledge of the life and deeds of the great saints of medieval India and his first-hand knowledge of the *Baul* and such other religious orders of Bengal about whom the sophisticated classes know little, gave his lecture sweetness and vitality. He showed that *Bhakti* (religious devotion) cannot be separated from other aspects of the life of man, such as *Jnana* (knowledge) and *Karma* (activity). A true lover and devotee cannot make his Idol a prisoner in the temple or shrine but keeps Him alive in every walk of his life."



"The Self-existent has made the senses face outwards, and so man looks outwards and does not see the inner Self. The wise man, desirous of immortality, turns his eye inward and beholds the inner *Atman*."—*Upanishads*.

# Questions and Answers

By PARAMHANSA YOGANANDA

## Overcoming Pain

*Question.* How can I overcome pain and sorrow?—T. W.

*Answer.* Being made in God's image of joy, we were not meant to suffer pain. It appeared in man first in the nature of a mild desire to warn himself of the advent of an inharmonious sensation detrimental to the interests of the body. Later, instead of proving itself to be a friend or a guide to the body, pain turned out to be a veritable tyrant-torturer which caused the tears of mankind to flow.

Pain and sorrow, although they accompany body sensations, are not created by the stimuli or sensations, but are created by feeling, imagination and mental habits, born of wrong environmental and hereditary influences.

Feeling is that faculty which passes judgment upon the experiences of the senses. It expresses itself in terms of pain or pleasure of the body, or sorrow or happiness of the mind. Consciousness of physical or mental pain is purely mental and created by the ego and feeling. Physical pleasure and pain

are derived through a long-continued mental habit.

Man's body must be made pain-proof, until in it is found, not the decaying, hurting, changing qualities of matter, but the invulnerable, blissful, unchanging qualities of Spirit. Consciousness cannot hurt consciousness without acceptance. Thought can never be hurtful unless feeling overpowers it. God made man and God made joy, but man made pain.

Divert your mind during pain by directing it into engrossing work. Keep calm and do not dwell upon the sensations. Association with strong-minded or less pain-sensitive people is beneficial. Sorrow is not overcome by sorrow but by joy. Some sorrows we like to indulge in, but do not let sorrow remain with you too long, or it will rob you of the richest of your soul's possessions—perennial bliss.

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## Voice Culture

*Question.* How can I develop my voice?—K. B.

*Answer.* As the bow properly used against violin cords produces

the right notes, so the breath used over the vocal cords in the right way produces the desired magnetic speech or magnetic song. The throat must be free from hoarseness and must be protected from infection at all times. The proper use and care is very important. The art of relaxing and tensing the vocal cords must be practiced daily. The art of gaining musical skill will come through the exercise of will power, concentration, and the proper use of the vocal cords.

In addition to breathing exercises to strengthen the lungs and chest, there must be exercise of the throat, and exercise and a tonic for the nerves. Also there must be the daily practice of specially selected graded vocal exercises.

When speaking in public, do not strain the vocal cords by speaking through the throat, or strain the lungs by speaking through the lungs. You must learn to start the breath and the thought waves from the diaphragm and let the breath pass through the lungs and throat into the mouth. The vocal cords must be used in speaking in loud or soft tones not by artificial exertion but by inspiration. Those who have no inspiration and try to impress their audience through loud speech, injure their vocal cords. Deep inspiration should produce loud tones and gentle inspiration should produce soft tones. Inspiration should be the guiding force of the vocal cords. All sounds must be produced through the mouth inspired by the cultivated

strength of the abdomen, diaphragm, lungs and breath.

A great thing in voice culture is to use concentration to learn the proper technique of speaking or singing. The technique of speaking and singing must be practiced without fault or blemish. After that is accomplished, inspiration, concentration, self-confidence, and emotion will guide the technique. In other words, inspiration must be the outstanding power behind the speech of the speaker and the song of the singer. As there is no excuse for a faulty, halting speech or a faulty technique in singing, similarly, speaking or singing with perfect technique but without soul inspiration and soul originality is inexcusable.

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### THY MAGIC SONGS

"Volumes of Thy savior voice plunge through the microphone of loving hearts. The voice of Thy wisdom is roaming through the ether of minds, searching for ecstasy-tuned hearts. O Divine Broadcaster, tune our souls, smothered beneath the static of indifference; tune us with the fine touches of Thy perceptions, and thus grant us the privilege of hearing Thy Magic Songs of ecstatic awakening!"—*Parambansa Yogananda.*

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"He that can compose himself is wiser than he that composes books."—*Franklin.*

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"Joyfulness is the mother of all virtues."—*Goethe.*

# ★ Diet and Health ★

## BUTTER RICE

Melt  $\frac{1}{2}$  lb. butter in a deep saucepan, add 2 teacups washed and drained rice. Cook slowly with a pinch of saffron; when it is half-done add 2 cups of water and a few raisins. Cook until the water is thoroughly absorbed.

## CORRECTIVES

If too many sweets have been eaten, drink sour orange juice.

To help indigestion, soak the skin of a banana in the juice of a pomegranate for an hour and sweeten according to taste. Drink the liquid.

If too much red pepper has been eaten, suck licorice root.

If too much salt has been taken, correct with unsalted butter or any sour fruit juice.

## DIET VS. HEREDITY

A Rockefeller foundation scientist said recently that correct eating is as important as heredity in the ability of a person to resist disease.

Many persons have a natural resistance of infection acquired from their parents, Dr. Charles F. Church, director of the foundation's nutrition fund, said, while others succumb readily to tuberculosis, colds, measles, diphtheria, pneumonia and a host of other diseases.

It is becoming apparent that the right diet for both mother and child is just as important, if not more so, than the factor of heredity in building up disease resistance, Dr. Church told the American Public Health Association.

In a series of experiments on mice infected with the bacteria *salmonella enteritidis*, which cause food poisoning, it was found that an optimum diet would protect both the mother mouse and her children to a high degree, even to the third and fourth generations, if the diet was continued, he reported.

"The protection thus afforded lasted at least until maturity was reached in all the experiments and progressive improvement took place for at least three generations on the same diet," Dr. Church said, adding:

"The influence of diet upon resistance may thus be on a par with the influence of heredity."

## BEAUTY ADVICE

Donu Edmond, noted beauty specialist, says: "Breathing is the greatest of all beauty treatments. If women would only learn to breathe deeply and rhythmically, they'd seldom need any beautifying done by artificial means.

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The English equivalent of *Paramhansa* is "Master."

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## \*Gardena, Calif.

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## \*Fresno, Calif.

Dr. George H. Sciaroni, Conducting Teacher, Mr. Mihran Saroyan, Associate Teacher. Mrs. Anna English, Secretary; Mrs. Myrtle Root, Treasurer. Meetings at Pacific Southwest Bldg., 1060 Fulton St., Rm. 1410, every Thursday at 8 p.m. Phone 2-5181.

## \*San Francisco, Calif.

664 Powell St. Phone Yukon 0186. Visiting Teacher and Director in charge, Yogacharya Khagen. Secretary, Miss Wanda Horton. Treasurer, Mrs. Emma Schouboe, 1010 Hyde St. Phone PROspect 6463. Meetings on Sundays and Fridays at 8 p.m. All are welcome. Class on Tuesdays at 8 p.m. for students only. Center is open daily.

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Mass. Phone: Arlington 2118J. Assistant, J. Albert Simpson. Corresponding Secretary, Miss Ellen Mac-Twiggan, 158 Summer St., Somerville, Mass. Meetings every Monday at 8:15 p.m. at Hotel Fensgate, 534 Beacon St., Boston.

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Center at Carnegie Hall, 7th Avenue and 56th St., Studio 915, 7th Avenue entrance. Meetings every Monday at 8:30 p.m. Secretary, Miss Ollie A. Learnard, 3701 Foster Ave., Brooklyn. Treasurer, Mr. John Fuerth, 804 W. 180th St., N. Y.

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2835. Meetings each Tuesday at 8:30 p.m.

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"If anyone tells you such a one has spoken ill of you, do not refute him in that particular; but answer, Had he known all my vices, he had not spoken only of that one."—*Epictetus.*

If the doors of perception were cleansed, everything would appear to man as it is, infinite. For man has closed himself up, till he sees all things through the narrow chinks of his cavern.—*Wm. Blake.*

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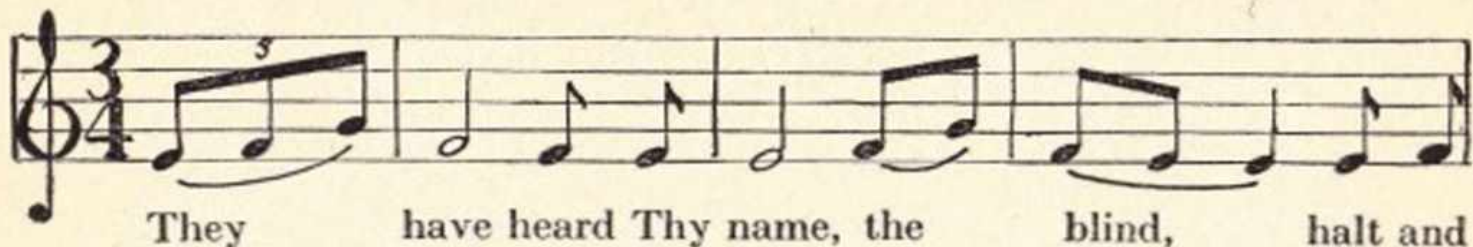
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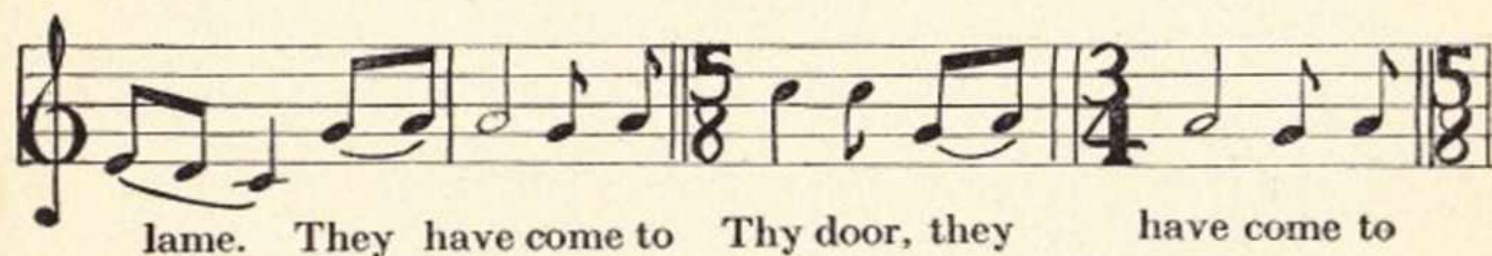
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They have heard Thy name, the blind, halt and



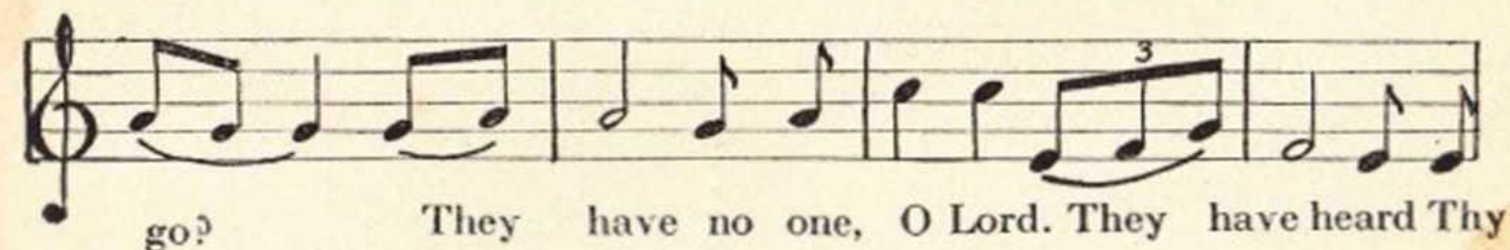
lame. They have come to Thy door, they have come to



Thy door. Give Thou an au-di - - ence, Lord. Those



that are drowned in sin; to whom will they



go? They have no one, O Lord. They have heard Thy



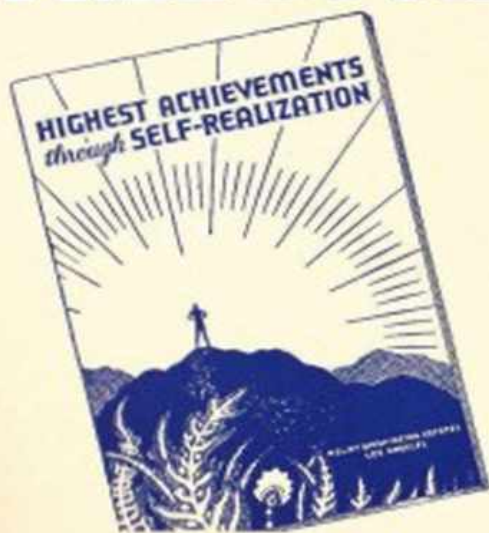
name; the blind, halt and lame.



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## WHAT IS GOD?

*By Paramhansa Yogananda*

Some dream of You as Spirit,  
Some speak of You as Ever-Conscious Omniscience,  
Some tell You are the Substance Ocean  
With waves of creation playing o'er You.  
Some speak of You as the *Telos*  
Trade-marked in everything.  
But as I beheld You within  
With the eyes of silence  
I felt You as all-pervading stir,  
The intelligent COSMIC VIBRATION,  
The breath of all creation.  
And I heard Your Voice  
As the COSMIC SOUND  
Humming through my body  
Into the Universe.  
Through all-directions-penetrating eyes  
I saw You as the COSMIC LIGHT.  
With my heart of stillness  
I intuited You as EVER-NEW BLISS,  
Running through the veins of my Space Body  
And thrilling my expanded Self.  
I followed upstream the river of my love  
And found its Source in You  
As the COSMIC LOVE,  
Love which unites two equal hearts.  
Soulfully I pursued You  
In the temple of devotion  
And I found You as COSMIC DEVOTION,  
The devotion which binds you  
As the Father to all His children.  
As I intimately conversed within  
With my Divine Reason  
I heard You as COSMIC WISDOM.  
O, Cosmic Vibration, Cosmic Sound,  
Cosmic Light, Cosmic Ever-new Bliss,  
Cosmic Love, Cosmic Devotion,  
Cosmic Wisdom—I found You to be all these  
In the temple of ecstasy.