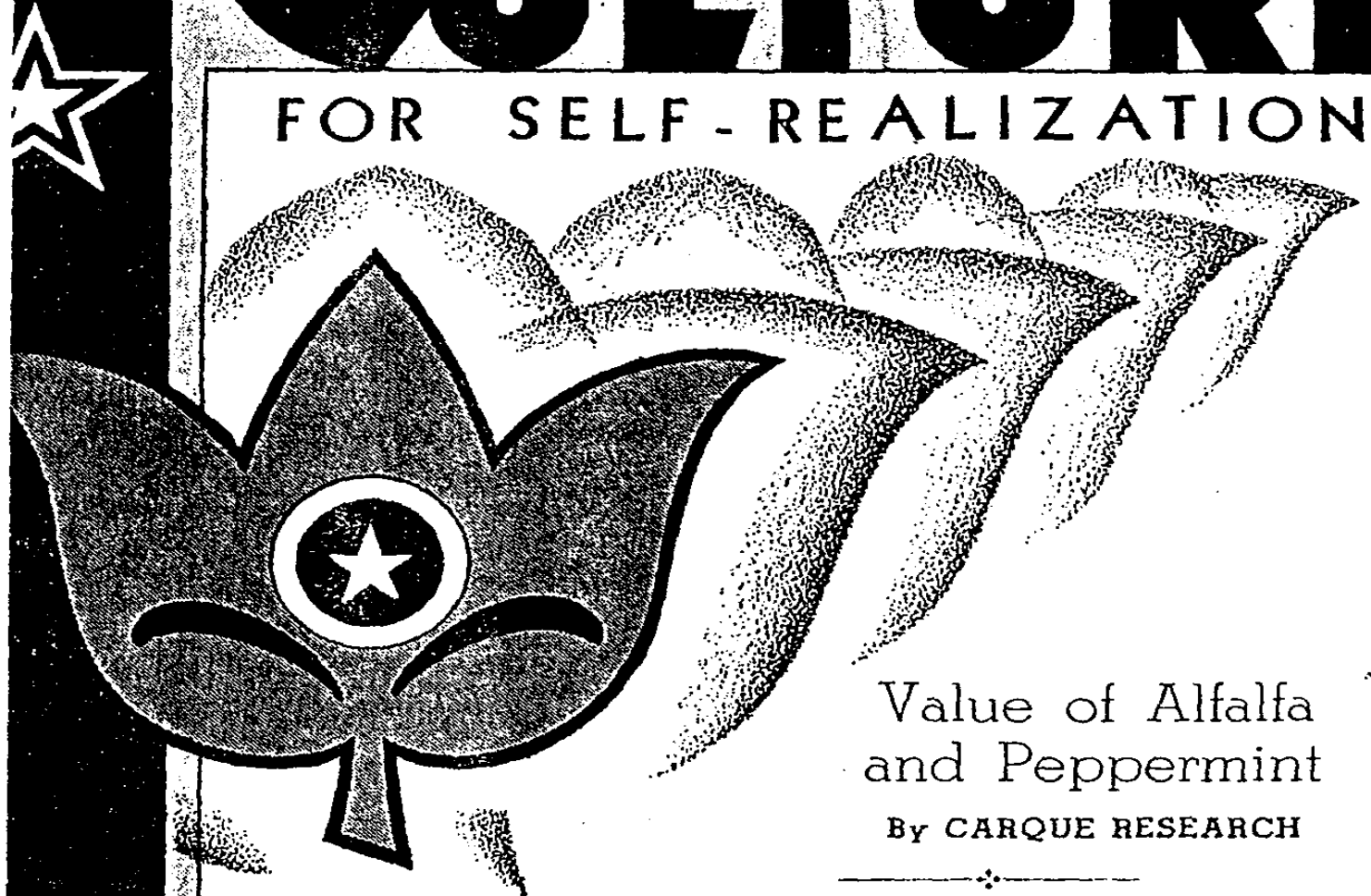


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How to Stabilize the Emotions

THOUGHTS FROM THE BHAGAVAD GITA



Kalyana-Kalpataru.

Devotee, Having a Vision of Lord Krishna,
and Receiving His Blessing. (See Page 40.)

INNER CULTURE

FOR SELF-REALIZATION

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Moral Equivalent of War

How Mahatma Gandhi Has Used "Satyagraha"—Non-Violent Non-Cooperation—as the Most Effective and Humane Political Weapon of Modern Times.

By NIRMAL KUMAR BOSE



William James was not only a great psychologist but he was also a great man. He loved mankind and hated war. He knew that war had certain merits: it developed the sense of responsibility and discipline, comradeship and courage as hardly anything else could. But he recognized that the advantages of war were more than offset by the sufferings and degradations which came inevitably in its train.

So James tried to find some "moral equivalent of war" which would influence human character beneficially in the same way as war, but for which we would not have to pay as dearly as in the case of war. In an essay written many years ago, he suggested that instead of making war itself tabu, we should rather change its direction. Instead of allowing men

to waste their lives in fighting against one another, we should rather train them to battle with the forces of nature so that human life may be made richer and happier.

America's Philosopher

William James died four years before the great European War, in which America later on joined. It was proof that the lesson of the great psychologist had fallen upon stony ground even in his own country. One of the principal reasons of the failure was that the proposed "equivalent" did not in any way help to solve the quarrels and antagonisms of mankind where they actually existed. If all men had already possessed the sense of human brotherhood, if they had realized from the start that it was in the welfare of the whole that the

welfare of each part also lay, then they might have turned their energy to a better purpose than wasting it in war. But when that sense itself was lacking, when groups of men rather hoped to hold for themselves all the good things of the earth with the aid of the sword, when selfishness was burning fiercely within, the highly moral lesson of William James sounded more like an utopian's dream than any ideal capable of practical realization.

It is just here that the method of *Satyagraha* (non-violent non-cooperation) steps in as a really effective substitute of war. It does not propose to do away with war; it does not charm men away from the reality of worldly conflicts; but it raises the quality of those very conflicts by bringing into operation a spirit of love and a sense of human brotherhood. *Satyagraha* is not a substitute for war; it is war itself shorn of many of its ugly features and guided by a purpose far nobler than what we generally associate with destruction. It is itself an intensely heroic chivalrous form of war.

Meaning of Satyagraha

Satyagraha means, literally, "vow of truth". Those who practice it are sworn to follow its teachings as a form of truth or morality.

The first article of faith with the *Satyagrahi* (one who practices non-violent non-cooperation) is the need of recognizing and of loving all mankind as one. The *Satya-*

grahi also holds that love is never consistent with exploitation in any shape or form. Exclusive possession can never go together with love. If we have love in us, we can only possess when everyone else can also possess the same thing if he needs it. In accordance with this fundamental belief, the *Satyagrahi* holds that whenever there is a conflict of interests in human society, there must be something wrong somewhere. And if we can look into the situation with patience enough, a way can surely be found to restore the sense of human unity, and, at the same time, to serve the best interests of humanity taken as a whole. It will be a way illumined by love and one in which there would be no room for exploitation of any human being.

Through Self-Suffering

The *Satyagrahi* also believes that such a solution can be best arrived at if he himself and his adversary can somehow put their heads together. But the adversary can hardly be made to realize the injustice of his position by mere talking and argumentation. If we shoot him or cow him down by violence, it does not help the cause very much. Fear demoralizes and raises fresh barriers to better understanding in the hearts of men in authority today. Pride and self-defence stiffen their back, and make them less amenable to reason, justice and fair play. The *Satyagrahi* has therefore to devise some

means of dealing with them effectively; and it is through self-suffering that he proposes to do so.

Let us explain what the *Satyagrabi* exactly understands by self-suffering. It has already been said that the first law of the *Satyagrabi* is the law of love. The second law, which follows from love, is that the way to the adversary's head is not through the head, but through the heart. He believes that it is only through suffering, voluntarily and cheerfully endured, that the way can be opened to better understanding and a due recognition, on the part of the adversary, of the injustice of his own position.

Exploiter and Exploited

The *Satyagrabi* knows that all systems of exploitation thrive in the world because both the exploiter and the exploited cooperate in their maintenance. The exploited do so through fear, but they cooperate with the exploiters all the same. It is just here that the *Satyagrabi* sees his best opportunity of voluntary suffering. He tries to wreck the system of exploitation by refusing to cooperate with it, and thus draws upon his devoted head all the repression his adversary is capable of administering. If he stands unmoved through the shower of repression, his sufferings heroically endured are likely to touch the heart of the oppressor and thus pave the way for mutual discussion and a joint effort to build up a social system without the injustices of the present.

It may also happen that the *Satyagrabi* fails to touch the heart of the exploiter with all his suffering. But even then his endeavors need not go in vain. For continued non-cooperation will bring about the downfall of any system, whether the *Satyagrabi* eventually succeeds in gaining the good-will and cooperation of the exploiter or not. No system can endure with non-cooperation all the while cutting away the ground from under it.

The suffering which the *Satyagrabi* voluntarily endures must not be endured mechanically. All through the struggle it must be illumined by a sense of human love. If that love does not remain steady but grows dim, then there is surely something wrong with the *Satyagrabi* in his intellectual side. Only when love grows and the conviction also grows that all mankind is after all one, can one be sure that one is on the right path. For the faith in the essential unity of man is not merely the starting point of *Satyagraha*, its complete intellectual and emotional realization is also the aim of the process. It is only when that realization is full that the *Satyagrabi* can claim that he has done his utmost for the increase of human happiness. Resistance shorn of love only degrades, and love shorn of understanding never succeeds in elevating mankind.

One may, however, object that the path of resistance thus chalked

out is an endless one, and requires almost superhuman patience for its due performance. Why should we waste our efforts in redeeming those who exploit mankind, they who have very little of the better stuff of humanity left in them? May we not then use the minimum amount of violence, just enough to capture the State, and then build up a better humanity through better education? Once we have the State within our grasp, we can train people up in unselfishness and also place legal and constitutional checks upon the exercise of selfishness. Mahatma Gandhi agrees partly with his socialist critics when they argue in this way. He would say, Yes, we have to capture the State and that is why we are fighting for the attainment of *Swaraj* (self-rule) in India. But the process by which we can wrest authority from those in power need not be one of violence. Non-violence is more than enough for the purpose.

In that process of non-violent non-cooperation, we educate ourselves as well as our opponents in unselfishness from the very beginning. We need not wait until the battle is over. *Satyagraha* blesses him who uses it as well as him against whom it is used. It is a process of self-purification for the *Satyagrahi*, while it also stimulates the latent human qualities within his opponent's breast. The non-cooperating warrior thus steals a march over his brother who uses violence by being able to employ

educative process from the beginning of his fight for power.

But this is not the only argument in favor of love or non-violence. Mahatma Gandhi also believes that one who uses the sword also perishes by the sword. If we have to depend not upon our ability of self-sacrifice but upon external violence for the success of our cause, then one who can wield greater violence may claim that justice lies on his side. Success through violence blinds us to our own faults; and this spirit of self-righteousness, devoid of the spirit of self-examination, is the greatest condemnation that Gandhi can think of against the school of violence.

Violence Destroys Truth

Success through violence is no proof of Truth and ultimately leads to Untruth. So Gandhi holds it as a fundamental proposition that it is only through non-violence that we should combat violence, and it is only love which can overcome hate. It is only a full sense of unity which can combat and ultimately overwhelm the selfish and sectional spirit of mankind.

And for this purpose, he has devised a technique or an organized method which we shall now proceed to describe in some detail.

It has already been said that the road of the *Satyagrahi* lies through suffering voluntarily endured. But the most important thing about it is that the suffering should come in a progressive manner, just as our

non-cooperation should also be progressive in character. "The secret of non-violence and non-cooperation lies in our realizing that it is through suffering that we are to attain our goal. What is the renunciation of titles, councils, law-courts and schools but a measure (very slight indeed) of suffering? That preliminary renunciation is a prelude to the larger suffering, the hardships of jail life and even the final consummation on the gallows, if need be. The more we suffer, and the more of us suffer, the nearer we are to our cherished goal."

A Congress worker once asked Gandhiji how long he could continue on starvation allowance. Gandhiji promptly replied, "Till death even as a soldier fights till he is victorious or, which is the same thing, drops down dead." For the *Satyagrahi* personally, there is no time limit nor is there any limit to his capacity of suffering.

Masses Must Understand

But Gandhiji never prescribes the same dose for the masses as he prescribes for the professional *Satyagrahi*. As a practical leader of men he recognizes that "suffering has its well-defined limits. Suffering can be both wise and unwise, and, when the limit is reached, to prolong it would be not only unwise but the height of folly." He never engages the masses in a program which is likely to bring about defeat and demoralization. He prescribes for them a step which is *just* beyond

their reach. And in order to attain their immediate objective, the masses have to exercise their limbs not to the breaking point, but sufficiently to create in them a sense of self-confidence and leave them stronger to carry on their further struggle.

Whenever there is a chance of demoralization, Gandhiji orders a retreat, and he has never been ashamed of doing so as often as the situation demanded. Even as early as 1920, he said that he was not going to take a single step in non-cooperation unless he was satisfied that the country was ready for it.

But behind the moderation of a great leader, there is always the intention to lead the whole nation until it is ready to die like one man, if necessary, for the benefit of humanity. "Just as the cult of patriotism teaches us that the individual has to die for the village, the village for the district, the district for the province and the province for the country, even so a country has to be free in order that it may die, if necessary, for the benefit of the world. My love therefore of nationalism or my idea of nationalism is that my country may die so that the human races may live." Only, the path to that lies through successive stages.

Many have complained that Gandhiji is no revolutionary but a reformist. Perhaps they are wrong. For a reformist marches from one advantage to another, from one morsel of food snatched from the

enemy power anyhow to a second one. But Gandhiji leads men not from one small gain to another, but from one danger to a still greater one, from one sacrifice to yet another which calls forth greater courage, greater forbearance and a greater faith in the brotherhood of man.

Death As Its Pillow

There is, of course, a gain; but the gain is more often subjective than objective in quality. Gandhiji is prepared to rest on his oars, but he is never prepared to lay them down until he is satisfied that the nation now rests with death as its pillow. For that is the final test of whether the nation has become worthy of enjoying the good things of life or not. What more can a revolutionary demand, for he also leads men through the portals of death to final victory? Gandhiji once said in this connection, "Some have called me the greatest revolutionary of my time. It may be false but I believe myself to be a revolutionary, a non-violent revolutionary. My means are non-cooperation." "I have concerned myself principally with the conservation of the means and their progressive use."

This then is the first law of the practice of *Satyagraha*. It is this that non-cooperation must start with; little things calculated to force the masses to brave dangers of a mild type and to develop in them a certain measure of courage and self-sacrifice. But the *Satyagrahi* must so advance that ulti-

mately the masses face the fear of death without losing courage and without bitterness in their heart. It is then alone that the good for which they are fighting will come within their grasp.

Another important feature of the *Satyagrahi's* code is that in putting forward any legitimate demand, he always tries to make it the irreducible minimum. The *Satyagrahi* personally must be entirely satisfied about the justice of his claims; but even so, he must keep them as small as possible. Perhaps if he held forth a larger demand, his adversary might be frightened into yielding smaller concessions. But that is not the way of the *Satyagrahi*. He refuses to stampede his opponents into surrender. He expects even them to recognize the justice of his claims, and incidentally he also thus enlists world-opinion in his own favor.

Practical Advantages

There is also an additional advantage. When the demands are high, even when they are just, partial concessions by the adversary are likely to create divisions within his own rank. But if the demands are low, and consistent with justice, the chances of rift in the ranks of *Satyagrahis* are very much reduced. In connection with the history of *Satyagraha* in South Africa, Gandhiji said, "In a pure fight, the fighters would never go beyond the objective when the fight began, even if they received an accession to their strength in course of the

fighting and, on the other hand, they could not give up their objective, if they found their strength dwindling away."

In this connection Gandhiji also sounded a note of warning; his words are worthy of being quoted in full. In 1922, when everyone was anxiously expecting him to launch the campaign of non-payment of taxes, he said, "We must not resort to non-payment because of the possibility of ready response. The readiness is a fatal temptation. Such non-payment will not be civil or non-violent, but it will be criminal and fraught with the greatest possibility of violence. Not until the peasantry is trained to understand the reason and the virtue of civil non-payment and is prepared to look with calm resignation upon the confiscation of their holdings and the forced sale of their cattle and other belongings, may they be advised to withhold payment of taxes."

Enlisting World-Opinion

"There need be no mistake about our goal. The masses are our sheet-anchor. We shall continue patiently to educate them politically till they are ready for safe action. As soon as we feel reasonably confident of non-violence continuing among them in spite of provoking executions, we shall certainly call upon the *sepoys* (soldier) to lay down his arms and the peasantry to suspend payment of taxes."

The fourth rule for the *Satyagrahi* is that he should always be

prepared to come to terms with his adversary. "He does not let slip a single opportunity for settlement, and he does not mind if anyone therefore looks upon him as timid. The man who has faith in him and the strength which follows from faith, does not care if he is looked down upon by others. He relies solely upon his internal strength. He is therefore courteous to all, and thus cultivates and enlists world-opinion in favor of his own cause."

"A *Satyagrahi* bids good-bye to fear. He is therefore never afraid of trusting his opponent. Even if the opponent plays him false twenty times, the *Satyagrahi* is ready to trust him the twenty-first time, for an implicit trust in human nature is the very essence of his creed."

Behind his non-cooperation there has always been the desire to cooperate on the slightest pretext even with the worst of enemies. But he never surrenders his fundamentals. "Having fixed one's minimum, from which one may not recede, one may stoop to conquer the whole world." Not that he has never been let down. "It is true that I have often been let down. Many have deceived me and many have been found wanting. But I do not repent of my association with them. For I know how to non-cooperate, as I know how to cooperate. The most practical, the most dignified way of going on in the world is to take people at their word, when you have no pos-

itive reason to the contrary."

Thus Gandhiji exercises his faith in human nature. And he has successfully conquered by this means some who formerly considered him as their enemy. But quite apart from the moral aspect of it, this method has also a very great strategical importance in civil disobedience. By always being prepared to come to terms with the enemy, one can easily shift the blame of precipitating a conflict upon one's adversary when there is a breakdown of negotiations.

Educative Program

We have already said that *Satyagraha* is a moral form of war. That also implies that *Satyagraha* cannot be maintained at a high pitch for an indefinite length of time. It has to be alternated with peacetime activity calculated to develop those particular qualities which are useful in periods of intensive non-cooperation. For this, there can hardly be anything better than constructive work, intelligently carried out, along lines often suggested by Gandhiji after the campaigns of 1921 and 1931. These activities serve to consolidate the masses, create trust between them and their leaders, train them into habits of courage and endurance, in such a manner that Gandhiji once compared them to what drilling does for an army meant for war in the ordinary sense.

After the Non-cooperation Movement subsided, Gandhiji said in 1925, "Hasty non-cooperation can only lead to harm. Individuals

must cultivate the spirit of service, renunciation, truth, non-violence, self-restraint, patience, etc. They must engage in constructive work in order to develop those qualities."

"The pilgrimage to *Swaraj* (self-rule) is a painful climb. It requires attention to details, vast organizing ability; it means penetration into the village solely for the service of the villagers. In other words, it means national education, *i.e.*, education of the masses. It will not spring like the magician's mango. It will grow almost unperceived like the banyan tree. A bloody revolution will never perform the trick. Haste here is most certainly waste." His final instruction to all *Satyagrahis* (active non-violent, non-cooperators who follow a prescribed course of civil disobedience as protest against injustice) is as follows:

Exhaust Other Means

"Since *Satyagraha* is one of the most powerful methods of direct action, a *Satyagrahi* exhausts all other means before he resorts to *Satyagraha*. He will therefore constantly and continually approach the constituted authority, he will appeal to public opinion, educate public opinion, state his case calmly and coolly before everybody who wants to listen to him, and only after he has exhausted all these avenues will he resort to *Satyagraha*. But when he has found the impelling call of the inner voice within him and launches out upon *Satyagraha* he has burnt his boats and there is no receding."

—*Visva-Bharati Quarterly*.

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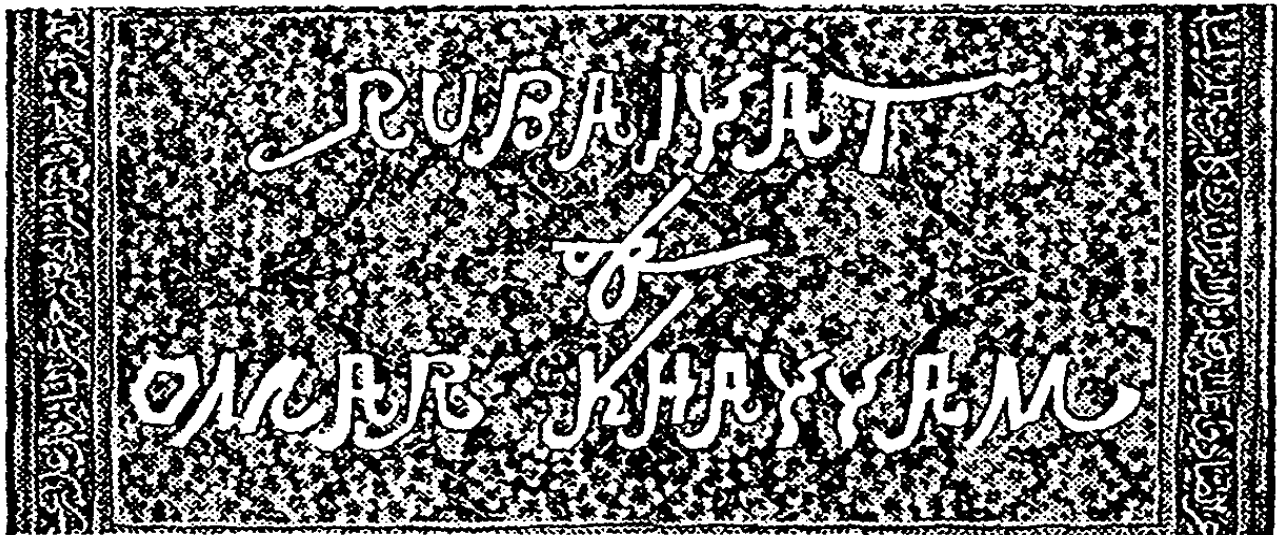
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SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

LIII

*With Earth's first Clay They did the Last Man's knead,
And then of the Last Harvest sow'd the Seed:
Yea, the first Morning of Creation wrote
What the Last Dawn of Reckoning shall read.*

Spiritual Interpretation:

"The first men born on earth created seeds of earthly desires. Then, after the harvest of death or period between incarnations, those seeds of mundane desire and Karma were sown again on the soil of life, reincarnated in new bodies. There are many souls born in the earliest morning of creation who, due to their ignorance, are still roaming in the 'last dawn' or manifestation of reincarnation as ordained in the books of Cosmic Karma."

Applied to Daily Life:

Life is like a seed which yields a plant of human life containing within it another germ of life. Life is perpetually interlinked.

Life is the shadow of the Spirit. Even as the Spirit is eternal, so its shadow, the Cosmos, seems endless.

Why be a seed of life, perpetually planted and replanted in the soil of time, undergoing all the hardships of mundane existence? Try to sow the seed of your devotion on the bosom of Spirit and there grow into a vine of love twining about the divine Tree of Immortality.

Glossary:

1—*Earth's first Clay*—The first souls who created material desires on earth.

2—*Last Man's knead*—Their last earthly desire and Karma;—transmutation of primary principles through the evolving cycles.

3—*Sow'd the Seed*—The seeds of Karma of those individuals were again sowed in the soil of life and reincarnated in new bodies.

4—*First Morning of Creation*—Original precipitation of Spirit into matter.

5—*Last Dawn of Reckoning*—Last reincarnation.

MISSION OF INDIA

The Indian statesman, Sir Sarvapalli, in a recent speech at Madras, said:

"I believe in the mission of India. I may point out to you if there is any mission of this country it is not the mission in politics or economics. It is a mission with regard to philosophy and religion. The history of this country has for its land-marks not kings, emperors, battles and wars; but saints, scriptures, and holy lights. We have not adored statesmen, diplomats and military heroes. We have

adored people who are great not by what they do but by what they are, who stamp infinity on the thought and life of our country, people who are able to point out to us, at a time when we are lost in the pursuit of power, the call of the Unseen and the reality of the Spirit.

"It is these people who have given life to our country, who have enabled this country to endure and survive all its calamities, and given it a staying power of real vitality. It is essential in these distracted times to point out the values of the Spirit."

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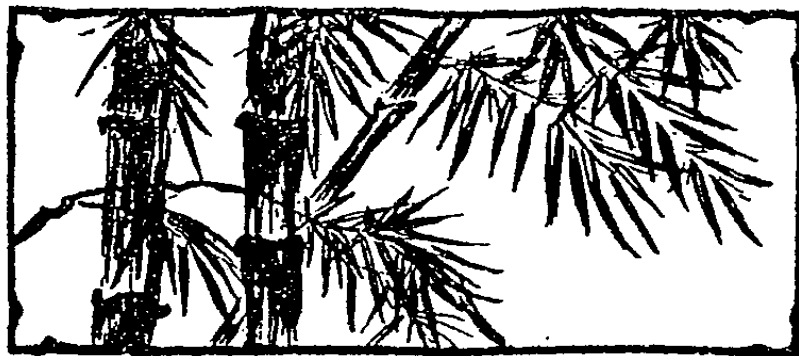
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Alfalfa and Peppermint for Alkalinity

Edited By
CARQUE NATURAL BRANDS RESEARCH FOUNDATION



Once upon a time two protective plants—Alfalfa and Peppermint—fortified with the ammunition of chlorophyl, nature's green coloring matter, consolidated their forces to form one of the chief weapons in the conflict for the supremacy of Alkalinity. That is why the embattled Alfalfa and Peppermint take the offensive when excess acids threaten to attack. They effectively slay the foe—hyperacidity—and maintain law and order in the organism by the preservation of the righteous, alkaline blood-stream and the destruction of the offending acids.

But that only tells part of the story! It does not tell that the United States Department of Agriculture classifies alfalfa into Grades No. 1, 2 and 3. The carotene or provitamin A content of high-

grade alfalfa is five times greater than that occurring in the lowest Grade No. 3. There is a definite correlation between the quantity of green color and the quantity of carotene or provitamin A. Palatability that is attractive to human civilized tastes, fortified by nutrients and laxative properties, are also commonly associated with undamaged green color, states the U. S. Standards. A high percentage of leaves, clinging foliage and pliable stems are also indicative of the soundness and purity of high-grade alfalfa; so too is its freedom from weeds, stubble, decayed rakings and other forms of foreign material.

Contrary to accepted belief, alfalfa is not alone a member of the hay family of plants; it is a legume just like beans and peas. Hence its leguminous nature gives

it the capacity to feed upon the nitrogen of the air, yielding to it a larger percentage of protein—about 18 per cent—ranking highest of all plant foods in this constituent. Its fat content is nearly 3 per cent, and its carbohydrates about 35 per cent.

Cleansing and Tonic

Abounding in such blood-purifying elements as silica, calcium oxide, sulphates, phosphates, chlorine, sodium, potassium and carbonate, high-grade alfalfa helps to preserve and increase the alkaline reserve; thus it imparts a cleansing and toning effect upon the entire system. Digestion is also promoted because of a large percentage of the enzymes or digestive ferments occurring in the alfalfa plant.

Alfalfa Tea, made from properly cured leaves and stems (enhanced in palatability by milk, raw sugar, honey or just lemon juice) is both a wholesome natural food and a good tonic. It is delicious served hot, delightfully refreshing when iced. Imparting as it does no stimulating effects, it beneficently replaces ordinary coffee and tea. It is a trustworthy adjunct for those on a reducing diet, for its strong alkalinity normalizes the system.

Not Habit-Forming

Difficulty is invariably experienced by modern parents in persuading their children to take a remedy prescribed by the family physician. The flavor of Alfalfa Tea resembling somewhat that of green tea obviates this possibility.

The most sensitive stomach can handle Alfalfa Tea to advantage indefinitely without the injurious effects which invariably follow the repeated intake of habit-forming drugs.

Many drugless doctors recommend the regular use of Alfalfa Tea by older people, because of its ability to eliminate drug poisons as well as to dissolve uric acid from the system. In Dr. Graves' *Medicinal Value of Natural Foods*, he states, "Alfalfa Tea is not only a good tonic, but it increases the action of the kidneys; it aids peristalsis of the bowels; is a good sweat producer if taken hot; increases assimilation, thereby helping one to gain weight. It increases the appetite and strengthens digestive glands and is particularly indicated for inflamed bladder, colds and fevers (drink unsweetened)." Other physicians claim that alfalfa is a good blood builder, fine for teeth and bones and a splendid milk producer for nursing mothers.

Peppermint Leaves:—A rare treat is in store for those who like the invigorating and piquant flavor of peppermint. Besides being delicious, it provides the vital chemical elements that aid digestion, and relieves gas and fermentation to an amazing degree. Even the simple chewing of the leaves starts the process of digestion. Essentially alkaline, peppermint helps to overcome fatigue and assists in flushing the system of impurities by mildly

stimulating the vital organs to a more vigorous action.

Iron in Our Will As Well As In Our Blood

As indispensable as natural healing agencies, natural remedies, and corrective diet, is the definite need to distinguish between psychic appetite and a natural, normal desire for food—cellular hunger. It becomes equally important for an individual to put iron into his will through the practice of self-denial as it is to put iron into his blood through experimentations in food chemistry. For in the last analysis it is the intelligence of judgment and the power of will that are going to make the world safe against the menaces of kitchendom.

Under the guise of nourishing the body, many worship at the shrine of so-called original sin—the gratification of a perverted appetite. One of the most subtle and effective methods of self-discipline is that of diet, for it is at the dining table that we find the most delicate opportunities for the cultivation of self-control.

Artificial Hunger

In his zealousness to please artificial hunger and morbid appetite, man ever seeks to avoid the restraining influences of discipline. Yet we cannot exercise the power of choice and escape its rewards or penalties. When we surrender to our base animal appetites, we are at the mercy of every selfish impulse, obsessed by a power over which we have little or no control.

Emotion, a thought, an impulse or sweep of feeling opens the door of our minds for friend or foe with equal readiness. In the human radio, hatred steps up fresh hatred; gluttony gives rise to uncontrolled appetite; passion, like fire, increases with its fuel or momentum.

There are moments, especially during mealtime, when a conviction is pressed upon us that an indulgence of certain doubtful foods is wrong; an acceptance or rejection of the conviction may have a far-reaching influence, for it is apparently small incidents that make up life and often determine our character, perhaps our destiny. If we fail in the face of a temptation that may seem insignificant, we are certainly not fitted for a battle with a greater one. Conversely, when a conquest through self-control has been made, a victory has been gained and another stone has been laid in the building of character.

Few people would dispute the power of an acquired appetite. Often it is displayed in a coarseness or a vulgarity that is unpleasant. Youth, charmed by the spirit of adventure, is the time when we are most likely to commit dietetic indiscretions. Ambition is burning life out. We think little or care less what we eat; if it tastes good and stimulates, that is all we desire and have time for; our physical resources are good; our Father is generous and we forget. The natural tendency is not to conserve life, but to squander it, with little or no thought for the future.

Goal of Self-Mastery

Perhaps the highest and most profitable of all life's work is self-mastery—the subjection of our lower nature, which alone permits fellowship with that unquenchable Divine Spark within. The most blessed part of our salvation is that of being saved from self—the lower self.

What is lacking in our life is not knowledge, but the power to overcome. Nor must we mistake meekness for weakness, and further defend this misconception as a human frailty. We need wholesome influences to lift us out of the indifference, the thoughtlessness, the selfishness and the morbidity of a self-centered life.

Free the Moral Captive

Jesus came into this world not to study or to treat diseases, but to defeat and to conquer sin—a misapplication of natural law—and to free the moral captive. We are brought face to face with the two inevitable alternatives; either to raise, through the mandates of an indomitable will, our evolutionary standard up to glorified manhood and womanhood, or to yield to the dictates of appetites and passions and lose ourselves in degradation.

Paul said: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." He also said: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."



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Spiritual Interpretation OF THE ★ BHAGAVAD GITA

*How the Wise Man Learns to Stabilize His Emotions
and Establish Spiritual Victory.*

By PARAMHANSA YOGANANDA

Chapter 2, Stanza 57

Literal Translation:

He who is everywhere non-attached—not joyously excited after getting good, not disturbed in experiencing evil—has an established wisdom.

Poetical Rendition:

He who can glide like a swan in the waters of life without the feathers of his faculties getting wet in the deep sea of attachment, he who is not excited while riding on the crest of the waves of good experiences, and he who is not afraid while floating down the waves of evil happenings, has a wisdom ever-poised, unwavering as the pole star.

Spiritual Interpretation:

In the above stanza the *Bhagavad Gita* tells the students what Patanjali said in *Yoga Darshan* philosophy about neutralizing the waves of feeling. When the moon is reflected in the ruffled water in a tank, it looks distorted. To see the clear reflection of the moon the disturbed water has to be stilled.

Likewise, the soul, the true image of God, is reflected in the waters of the mind, ruffled with the waves of emotions, of sorrow, passing pleasures, and so forth. Hence, the *Bhagavad Gita* says, he who by the command of his will can dissolve the waves of pleasurable or painful experiences from the lake of his discrimination

perceives the true image of wisdom within him.

Whenever the mind is excited and the soul is disturbed with it, it is impossible for the Self to preserve its wisdom unspoiled by excitement. A devotee who is able to remain calm during the advent of pleasure and pain finds he is not identified with the pleasurable and painful experiences of his body and mind.

Wrong Identification

The ordinary individual quickly identifies himself with the painful and pleasurable conditions of the body and mind and hence his soul suffers the bodily and mental excitements, and forsakes its own blissful nature. The *Gita* says that just as a man can remain indifferent to the pleasures and pains of a stranger, so he should remain indifferent to the pleasures and pains of his own body and mind.

The *Gita* does not say, however, that one should not try to do away with bodily and mental sufferings, but it teaches that while one should try to rid his body and mind of suffering he should realize that these sufferings are not his own, and do not belong to the soul. By realizing this fact, a person can keep his soul peaceful even when the body and mind are experiencing pain or pleasure.

An Established Wisdom

A person who can perceive the separateness of the blessedness of his soul and the excitable nature of his body and mind is spoken of

as one having an established wisdom, a fixed discrimination. Hence, the *Gita* points out that each soul, living in a body, must experience pleasure or pain due to the changeable nature of the body, but should not be affected by them.

Anyone who keeps his wisdom separate and changeless identifies himself with his immutable Self and does not mind the transitory conditions of the body and his temporary sojourn in it. The ordinary person forgets his soul, forgets that he is living in an impermanent body with ever-changing experiences, hence he has a disturbed discrimination.

But the wise man realizing that the body and the mind are only his temporary residence does not become affected by the changes in his dwelling place and thus keeps himself separate, his wisdom fixed on the everlasting happiness of the soul.

—❖—❖—❖— IN HEARTS OF MEN

There lives a Master in the hearts
of men
Maketh their deeds, by subtle
pulling-strings
Dance to what tune He will. With
all thy soul
Trust Him, and take Him for thy
succor, Prince!
So—only so, Arjuna!—shalt thou
gain—
By grace of Him—the uttermost
repose,
The Eternal Peace!

—*Bhagavad Gita.*

Meditations

For Each Day in February, 1940

By YOGACHARYA PRAETORIUS

Self-Realization Fellowship Teacher, Miami, Florida

THURSDAY, 1st. The Godly Life of Yoga, Om.

FRIDAY, 2nd. I am in Thee and Thou art with me; Thou and I art One.

SATURDAY, 3rd. O Spirit, we perceive Thee as the cosmic jewel Setting of Light; and we are Thy many created jewels; sparkle us in Thy Joy.

SUNDAY, 4th. O Brahma, Father-Creator, all our joy was borrowed from Thee, from our beginning of Thy beginningless immortality, and now we sparkle in Thee to add to Thy Symphony of light.

MONDAY, 5th. O Kali, Mother Divine, as by attrition Thou didst first glow with beauty, so we gladly will and think and act as the sparks of Thy divine fire.

TUESDAY, 6th. O Cosmic Mother, by fire and condensation, we have become many synthetic soul jewels, and today we will rest content to adorn Thy loving bosom.

WEDNESDAY, 7th. Magically created jewels that we are, today we will rest for adornment no longer; we will burst asunder with our joy and activity to become cosmic jewel dust of Thy remembrance pervading everywhere.

THURSDAY, 8th. O Spirit, we see that whether jewel vapor or condensed jewel gems, we are one with Thee.

FRIDAY, 9th. O Ishvara, Supreme Lord, in our little dreams of joy, we saw Thy light in us becoming many mystic qualities and chemical elements, till we knew not where our joy came nor went.

SATURDAY, 10th. O dark joys, like a descending sky-rocket, we dreamed of coming as far as *earth* and it seemed solid with lime and sand and clays of alumina.

SUNDAY, 11th. As we fell, we dreamed the bright jewel of our soul to be splashed with these earthly elements.

MONDAY, 12th. The fire of our frightened gaze upon these strange phenomena dried and hardened the dream into physical, organic bodies of flesh, and we thought ourselves imprisoned.

TUESDAY, 13th. As we beheld the dried dust of delusion covering our soul jewel, we sinned by separating ourselves from Thee and crying, "Dusty we are, and into dust we have fallen."

WEDNESDAY, 14th. But at rare intervals we felt Thy joy-created jewel within, and lifted our eyes to see Thy joy-created Light brightly shining without and secretly hidden within.

THURSDAY, 15th. Then we perceived the joy of Thy waters, and saw Thy vapor and liquid of water ascending and descending, and shouted: "Lord! If there be even a little wetness of dew of Thy waters of Spirit in us we shall not altogether perish to dust."

FRIDAY, 16th. Fires now we perceive in everything; earthly fires consuming carbon, heavenly fires of mental lightning, moon-fire of souls, and sun and star-fire of Thy Omnipresence; and we know now we have the secret of boiling waters and condensing vapors.

SATURDAY, 17th. Airy elements now in us, of oxygen, nitrogen, carbon dioxide; and we see we have the secret of fires fiercely burning or being extinguished.

SUNDAY, 18th. In air we already feel Thy Life in Thy given breath.

MONDAY, 19th. Hark! Our sight grows clearer! Beyond breath, through crystal lens of ethers empyreal, we see again Thy bright Spirit!

TUESDAY, 20th. Thou art the Light of the world, the one Light of Spirit throughout universe; bemingle the specklets of light of our souls with Thee!

WEDNESDAY, 21st. We have played long with all the gifts of Thy presence, and hardly remembered Thee; now we will have Thee always in our memory while we finish Thy active works of this world beautiful. Be with us.

THURSDAY, 22nd. The Holy Vibration of God's Spirit, wherein our soul is protected, is of diamond hardness and transparency.

FRIDAY, 23rd. This OM vibration of God's Spirit in us, being of diamond transparency, reflects, refracts and transmits His Light with all its multicolored rays.

SATURDAY, 24th. This OM vibration of God's Spirit in us, being of diamond hardness, is able to scratch or cut everything else, searing through all obstacles better than any two-edged sword.

SUNDAY, 25th. Lord, Thou wast sufficient and goodly to me all yesterdays; therefore I will seek none but Thee today.

MONDAY, 26th. In the secret spaces of Thy Omnipresence I will gather Thy supernatural abundance.

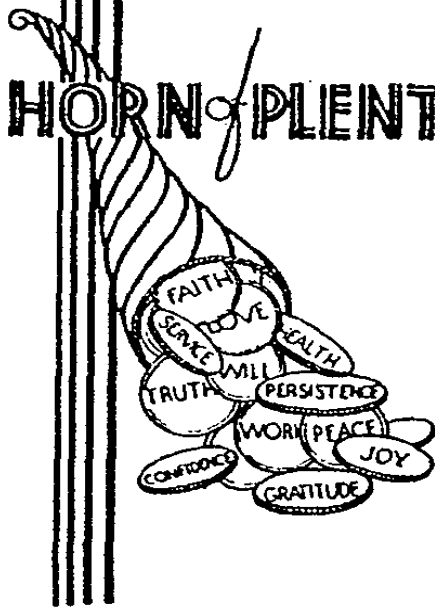
TUESDAY, 27th. Lord, why do I have to continue to drink Thee through the many little tubes of food-water-air-sunshine, when by remembrance I could receive Thee abundantly through Thy Word alone?

WEDNESDAY, 28th. O Spirit, today I shall abide in active seclusion with Thee.

THURSDAY, 29th. O my Lord, this is the extra day of Leap Year, which Thou dost give us every fourth year. Lord, I will give back and devote this day to Thee, to cancel out any dream of forgetfulness of Thee during the previous three years. O Beauteous Spirit, LET EVERY 29th DAY OF FEBRUARY BE A GREAT SIGN with me and Thee that I will remember Thee every day forever, as Thou dost always remember me.

Lord God, Thou proposer and disposer of Infinity: many times through incarnations Thou hast proposed me as Thy beloved, and disposed Thy blessings upon me. This time and this day, this Leap Year, my Lord, I leap across all boundaries of delusive obstacles, to Thy Transcendental Blessedness, and propose Thee as my Lover and only Beloved. Wilt Thou take me, now, Beloved, that I may be one with Thee now and alway?

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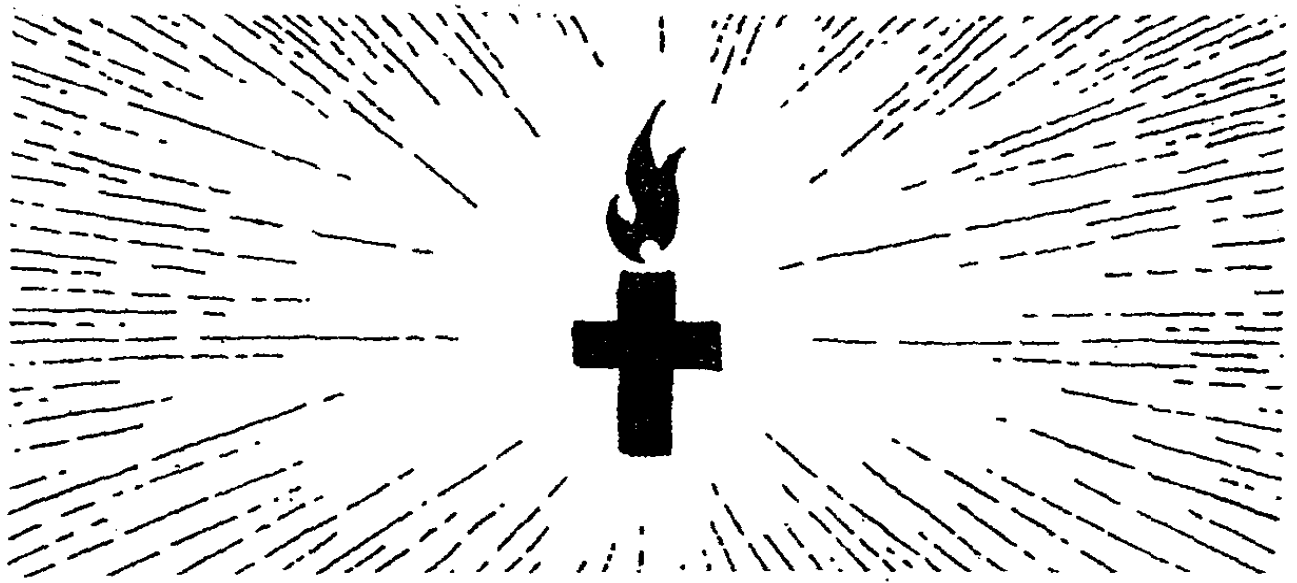


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PSYCHOLOGICAL CHART

By Paramhansa Yogananda

This chart will be very helpful in indicating the good and bad qualities that govern your life. By Analysis and Introspection you will learn to know yourself through this chart, and the knowledge of how to improve will follow naturally. 15c.



Second Coming of Christ

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

*Why Jesus Said All Men Must Become as Little
Children to Enter Heaven.—Why God is Humble.*

By PARAMHANSA YOGANANDA

And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou

hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.—Matt. 17:24-27.

Jesus said: "The kings of the earth do not gather tribute from their own children. They go free. Likewise, those that are materially minded and worldly needs must give taxes to earthly kings, but we, being the children of God, consider all things in the world belong to God. Being the children of God who owns the cosmos, we also own it.

"However, though we know in our minds we are the children of

God, still, lest we offend the order of the world, let us do our part in paying taxes. Dear Simon, that you may know I am the child of God, you shall see His glory, that He will free me from the earthly obligations of paying taxes by miraculously sending me some money through a fish in the sea."

And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.—Mark 9:33-35.

"If any devotee wants to be foremost in God's eyes, he should desire to be least in the world's estimation. He should be the humblest and serve all with love and humility in utter forgetfulness of egoism or selfishness. A person who desires to be the greatest in heaven, must endeavor, as long as he lives, to contact Christ Consciousness in meditation, and must outwardly keep his consciousness ready to serve all. It is not the person who wishes to be foremost that is the greatest, but the person who is in tune, to the end of his days, with Christ Consciousness and is ready to be the servant of all. His conscious-

ness becomes one with the Great Spirit—Cosmic Consciousness—and consequently he would be considered greatest in heaven."

In the above words of Jesus we find wonderful hints as to who can be the greatest in the cosmos. God never wants to be foremost, therefore He silently serves all creation and all creatures to the end of eternity, without asking anything in return. God, being in love with all, feels His oneness with all things and creatures. Thus, He is the greatest. There can be no one greater than God. Anyone who wants to be the greatest in the universe must be humble like God and be in eternal tune with Him.

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—Matt. 18:2-4.

Child Is Not Egotistical

"Through the verification of my divine knowledge, I declare unto you that unless, by meditation and a proper guru-preceptor's help, you change your ego-guided worldly nature into the soul-guided childlike nature, you will never be able to rise above your body-consciousness and let your inner Self enter into the ever-new bliss state

of Christ Consciousness. On the mountain peak of ego-consciousness the rain-drops of divine mercy do not remain. But in the vast valley of childlike humbleness (unegotistical mentality) the mercy-drops of divinity ever gather into a vast lake of wisdom.

"An egotistical person identifies his unlimited soul consciousness with certain physical, mental or astral powers and thus creates around himself a hedge of limitation which shuts out the greater part of Cosmic Consciousness. My Heavenly Father, being all-powerful, does not identify His consciousness with any one power, and thus limit Himself by egotism. My Father in Heaven does not separate Himself from His powers by being conscious of them. He keeps His infinite qualities infinitely dissolved in the fathomless ocean of His humbleness. All good and beautiful children made after the pure image of the Father are humble and unaware of their priceless qualities. So any devotee who rises above ego-consciousness by identifying himself with the childlike humble qualities of God is the greatest in His kingdom.

"God is the greatest in His heavenly kingdom of bliss, so the humble devotee being one with Him is also the greatest, possessing all God's powers because he does not claim any one of them. Any devotee who by divine communion and ecstasy absorbs in his cosmic-vibration-saturated consciousness the divine childlike qualities, re-

ceives Me or gradually manifests my omnipresent Christ Consciousness. But any wicked person who by egotism and love for his physical body deliberately disturbs and offends any inner childlike divine quality which manifests my Christ Consciousness, will feel the millstone of misery heavy in his life, drowning him in the depths of the sea of ignorance."

Physical Child Not Meant

In the above words of Christ, it must be strictly noted what Jesus means by the humble little child being the greatest in heaven. A humble little ignorant child on earth may be dear to all, but he is not considered as the greatest soul on earth. But a wise man who contacts God in meditation manifests the childlike humble quality of God.

The Hindu scriptures say the one who knows Brahma or Spirit is Spirit Himself, so the wise man who is one with God is God Himself. Egotism is the surest sign of an ignorant man. A childlike humble nature in a wise man is the surest sign that he contacts God. There is a proverb that a few fish in a small bowl make a lot of noise, but the whales and big denizens moving in the ocean do not create much commotion. So egotists with their little powers brag about them, but great Masters who in divine vision can see the whole cosmos in the twinkling of an eye hardly speak of their powers. God has every power conceivable in the universe, yet

He never uses them for the sake of display. That is how far He is humble.

Humbleness does not signify an assumed meekness; a pretense of humbleness does not make one humble. A person who is continuously busy developing great powers within him is so absorbed in so doing that he never speaks of it. Thus, when a person is so absorbed in doing great things that he has no time to talk about it, he is really humble. But a person who remains mentally and physically idle but imagining that he is doing great things, spends all his time telling how great he is. The egotistical person talks all the time about his powers.

The most humble person being completely busy with the Great God has no time to talk about himself. A wonderful child blooms like a flower, unable to talk or advertise about its fragrance or beauty. So a divine man must be, absorbed in the beauty of God, unaware like a child of his own qualities. To love children is to worship some of the most beautiful of God's qualities on the altar of love.

Deep Christ Saying

Any person who thinks it is all a simple matter, that if he receives a child in his home in the name of Jesus Christ he will know Him, is mistaken. Only when a devotee develops childlike qualities in meditation does he gradually manifest Christ Consciousness.

All the great master minds of

India that I have seen are child-like. The masters display all the qualities of sincerity, frankness, non-attachment, universality, uniformity of action, thought and speech, forgiveness, truthfulness, calmness, sweetness, laughter and worrilessness, belonging to a child, minus the latter's ignorance.

A person who does not cultivate the above-mentioned childlike qualities latent in the soul is constantly tortured by selfishness, suspicion, worries, fear and attachment which drown his peace in the ocean of misery. Just as a child lives happily, confidently secure in the protecting power of parents, so a divine man relinquishes fear, worldliness and egotistical living, by becoming a divine child, completely depending on the all-protecting power of God.

All divine masters who are liberated in God preserve their individuality throughout eternity even though they all become one with God. In other words, the liberated divine masters all know they come out of God and then merge in Him. Thus knowing God, they understand that He became their many selves, as Christ, Christna, Babaji, Lahiri Mahasaya, Sriyukteswarji and other saints of God.

Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.—Mark 9:37.

Jesus said: "Any devotee who is in tune with my Christ Consciousness and with a childlike spirit loves a child and his heavenly qualities will feel my presence in his guileless mentality. Any devotee who expands his consciousness by deep meditation and thus can receive or be in tune with my Christ Consciousness shall not find his consciousness limited by the Christ Intelligence present in all vibratory creation, but shall rise through his Christ Consciousness to the Cosmic Consciousness which exists even beyond all creative vibrations.

Soul Becomes Released

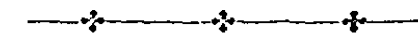
"The devotee who is in tune with Christ Consciousness does not remain confined there but gets in tune with Cosmic Consciousness through me (Christ Consciousness), which is the reflection of the Cosmic Consciousness. The soul of any devotee who has banished his ego-consciousness or body-consciousness becomes released to be one with the omnipresent great Cosmic Consciousness. Hence the devotee who has little or no body-consciousness, being one with God, is considered greatest in the eyes of the metaphysical law."

Jesus did not mean that anybody who loves children will have Christ Consciousness, but anyone who with wisdom and Christ Spirit loves children will feel Christ Consciousness in them. Jesus emphasizes the fact that devotees should receive and absorb the best quali-

ties of children (lack of egotism, body-consciousness, selfishness and attachment, and presence of purity; guilelessness, innocence, obedience, humbleness, meekness, love, trust and joy).

In children lies the manifestation of some of the best qualities of Christ Consciousness, therefore Jesus points out that if a devotee is in tune with some of the best qualities of children, he will easily know how to contact Christ Consciousness. To love the best in children is the easiest way to practice tangible Christ qualities in daily life.

Jesus also meant that he who is egotistical and considers himself great is thrown down from the temple of others' hearts and set at the lowest point of their estimation. But the person who loves and serves all without a selfish motive becomes the great emperor sitting on the thrones of all hearts.



FAITH IN THE LORD

In thy thoughts
 Do all thou dost for Me!
 Renounce for Me!
 Sacrifice heart and mind and will
 to Me!
 Live in the faith of Me! In faith
 of Me
 All dangers thou shalt vanquish,
 by My grace;
 But, trusting to thyself and
 heeding not,
 Thou can'st but perish.

—*Bhagavad Gita.*

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SCIENTIFIC DIGEST

HEAVY CARBON

Most of the ninety-two elements in nature are not pure, as we once thought, but mixtures. Thus there are three kinds of hydrogen, three of sulphur, four of calcium, eleven of tin. "Isotopes," these varieties of the same element are called. A chemist cannot tell one from the other. But the physicist can tell simply because no two agree in weight.

Physiologists at once saw a new way of finding out what becomes of food in the body. Hydrogen, nitrogen, carbon, phosphorus, a score of other elements are found in food. Mix isotopes of these with the food and the tissues will never know the difference. Analyze the tissues of a rat fed on such food and the tell-tale lines of the mass spectrograph or weighing machine will give the story of what happened to the molecules of a breakfast.

Armed with these new chemical tools the whole subject of metabolism is now being restudied—the process whereby food is converted into energy and tissue. Until they were available, a physiologist was much like a savage in front of a slot-machine. A savage naturally concludes that nickels are converted into bits of chewing gum. So with the body. The physiologist

never knew just what happened after he put a nickel's worth of food into his mouth-slot.

The isotopes make it possible to see the chemical machinery at work. Already it has been discovered that tissues and organs are not fixed chemicals, but that they are constantly changing. It turns out that there is no basis for the old saying that physically and chemically we are not what we were seven years ago. We change chemically from day to day, from hour to hour.

In order to follow the course of food through the body in the new way, enough isotopes must be accumulated—a very cumbrous and expensive process. Hence the importance of the first visible bit of heavy carbon exhibited at Columbia's School of Engineering by Professor Harold C. Urey. That element is a principal constituent of sugar, starch, alcohol and scores of other compounds that we eat and drink.

Mix heavy-carbon compounds with the sugar that we put into our coffee and we learn what the body does with sugar—or fails to do. Diabetes, for instance, may cease to be a mystery. The course of the sugar molecule can be followed through a healthy and a diabetic body and light thrown on the manner in which the pancreas does its

work. Too often the doctors remind us that medicine is an art as well as a science. With the aid of heavy carbon we shall have more science and less art.—*New York Times*.

BRAIN HAS NO REST

Dr. Ralph W. Gerard of the physiology department of the University of Chicago declared recently modern scientific research has disclosed that the brain has no rest even in a deep, dreamless sleep. He said:

"Each cell in the brain has a continuous beat like the heart pulsations, and sends out a steady electric rhythm even in sleep."

Dr. Gerard stated that complexity of association areas of the brain and efficient adapting of use may make a small brain more effective than a large one. He added:

"The brain of a whale is very large, although it is small in proportion to the mass of the animal's body.

"The brain of a human being is approximately 2 per cent of his weight, but a whale's brain is less than 100th of 1 per cent of its weight."

WATER HARD AS STEEL

A method of producing "solid water" with a toy pistol was demonstrated recently before the American Association for the Advancement of Science.

The solid water is not ice, Dr. B. J. Luyet, of St. Louis University, declared, but a form which does

not exist in nature. It has none of the crystalline structure or other features of the frozen water we skate on or use as ice cubes. It retains all the crystal pure transparent qualities of water, yet is about as hard as steel.

Dr. Luyet uses an ingenious arrangement of two steel plungers, a child's toy pistol and a medicine dropper to make the glassy, or vitrified, water. The steel plungers are dipped in liquid air which has a temperature of 200 degrees below zero. One is held fast while the other is inserted in the toy pistol and shot against the first as water from the medicine dropper flows between.

The result is a small thin film of hard water. It is also possible to vitrify solutions of anti-freeze, glycerin, sugar, gelatin and other substances, thus giving scientists new clues to the arrangement of molecules in nonliving and living substances.

"What Is Life?"

Many plants and animals can be vitrified with liquid air and brought back from a state of suspended animation to function again, Dr. Luyet declared, raising a new point in the age-old question, "What is life?"

He has taken seeds and super-cooled them, then brought them back to normal to grow whole plants which showed no changes from a group of nonvitrified controls. He has glassified whole plants and restored them to normal. The spermatozoa of frogs have been

put into the glassy state and when warmed back to normal have been as active as before.

In one of his most remarkable experiments, the St. Louis scientist converted pliable fibers of muscle into stiff, glassy rods. When brought back they responded to electrical stimulation by jerking in the same way that normal muscles react to nerve impulses.

He also has super-cooled shrimp eggs and incubated them into normal animals afterward. Various other forms of life, such as protozoa, bacteria, viruses, molds, fungi, mosses and some of the lower insects, all recovered from similar treatment.

In normal freezing, such as the formation of ordinary ice, large crystals form both inside and outside the living cells and disrupt the cell walls. However, if carried quickly to a temperature below 60 degrees below zero the water skips the crystallization process and becomes glass.—*A. P.*

WHAT IS TRUE WISDOM?

In ancient times King Janaka, who had overcome worldly attachment by treading the path of salvation, said: "I am the owner of untold riches, yet really nothing belongs to me. Even if my entire kingdom is devoured by flames, I shall lose nothing thereby. One who has scaled the heights of wisdom never grieves for things that should not be grieved for.

"Like one placed on a high mountain peak and unperceived by

the world below observes the activities of ignorant people, he alone is really endowed with vision who can discern with the eyes of wisdom what he ought and what he ought not to do. And he alone is truly wise who can comprehend through his intellect things which are a sealed book to the ordinary mind.

"He who can understand the talks of wise men possessed of the knowledge of God, attains honor. He who can realize the five elements constituting the body as one substance and as having evolved from and identical with the Self attains enlightenment. Ignorant, narrow-minded and dull people unwilling to practice austerities can never rise to divine realms. Only those who are truly wise attain God. Therefore every achievement depends on wisdom."

—❖—❖—❖—
The heavens shall praise Thy wonders, O Lord, Thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? mighty can be likened unto the Lord?—*Psalms of David.*

—❖—❖—❖—
Words causing no man woe,
words ever true,
Gentle and pleasing words, and
those ye say
In murmured reading of a sacred
writ,—
These make the true religiousness
of speech.

—*Bhagavad Gita.*

Questions and Answers

By PARAMHANSA YOGANANDA

Influence of Diet

Question: Does our diet affect our disposition?—A. C.

Answer: Our diet affects our disposition to a great extent. It affects our state of mind either favorably or unfavorably, and whatever affects our mind affects our disposition. It is necessary to eat the proper food in order to make a proper brain as well as a proper body. All food has some relation to the mind.

The human machine is not unlike an automobile or a steam engine. The efficiency and general behavior of mechanical engines are largely dependent upon the fuel supplied to them; similarly, the condition of the human machine is largely dependent upon the food that a person eats. Food has much to do with developing character, ability, social habits, and so forth.

Mental Food Habits

The quality of a food's taste and color is reported to the brain through the nerves of taste and sight, and is experienced as a specific pleasant or unpleasant sen-

sation. All these sensations are elaborated into perceptions and conceptions. Repeated conceptions about foods form definite mental habits, and manifest themselves as material, active or spiritual qualities.

Habits have to be recognized also. You must gradually change yourself. Remember, you must eat to live, not live to eat. Greed is a servant of the palate and is an enemy of digestion, good disposition and general health. Greed wants to please the sense of taste at the cost of the happiness of the possessor of the sense of taste.

Eat to nourish the body, not for greed or to please the palate only. Think of your health and digestion and do not concentrate on your palate if you want to conquer greed. Self-control, frugal eating, good mastication, plain food, eating only when you are very hungry, develop right habits of eating.

The one chemical element most likely to be lacking in the average diet is calcium, the chemical element of lime. Two great calcium foods are milk and cheese. Calcium is needed for the making of

bones, but if it is lacking, the most serious effect is upon the nervous system, causing much illness, as well as certain changes in our mental characteristics. Too little calcium makes people changeable, violent and ill-balanced. Plenty of calcium makes one temperate and well-balanced.

While we know that material foods supply the body with energy, we must also remember that good thoughts are nourishing food for the mind, and thoughts of any other nature are poisonous to the health of body and mind. Since the expression of the soul is dependent upon the body, and the body is dependent upon food, it is desirable to know not only the physical but also the spiritual and psychical effects of food.

Spiritualize the Body

Food should not be eaten with the consciousness that it will produce physical health only, but rather that it will spiritualize the body.

Food values are not a delusion, but follow natural law. Diseases are not due to "fate" but to wrong eating and over-eating and transgression of God's laws. Over-eating, lack of exercise, immoderation in sex life, and eating wrong things; these are the physical causes of disease. Diseases are nothing but poisons trying to get out of the system.

Preserve the body temple for the Spirit to dwell in and deliver sermons of Truth and perfect health to all.

The subject of diet is thoroughly treated in the Weekly Instructions in the *Praecepta*, a course of study sent out by the Self-Realization Fellowship.

How Can I Gain Peace?

Question: How can I gain peace and quiet?—W. I.

Answer: Permanent peace and quiet are gained only through meditation and contacting God. All religions teach the value of this. It is well-known that still waters run deep. All the worth while things of life are evolved in the stillness. This is the wisdom of all ages and climes.

Restlessness and noise are two of the most troublesome factors in life, which you must conquer before you can begin to acquire the peace which is necessary to know God. You must choose as quiet a place as possible for your meditation time, and use the same place all the time if possible. Early in the morning before others are up, or late at night when all activity has ceased, are the best times.

Keep to yourself as much as possible if you want to gain perfect peace and quiet. This does not mean that you should not see your friends and others, but it is well known that a great deal of valuable time is wasted in idle chatter and unnecessary contacts, which only result in restlessness and nervousness. Avoid wasting time.

Cultivate emotional poise. To overcome restlessness, start out with a firm determination that you will

do each piece of work in its turn without unnecessary fret or fuss, without burdening your mind with useless queries. Limit your thoughts to the task at hand. Dismiss the task just finished and allow the next task to take its turn. If you have entrusted some one else with part of your work, dismiss that part from your mind.

Value of Meditation

Hold yourself in readiness to react comfortably, instead of irritably, to the ordinary incidents of life. If you do not follow some such policy, there are dangers ahead. You will not be able to get in tune with Reality—with the Cosmic Truth. How can you know Reality, the eternal order of the universe, unless you learn how to calm yourself?

To help get rid of restlessness, you must understand the value of meditation in the sense that the Yogis of India understand it, namely, "concentration to know God." You can be helped very much by definite Self-Realization technique, which includes proper diet, posture, and the acquiring of efficient mental discipline and character habits. By patiently following this technique, a large measure of self-control can be attained, which leads to peace and quiet, as well as to a realization of the eternal realities of the universe, which is God's manifestation.

If we meditate on our blessings, on what we have to be thankful for rather than upon the trials, ills,

and worries that beset us or disturb us, we shall begin to know God. The best and highest reward in our life of God Consciousness is the realization of unceasing happiness, which we call "Peace" or "Bliss."

God can be found only by knowing the technique of meditation. He will then throb as joy in your mind and as joy in your heart. You will then be more active and more successful.

Repeat the following prayer before each daily meditation: "Heavenly Father, bless my understanding, bless my thoughts, bless my activity, and bless me that I may use divine discrimination which quickly leads to Thee."

—❖—❖—❖— VALUE OF INDIVIDUAL

The famous philosopher, Sir S. Radhakrishnan of India, recently spoke in Madras on "The Spirit of Democracy." An extract from his speech follows:

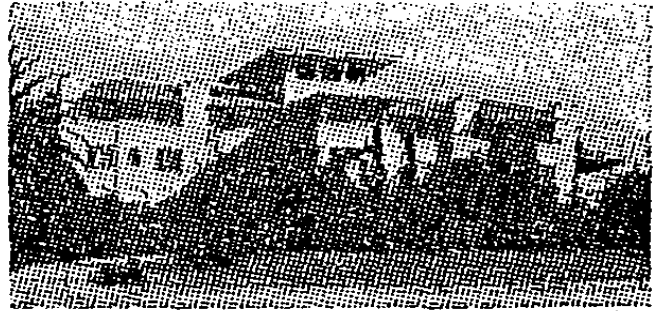
"I admit that due to the exertions of many eminent politicians, we have acquired forms of democracy, but a more important thing is to acquire the spirit of democracy. This is much more difficult. We are living in an age when we are obsessed by political and economic considerations, in an age when words do duty for thoughts, when we repeat slogans and believe we are thinking—an age when our minds are moulded by propaganda right, left, and

center. We are film-fed and radio-trained. Our lives are more or less mechanical in their character. I shall not be wrong if I say that our individuality is being crushed.

"To me the highest religion and the highest politics are emphasis on the profound sense of the value of the individual. The individual is the final fact of life. Society is judged by its power to improve the qualities of the individual, to improve his chastity of mind, kindly disposition and power of understanding.

"To be kind, to be charitable, is not to make the other man a copy of myself. He is different from myself. My mental clothes may not fit him. My spiritual diet may not feed him. He must be himself. He must suffer the anguish of his failures and he must enjoy the thrill of his victories. He must remain an individual unique, distinctive and different from all other individuals. That is the final fact of life.

"Life begins with the individual and ends to a large extent with the individual. If you suppress the freedom of the individual, nothing great in this world is ever going to be achieved. If you take away one man's heroic vision, one man's creative power, one man's hold on the imaginations of his contemporaries, to that extent the flow of history will be different."



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Recent Testimonials From Members

"I am receiving great benefit from the study of the weekly *Praecepta*. Words fail to express the inner joy that becomes a part of my consciousness whenever I turn my attention and thoughts on the words, *Self-Realization*. When I attain the God-Consciousness that is expressed in these words I shall know the true meaning of life—inner peace and joy. Thank you for the many kindnesses and goodwill that you have expressed to me."—*B. D. F., Missouri.*

"I consider it a real opportunity to be associated with Self-Realization Fellowship. Paramhansa Yogananda's articles on *The Second Coming of Christ* are absolutely perfect, and in fact, so is everything he has to say in the magazine. I am much interested in the Health and Diet page and also the Questions and Answers page. In fact, I am enthused about everything the magazine contains."—*I. M. M., Pennsylvania.*

"I am coming into a beautiful realization of my at-one-ment with Him. I am indeed truly grateful to my Guru, Paramhansa Yogananda, for indeed he is a great teacher. Every day great truths are being revealed to me. I am so happy, for I feel that this is the way, the truth, and the life. Thank you and God bless you all."—*E. S., Ohio.*

"I am very grateful for my Instruction. I only wish that I had chosen this study before going around the wheel trying first one spoke, then another, in the vain hope of finding my place in God (the Hub). Thank you for everything."—*Dr. M. K. M., Minnesota.*

"I do not believe I could possibly tell *all* that has come to me spiritually, but the one great satisfaction I have realized is that Paramhansa Yogananda is the answer to my prayers. I have prayed the whole of this life and God only knows in how many past lives. But that yearning for a Master and knowledge was answered by God, and He does know that I am thankful."—*M. H. C., Louisiana.*

"The benefits derived from studying the weekly *Praecepta* and magazine have been far too many to enumerate in this letter, but I am deeply grateful for all the blessings that have been bestowed upon me since becoming a student of Self-Realization Fellowship."—*H. L., Illinois.*

"I do appreciate the assistance I am receiving from Paramhansa Yogananda. His explanation of the *Rubaiyat* is wonderful, as well as all his other writings. I find a very peaceful influence when reading all his articles and poems."—*E. M. C., Illinois.*

JULIAN ARNOLD TO SPEAK AT ENCINITAS

A remarkable lecture on *My Adventure with Stanley and Livingstone in Africa* will be given on Sunday, February 11th, at 11 a.m. by Dr. Julian B. Arnold, noted author, and son of Sir Edwin Arnold whose *Light of Asia* and *Song Celestial (Bhagavad Gita)* brought him world-renown.

The lecture will be given at the S.R.F. Golden Lotus Temple of All Religions at Encinitas. Paramhansa Yogananda will also give a short talk on *Life's Greatest Adventure*.

DAS LECTURES

Sri Ranendra Kumar Das, well-known traveling lecturer for the Self-Realization Fellowship, will visit Rockford, Illinois, and Dayton, Ohio, during February.

"Every good gift and every perfect gift is from above, and cometh down from the Father." So Paramhansa Yogananda expressed his appreciation for the delightful birthday party given him at Mt. Washington Center on January 5th. Fitting Hindu religious ceremonies were observed in honor of the Guru by S.R.F. members, to express their deep appreciation for all the incalculable good—spiritual, mental and material—which Paramhansa Yoganandaji has brought into their lives during the nineteen years that have elapsed since he first came to America.

Paramhansaji sends his sincere thanks to all students from far and near who sent him birthday greetings.

LORD KRISHNA

The frontispiece of INNER CULTURE this month shows a devotee deep in divine meditation, holding his holy *rudraksha* prayer beads, who is being blessed by a soul-enrapturing vision of the Lord in the form of Sri Krishna. Lord Krishna tells all devotees, in the *Bhagavad Gita*:

"The saint who shuts outside his placid soul
All touch of sense, letting no contact through;
Whose quiet eyes gaze straight from fixed brows,
Whose outward breath and inward breath are drawn
Equal and slow through nostrils still and close;
That one—with organs, heart, and mind constrained,
Bent on deliverance, having put away
Passion and fear and rage;—hath, even now,
Obtained deliverance, ever and ever freed
For who, none other Gods regarding, looks
Ever to Me, easily am I gained
By such a Yogi; and, attaining Me,
They fall not—those Mahatmas—back to birth,
To life, which is the place of pain, which ends,
But take the way of utmost blessedness."

★ Diet and Health ★

Recipes Compiled By
CARQUE NATURAL BRANDS RESEARCH FOUNDATION

Alfalfa-Fruit Punch

Makes 1 gallon

1½ cups of unrefined sugar, dissolved in 2 cups Alfalfa Tea infusion (pour 2 cups of boiling water over 2 teaspoons of Alfalfa Tea.)

5 cups orange juice

2 quarts iced water or ginger ale

1 cup lemon juice

Cool tea. Combine ingredients. Garnish with orange and lemon slices.

Mint Ice

1½ cups unrefined sugar

1 egg white, beaten

1 lemon

Certified green vegetable coloring

1 pint water

1 orange

2 tablespoons chopped peppermint tea or dried mint leaves.

Steep the peppermint tea in 1 cup freshly boiling water for 15 minutes and strain. Dissolve sugar in water and add juice from orange and lemon. Add a few drops of green vegetable coloring or spinach juice, if preferred. Beat egg white and stir into mixture. Freeze.

Corn Puree

One can or six ears of corn, one quart of milk or soy milk (soy bean milk powder diluted with

water to the proper consistency may replace either type of milk indicated), nut butter the size of a walnut, dried vegetable powder or salt substitute for seasoning and a little chopped parsley. Let the milk come to a boil, add the corn, nut butter and seasoning and lastly the parsley.

Corn Meal Mush

Stir 1 pint of coarse corn meal slowly into 1 quart of boiling water, so that it will not thicken rapidly and have a raw taste. Let it cook for one and one-half hours, being careful not to get it too stiff. Stir occasionally to prevent sticking. Left-overs may be cut into slices, dipped in meal and browned on a griddle oiled with vegetable shortening.

Delicious Fruit Sauce

1 pint cranberries; 1 pound of raisins. Stew together until desired consistency is reached. Sufficient for 6 meals.

Honey Coconut Macaroons

2 cups (½ lb.) Macaroon Coconut

½ cup (½ lb.) honey

2 cups (¾ lb.) whole wheat pastry flour

½ cup vegetable oil or 4 oz. shortening

1 cup hot water

Thoroughly blend oil or shortening, and honey into the hot water. Then stir in the fine macaroon cocoanut and whole wheat pastry flour; beat well. Mold batter into convenient shapes on a well oiled pan and bake in a moderately hot oven for half an hour. This should make about 3 dozen macaroons.

Snow-Capped Orange Mounts

On a large dinner plate lined with lettuce, place thinly sliced oranges all around edge of plate. Make a fruit salad mixture of equal parts of grated apples and finely cut-up oranges to which add 3 heaping tablespoons of pecan meal (ground pecans), making 1½ cups in all; sweeten slightly with honey. Place a small rugged heap of fruit salad on each orange slice, and cover each heap with fine macaroon cocoanut.

Mold remaining fruit salad mixture into a funnel to form a cone. Before inserting fruit salad mixture, sprinkle funnel well with fine macaroon cocoanut so that cocoanut clings to the whole cone shape. Empty contents of funnel into center of plate, and garnish edge of cone (at foot) with halved pecans.

Vitamin Soup

To two parts of raw tomato juice, add one part of celery juice and one part of carrot juice; mix with unroasted almond or cashew nut butter (one rounded tablespoon per person), some onion or garlic finely minced. Dried powdered onion or garlic may substitute for the fresh minced vegetables.

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GOLDEN LOTUS HOTEL OPEN FOR GUESTS—CLASSES AND MEALS AT INDIA CAFE

The Golden Lotus Hotel, which adjoins the grounds of the Self-Realization Fellowship Hermitage and Golden Lotus Temple at Encinitas, California, has recently been acquired by the Fellowship. It has been newly painted and renovated. Improvements in the grounds include a pleasing palm tree grove.

Three very attractive features for guests are the Sunday services conducted by Paramhansa Yogananda at the Golden Lotus Temple, special classes in Self-Realization Fellowship instruction, and unique health meals which are fast winning an enviable reputation for the hotel, served in the India Cafe.

The climate of Encinitas is, according to Government weather records, the most healthful in the country. Guests at the hotel will also enjoy the glorious ocean stretches and the beach nearby. The hotel is only a few miles distant from famous Del Mar and San Diego.

Rates for transient and permanent guests are very reasonable. Special rates for S. R. F. students. Write for reservations to Manager, Golden Lotus Hotel, Encinitas, California.

ROOMS AVAILABLE AT L. A. HEADQUARTERS

The Western Headquarters of Self-Realization Fellowship on Mt.

Washington, twenty minutes from downtown Los Angeles, has available a few rooms for the use of members and those in sympathy with the S. R. F. ideals of life.

Those who have retired from business or domestic activities and who wish to spend the remainder of their lives in spiritual surroundings, and those who wish to devote themselves to spiritual development and service to all will be welcome to live at Headquarters. The requirements are that they must be healthy, upright in character, of peaceful, harmonious disposition, and financially stable. Rates are very reasonable.

Such persons will find the Headquarters a heaven of their dreams. Charming rooms with inspiring mountain views, enjoyable vegetarian meals, the company of spiritually-minded S. R. F. members, and class instruction and meditation periods, all contribute to the joy of living at this beautiful place.

The Headquarters is the most scenic, ideally located, healthful mountain resort in southern California. On clear days the ocean is visible over the hills. At night the Headquarters looks like an island swimming in the twinkling waves of myriads of city lights. There are twenty acres of grounds, with an orchard and tennis court.

Those interested are requested to write to Miss Orpha L. Sahly, Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, Cal.

Rooms are also available by the day and week.



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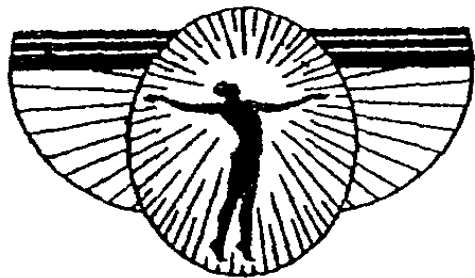
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Divine Prayer vibrations are sent out daily by Paramhansa Yogananda and a group of trained divine healers. Praecepta students, readers of INNER CULTURE, and friends of the Self-Realization Fellowship who desire help in solving problems of health, finance, or adjustment of personal and domestic relations may avail themselves of this help by writing to Self-Realization Fellowship, Personal Problems Department, 3880 San Rafael Avenue, Los Angeles, California, stating their name and address and the nature of their difficulties.

TITLE OF "PARAMHANSA"

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

The title *Paramhansa* supersedes the title of *Swami*. The followers of Yogananda's teachings now address him, in accordance with his Guru Sri Yukteswarji's wishes, as *Paramhansa* (or *Paramhansaji*. Ji is a term of respect in India and is always used when addressing a spiritual teacher, as Guruji, Yoganandaji, Mahatmaji, Swamiji, etc.)

The title of *Paramhansa* was bestowed on Yogananda when he visited his Guru in India in 1936.

BOOKS WANTED FOR LIBRARY IN INDIA

A great library in India, for the Calcutta Students' Home and the coming World-Colony in Bengal and the Ranchi Yogoda Sat-Sanga School of the Self-Realization Fellowship, is desirable. An appeal is hereby issued to all members and friends of the Fellowship in America to donate books with an educational value for this purpose.

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

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

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Paramhansa Yogananda, President



Los Angeles, California

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Meetings on Mondays and Tuesdays at 7:45 p.m. at the home of Mr. E. C. Fredricks, 1630 W. 168 St. Conducting Teacher, Mrs. Harriet Grove, 16425 Halkdale Ave. Associate Teacher, Ewald C. Fredricks. Secretary: Mrs. Blanche Fredricks.

*Fresno, Calif.

Conducting Teacher, Dr. George H. Sciaroni; Associate Teacher, Mr. Charles Klint; Secretary, Ellen Hinkle. Meetings at Pacific Southwest Bldg., 1060 Fulton St., Room 1410, each Wednesday at 8 p.m. Phone 2-5181.

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Conducting Teacher, Yogacharya Sri Khagen, 450 Geary St., Room 206. Center is open daily from 1 to 3 p.m. Sunday services at 8 p.m. Classes on Tuesday, Wednesday, and Friday, at 8 p.m. Phone: PR. 6909. Secretary, Mrs. Roena M. Mathson; Assistant Secretary, Mrs. Helen Malnburg. Treasurer, Miss Lillian Houser; phone: OR. 8434.

Washington, D. C.

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Conducting Teacher, Mr. Waldo Campbell Moe. Secretary, Miss Marie M. Schwarz, 360 No. Michigan Avenue. Meetings each Thursday at 8 p.m., at 431 So. Wabash Avenue.

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Conducting Teacher, Mrs. Olga Lade, 2120 W. Flagler St. Associate Teacher, Mr. Fred Terry. Secretary, Mrs. Alice Bates. Meetings on Sundays, Wednesdays, and Thursdays at 8 p.m. Library. Phone: 25305.

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Cincinnati, Ohio

Conducting Teacher, Mrs. Bertha Shimler, 5642 Bramble Ave. Phone, Bramble 2078W. Classes on alternate Friday evenings at 8 p.m., at 403 Palace Theatre Bldg., 16 E. Sixth St.

Open Forum on third Sunday of each month, 8 p.m., at Liberal Savings Bank Bldg., 24 E. Sixth St., Room 700.

***Canton, Ohio**

Conducting Teacher, Mr. L. K. Whittemore, 415 Wells Ave., S. W. Phone 3-6912. Meetings on Thursdays and Sundays at 8 p.m., at the home of Mrs. D. P. Weber, 1213 14th St. N.E., Phone 2-3074.

***Dayton, Ohio**

Conducting Teacher, Mrs. Alma King, 732 North Main St. Telephone Adams 2835. Meetings each Tuesday at 8:30 p.m.

Minneapolis, Minn.

Meetings at West Hotel, Room 122, Sundays, 8 p.m., open to the public. Class on Thursdays at 8 p.m. Inner Circle Meditation Class at the home of Mrs. E. W. Backus, 2201 E. Lake of the Isles Blvd., Wednesdays at 8 p.m. Secretary, Miss Virginia Newhall, 335 Loeb Arcade. Associate Teachers: Mrs. Martha Jaeger and Miss J. Sverkerson.

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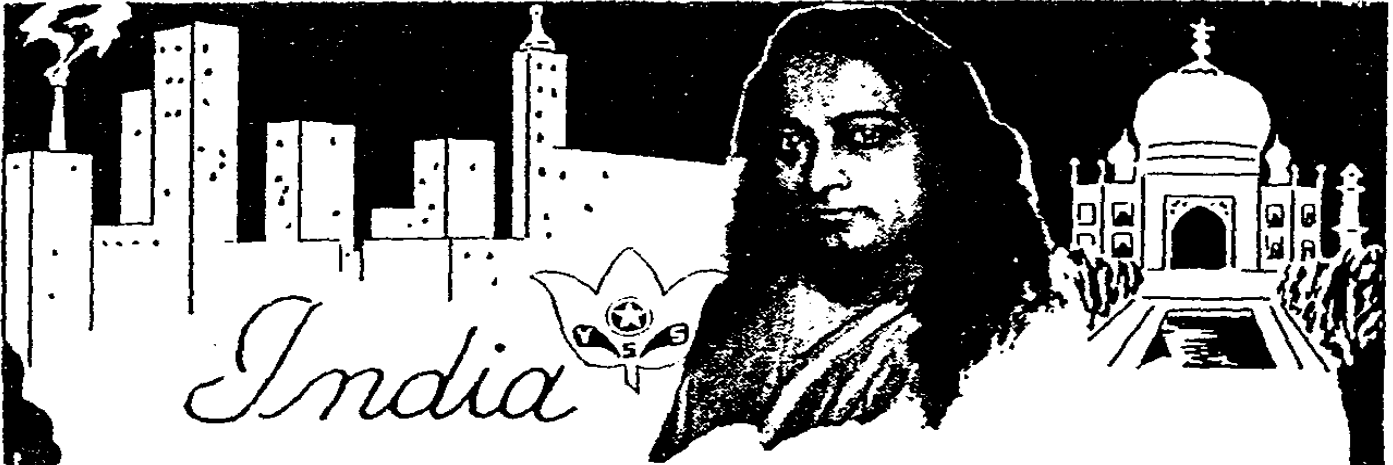


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The Tree of Dreams

By Paramhansa Yogananda

Would I be petrified wood?
Ah no; but a living tree pulsating with life.
The petrified tree is the same now
As thousands of years ago.
I want not to exist as dead for so many bleak years.
Though buried beneath heavy sod, yet resurrecting myself,
I would rather be a wee seed, free
By audaciously pushing the impeding sod away.
Then coming out of the dark tomb
I would peep into the chamber of light.
I would rather be the tiny sprouted plant
Hustling, ever-reaching
For the sun-warmth and caress of the breeze,
And groom and grow myself
Reaching out my branchy hands
To bless all with my breath of life.
I'd wear a crop of green hair
And ornament myself with a garment of flowers,
Inducing all to come and envy
My fine fragrances.
So I shall be
Only a living wisdom tree
With branches of many visions,
Bedecked with a dazzling crop of qualities,
Decorated with many a flowing perception
That God and all may come
In this garden of my dream.