

INNER CULTURE

FOR SELF-REALIZATION



Steps to Bliss

By SIVA

Inward Meaning of "The Lord's Prayer"

By PARAMHANSA YOGANANDA

Absorbing the Rivers of Desires

Into the Inner Ocean of Peace

LIGHT FROM THE BHAGAVAD GITA

Service to Man is a Path to God

By HANUMAN PRASAD PODDAR

Christmas Message

OCTOBER
NOVEMBER
DECEMBER

1941

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—Kalyana-Kalpitaru

Shiva and his Shakti (Feminine Counterpart or the Creative Power of Nature in the Phenomenal World.) Shiva, always symbolized with the new moon in his hair, and as living among the Himalayan peaks, is the Lord of Dissolution in the Hindu conception of the Triune God (Brahma the Creator Vishnu the Preserver, Shiva the Dissolver.)

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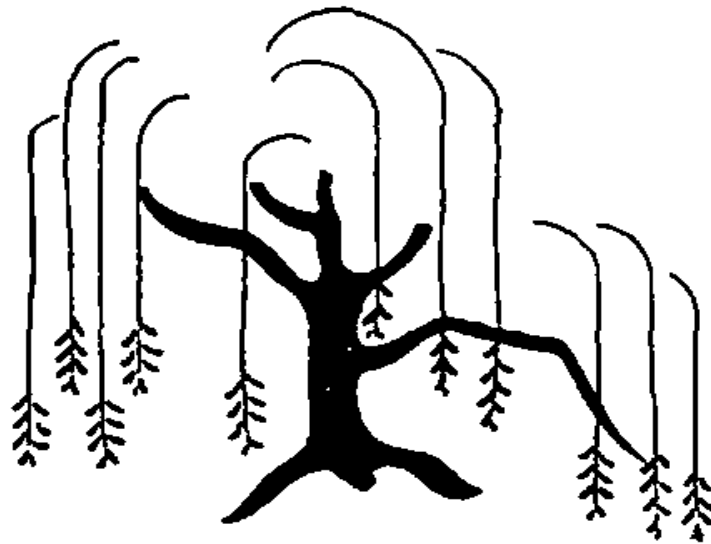
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Service to Man is a Path to God

By HANUMANPRASAD PODDAR



All animate and inanimate forms in creation embody God, and I am the servant of all. Through the truthful cultivation of this noble and pure sentiment, every human being enjoys the right and privilege of serving God. Whatever means of service one may possess, he should apply them to the service of the all-pervading Lord according to the requirements of circumstances. It is not a fact that service may be rendered only by means of wealth or the body; the first requisite of service is a mind which is full of the spirit of service. Possessed of such a mind, man can serve God by his works alone. None should imagine that he possesses neither the power nor the capacity of service. When motionless trees

and senseless beasts also render service to the world by their existence, what is the wonder that man, who is possessed of sense and discrimination, should render service?

Only the true spirit of service should be present. The son may serve God in the form of his parents, the parents may serve God in the form of the son, the disciple may serve God in the Guru, the Guru may serve God in the disciple; in the same spirit the wife may serve the husband, the husband may serve the wife, the subjects may serve their king, the king may serve his subjects, the judge may serve the litigants, the shop-keeper may serve the buyer, the physician may serve the patient, the

lawyer may serve his clients, the servant may serve his master, and the master may serve his servant. Thus all may serve God at all times, everywhere and in every way through the disinterested performance of their own allotted works.

In the heart of the sincere votary of service, one and only one thought runs dominant, viz., how he can make himself more and more serviceable. He derives so great satisfaction, so deep pleasure through his acts of service that he does not seek anything beyond the performance of such acts. Not only so, if worldly rewards come to him unsought he does not accept them. What value should he attach to perishable things of the world?

Having No Cravings

Even *Moksha*, the supreme goal of yogis, for the attainment of which men of great renunciation and austerities constantly crave and carry on rigorous disciplines birth after birth, is treated by the devotee as worthless and is denounced without any concern about its value and importance. Bhagavan Kapila says:

"Souls endowed with true service do not accept, though offered by Myself, the different kinds of *Moksha*, viz., of dwelling in the same region with Me, of possessing wealth equal to Mine own, of being in My presence, of having the same form as Myself, or unification with Me; they would accept only the duty of worshipping Me."

The thought that rises uppermost in his mind is that there must be some vital defect in his service, perhaps he seeks some return or feels

troubled over the exertion of service. That is why God is offering him *Moksha* in the form of mastery over wealth or liberation. If no such ideas remained hidden within his mind, why should God offer him *Moksha* or liberation? In that situation the devotee shrinks all the more, and that fire of abashment turns the gold of service brighter, purer and more valuable. It should be kept in mind that the more the devotee renounces the fruit of service, the more his service assumes lustre and beauty. The spirit of sacrifice is the soul of service. The service which does not involve sacrifice is a lifeless skeleton of service, it is no service at all. When Bhagavan Nrisimhadeva urged Prahlada to seek a boon, Prahlada replied:

"O Lord, I am by birth attached to sense-pleasures, pray do not tempt me with these boons. Being afraid of their contact, and disgusted with them and seeking for release I have taken refuge in You. O Lord, You have asked me to choose objects of desire, which are the seeds of *Samsara* and form the knots of the heart, perhaps in order to test whether this servant of Yours possesses the characteristics of a true servant. Otherwise, O Guide of the World, being full of mercy, why should You place this offer before me? But, O Lord, the servant who expects to receive things from You in return for his service, is not a servant at all; he is a trader, who gives and takes in return."

Proceeding further, Prahlada said:

"If, O Lord, You seek to confer on me boons which I choose, then, O foremost Giver of boons, grant me the boon that desires may not germinate in my heart."

The Lord has to submit Himself to the control of wholly disinterested devotees like the above. Owing to this subordination to the devotee, He had to come forth from a column of stone to prove the truth of the utterance of His servant.

The Lord is all-pervading; He is present even in the column. To prove the correctness of this statement made by His devotee, Lord Hari revealed Himself from a post in the court room of Hiranyakasipu in a most astonishing form, neither wholly man nor wholly a lion. That is, He came out in the *Narasimha* Form.

The Lord Grants Requests

He also carried on childish dances in the cottages of the Gopis. According to the secret desires of the Gopis' heart, He entered their cottages and enacted the blissful sport of stealing butter from their stores, and yet declared Himself to be a debtor of the Gopis. He says:

"O Friends, I cannot sufficiently reward your devoted service even through the long life of a celestial being,—you, who have resorted to, and worshipped Me, conceiving a pure and faultless relation to Me and having completely cut asunder the very hard ties of domestic life. You alone, out of your generosity, can free Myself from your debt."

With eyes full of tears and voice choked with emotion, Bhagavan Sri Rama addresses the following words to Hanuman, the prince of devotees

Harken, O Monkey, neither a celestial being, nor man, nor saint that has ever been born into this world, has been such a benefactor to Me as you

What return can I make you? My mind shrinks before you because of extreme delicacy. Mark Me, My son, after careful consideration I feel I shall never be free from My obligation to you."!

Disinterested Service

Such is the glory of disinterested whole-hearted service of God. But attracted by this glory the devotee does not serve God with the motive that God should be his debtor and remain engaged in remembering him. His very nature is to serve God—he cannot do but offer his services to God. This he does as an end in itself, and constantly observing defects in his service, he attempts to make it perfect. But he never succeeds in making it so, for he ever remains confirmed in his view that he is wholly unworthy of rendering service. It is God's mercy that He blesses even a wilful, indolent person like him—a person whose face is wholly turned from service, guilty of adverse conduct, proud, to whom service appears a most unwelcome burden, devoted to low, selfish interests and full of various imperfections,—and regards all his wayward acts, devoid of the spirit of service, as acts of service.

He feels that because he is not qualified to serve God, because he is a disgrace to devotees, God should dismiss him from service; it would be a graceful act on the part of God. But God never dismisses him, for really speaking he himself does not want to be dismissed. God knows what he thirsts for. Therefore, he ever remains merged in bashful reserve and getting infatu-

ated over God's affection and love, devotes himself to God's service with greater and greater enthusiasm with tears of joy running down his cheek.

Remembering his imperfections, he desires to hide his services from God. He renders his services as far as possible surreptitiously. He feels ashamed to bring out himself as a servant of God, hence he conceals himself very carefully. The dread pursues him that if God comes to know about his service, the causeless Showerer of grace, the Friend of the distressed and humble, will, according to His nature, regard it as a very great act of service and will begin to show him respect, which if he accepts, will deprive him of the pleasure of service. God will offer him boons, which if he accepts will bring disgrace to his service, will awaken his greed and removing him from the field of service will turn him into a slave of the world.

God, Knower of Hearts

God, the knower of hearts, finds pleasure in allowing such bashful devotees to maintain their reserve, for it is His nature to respect the likes and dislikes of His devotees. But occasionally His extreme pleasure at the service of such devotees puts Him on the horns of a dilemma. He reflects how to reward such a devotee.

When the devotee refuses everything, God endows him with Divine Love, which is an extremely precious gift, and subordinating Himself to the will of the devotee

wants to play the puppet to him, but in most cases the obstinate devotee does not allow God to satisfy even this desire. Such is the glory of the devotee and his service. Let us bestow some more thought on what constitutes service.

Joy in Service

Every one should possess the desire for service. And every possessor of this desire should make it a point to live above self-interest. He should regard the acts of service as his supreme interest. Possession of any ulterior selfish motive brings disgrace to one's service. A selfish man can never render any true service. He will make a demonstration of service where he feels he can serve some self-interest by such demonstration, and that also he will do till the interest is served, or there remains any chance of its being served. He will not care to cast even a glance when his self-interest is not involved. He will care not for service but for his own self-interest. This is the reason why selfish people cannot do any act of service.

A man possessing the true spirit of service derives joy at every step of service. He feels that by his service he is making his Beloved Lord happy. He does not wince from the worst forms of personal suffering in order to make the Beloved happy. On the contrary, he welcomes them, regarding them to be sources of supreme joy, salutes them, receives them with open arms. The idea gets fixed in his mind that suffering to himself which contributes to the joy of the Beloved

is no suffering at all, but is the source of supreme joy.

There are instances in the world where people are proud to sacrifice their lives smilingly for their dearest objects. Even when embracing death they astonish people by their spirit of satisfaction and the intoxication of joy which they spread around them. It is true the dearest object is different according to the taste, circumstances and conception of every man. To some God is the dearest object, and to others it is religion, country, the masses or some individual. They thirst for death for their respective causes, and consider it a privilege to be able to embrace it. The happiness they derive from such desired death is so great that while people ordinarily take fright at the mere mention of death, these intoxicated lovers of death dance in joy and gain in weight through sheer exuberance of happiness.

The reader should, however, bear in mind that among all causes, death embraced for the sake of God is the highest and purest form of death, which brings in future blessed and auspicious results to one who thus sacrifices his life. In cases where the heart remains filled with hatred, enmity and anger, results corresponding to these sentiments are brought to their owners.

Do Not Seek Gain

Those who serve with the object of gaining something in return, or after service seek that it should be properly rewarded, do no service at all in the proper sense of the

term. That service is only a means to the satisfaction of their selfish desires. Those who expect large results in exchange for small service lower the value and glory of service. Services should be done and done to the best of one's ability, but it should be done with the object that the power and capacity of service may grow.

He who seeks the reward of service at every step overlooks the requirements of the object of service. He keeps himself engaged only in the satisfaction of his own requirements. Thus on occasions his services cause suffering and loss to the object of service, the effect of which becomes injurious even to the offerer of service.

Service is that through which one carries out the blameless desires of the object of service, and not one's own desires. The master seeks something and the servant does some other thing and considers it to be service, but this is no service at all. The crown-jewel of devotees, Sri Bharataji,* desires that he should either follow Sri Rama into exile or get back Sri Rama to Ayodhya; he proceeds to Chitrakut for this purpose; but describing the duty of the devotee and servant he says the devotee who seeks his own good even though it may place the master on the horns of a dilemma possesses a very low type of intellect. The good of the devotee lies in renouncing all desires for personal happiness, offering service according to the taste and inclination of

* The story is recounted in the *Ramayana*, ancient Hindu epic.

the master. And the servant who on hearing the instruction of the master instead of carrying it out argues about it, his sight causes shame even to shame itself.

Sri Bharata was a true devotee, how could he say anything which was against Sri Rama's intention? He bowed before Sri Rama's wishes and accepting the terrible ordeal of fourteen years' separation, did what appeared right to Sri Rama. Service is that which carries out the intention of the master, the object of service.

Use Discrimination

But this does not mean that one nursing a patient should pander to the wrong taste of the patient and kill him by serving him injurious diet. From this point of view true service is that which contributes to the welfare of the object of service and brings him happiness as its final result. Such service is bound to bring pleasure to one who renders it and to the one who receives it.

There are circumstances when service is done another by acting against his wishes. As an illustration of this form of service we may cite the outwardly harsh but inwardly affectionate conduct of a mother towards a small child.

The man of service is careful he never does anything which may bring loss or suffering to the object of service. The vision of the true man of service becomes so clear that as a rule he can see the future result revealed before him. The vision gets blurred when the mind is haunted by evils like

likes and dislikes, selfishness, pride and desire for fruits, etc. The true man of service lacks these evils, therefore his vision remains uncovered and he can see the truth.

The true man of service serves disinterestedly, without any sense of the ego. He neither tries to exercise any right over the object of service, nor puts him under a sense of obligation. He does not care for any expression of thankfulness or gratitude. He tries, as a rule, that his service may not be known to the object of service.

But if that is not possible, if the service is brought to light, he will humbly say to the object of benefaction, "God has been extremely kind to me that He made me an instrument in your happiness which was bound to come to you as the effect of your good karma; and I am grateful to you that you regard my action, which has taken place through God's power and prompting, as an act of service to you and accepted it as such." He says this not as a formal expression, but as the innermost conviction of his heart.

Avoid Egotism

He who serves with the idea that his service will entitle him to exercise control over the object of service renders no service. Instances of this form of service are found plentifully in the world. During election of membership to any association, rival candidates place before the electorate their catalogue of services and clamor on their strength to be elected members or

representatives of the association. They feel irritated and troubled if their claim goes unrecognized.

A little careful reflection will make it clear that services done for gaining honor or position, or to install oneself as the master or leader—the assumption of the humble role of a social servant with a view to rule over or subordinate the people who are the objects of service,—can never be service in the true sense of the term.

Far from putting one under obligation, a man possessing the true spirit of service will not even say that he has done any act of service. For true service is done for one's own gratification, which the renderer of service derives in the course of his acts of service. He does not take up the role of a social servant for doing favor to others. Services done for the gratification of one's own heart naturally contribute to the happiness of others and people are easily benefited by them.

A man of service makes no distinction between 'mine' and 'thine.' He regards it his duty to serve every being irrespective of any consideration. Wherever his services are required, he employs all his resources and engages himself in the service. He does not care to examine whether the task is difficult for him, for he derives joy by rendering service according to his capacity. He does not waste time over nice calculations.

At the same time, he does not thrust his nose and interfere with

the services of any other person worthier than him in order to make an exhibition of service. If he can, he tries to be a helper, but never an obstructor of another. For he is interested only in the service, and not in gaining recognition as a servant of the people. Such being the case, he engages his powers wherever he finds his services are necessary and renders such service as an end in itself.

Care Not for Results

After rendering service, the man of service does not feel delight or sorrow at the sight of either favorable or unfavorable result of his efforts. He no doubt seeks that the result may be good, but if it is not so, he remains satisfied, knowing that it is a matter beyond his control.

For instance, you very carefully nurse a patient, his recovery will cause you very great delight, but unfortunately in spite of all your efforts he dies. You construct a house and make a gift of it to a man who lost his house during an earthquake. Some time after a flood washes away the house. Under such circumstances, you should not feel distressed with the notion that your service has been wasted. Although pleasure in success and pain in failure have become almost natural to us owing to our ignorance, in true service there is no place either for pleasure or pain.

The man of service finds no time to allow his mind to indulge in pleasure or pain over favorable or unfavorable results. His only source of pleasure is service itself and his

pain lies in the lack of opportunity for service. Service done in the true spirit is never wasted. The man of service finds pleasure in the act of service.

One should never think that the person he served was unworthy of receiving service. Such a thought will bring repentance and check the enthusiasm for service. On the contrary, the thought should be cultivated that it is our Lord God, Who is present in every being, all are moving temples of God; therefore all are objects of our service. Thus we should consider it a privilege to be able to render service to any being according to our capacity.

Highest Form of Help

The highest form of service is that through which man is helped to free himself from the troubles of worldly existence and devote himself to God. First, one should acquire the qualification for rendering this form of service, and then through his nature, conduct, character, love and works attempt to lead all beings to God.

It should be always remembered that in God-realization alone lies permanent and total cessation of suffering and attainment of eternal, absolute, supreme bliss. This is the supreme goal of life of every soul, and he who helps in the realization of this goal does the greatest service.
—*Kalyana-Kalpitaru.*



I sought the Lord, and He heard me, and delivered me from all my fears.—*Psalms.*



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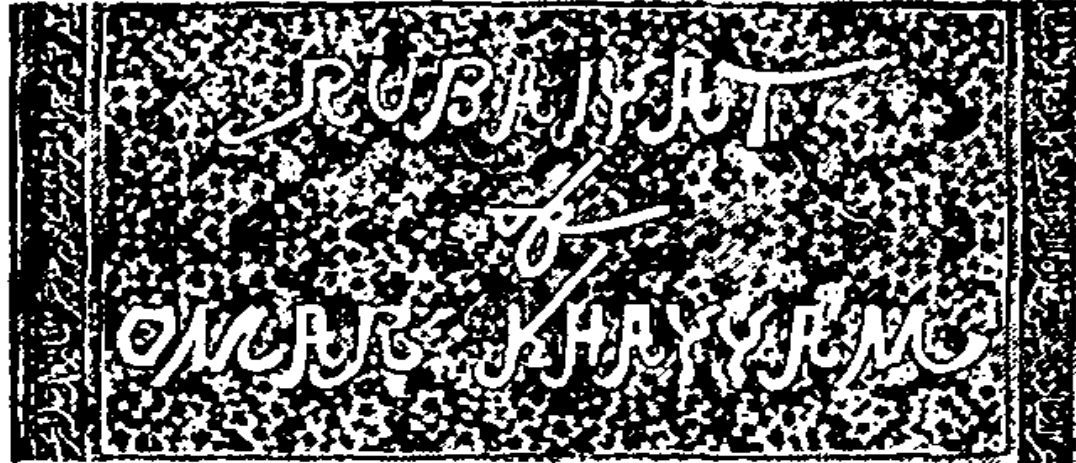
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RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

LXIII

*None answer'd this; but after Silence spake
A Vessel of a more ungainly Make;
"They sneer at me for leaning all awry;
What? did the Hand then of the Potter shake?"*

Spiritual Interpretation:

"No ignorant person can understand, even after much silent reflection, why his body or mind should be deformed. 'Ah, people are offended by my deformity, but I do not think the blame is mine. Maybe, somehow, the Creator blundered when He was building me.'"

It is by introspective communion that the wise man knows that his physical or mental deficiencies are caused by evil actions in prenatal or postnatal life. Heredity as the cause of all good or bad human tendencies does not explain the justice of God. Why should some be born with good heredity, noble tendencies and

efficient brains while others are born with bad heredity, with evil tendencies and wrongly-inclined brains? A man inherits good or evil in one life inasmuch as he had stored good or evil in his past form of existence.

The ordinary individual, mentally or spiritually or physically deformed, does not understand the hidden prenatal seeds of his own past actions which have caused deficiencies in him. The wise man knows the real causes of evils are created by one's self in this life or in a past form of existence. The ignorant often are moved with self-pity when they are criticised for their deficiencies, and blame their Creator for all the evils which afflict them.

Applied To Daily Life:

An individual suffering from physical, mental or spiritual shortcomings should not blame fate or the gods, but should reconcile his mind to the truth by realizing that one attracts misfortune through his own forgotten misdeeds in the past.

Glossary:

1—*A Vessel of a more ungainly Make*—An ugly or wicked individual.

2—*For leaning all awry*—For my mental deformities and evil habits.

3—*W'bat?*—How is it my fault that I am deformed?

4—*Did the Hand then of the Potter shake?*—Is it not a defect in my Creator to have created me thus?



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Steps to Bliss

By "SIVA"



The cause of your fall, of your spiritual death is—constant thought of worldly objects; and the cause of your growth, of the attainment of immortality is—constant thought of God. So long as the mind continues to revolve around sense enjoyment, it is impossible to obtain release from sin and misery. If you really desire to free yourself from sin and misery and make your life virtuous, peaceful and full of the highest divine sentiments, practise remembrance of God.

Purify the Motive

Remember: When the mind which is full of divine remembrance is prompted to do anything, the motive behind that action is very pure; and the act itself, though not appearing very important, is extremely pure, and as good as an act of worship. If carried on together with divine remembrance, even an action like the carrying on of war may bring about God-realization. That is why the Lord exhorted Ar-

juna—"Constantly remember Me, and fight."

Remembrance will become natural and automatic, and will begin to yield joy, when through constant practice, the mind will develop attraction for God — an attraction similar to that for worldly objects by worldly men, or for woman by a lustful person. Till this happens, continue to apply the mind on God, engaging your ears to the constant hearing of God's virtues, glories, sports and names.

Remember: Your mind is now unchaste and unfaithful; for it regards enjoyments as the source of joy and is engaged day and night in pursuit of such enjoyments. The attraction of the mind for worldly enjoyments, and not for God is unchastity. This is the reason why it does not feel drawn towards God. Try constantly that the mind's attraction may turn towards God. Hear the virtues of God, chant loudly His Names, see the

Divine Hand in whatever happens, meditate on His auspicious Form, cultivate the association of His devotees, and read over and over again books which reveal His glory.

Watch your mind and discover how long it reflects on objects of enjoyment, and how long on God. Be careful; for you may be cheated by the mind. You may imagine that you have engaged it on meditation on God; but it may give you the slip in order to chew the cud on objects of enjoyment, and you may not be even conscious of it. Therefore, watch the mind over and over again. The more you will watch it, the sooner will it come under control. Bring it back whenever it runs away, and fix it on God. Place before it, again and again, the auspicious Form of God, the repository of all beauty, sweetness, glory, joy, peace and blessedness. Try to tempt it, again and again, with that enchanting Divine Form.

Watch Your Mind

Truly speaking, the worldly objects are all frightful, they appear beautiful only on the surface. Owing to ignorance, our enemy, they appear nice and sweet, like the ball of sweet mixed with poison. But God is eternally graceful, eternally sweet. If the mind once gets even a distant view of Him, if it can once taste the nectar of that transcendent beauty, it will not easily withdraw itself from there. When God will be the object of love, all will automatically move along the right path. Try to make it so. Relying on the grace of God, try again

and again to merge yourself in the ocean of His Divine Essence. Through God's grace you will succeed.

101 ZEN STORIES

(David McKay Co., Philadelphia, Pa. \$1.75.)

These stories, each one a little jewel, handed down through the centuries in China and Japan, have a definite and yet indefinable charm. The transcribers, Nyogen Senzaki and Paul Reps, tell us that "Zen is not a sect but an experience. It has been described as: A special teaching without scriptures, Beyond words and letters, Pointing to the Mind-essence of man, Seeing directly into one's nature, attaining enlightenment."

A few of these delightful stories follow:

Muddy Road

Tan-Zan and Eki-Do were traveling together down a muddy road. A heavy rain was still falling.

Coming around a bend they met a lovely girl in a silk kimono and sash, unable to cross the intersection.

"Come on, girl," said Tan-Zan at once. Lifting her in his arms, he carried her over the mud.

Eki-Do did not speak again until that night when they reached a lodging temple. Then he no longer could restrain himself. "We monks don't go near females," he told Tan-Zan, "and especially young and lovely ones. It is dangerous. Why did you do that?"

"I left the girl there," said Tan-Zan. "Are you still carrying her?"

Right and Wrong

When Ban-Kei held his seclusion-weeks of meditation, pupils from many parts of Japan came to attend. During one of these gatherings a pupil was caught stealing. The matter was reported to Ban-Kei, with the request that the culprit be expelled. Ban-Kei ignored the case.

Later the pupil was caught in a similar act, and again Ban-Kei disregarded the matter. This angered the other pupils who drew up a petition asking for the dismissal of the thief, stating that otherwise they would leave in a body.

When Ban-Kei had read the petition, he called everyone before him. "You are wise brothers," he told them. "You know what is right and what is not right. You may go somewhere else to study if you wish, but this poor brother does not even know right from wrong. Who will teach him if I do not? I am going to keep him here even if all the rest of you leave."

A torrent of tears cleansed the face of the brother who had stolen. All desire to thief had vanished.

How Grass and Trees Become Enlightened

During the Kamakura period, Shin Kwan studied Tendai six years, then studied Zen seven years, then he went to China, and contemplated Zen for thirteen years more.

When he returned to Japan, many desired to interview him, and asked obscure questions. But when Shin-Kwan received visitors, which was infrequently, he seldom answered their questions.

One day a fifty-year-old student of Enlightenment said to Shin-Kwan, "I have studied the Tendai school of thought since I was a little boy, but one thing in it I cannot understand. Tendai claims that even the grass and trees will become enlightened. To me this seems very strange."

"Of what use is it to discuss how grass and trees become enlightened?" asked Shin-Kwan. "The question is how you yourself can become so. Did you ever consider that?"

"I never thought of it in that way," marvelled the old man.

"Then go home and think it over," finished Shin-Kwan.

Learning To Be Silent

The pupils of the Tendai school used to study meditation before Zen entered Japan. Four of them, who were intimate friends, promised one another to observe seven days of silence.

On the first day all were silent. Their meditation had begun auspiciously, but when night came and oil lamps were growing dim one of the pupils could not help exclaiming to a servant, "Fix those lamps."

The second pupil was surprised to hear the first one talk. "We are not supposed to say a word," he remarked.

"You two are stupid. Why did you talk?" asked the third.

"I am the only one who has not talked," concluded the fourth pupil.

Time to Die

Ikkyu, the Zen master, was very clever even as a boy. His teacher had a precious tea cup, a rare an-

tique. Ikkyu happened to break this cup and was greatly perplexed. Hearing the footsteps of his teacher, he held the pieces of the cup behind him. When the master appeared, Ikkyu asked, "Why do people have to die?"

"This is natural," explained the older man. "Every thing has to die, and has just so long to live."

Ikkyu, producing the shattered cup, added, "It was time for your cup to die."

—❖— ❖ — ❖ —
CHRISTMAS MESSAGE

By Paramhansa Yogananda



You might have relaxed your efforts to find Christ, being interrupted by your material habits, so this year I remind you of the vital importance of following the spiritual technique of deep meditation, by which He can be coaxed to come to the altar of your Self-Realization.

It is never too late to try again—for you will find it was your careless prayer-call which failed you and not Christ. If you convince Christ you long for Him more than aught else, He will surely come out

of the darkness and humdrum of everyday life, out of the blackness of ignorance, out of the gloom of indifference and bad habits. He will come in person as the Great Reality, convincing you forever He is and God is.

On the cradle of ever-increasing devotion Baby Christ will be born and He will spread His smiles in you until all the bonds of material life will break; your caged soul will plunge and become one with the Blessed Omnipresent Spirit.

Observe the spiritual Christ day by fasting and all-day meditation on December 24th, and celebrate the social birthday of Christ on the 25th. This is my Christmas message to you—"Every day's meditation in Christ must be deeper than yesterday's."

—❖— ❖ — ❖ —
Hope is like a river; desires the water therein; avarice is the ripples, and attachments to the objects of the world are the alligators to be found in it. Doubts are the water-fowls. Glamour of the world is the whirlpool in it; cares and anxieties the slippery banks, slowly exposing the roots of the tree of contentment that stands there. How difficult to cross the river of life! Blessed is the mystic who does so with a pure heart, and attains to joy.—*Bhartrihari*.

—❖— ❖ — ❖ —
In the hall of creation, O Divine Mother, everywhere I hear the rhythm of Thy footsteps, dancing wildly in the booming thunder, and softly in the song of atoms.—*Yogananda*.



Spiritual Interpretation OF THE ★ BHAGAVAD GITA

*Absorbing the Rivers of Desires Into the Inner Ocean
of Peace.*

By PARAMHANSA YOGANANDA

Chapter 2—Stanza 70

Literal Translation:

He finds contentment into whom all desires move as channels of water into the ocean which is constantly being supplied and is ever without motion. He has not attained peace who is ruffled by the inrush of little desires.

Poetic Rendition:

As streams of rivers keep the sea ever filled and changeless in its apparent vastness, so rivers of desires absorbed in the ocean of human self keep him overflowing with energy, contentment, and a peace which never oscillates. He never feels the mind-brimful sea of peace who lets his vast inner powers flow out through the chan-

nels of continuously cropping desires.

Spiritual Interpretation:

The above *Gita* stanza was one of the oft-quoted favorite verses of my great Master, — Swami Sri Yukteswarji. Often he would feel this vast ocean of peace which he created within himself by absorbing all material desires, and then he would express in a sonorous voice all he felt within. His very face shone forth everything he felt within, and a spiritually sensitive soul could feel my Master's preception of peace, transferred within himself. I often inwardly hear him recite the above *Gita* verse in Sanskrit as I used to in days long gone by.

When the vast reservoir of inner peace is let out through the complex channels of little desires, those accumulated waters of contentment are absorbed and lost on the soil of material perceptions. As a great dam of water can be scattered and lost by opening the various gates of the dam, so the peace of the soul is lost when a man indiscriminately opens the gates of all his desires.

The Vasty Deep

The sea unlike a small reservoir is vast in its flood of waters and keeps itself supplied by the rivers which flow into it. Besides, the sea is deep and seldom becomes shallow enough to lose its waters on dry land.

So the mighty man of peace keeps his soul a sea of contentment. Instead of losing that peace through the avenues of small desires he lets all the rivers of desires become absorbed within himself. This keeps his sea of peace filled to the brim.

On the other hand, a man who has a small reservoir of peace and, instead of reinforcing it with more waters of peace from other souls, loses his contentment by letting its waters run out through a million channels of harmful desires, becomes unhappy, having lost his stored-up joy-giving peace.

Every man should be a vast deep sea of peace, drawing unto him the rivers of joys of other's souls and turning back towards the self the streams of desires which through ignorance are hidden within man.

In other words, do not empty your soul's peace by constantly diverting it by running after small but ever-growing desires. The wakeful soul desires less and less and finds his soul a sea of contentment. This does not mean however that we should not cultivate the desire of helping others to know God. In noble desires the soul does not lose its peace, but like watering channels which combine themselves with the streams of joys of others who have been fulfilled, the soul's good wishes bring back the reinforced joys of other souls into the sea of peace.

A desire to give joy to others and the outgoing activity of giving peace to others bring back greater peace and joy to the soul. But the satisfaction of any lustful desire of yielding to the senses is spoken of as bringing dissatisfaction and loss of energy and peace.

Good Desires Are Helpful

Letting the soul-peace run out through the channels of harmful desires is wrong, but reinforcing the soul with good desires which yield joy is extremely beneficial. So the man who constantly cuts channels of wrong desires in his little reservoir of soul-peace is constantly disturbed and ultimately becomes empty.

Everyone should try to become an ocean of peace by bringing within rivers of joy from streams of goodness from other souls. While doing so he should dig the inner bed of his soul-sea deep and deeper with the dredging-machine of pro-

found meditation, so that the incoming joys of others and powers of goodness may find a vast place within to contain themselves instead of flowing out.

Thus the man who is an ocean of peace is constant and changeless in his joys, keeping himself a vast deep ocean in which he attracts all other goodness of souls to flow in by good company, study of the scriptures, philanthropic activities, good desires, spiritual ambitions and meditation.



IF THERE BE LOVE

If there be lust, how can love be there?

Where there is love, there is no lust.

Lay hold on your sword, and join in the fight.

Fight, O my brother, as long as life lasts.

He who is brave never forsakes the battle,

He who flies from it is no true fighter.

In the field of this body a great war goes forward

Against passion, anger, pride and greed.

It is in the kingdom of truth, content and purity

That this battle is raging,

And the sword that rings forth most loudly

Is the sword of His name.

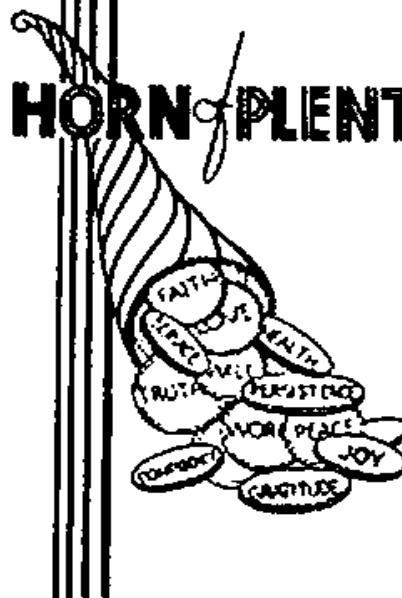
—Kabir.



The meek shall inherit the earth, and shall delight themselves in the abundance of peace.—*Psalms.*

OCTOBER, 1941

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Meditations

DAILY MEDITATIONS FOR OCTOBER, 1941

By Paramhansa Yogananda

WEDNESDAY, Oct. 1st. Heavenly Father, I will enter the secret door of silence and with closed eyes I will behold Thy vast altar of peace. Through the portals of peace may Thou enter my temple of daily silence. Thou art the shepherd of my restless thoughts. Thou wilt lead them to Thy abode of peace.

THURSDAY, Oct. 2nd. Divine Mother, I hear Thee talking to me with Thy voice of inner quietness. I feel Thee caressing me through the cool breeze and the warm sunshine. I feel Thee soothingly touch me with the joy of meditation. I enjoy Thy fragrance in the blossoms of my devotion. I feel Thee walking through all feet, working through all hands, thinking through the thoughts of all minds, throbbing through all hearts, and enjoying through all souls.

FRIDAY, Oct. 3rd. I know that if I offer my friendship to all, as Christ did, I shall begin to feel the cosmic love, which is God. In human friendship lies the echo of God's friendship. The greatest thing that Jesus Christ represented was to give love in return for hatred. To give hatred for hatred is easy, but to give love for hatred is far greater. Therefore, I will burn hatred in the roaring embers of my spreading love.

SATURDAY, Oct. 4th. Beloved God, I want to learn the truth about the mystery of life from Thy own lips of intuition. May I ever keep my consciousness free and serene, so that Thy vast life can manifest through my little life. Teach me to make calmness the ever-present preceptor of my thoughts and activities. Teach me to behold the perfect image of wisdom in the mirror of my constant inner stillness.

SUNDAY, Oct. 5th. O, Master Weaver of Dreams, teach me to make a many-hued carpet of dreams for all lovers of Thy pattern of dreams to walk over as they travel to the Temple of Eternal Dreams. In the chamber of Thy heart I shall behold the noblest dreams of life.

MONDAY, Oct. 6th. Dear Father, I will drink vitality from the fountains of sunshine; I will drink peace from the silver fountain of mooned nights; I will drink Thy power from the mighty cup of the wind; I will drink Thy consciousness from all the little cups of my thoughts; I will drink Thy joy from my joy; I will drink Thy bliss from my blissful thoughts.

TUESDAY, Oct. 7th. Heavenly Father, I know that all prosperity is measured out to us according to the law of cause and effect, which governs not only this life, but all past lives. Success depends not only upon intelligence and efficiency, but upon the nature of past actions. Therefore, the unavoidable results of past actions must be destroyed and a new cause set in action.

WEDNESDAY, Oct. 8th. God is laughing in the brooks, twinkling in the stars, blushing in the sunset, and gently smiling in the blossoms, with His fragrant Presence. He is dancing on the sea of human emotions and thoughts. He is joy in all hearts and in all circumstances.

THURSDAY, Oct. 9th. Today I will determine never again to live in the pit of despair, unfulfilled hopes, and impractical dreams. I will live according to the dictates of wisdom, which will give me more happiness than if I continue to allow myself to remain bound and limited.

FRIDAY, Oct. 10th. God is just behind my reason, today and every day, and is guiding me to do the right thing always. His Light has driven away the accumulated darkness of ages which lay hidden within my soul.

SATURDAY, Oct. 11th. Whenever I look at a rose, I will behold Infinite Beauty peeping at me through the colorful beauty-windows of the petals. I will make my life a garden of rosy qualities, where God may come and visit me.

SUNDAY, Oct. 12th. Today I will feel God wrapped around me with the warm sunshine. I will feel Him breathing the breath of life through the breeze, and caressing me through its coolness. In the voice of the viol, the flute, and the deep-toned organ, I will hear God's voice.

MONDAY, Oct. 13th. Heavenly Father, I know that food, money, and all possessions placed before me are useless if my

heart fails. Therefore, I know that I am living directly by Thy Power.

TUESDAY, Oct. 14th. God gives me light through the sun and the moon, life through the breeze, power through my thoughts, wisdom through my reason, and bliss through my soul.

WEDNESDAY, Oct. 15th. I will worship God in the temple of nature, in the temple of souls, in the temple of blossoms, in the temple of thoughts, in the temple of activity, in the temple of wisdom, and in the temple of love.

THURSDAY, Oct. 16th. Beloved God, today I will discard material failure, spiritual indifference, mental and moral weaknesses, and half-hearted meditations by using my will power to be prosperous and spiritual by exercising self-control, and by meditating deeply until I actually contact God.

FRIDAY, Oct. 17th. Divine Father, today I will plant, in the garden of life, the seeds of my new creative efforts. I will plant there seeds of wisdom, health, prosperity and happiness. I will water them with self-confidence and faith, and I will wait for Thee to give me my much-needed harvest.

SATURDAY, Oct. 18th. Today I will conquer pride by humility, wrath by love, excitement by calmness, selfishness by unselfishness, ignorance by knowledge, evil by good, and restlessness by the ineffable peace acquired in the stillness of complete silence.

SUNDAY, Oct. 19th. Heavenly Father, I know that every object which I perceive has two sides—the gross, ugly outer side, present before the physical eyes, and the inner exceedingly beautiful side, revealed to the eye of wisdom. Therefore, I will strive to develop wisdom at all times.

MONDAY, Oct. 20th. God is within me and around me, protecting me, so I shall banish the gloom of fear which shuts out His guiding light and makes me stumble into the ditches of my errors.

TUESDAY, Oct. 21st. Beloved Father, I realize that praise does not make me any better nor blame any worse. I am what I am before my conscience and God. I shall travel on, doing good to all and pleasing Thee, for thus shall I find my only true happiness.

WEDNESDAY, Oct. 22nd. As God is omnipresent, He cannot but be present in me. Also, omnipresence presupposes both omnipotence and omniscience. Therefore, they are also the attributes of my soul. May I be able to unfold even a fragment of that of which my inner self is made.

THURSDAY, Oct. 23rd. O, Father, may Thy peace lull the riot of my earthly desires. May I find the fullness of my heart in the thought of the Divine, so that there will be nothing but fulfillment in the world of my existence.

FRIDAY, Oct. 24th. All things come from One, all things are sustained in One, and all things are dissolved in One. I will seek the One in the illusion of the many. Life is not worth while if it does not breathe in God.

SATURDAY, Oct. 25th. O, Father, I will wipe away all unkindness from my soul because I do not like it in others. I will never cease to perform peace-giving good actions every day of my life. Wherever I go, I will strive to drive away the darkness of melancholy with the light of my cheer.

SUNDAY, Oct. 26th. Beloved Father, it is Thou who hast coaxed me to follow the trail of fragrance to find Thee hidden in the secret temple of nature, and the taste of Thy love flowing through human hearts has started me on the way to find complete, perfect love in Thee.

MONDAY, Oct. 27th. O, Spirit, teach me to make my will unceasing in its performance until the little light of my will burns as the Cosmic Blaze of Thy all-powerful will. Teach me to receive prosperity through Thy hands, wisdom through Thy voice of silence, and power from Thy cosmic energy.

TUESDAY, Oct. 28th. Heavenly Father, pull away the starry veil of the blue; tear away the cover of space; melt away the magic carpet of thoughts, and shut off the diverting motion picture of life, that I may behold Thee as Thou art.

WEDNESDAY, Oct. 29th. Each day I will behold the person who now considers himself as my enemy to be in truth my divine brother hidden behind the veil of misunderstanding. I will tear aside this veil with the dagger of love, so that, seeing my humble, forgiving understanding, he will receive the offerings of my good will.

THURSDAY, Oct. 30th. I will not worry about good deeds left undone in the past, neither will I try to plan too far ahead in the future. All I am perfectly sure of is the present, so I shall "count that day lost whose low descending sun views from my hand no worthy action done."

FRIDAY, Oct. 31st. I will behold the perfect love of my Heavenly Father manifesting through every one I meet. I will contact God constantly through the peace of all hearts. I will merge in the Eternal One through the Bliss of Meditation.

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DAILY MEDITATIONS FOR NOVEMBER, 1941

By Paramhansa Yogananda

SATURDAY, Nov. 1st. Christ Consciousness is the Prince of all powers of the earth. Christ is the knower of all things to be known and I am a ray of Christ. I know everything even as all knowledge exists in Christ Consciousness.

SUNDAY, Nov. 2nd. My body is the universe and I am the astral breath which enlivens all things. I am the big life which is throbbing as the little life in my heart. I will not beg for anything. I will demand all things as my divine birth-right.

MONDAY, Nov. 3rd. God's healing light has been shining within and around me, but I have kept the eyes of my inner perceptions closed. I will now plunge the gaze of my faith through the window of the Spiritual Eye and baptize my body in the healing light of Christ Consciousness.

TUESDAY, Nov. 4th. This day I will break the boundaries of myself and family loves and make them big enough to welcome all God's children. I will kindle a bonfire of universal love and behold my Heavenly Father dwelling in the temple of all natural ties. All desire for love I will purify and satisfy in the sacred, divine love of God.

WEDNESDAY, Nov. 5th. Beloved God, I will overcome lack of wisdom by cool reason and will transcend reason by flashes of the soul. I will expend more labor to perfect my life, so that I may more fully understand the meaning of life and be a perfected soul so that I can gain Supreme Reality here and now.

THURSDAY, Nov. 6th. I will forget my past difficulties. I will face the present with courage, and with perfect trust wait

for the future. I know that whatever I wish in the secret nook of my heart, I shall get through the open door of life. I will fight to win the battle of life.

FRIDAY, Nov. 7th. Beloved God, I know that I am not the body, not the blood, not the energy, not the thoughts, not the mind, not the ego, not the astral self. I am the immortal soul which illumines them all, remaining unchangeable in spite of their changes.

SATURDAY, Nov. 8th. Heavenly Father, may I find meditation in my activity and action in my meditation, so that my whole life will be a love offering to Thee. Where else can I find Thee, except in the hermitage of my own heart? Blind my eyes, O Father, to the tantalizing without, so that they can look for Thee within.

SUNDAY, Nov. 9th. The Ocean of Spirit has become the little bubble of my little soul. The bubble of my life cannot die, whether floating in birth or disappearing in death in the Ocean of Cosmic Consciousness, for I am indestructible consciousness, protected in the bosom of Spirit's immortality.

MONDAY, Nov. 10th. Today I am protected behind the battlements of my good conscience. I have burned my past darkness. Today I know I am the Light of Goodness. I am a lighthouse for souls shipwrecked on the sea of sorrow.

TUESDAY, Nov. 11th. I will waken with the dawn and rouse my sleeping love to waken in the dawn of true devotion for the Peace-God within. Behind the throb of my heart, I will feel the throb of God's Peace.

WEDNESDAY, Nov. 12th. In the light of faith in my Heavenly Father, I behold the shadows of sickness obliterated now and forever, as I fully realize that light exists always, unless I shut my eyes of wisdom and become overwhelmed by my self-created darkness.

THURSDAY, Nov. 13th. I will be a fisher of souls. I will consider none as strangers, for they are all my brothers, children of my own Heavenly Father. I will catch the ignorance of others in the net of my wisdom and offer them to the God of all gods.

FRIDAY, Nov. 14th. I will behold God through the window of flowers, scenery, and the doors of peace, which are flung

open by the hand of intuitive meditation. I will listen to God's sermon through the voice of my reason.

SATURDAY, Nov. 15th. Divine Father, today, tomorrow, every instant, in sleep, in wakefulness, in death, both in this world and in the beyond, remain with me as the consciously-responding joy of my heart.

SUNDAY, Nov. 16th. On the throne of silent thoughts, the God of Peace is directing my actions today. I will show my brothers the Temple of God through the door of my peace. I will do my best in order to help others by my example. I will serve all through my spiritual happiness.

MONDAY, Nov. 17th. Heavenly Father, today I will endeavor to establish a temple of Self-Realization in the soil of new friendship. I will strive to make myself and others rich with God.

TUESDAY, Nov. 18th. I am moving in the airplane of God's Omnipresent Immortality. Like a silent, invisible river flowing beneath the sands, flows the vast dimensionless river of Spirit through the sands of time, experience, all living atoms, space, and through all souls.

WEDNESDAY, Nov. 19th. The little soul wave, tossed by the storm of dark ignorance, finds itself isolated from the Ocean of Spirit, but when the sunshine of highest wisdom comes, the little soul wave finds it has become the Ocean of Spirit.

THURSDAY, Nov. 20th. As a tray full of jewels cannot be seen in the dark, so the presence of God cannot be felt while the darkness of ignorance, overpowering disease, or mental inharmony prevails.

FRIDAY, Nov. 21st. Divine Father, I know that there is no want unless there is want in the mind. May I find the fullness of my heart in the thought of the Divine so that there will be nothing but fulfillment in the world of my existence.

SATURDAY, Nov. 22nd. Wherever the sorrowful weep or poor souls plod, there may I find rest in serving and joy in activity. I will seek to make others truly happy, as I am fearless, healthy, and joyful myself. I will feel for others as I feel for myself.

SUNDAY, Nov. 23rd. I will not be influenced by the changing pictures of misfortune, illness, or any unforeseen obstacles in

my life. I know that a disciplined consciousness, united to Cosmic Consciousness, never inwardly experiences suffering or failure. As God's children, we are perfect.

MONDAY, Nov. 24th. Divine Mother, Thou hadst better come soon or I shall wake all Creation with my cries, and all Thy sleeping children will awaken and join me in a chorus of wails. Forsake being so busy with thy housework of Thy Creation! I demand attention. I demand Thee and not substitute playthings.

TUESDAY, Nov. 25th. Heavenly Father, from today I shall strive to know Thee and shall make the effort to cultivate Thy friendship, without ignoring my worldly duties. I will perform all duties with the thought that I am realizing Thee through them, and thus am pleasing Thee.

WEDNESDAY, Nov. 26th. Beloved God, I know that life must be made up of service. Without that ideal for all, the intelligence which God has given us is not reaching out toward its goal. I will strengthen my will power so that I shall willingly adopt the best course, and not be governed by habits.

THURSDAY, Nov. 27th. Heavenly Father, I will rejoice and give thanks for Thy wonderful gift of light and love. I will be sincere in thought, word, and deed. I will seek personal happiness through making others happy. I will merge my little self into the Self of all.

FRIDAY, Nov. 28th. Divine Father, today I will try to do little things in an extraordinary way. I will try to do something useful which no one else has done; something that will show that God's creative principle works in me. I will strive to manifest the almighty power that is within me, so that on the stage of life I can fulfill my destiny.

SATURDAY, Nov. 29th. Divine Father, this day I will use my will power to carry out some worthy plan. I will make an effort to understand the great importance of using my will power at all times for the promotion of all life's worthy objects.

SUNDAY, Nov. 30th. Beloved Father, I know that by strong will power I can overcome disease, failure, and ignorance, but the will vibration must be stronger than the vibration of physical or mental disease. The more chronic the disease, the stronger,

steadier, and more unflinching will be my determination, faith, and effort of the will to recover.

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DAILY MEDITATIONS FOR DECEMBER, 1941

By Sister Gyanamata

MONDAY, Dec. 1st. Touch my lips with a coal from Thy altar, O God, that they may speak Thy truth, may sing Thy praise!

TUESDAY, Dec. 2nd. The value of all situations in life proceeds from man's attitude toward them.

WEDNESDAY, Dec. 3rd. The aspiring attitude of man builds schools for the ignorant, stores the wisdom of the ages in libraries, erects laboratories for scientific research, hospitals for the sick, structures of use and beauty all over the world, and best of all ladders by which his soul mounts to God.

THURSDAY, Dec. 4th. When anything painful enters the shell of your ego, consider the origin of the pearl. By the right attitude of patience and humility, exude a transforming secretion, and behold a miracle,—a beautiful spiritual pearl!

FRIDAY, Dec. 5th. How much do the offerings which you lay at the feet of the Master cost you? "Neither will I offer burnt offerings to the Lord my God of that which doth cost me nothing."

SATURDAY, Dec. 6th. A student said: "I cover my naked soul with God." Naked is the soul without this heavenly robe. Invincible, impregnable is the soul who has woven a garment of God Consciousness.

SUNDAY, Dec. 7th. There is no pain, nor sense of disappointment, frustration or failure that has not its roots in desire. Put this to the test, and you will see for yourself.

MONDAY, Dec. 8th. Drive out the two princes of darkness, desire and resentment, that the King of Glory may come in.

TUESDAY, Dec. 9th. O speak to me out of the darkness, touch me with Thy finger, expand my limited consciousness into Thy limitless ocean of Bliss!

WEDNESDAY, Dec. 10th. Spiritual advancement should not be measured solely by the light seen in meditation, nor by the visions the devotee has of the saints, but by what he is able

and willing to endure in the cold, hard light of day. Jesus' transfiguration upon the mount is not the only thing that is told of Him. It is said that for the joy that was set before Him, he endured the cross and despised the shame, and for these reasons is set down at the right hand of God.

THURSDAY, Dec. 11th. Out of the wound in His side flowed blood, mingled with water. Out of the wound in our heart may flow deep understanding, divine love, renunciation, liberation, and that Perfect Joy which follows the death of the self.

FRIDAY, Dec. 12th. What suffers? The self. It suffers that it may die, for if one does not die to self, he cannot live in God.

SATURDAY, Dec. 13th. When self comes into consciousness, God goes out. Watch!

SUNDAY, Dec. 14th. It is not the work given you to do, nor the physical weariness caused by it, that separates you from God. It is the attitude of your mind.

MONDAY, Dec. 15th. Where to us God shows least, said a great Christian saint, He is often most. Since therefore, it is possible that what seems very small and unimportant to us may loom large in the sight of God, it behooves us to accept everything as coming from His hand.

TUESDAY, Dec. 16th. You weep—but why? Could you attain without these experiences? No. *Then glorify them.*

WEDNESDAY, Dec. 17th. "For this cause came I to this hour." There is no escape. It is a necessary part of my development.

THURSDAY, Dec. 18th. Every tree must grow upon its own piece of ground.

FRIDAY, Dec. 19th. Asked by his disciples in what lies Perfect Joy, St. Francis stated in the strongest possible terms, that it lies in victory over self. So near! So far!

SATURDAY, Dec. 20th. Describing the perfectly liberated, the Buddha used these words: "He whose conquest cannot be conquered again, into whose conquest no one in this world enters." He has become a Leviathan of the deeps of God Consciousness. The most ingeniously woven net cannot recapture him.

SUNDAY, Dec. 21st. A Persian saint, meditating on "the nearness of God," fell into a trance, and walked deep into the forest before he regained consciousness.

MONDAY, Dec. 22nd. Francis Thompson says He is "so near it mocks our pain." Paramhansa Yogananda says He, who is so great, has made Himself small, and concealed Himself in our hearts. But though He is so near, we, made blind and insensate by the human will and desire, cannot perceive Him.

TUESDAY, Dec. 23rd. The greatest joy of all is to discover Him in our own consciousness. Concentration and meditation open the door. But unless the will is purified and united to the Divine Will, unless surrender and devotion are so complete that all rebellion is driven out, you cannot pass through the door. You may experience phenomena, but you will not "see God."

WEDNESDAY, Dec. 24th. Said the disciple to his Master, "how may I see God, and hear Him speak?" The Master answered: "When thou standest still from thinking and willing of self, then the eternal hearing, seeing, and speaking will be revealed in thee. Thine own hearing, willing and seeing hindereth thee, that thou dost not see or hear God."

THURSDAY, Dec. 25th. Is there, after twenty centuries, still no room in the inn for His holy nativity? Be born in my heart, Christ Consciousness; let there be room in my heart for Thee.

FRIDAY, Dec. 26th. O Divine magnet of my soul! Joyfully I yield to Thy irresistible power.

SATURDAY, Dec. 27th. There are inner experiences which are spoiled by speaking of them. Feel them and rejoice.

SUNDAY, Dec. 28th. Carefully, persistently, blow the little bubble of joy, until in its iridescent beauty you behold the Face of God.

MONDAY, Dec. 29th. Let your will dissolve in the Divine Will, as a lump of sugar dissolves in a glass of water. Then you may say with Julian of Norwich, "My Me is God."

TUESDAY, Dec. 30th. She also says to avoid the fog that envelopes the soul if it concentrates upon the wrongdoings of others.

WEDNESDAY, Dec. 31st. I thank Thee, Lord, for Thy inexorable demands upon me. No struggle to escape has availed me aught. Now I turn upon Thee, and wrestle all night with Thee, even as Jacob wrestled with the angel, saying: "Behold! I will not let Thee go, except Thou bless me." As day broke, he prevailed and obtained the blessing. And in the Morning it shall be with me even as it was with Jacob.



HEALING SERVICE

AVAILABLE TO ALL



Divine Prayer vibrations are sent out daily by Paramhansa Yogananda and a group of trained divine healers. Praccepta 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 or telegraphing 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.

OCTOBER, 1941

Members and Friends Welcome at S.R.F. Headquarters

The impressive S.R.F. Headquarters on top of Mt. Washington, only twenty minutes from the heart of Los Angeles, offers a few charming rooms, with vegetarian meals, to guests who seek an unusual spiritual environment in which to rest, study and meditate.

The rates by day, week or month at Mount Washington Center in Los Angeles, are very reasonable. Those wishing to make reservations will please write to Miss Orpha L. Sahly, 3880 San Rafael Avenue, Los Angeles, California, phone CApitol 0212.

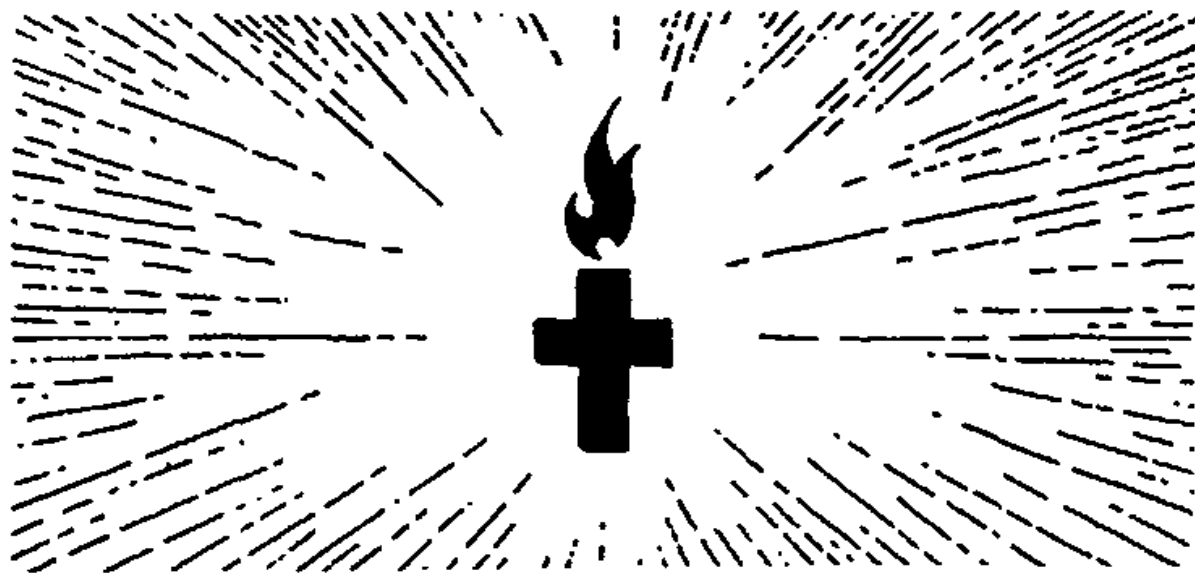


Teach me, O Spirit, by meditation to stop the storm of breath, mental restlessness and sensory disturbances raging in the lake of my mind. Let the magic wand of my intuition stop the gale of passions and unnecessary desires, and in the rippleless lake of my mind let me behold the undistorted reflection of the moon of my soul, glistening with the light of Thy presence.--*Yogananda.*



The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.—*Psalms of David.*

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Second Coming of Christ

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

*All Devotees Must be a Combination of Martha and
Mary.—Inward Meaning of The Lord's Prayer.*

By **PARAMHANSA YOGANANDA**

But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his beast. and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto

him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.—Luke 10: 29-37.

Jesus here marvelously describes the meaning of a neighbor, and every man's duty to his fellow man. Jesus realized that it is not possible for any man to look after all his own duties and also those of the stricken people of the world. Human life is short and it can do only so much. Even Jesus explained he came mostly for the needs of a certain people.

Who Is Our "Neighbor"?

Even though Jesus and the masters schedule the time of their lives in order to help true devotees, still their teachings can be universally followed through all times. By the above illustration Jesus intimated that though one cannot look after all the afflicted people of the world, he should help any afflicted person who is definitely thrown in his path.

If a man sees somebody meet with an accident, he should consider him as a neighbor or one who is near him and render him every help, as he would like to be helped if he were in the same position. Helping any person who happens to be near you in your own neighborhood or in a foreign land is to love your neighbor as yourself. Anywhere, anyone who comes in close relationship with a person physically, mentally or spiritually, is a neighbor.

There are two ways of knowing

God: (1) By loving God by mind, by heart and by soul. To love God "by strength" means to switch off the vitality or life force from the five sense telephones of sight, touch, hearing, smell and taste, and thus free the mind from disturbances of Satan. A man could not inwardly love God and concentrate at the same time on any sense pleasure. After the mind is interiorized and disconnected from sensations, then the devotee can use that free mind to love God. When the devotee can love God with a free inwardly concentrated mind, then he begins to love God in his heart. After the devotee feels God saturated in his heart, he feels Him in the deepest recess of the soul. After feeling God in the soul, he feels him everywhere. This is the transcendental way of knowing God by withdrawing the mind from all nature.

(2) As one learns to feel God within, he should also try to share his experience of God with his neighbors. To give physical help to a neighbor is good, to give him mental and moral help is better, and to give him God Consciousness and freedom from ignorance is the best. One should serve his neighbor in accordance with this rule.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost

thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

And Jesus answered and said unto her, Martha, thou art careful and troubled about many things: But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.— Luke 10: 38-42.

"Martha, you are careful about material things and material duties; you are worried and your mind is scattered, thinking of many things, but all you need is to carefully do your one highest spiritual duty to God, by thinking of Him all the time during the performance of your various material duties. Mary has chosen that good part of thinking of God alone and cultivating her love for God through the inspiration of my words and wisdom. Thus her desire to listen to me in preference to the distracting material duties of the world shall be granted to her."

Lesson For All

In the above words of Jesus there is a great lesson for all seekers of God, whether they live in a family or a hermitage. Some renunciates in a hermitage think that if they perform the material duties there, that would be sufficient to be spiritual. Other renunciates think they can attain God Consciousness by performing their spiritual duties of meditating with the great teacher and Guru-preceptor in charge of the hermitage.

Of course the highest purpose of a hermitage is to offer a haven in which to seek God. Renunciates who are so much engrossed in material duties that they forget to meditate upon God are not justified to live in a hermitage. No one can gainsay that the only purpose of a hermitage should be to attain God. If some students there attain God by neglecting material duties, it is all right, but material duties in a hermitage have to be performed by some members of the group. Those that do material duties in a hermitage with the thought of serving God are on the right road and will ultimately receive the grace of God. But those who do material duties in a hermitage by forgetting God do not deserve to stay there, for they receive no spiritual satisfaction.

But it must be remembered it is better to do material duties in a spiritual environment than in a material environment, because the person who is absorbed in material duties in a hermitage has a better chance to think of God there than if he was engrossed in material duties in a material environment. Jesus warned Martha that though she was doing necessary household duties, still her mind was very much distracted from God while she was performing them, and that she should think of one thing only—God—while she performed all her material duties. Jesus thus upheld the action of Mary to listen to his words and think of God first in preference to all other duties. Mary did not want to shun household

work deliberately but her mind was so engrossed in Jesus and God that she could not possibly do any other work.

That is the reason Jesus upheld her action. But Martha was so busy doing housework that she could not keep her mind from being scattered and away from God. That is why Jesus told her that her highest necessity was to think of one thing—God—during the performance of all her other duties.

Both Martha and Mary

Duty or no duty, if one tried his utmost to know God first, that is the highest virtue, for no duty can be performed without borrowing the powers of God. To perform the highest duty of trying to know God in preference to performing smaller duties is all right, but to do material duties in a spiritual environment by forgetting God is senseless and unpardonable. But to do material duties in a hermitage by thinking of God all the time is no doubt the highest virtue.

In other words, every spiritual member of a hermitage must possess both the qualities of Martha and Mary in order to reach perfection. That spiritual aspirant who serves God and man equally receives quick enlightenment and divine grace. Martha served Jesus and pleased him, but Mary spiritually served Jesus by listening to his words and thereby she pleased him more. Martha was pleased in serving Jesus, but not absorbing his spirit, but Mary did her utmost to be one with the spirit of Jesus. Jesus did

not want Mary to imitate Martha's material ways. Jesus wanted Martha to follow the footsteps of Mary and Jesus would have allowed Mary to help Martha in her household duties if she did those duties with one thought of God and without distraction.

Every one in a hermitage should be able to play the roles of Martha and Mary alternately in order to reach perfection. Any truth seeker, whether living in a family or a hermitage, should be able to express the dual nature of Martha and Mary, doing material duties with the thought of God, or doing the spiritual duty of meditating on God alone without being distracted by material duties, as the situation called for. No member of a family or a hermitage, by pretending to meditate, should neglect material duties, as no member should disturb another spiritual member of a family or hermitage, when that individual is really engrossed in God.

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed by thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Give us day by day our daily bread.

And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into

temptation; but deliver us from evil. Luke 11: 1-4.

The Lord's Prayer

"When you pray, say within your mind: O Fountain of all our consciousness, our Father Cosmic Consciousness, which is present in the vibrationless region of heavenly bliss, may the cosmic vibrations (Thy name) emanating from Thee in the earth be consecrated and used for cultivating Thy consciousness and not material consciousness. Let Thy absolute royal consciousness appear in human consciousness. Let Thy wisdom-guided will be the guiding force of deluded earthly people, as Thy will is followed by liberated souls in the astral world.

"Give us our daily bread, food and prosperity for the body, efficiency and power for the mind, wisdom and bliss for our souls. Give us the physical, mental, and spiritual bread which nourishes our bodies, minds, and souls. As we forgive a brother who is indebted to us, forgive us, Thy children, for our sins of not remembering our indebtedness to Thee—that we owe our health, life and soul to Thee.

"Lead us not into temptation, even by way of testing our little spiritual power. Leave us not in the pit of temptation wherein we fell through the misuse of Thy given reason, but if it is Thy will to test us when we are stronger, then, Father, make Thyself more tempting than temptation, but help us that by our own effort through Thy spiritual force, we may be free

from all misery-making, physical, mental, and spiritual evils."

In the above words, Jesus says that though this earth came from divine vibration, it is not consecrated by His name or vibrations because of the wickedness of the people. As God's bliss and wisdom are the only kingly powers which exist in Cosmic Consciousness, so Jesus prays that those absolute powers of God may manifest in human consciousness which is often steeped in delusion. Jesus also prays that, as angels are guided by God's wisdom-guided will, so also might earthly people willingly be guided by God's wisdom. Jesus prays for the three-fold bread which nourishes the body, mind and soul. Jesus also says that as we ought to forgive those of our brethren who are indebted to us and yet forget their obligation to us, so God should forgive His children even if they have forgotten that they owe their life and everything to Him.

"Save Us From Temptation"

Jesus implies that God could never, like a mischievous schoolboy, lead anyone into evil or temptation. God could only allow Satan to test true devotees by way of proving them. Jesus meant: "God, leave us not in temptation." Jesus meant "leave us not" and not "lead us not". Jesus prayed that the Heavenly Father deliver every soul from the enthrallment of Satan and Cosmic Delusion (evil).

And he said unto them, Which of you shall have a friend, and shall

go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him?

And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke 11: 5-13.

"I declare unto you, if you persistently ask the divine truth from God, you will receive it. If you seek God perseveringly in the dark forest of meditation, you will find Him. By continuously knocking with your prayers at the gate of silence leading to God, it shall be opened unto you and your consciousness will be able to enter

into the heavenly region of bliss. Every devotee who persistently asks for God-realization receives divine enlightenment without fail.

Slums of Matter

"Every prodigal son of God who has run away from the bliss of meditation into the slums of material distraction, will someday come back towards God through the gate of peace, and will be allowed to enter his own home of inner bliss. The devotee, being a child of God, even though lost in the forest of material desires, persistently seeking a way out, will find his way back to the mansion of bliss. He who knocks at the door of God with the throbs of his heartfelt devotion continuously will certainly find that God will receive him within the open gates of His heart.

"Devotion can force the gate of God's heart to open for the devotee to enter in. If any human son of God asks the Heavenly Father for the bread of eternal life, He will not give him the stone of material ignorance. If the devotee asks of God the food of wisdom, God will not give him the serpent of delusion. If the devotee asks God for divine manna and all-around divine bliss, He will not give him the scorpion of restlessness and mental misery.

"If even deluded human beings know how to give good gifts to their children, how much more will our Heavenly Father, who is a receptacle of all goodness, give the knowledge of cosmic vibration and

all power to His human children made after His image? God gives highest wisdom without fail to His own children who demand it. God also surrenders Himself unto the devotee who persistently wants Him."

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou has sucked. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.— Luke 11: 27-28.

"Better than bearing divine children on the physical plane is the knowledge by which an individual can hear in meditation the revealing omniscient word of God or Cosmic Sound of Om (or Amen), knowing how to be in tune continuously with it and discipline life by its inner intuitive directions."

Cosmic Sound or OM

In the above words, Jesus, like Patanjali, the great Oriental yogi (one who scientifically knows how to unite human consciousness with divine consciousness), speaks of God as manifesting as the Cosmic Vibration, which in turn manifests as the Cosmic Sound and Cosmic Light. God is a Spirit, He is ever-existing, ever-conscious, ever-new Bliss. In the transcendental state without creation, God is spoken of as being without any vibration or change. When God wished to create the cosmos, He sent out of Himself a cosmic intelligent vibra-

tion. The intelligence of God as working in vibratory creation is called the Christ Intelligence.

The first manifestation of God when He wished to create resulted in cosmic vibration. God has no mouth or vocal chords or lungs or breath that He could be heard by anybody to speak like an ordinary human being. God is Spirit present in all space. His word or vibration in creation is always present as the cosmic sound. This cosmic sound is the Holy Ghost or holy vibration, heard by Saint John as the cosmic "trumpet" of meditation. All true devotees can hear the cosmic sound emanating from the cosmic vibratory manifestation of God. This cosmic sound contains the intelligence of God and intimates all its divine wishes to the devotee through intuitive feelings.

This cosmic sound is the word of God. The Spirit of God speaks to the devotees through the cosmic sound. This cosmic sound or Om, during the devotee's meditation, can vibrate the divine wish into any kind of audible or intelligible language. God can also use this cosmic sound to vibrate into luminous letters of any language, revealed in the meditation of a devotee. The etheric language in sounds or letters emanating from the cosmic sound may be audible or visible to a single devotee or a group of devotees according to the divine wish. Thus, God gives vibrating advice to the devotee through His cosmic sound.

The disciples of Christ on the day of Pentecost were filled with Holy Ghost or cosmic sound and thus could speak in diverse tongues. The cosmic sound is the mother of all human languages and all forms of rays which are in the cosmos. Jesus tells the esoteric devotee that he must know how to receive the guidance of God through the cosmic sound heard in meditation and that he must know how, by regularly contacting this cosmic sound, to discipline his entire life.

"Holy Ghost" or OM

All Oriental Yogis and great devotees who have really advanced in meditation know how to contact God as Cosmic Vibration. Such Yogis are intoxicated with the joy felt in the cosmic sound. The disciples of Christ, under the influence of this cosmic sound or Holy Ghost, felt exhilarated as if they had indulged in new wine. Jesus spoke of sending the Holy Ghost to his disciples after the inspiration of his bodily presence was taken away from them. When Jesus was resurrected and met his disciples, he also taught them the art of contacting the Holy Ghost. "Receive ye the Holy Ghost," he said.

Every devotee, whether he goes into silence blindly or by a conscious technique, discovers, when his concentration grows deep, the first thing he hears is the cosmic sound. God appears to the devotee who meditates as Cosmic Sound, Cosmic Light, feeling of Cosmic Vibration, Cosmic Ever-New Joy, Cosmic Wisdom, Cosmic Love, Cosmic Devotion. These are the seven

manifestations of God as distinctly felt by devotees who go deep in meditation.

7 Manifestations of God

It would be well for all devotees to remember about the seven manifestations of God which can be felt in meditation. Many devotees are bewildered about the manifestations of God and thus cannot realize these seven distinct manifestations of God. Any devotee who sees God in meditation not as a little light but as a Cosmic Light has God-contact. Likewise, any devotee who feels God as Cosmic Ever-New-Joy or any of the seven manifestations can be certain he is contacting God. The devotee who contacts God as wisdom in meditation need not study books. A true devotee like him receives all wisdom through his intuition.

In the above words Jesus clearly tells how God talks to the devotees through the Word or Cosmic Vibration. He also cautions his audience that listening once or twice to the cosmic sound was not enough, but that one must keep at it, that is, permanently keep the cosmic sound in his consciousness and be guided by it.

The Self-Realization Fellowship for the first time in the Western World teaches its followers one of the greatest techniques of tuning in with God through the cosmic sound or Holy Ghost. The Self-Realization Fellowship, by teaching the technique, fulfills the promise of Christ of sending the Holy Ghost after his departure from the earth.

Therefore, after twenty centuries, Christ will appear a second time in the consciousness of every devotee and follower of the Self-Realization technique of contacting the Holy Ghost, the Great Comforter. Jesus, by speaking of the Holy Ghost as a Great Comforter, describes God as the Cosmic Vibration (Holy Ghost) and word or Cosmic Sound or Amen. When Jesus speaks of the Holy Ghost as the Great Comforter, he means that God appears not only as the Cosmic Vibration but as Ever-New Joy in meditation which gives man the greatest comfort and freedom from all sorrows.

Jesus taught the technique of contacting God through the Holy Ghost, but through the centuries, due to strict secrecy, this technique has gone out of Christian living.

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas: and, behold, a greater than Jonas is here. Luke 11: 29-32.

"The ordinary people seek a spectacular sign or miracle about the power and presence of God. But God seldom permits such spectacular demonstration of His presence."

God's Daily Miracles

In the above words, Jesus points out that God is working enough miracles in nature and man that they should testify of Him. The all-powerful Heavenly Father, being endowed with all grace, is humble. He expects all His devotees, who want to be all-powerful like Him and manifest His true image, to be humble and not demonstrate miracles or signs just to satisfy the curiosity of unthinking, disbelieving people. Jesus worked miracles to help people and subtly demonstrate the presence of God. He never used miracles to suppress the wickedness of man by compulsion or brute force.

Jesus came to show the superiority of spiritual force over brute force. That is why He said, "I could borrow twelve legions of angels from my Father, but I will not. Let Thy will be done, O Lord." The greatest miracle that Jesus performed on the cross was to conquer his enemies with an expression of love. Divine souls like Jesus, even when they use miracles, use them not as a challenge to brute force or wickedness of man but as a benign helping force humbly expressing the secret mightiness of God. Therefore, no devotees who possess miraculous powers should

use them to forcibly suppress the wickedness of man or to satisfy his curiosity.

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HINDU CHANT



"Desire, My Great Enemy," words and music of which appear in this month's *Inner Culture*, is an ancient Hindu chant, often sung by Swami Sri Yukteswarji, Master of Paramhansa Yogananda.

"We often used to chant this inspiring song at Master's hermitage in Bengal, long ago," Paramhansaji tells us. "The devotee asks the Lord's advice as to how to overcome man's greatest enemy, desire. The Lord replies that the quickest way to outwit the adversary is through the inner yoga technique of *Pranayam*.

"Lahiri Mahasaya (Master of Swami Sri Yukteswarji) gave this great *Pranayam* or *Kriya* technique again to the world, after it had been covered by priestly secrecy and man's indifference with the dust of many centuries. Practice of this technique enables man to recover control of his inner life force and thus realize his oneness with the cosmic life force or *Pranayam*."

OCTOBER, 1941

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SCIENTIFIC DIGEST

HUMAN BODY HELD BEST "DEMOCRACY"

The most efficient, stable human society would be a body politic modeled after the organization of the human body, Professor Walter B. Cannon, Harvard physiologist, declared before the American Association for the Advancement of Science recently.

Dr. Cannon's society would be a "biocracy" in which the myriads of differentiated cells were organized into functional organs all cooperating in a dynamic democracy in which any form of dictatorship by any individual organ would lead to degeneration and death.

Such a form of society, unlike Plato's intellectual aristocracy, would be an intellectual democracy, in which all individuals and groups would cooperate for the purpose of enabling each component to contribute to the greatest good of the greatest number. In such a society no individual, or group of individuals, could be allowed to assume unbridled dominance over other individuals or groups, he said.

Brain "Not a Dictator"

While the brain is the most important organ in the human body, Professor Cannon pointed out, it is not a dictator. If the brain performs its proper functions, he said, "it is revealed as acutely depen-

dent on the other organs of the body."

"A momentary inadequacy of the oxygen supply from lungs and heart," Dr. Cannon said, "abolishes the cerebral processes which are basic for consciousness, and a few minutes of that condition will produce irreparable damage, a state of idiocy. Idiocy results also if an almost incredibly minute amount of thyroid secretion is not routinely produced during the period of childhood. In short, the body physiologic is a collection of organs, the brain among them, which are interdependent and which, for the welfare of the whole, cooperate. Each one needs the others for perfect function."

"The body politic," the professor continued, "exhibits many processes which resemble those found in the body physiologic; the analogies are so close and so numerous, not only for nation but also for industry, as to intimate strongly that there are indeed general principles of organization, widely applicable to complex aggregations of collaborating parts.

"A question which properly arises is whether an organized control of the internal environment of society is consistent with human freedom. That control would, indeed, involve assignment of power to store goods in times of plenty and to release

them in times of need, to lay aside wage and job reserves to care for temporary unemployment, to train labor in new skills when they are required, to accelerate or retard essential processes of production and distribution according to demands or needs, to check perturbing and distressing shifts of price level, and to assure to all the opportunity for expert attention in case of illness or injury.

Make-Up of Body Is Cited

"Analogous arrangements exist in our bodies, with the possibility of local control by functional groups, to be sure, but ultimately under a central, automatic, coordinating system.

"Precisely because that coordinating system is automatic we are free—free from consciously meeting the exigencies of a variable outer world, and from attending to harmful variations of the inner world of the organism. If we were not protected against these perturbing states we should be compelled either to remain inert in a carefully and uniformly regulated chamber, or checked at every move by the need of attentively avoiding such perils as coma or convulsions. Just because there is an inner homeostatis (balance) the higher functions of the brain are released for their special uses—for work and play, for adventure, for research and exploration, for the production and enjoyment of literature and art and for all manner of social interests.

"We should recognize that the functioning of the human brain has made social homeostatis differ mark-

edly from physiological homeostasis. By use of the brain in seeking new devices we as discoverers and inventors are occasionally changing the internal environment of social organizations. Only thus do we improve it. But an upset of constancy necessarily results. Railways replace canals, automobiles crowd out the horse and buggy, and now airplanes compete with previous means of travel. Such disruptive inventions profoundly derange the functional groups of a social system. Experienced workmen find that their skill can no longer be applied. During a period of transition thousands may be thrown out of work. Then the personal security which social homeostasis might provide would be, for many, sadly lacking.

Means for Adjustment Noted

"The brain, however, is not only an organ for discovery and invention; it is also an organ for adaptation and adjustment. As possessors of brains, we should be able to apply them to finding ways to care for our fellow-men who will suffer from inventions having general social value. By planning employment which is expansible in non-technical directions, by extending processes of education and specialized training for new skills, by stimulating fresh enterprise, the distress due to idleness can be greatly lessened.

"Already the humanity of such social conduct is being recognized by the State and by industry. A very important step toward establishing a sense of security will be

taken when these and similar measures are regarded as necessary in order to avoid the harassing fears and anxieties and the needless pain of insecurity.

"The peculiar service of the brain in adapting the organism to its external environment raises questions as to its role in the congeries of organs which constitute the body physiologic. Is the brain in a dictatorial position? Does its relation to the other organs suggest an unchecked dominance?"

"The brain has almost no direct government of the autonomous homeostatic mechanisms; we cannot, at will, increase sugar in the blood, accelerate the heart or stop the secretion of digestive glands. On the other hand, if the brain does not direct behavior in relation to outer circumstances in which the organism is endangered, the correctives self-regulatory devices will be supremely stimulated. Fever, inflammatory barriers, antitoxic agents, corpuscular defenders, all arise to check infective incursions; and against attack by beasts or man emotional reactions summon the forces of the entire body for physical effort.

"In either case the internal economy as a whole is placed on a survival basis; reserves are lavishly distributed; even portions of the organism itself may be destroyed in meeting the emergency. In these critical conditions the functions of the brain are no longer free; they are confined to solving problems of survival, and creative activities in art and science, apart from those

problems, are largely obliterated."
—*Wm. L. Laurence, in The New York Times.*

ATOMIC POWER

Dr. E. U. Condon, associate director of the Westinghouse Research Laboratories, recently told the American Institute of Electrical Engineers that atomic power from uranium has a sporting chance of running our machinery. He spoke of a mad atomic world where "speed laws" were needed to control tiny particles and where "robber" atoms were 140 times more numerous than "producers."

"Of course, if we can find a way to use the energy of the split uranium atom, we will have a fuel that is more than two million times as rich as good coal," Dr. Condon remarked. "Each time an atom of uranium is split by a neutron (atomic building block), 200 million electron-volts of energy are released. Although the energy from a single atom is much too small to be used for anything, there are more than a septillion (one followed by twenty-four zeros) atoms in a pound of uranium. The splitting of that many atoms would give 10,000,000 kilowatt hours of power, which would supply a city of 100,000 people with its power needs for three months, if it could be used efficiently."

U-235 Is Productive

The kind of uranium atoms that gives such fabulous amounts of power makes up only about one part in 140 of the bulk of uranium metal as it is found in nature. The

productive atoms are called U-235 and the others are mostly U-238 atoms. So neutrons shot into a piece of uranium to release its energy have only one chance in 140 of hitting a target, and if they miss they are "robbed" from the atomic process by the U-238 atoms, which just absorb neutrons without splitting.

"The solution to this problem would be to sort out the atoms and use only the U-235's," said Dr. Condon. "But no satisfactory commercial method of doing this has yet been suggested."

When a U-235 atom is split by a neutron several other neutrons are born and shoot out from their parent atoms at a speed of about 770,000,000 miles an hour. It is not known how many neutrons are released in this manner. It may be only two, and it may be so many as five. Here we have another problem that research must solve, since these atomic by-products may be used to split other U-235 atoms and perhaps set up a chain reaction which is essential in the production of usable power from uranium.

Losses Are Explained

Thus, if twin neutrons are born of each split U-235 atom, 50 per cent may be wasted by allowing them to be absorbed by the "robber" atoms or to escape into the air. If quadruplets are born the waste may be as high as 75 per cent.

Somehow the neutrons must be slowed down from their 770,000,000-mile-an-hour flight to the atomic walking pace of about 3,100

miles an hour to make them most effective in splitting the uranium atoms.

Once an efficient method is found to release it, energy would be used in the form of heat, just as we now use burning coal. That is, the heat would generate steam to drive turbines or turbo-generators. Present calculations show that a very large block of uranium would be necessary to make the process feasible. — *Waldemar Kaempffert in The New York Times.*

MERCURY SMASHED INTO "RADIUM-GOLD"

Transmutation of mercury into a new type of gold that gives off radiations like radium, a transmutation which creates a new element that combines the properties of nature's two most precious metals, was described recently before the annual Washington meeting of the American Physical Society by Dr. Rubby Sherr and Professor Kenneth T. Bainbridge of Harvard University.

The same process, the Harvard physicists reported, also resulted in the transmutation of bits of the mercury into platinum. However, it was pointed out, the amounts of the gold and platinum obtained from the mercury were infinitesimal and it is not possible by present methods to increase the yield to the point of realizing the ancient dream of the alchemists to transmute base metals into gold.

The creation of radioactive gold and platinum out of mercury was achieved by means of the giant Harvard atom smasher, or cyclo-

tron, and involved the hurling of fast atomic projectiles into the nucleus of the mercury atoms. The projectiles were fast neutrons, atomic fragments carrying no electrical charge and able, for this reason, to pass by the tremendous electrical barrier surrounding the nuclei of atoms.

Tremendous Energies Used

The neutrons were liberated from the nuclei of lithium atoms by bombarding the lithium with the nuclei of atoms of heavy hydrogen, known as deuterons, catapulted from the atom smasher with the tremendous energies of 11,500,000 electron volts.

In all, three types of radioactive gold were created out of the mercury, the Harvard physicists reported. Each has a characteristic period of decay. Two had been observed in previous experiments, but the third, they said, had not been produced before.

Radioactive elements, of which radium is the best known natural member, each have definite life-times in which they gradually radiate away their energy at a definite rate. Radium, for example, has a "half-life-time" of about 2,000 years, that is, after 2,000 years the energy given off by the radium is reduced to a half of its original energy. In 4,000 years the energy is reduced to a quarter and so on, until, after about 2,000 million years, there is no energy left and the radium has become lead.

The new type of artificially created radioactive gold, the Harvard physicists stated, has a half-life-

time of forty-eight hours, the energy given being reduced by half in that period. The other two types of artificial radioactive gold have half-life-times, respectively, of 65 and 78 hours.

Four Types of Platinum

The platinum created out of the mercury was observed to consist of four different varieties, the report said. Each had a different half-life-time, 27 minutes, 85 minutes, 19 hours and about 2 days.

The mercury also was converted in part into three radioactive forms of different decay periods. Thus the neutron bullets created ten new elements not existing in nature out of ordinary mercury, the scientists reported.

Elements are transmuted into other elements by either adding to or subtracting from the fixed number of protons (positively charged fundamental particles of matter) in their nuclei.

Mercury, for example, contains eighty protons in its nucleus, while gold contains seventy-nine protons and platinum seventy-eight. Hence, by knocking out one proton from the mercury nucleus the mercury becomes gold. When two protons are blasted out by the neutron-projectiles the mercury becomes platinum.

The neutrons fired into the mercury nucleus also disturb the inner balance of the atom, and this disturbed balance results in the release of parts of the atom's energy, which comes off in radium-like emanations.—*Wm. L. Laurence* in *The New York Times*.

Questions and Answers

By Paramhansa Yogananda

The Law Behind Answered Prayer

Question: "Please explain the law of cause and effect in relation to prayer."—R. B.

Answer: First, you must find out what kind of prayers brings a response from God. Some people pray with excited emotion, which often loses its force in tears, or in religious dances, or muscular demonstrations. Emotional prayers result in activity and excitement, but devotional prayers bring the calm joy of the soul. Purely intellectual prayers give intellectual satisfaction, but they do not bring conscious response from God.

Pray With Devotion

To bring response to your prayers, you must pray intelligently, with a bursting soul, seldom aloud, mostly mentally, without displaying to anyone what is happening within. You must pray with utmost devotion, feeling that God is listening to everything you are mentally affirming. Pray on into the depths of the night in the seclusion of your soul. Pray until God replies to you

through the intelligible voice of bursting joy tingling through every body cell and every thought, or through visible visions depicting what you should do in a given case.

The increasing joy after meditation is the only proof that God has answered through the devotion-tuned radio of your heart. The longer and deeper you meditate and affirm, the deeper will you feel and be conscious of the ever-increasing joy in your heart. Then you will know without doubt that there is God, and that He is ever-existing, ever-conscious, omnipresent, ever-new Joy. Then demand: "Father, now, today, all day, all tomorrows, every instant, in sleep, in wakefulness, all through life, in death, in the beyond, remain with me as the consciously-responding Joy of my heart."

Your Prayer Must Be Definite

The usual method of prayer is ineffective for the most part because we do not really mean business with God. He is the secret knower of our thoughts; He knows what selfish desires we have in our innermost

mind, therefore He does not manifest Himself. While the demons of sensations and thoughts dance in the temples of body and mind, it is difficult to recognize God, who remains hidden behind the veil of silence within. Ordinary prayers consist of addressing our desires, half in belief and half in doubt, to an unknown God. If prayers are answered, a superstitious trust in God may result; if they are ineffective, distrust may follow.

Effective prayer must be scientific and definite in performance and must show intelligent understanding of all its factors. All those who want to demonstrate the scientific nature of prayer must first be sure that there is a God to pray to. How can this be known? By accepting the testimony of great souls such as Jesus, Krishna, Swami Shankara, Babaji, and others, who said that they found God, talked with Him, and solved the riddle of life after listening to the Truth from the Sacred Divine Lips. These saints have said that God responds to law. They experienced this response and said that all people who conform to the law can test and experience it for themselves. Physical laws have to be interpreted by the physical senses and judged by the understanding. Divine laws have to be comprehended by concentration, meditation, and intuition.

Never Become Discouraged

You must not be discouraged because of ill health, poverty, or moral weakness. Remember, sin is only a temporary graft; in reality

you are eternally a Child of God. Even if the world condemns you and casts you away, God will ever seek to find you and bring you back home. Never mind if you cannot see Him or hear His knock at the gate of your heart. Remember, for a long time you have been hiding from Him and running away in the marsh of the senses. It is the noise of your own rowdy passions and the flight of your heavy footsteps in the material world that have made you unable to hear His call within. Stop, be calm, pray steadfastly, and out of the silence will loom forth the Divine Presence.

The Law of Cause and Effect

Perhaps you prayed for healing and you became well. Do you know whether your cure was due to natural causes or to medicine, or to your own or another's prayers, bringing help from God? Sometimes there may be no causal relation between your prayer and your cure. Even if you happen to pray before an inevitable recovery, that does not mean that your prayer healed you. You might have been healed even if you had not prayed. This is the reason why we should find out whether the law of cause and effect can be scientifically applied to prayer.

Then comes the question: "Would a conscious God, Almighty in nature, subject Himself to be commanded by the law of cause and effect which He created Himself?" Why not? The maker of all laws certainly does not want to break the laws of His own creating. Of

course we must remember that, although God is approachable through the law of cause and effect, He has the right to respond or not to a mechanical prayer. God is something more than can be demonstrated in a laboratory.

God is Above Law

Solitude is the price of God-contact. Knowledge of the laws of tuning the body, mind, and soul radios to contact God is necessary. Since God is also above law, devotion is necessary to call His attention. The devotional call, if sincere, deep, and continuous, and if it is supplemented by sincere efforts at deep meditation, will bring divine response. Devotional demand is greater than law, for it touches the heart of God and makes Him answer His naughty and good children alike. Law is based upon mathematical precision, but devotion is based upon claiming God as our own true love, for did He not make us in His own likeness? Law is exacting in its demand, while love causes God to surrender Himself to the devotee. God can never hide from the person who exercises devotion, love, the law of meditation, and the soul-call.

Don't be like the baby who stops crying immediately his mother gives him a toy, but cry unceasingly, rending the heart of the Divine Mother like a divine naughty baby, throwing away all lures and toys of name, fame, power, and possessions, then you will find the answer to your prayers. Pray until you are absolutely sure of the divine contact, then

claim your material, mental, and spiritual needs from the Most High as your divine birthright.

Overcoming Disappointments in Life

Question: "How can I counteract life's disappointments?"—G. V.

Answer: Material things cannot be owned by anyone, for at death they must be left behind and given to others. We are only allowed the use of things. It is foolish to be attached to material things. You should only pray to be given the use of things which you need, to be given the power to create at will what you need. It is foolish to think that you are rich and then at death be compelled to give up everything, because even a millionaire must leave his wealth at the call of death.

Be like Jesus, who was rich with God in life, having nothing material, yet having all after death. In your earth life, to be a millionaire or a poor man is the same if you but understand.

If you owned the earth, it would be nothing and would be fraught with sorrows, for at the time of death the delusion of its being wrested from you would torture your soul. To die of a broken heart and enter the grave with unfulfilled desires while seeing or playing in this earthly movie house, is extremely foolish, for the picture house of this earth can never afford the perfect happiness of Spirit.

The only way to combat earthly disappointments of prosperity, fame,

and happiness is not to feel sorry when you are denied what you think you should have. Of course, you will say: "Our desires are conditioned by our needs." That is true, but I am speaking of the greater freedom of mind and soul. When you attain that, nothing can produce unhappiness, because, having nothing, you can have all. When you possess the all-in-all God Consciousness, even though you have no material possessions, yet you have all.

*Do not Forget that You are
Immortal*

The person who finds God owns the cosmos and, owning the cosmos, he owns everything in it. Jesus knew that He was One with the Father. That is why He could do things which many mortals could not do. So, do not desire to be a millionaire. Instead, spend your time in daily meditation, longer and deeper, which is the quickest way to become Christlike. To strive for God-contact in meditation is pure joy. You will be happy when you meditate, and you will be happier when you arrive at the end of the trail of meditation and meet God, the King of ever-new happiness.

When Jesus said: "Foxes have holes, and birds of the air have nests, but the son of man hath not where to lay His head," He was not bemoaning His poverty. Instead, He was signifying that He was the owner of the cosmos, because He could not remain caged in a small place as earthly creatures do. Jesus also said: *Bread the men of the*

world seek, (matter-loving, short-sighted persons) but seek ye the Kingdom of God (entire cosmos) and all these things (prosperity, wisdom, happiness, riches) shall be added unto you, (without your prayer.)"

This earth is a place of mirth, a pleasure house for immortals. Because we forget this and become identified with the earthly play, we suffer. We must remember that our real home is in the mansion of changeless, ever-new, blissful, omnipresent Immortality. We are eternally God's children, whether naughty or good, but when we forget that our home is God's Kingdom and get mixed up with earthly shows, we make ourselves miserable. We must learn that we are immortal, made in God's blissful image.

There is one thing you will never tire of either in this life or throughout eternity and that is the ever-new joy realized in God-contact. Joy which is always the same may cause boredom, but joy which is ever-new and continuous will last forever. Such joy can be found only in deep meditation.

How To Find God?

Question: "Why do so many people really long for God, yet do not find him?"—J. K.

Answer: It is because they do not seek Him with deep sincerity and they give up too soon. You will receive from God exactly what you give to Him in devotion and

service. A saint in India used to cry out, even though his body was diseased: "Lord, I want to see you in this broken temple." He used to sit for eighteen hours in deep meditation. In a few months he found that he didn't have to move a muscle during his meditation. Then he said: "Here I found God in this broken temple. He came, and my body became whole again." Wasn't that beautiful? He didn't pray for his body. He only prayed that he might see God in that broken temple.

God, being the maker of everything, has power over your life, and as such your duty to Him is more important than your duty to the dream world which you are beholding. The ocean is made of waves. Each wave is made of drops of water. Take away the drops and there is no ocean. So it is that God is made of us. Every one will find God in the end, but there are those who will delay. When you pull down the shades of the mind, God's sunlight cannot flow in, but when your mind is open, light can flow through it.

Most people live almost mechanically, unconscious of any ideal or plan of life. They struggle for a living, then leave the shores of mortality without knowing why they came here, and what their duties were. Swami Shankara, reorganizer of the Swami Order in India, who lived in the eighth century, and who was the greatest commentator on *Vedanta* philosophy, said: "The child is busy with play, youth is busy with

sex, and old age is busy with worries. Few seek the salvation of the Spirit."

Analyze Yourself

If you analyze yourself every day, you will notice how little you pray or meditate. Also, notice that your mind will wander, unless you are intense in your meditation and think of God all the time. If you spend two hours in meditation, that you usually spend in small talk, you will see how your life will change for the better. The growth of a plant requires two things—the ground and the seed. In meditation, the seed is the mental preparation. If, in the back part of your mind you say: "I know I never shall contact God," you never will, but if you say with devotion: "Father, Father, Father," your soul, like a plummet which drops straight down, will straightway reach the depth of the sea. Do not take the name of God in vain, which is to say something that you do not mean. While others are sleeping, you must be awake in God. Be awake in God while others sleep the sleep of ignorance.

When you become united with God, all your faults will leave you. Meditation is the only thing that will really change you. The only way to destroy weakness is to contact God. Then you will feel that the whole universe is yours; you will feel your presence in everything. You will be as conscious of this as you are conscious of your body. When you

make up your mind that the only thing you want is God, and pursue that idea with determination, then you will find Him.

How to Retain the Benefit of Meditation

Deep meditation keeps the consciousness always on God, and lack of meditation keeps the consciousness on the senses. If you are not meditating, and you still feel a nearness to God with you all the time you are working, you are retaining the full benefit of your recent meditation. If you can retain the joy and thrill of meditation during the entire day, you are still meditating. You are then unattached to the senses. When you can feel God *in the flesh as well as in meditation*, it is complete. That is what devotees who follow the path of meditation experience. They become detached; they do everything as a part of their duty, but are not attached to it.

Occasionally, a soul realizes the joy that is in meditation and searches for God day and night, and although God doesn't answer, still he goes on until suddenly he finds God. We have to work to reach the Infinite, and work in the right way. No one can give you Self-Realization. You have to work for that reward. All the spiritual teachers in the world cannot give you salvation unless you make the effort to receive it.

Joy and God are One. Joy is the healing that you want first, the healing of the ignorance of the soul. You will finally have to dump

the physical body in the dust, so you must think of Spirit. Affirmations are better than the usual form of prayers. Do not beg a favor from God. He will not break any law of His universe because you ask Him to, but when you demand your birthright as a child of His, then He will listen. A long prayer with words, words, words, does not mean anything at all, for then the mind is wandering. In an affirmation, one should both say and feel deeply the meaning of the thought behind the words; then the thought will go deeply into the conscious mind, then into the subconscious, and then into the superconscious;—when it registers in the superconsciousness, it demonstrates

Always affirm with intelligence and devotion, until your thought goes consciously through the subconscious mind into the superconscious mind. The greatest healing you should pray for is the healing of your ignorance, so that you will never go back to the old form of life. The best and highest reward in our life toward God Consciousness is the realization of unceasing happiness, which we call Peace or Bliss.

Daily Prayer

Before meditation, offer the following prayer: "Beloved of the universe, be with us evermore. Make us realize that Thou art the only king sitting on the throne of all our ambitions. Bless us, that we be not deluded into thinking that other things are more important

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NEWS OF THE CENTERS

MOUNT WASHINGTON UNIVERSITY STARTED BY FELLOWSHIP

The Mount Washington University was incorporated and granted a charter as an educational institution of collegiate grade by the State of California on July 16, 1941. The new University, with Paramhansa Yogananda as president, will serve as a seminary of learning for the teachings of the Self-Realization Fellowship.

Philosophy, yoga, metaphysics, physical culture, comparative religions and other courses are offered. Degrees will be granted after three- and four-year courses of study.

The new University will start its first classes on Monday, September 29, 1941, with Paramhansa Yogananda, Miss Orpha L. Sahly and Mrs. Lois Patterson Downs as instructors. Those interested will please write to the Dean, Miss Sahly, Mount Washington University, 3880 San Rafael Avenue, Los Angeles, California, for further information.

BEAUTIFUL PIPE ORGAN INSTALLED AT HEADQUARTERS

The magnificent gift of a \$23,000 Robert Morton Pipe Organ was recently made to the Self-Realization Fellowship in Los Angeles. It took two months to properly install the

organ with all its pipes. Mr. Karl Krebs of Santa Barbara, noted organist, played at the opening service in July. This beautiful organ, whose melodious tones augment the spiritual atmosphere at the Sunday services on Mount Washington, was the gift of Mrs. Elizabeth Backus of Minneapolis and San Diego, a student of the Fellowship for fifteen years.

LONDON NEWS

News from the Self-Realization Fellowship Center in London:

"Our Fellowship meetings are continuing to give us great joy, and our numbers remain very steady. We have had to make our Monday meetings at 6 p.m. instead of 6:30 in order that we may reach home before black-out time. We shall continue the Monday meetings as far into the autumn as possible or until heavy raids commence.

"In July we had a very jolly river outing to Hampton Court. We have taken this trip each summer and the students enjoy it immensely. On Saturday, Sept. 13th, we hope to have a garden party at St. Mary's Mount, Bexley, for the students. Milk will be rationed in October so we are going to get our tea-party in while we can secure an adequate supply. Actually we find great fun in giving parties in these days.

"We have developed a special

clinic at the London Center for the treatment of the many war and civilian cases, with the divine use of color and sound (including music), and one of our advanced students gave over 554 treatments in the north of England last year."

WASHINGTON LEADER NOW A SWAMI

Brahmachari Jotin, eminent leader of the Self-Realization Fellowship Center in Washington, D. C. since 1928, came to Encinitas in July to receive initiation into the ancient Hindu Order of Swamis. Brahmachari Jotin, who was educated at Paramhansa Yogananda's School for Boys at Ranchi, India, and at the University of Calcutta, received the new title of Swami Premananda (God-realization though divine love) from his guru, Paramhansa Yogananda, at an inspiring service at the Golden Lotus Temple on July 6th, 1941. Jotin will be known henceforth by his new religious name of Swami Premananda.

CHICAGO NEWS

The Chicago Self-Realization Fellowship Center enjoyed two evenings of inspiring lectures by Sri Das on his visit August 11th and 12th. An added enjoyment on the occasion was the attendance of out-of-town members from the Indianapolis, Ind., Buffalo, N. Y., and Washington, D. C., Centers.

Sri Das is lecturing in Philadelphia at the Stephen Girard Hotel during late September.

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.

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than finding Thee. Thou art the only goal beyond the portals of life and death. Thou art the End, where all incarnations shall commingle in Thy presence. Bless us, that we see only what is good, hear only what is good, smell, taste, and touch only what is good, and think and will only what is good. Day and night we will think of Thee and will reinforce our consciousness while we meditate on Thee alone. May Thy love shine forever on the sanctuary of our devotion and may we be able to awaken Thy love in all hearts. Bless us, and be with us evermore."

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Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.—*Psalms*.

Letters From S. R. F. Students



"I am always looking forward to receiving the *Weekly Praecepta* and I expect to take all Seven Steps. The spirit of the Master is made manifest to me through them as in no other way. I am thrilled that the opportunity was given me to take this study, as through it life has been made so much more beautiful to me. Even before I came to the higher realization that has been taught me by one of your representative teachers, Sri Das, my wish was that God would give me wisdom and understanding. Your teachings have made it possible for me to feel the whispering hopes from eternity. Love, joy, peace, and perseverance are the weapons that I will use to guide me through this life. I am full of joy and my prayer is: 'Father, Father, I thank Thee. O, God Beautiful, to Thee I bow!' Again I will say, I am so glad that I have the opportunity to be one of your devoted pupils." — *D. V., Michigan.*

"I am indeed grateful for all the privileges and benefits which I am receiving as a member of Self-

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Realization Fellowship. A great deal of good has been manifested in my life and affairs—in health, financial matters, and mental outlook. I am now conscious only of good most of the time. I believe that the Heavenly Father is right beside me, directing my affairs and giving me strength and courage to overcome all my difficulties, and providing all my daily needs. I thank God for sending to us Paramhansa Yogananda, our Guru, and the many true friends at the Headquarters in Los Angeles." — *F. S., Revelstoke, B. C.*

"I have received much happiness and peace since my first *Praecepta* Lesson and with God's help and my teacher's help I shall find the understanding that I have always wanted. Things that used to trouble me don't mean a thing now and I am thankful to you for the help and understanding which I have received. Thank you for the wonderful work you are doing." — *M. C., California.*

"The teachings are of great value to me and I am very grateful to be

receiving them. May the knowledge of the oneness of all mankind spread so that the troubles of the present day need not be repeated in the future. Good wishes for the success of your work and good wishes to all your students."—*J. H. H., England.*

"Thank you very much for the very helpful *Inner Culture Magazine* and *Weekly Praecepta*. I feel that if I carry out all that Paramhansa Yogananda suggests I shall throw off many of my present difficulties. I shall continue to follow his excellent teachings and advice. Every good wish for your great work."—*E. L. G., England.*

"I have just been studying *Praeceptum No. 78* in the quiet of the day. I am truly thankful for the blessings I have received through your beautiful teaching. God bless every one."—*T. J. D., Canada.*

"My blessings are many due to your great teachings. My health is especially good, which I have regained the past two years. Thank you very much for your great help.

"I look forward to every new Lesson with added interest and am benefiting more and more each day, especially spiritually, which I most desire. I wish to thank you all, dear souls, for being instrumental in bringing wisdom and happiness to others."—*M. R. M., California.*

"I wish that thousands more could be helped as I have been helped by your great teachings. I enjoy *Inner Culture Magazine* very much; the daily meditations are

very inspiring and comforting."—*E. H., Ohio.*

"The *Weekly Praecepta* are really wonderful and I am gaining much from my studies. Concentration has always been my difficulty and I am now learning how to place my attention upon one subject at a time. I am hoping to gain still more through Self-Realization."—*R. B., Maryland.*

"Your magazine is delightfully interesting. I have enjoyed it so much more than I have words to express. I have received many blessings that I am sure came from the knowledge obtained from *Inner Culture Magazine*."—*W. O. B., California.*

"I am very happy about my *Praecepta* Lessons; I love them dearly, for through them God is helping us in many ways."—*C. C., Pennsylvania.*

"I am thanking you very much for the blessings received through the *Weekly Praecepta* and *Inner Culture Magazine*. I am enclosing a donation to help spread God's work."—*K. K., Wisconsin.*

"May the Self-Realization Fellowship always continue its great work. Words of praise cannot express my feeling of indebtedness toward the Fellowship and those who work for its continuance."—*A. S. B., Minnesota.*

"I am delighted to have been admitted as a Member of your great family and I thoroughly enjoy the *Praecepta*, *Inner Culture Magazine*, and the Monthly Message from Paramhansa Yogananda."—*P. F., New York.*

"I am rushing the enclosed money-order to you as a gift to the Cause and hope in the near future to be in a position to send a hundredfold for the spread of this valuable teaching."—K. R., *Washington, D. C.*

"I think that there is no other teaching that can compare to your super-high standard. I can see that your teachings cover the whole field."—S. E. B., *Pennsylvania.*

"The *Weekly Praecepta* and *Inner Culture Magazine* are both a revelation to me. I cannot begin to describe the help and comfort that they are to me. I read them over and over again and every time some new help comes to me and a clearer vision into the teaching."—O. H. S., *Missouri.*

"I consider it a privilege to be a Member of the Self-Realization Fellowship. I am sorry I didn't contact this work several years ago, and it goes without saying that I am enjoying my Lessons. More power to you in this work!"—J. T. C., *Colorado.*

"I have found the *Weekly Praecepta* very instructive. I know that the faithful study of them will surely lead on to glorious success in every way. May the work done by Self-Realization Fellowship continue to prosper."—B. K. H., *San Nicholas, B. W. I.*

"Since I have been studying the *Weekly Praecepta* I have accomplished a great deal. I have found myself and I have been shown clearly what I should do. For this alone I am more than grateful."—W. B. K., *Illinois.*

"I am trying to place *Inner Culture Magazine* in the hands of truth seekers. I thank God for sending such a great Master and Teacher to our country."—M. E. M., *Iowa.*

"I am being greatly benefited by the teachings. My heart is lighter, I seldom ever worry, and I am much happier since I have been thinking right."—H. G., *California.*

"I have found the *Weekly Praecepta* very helpful. Your teachings are of the utmost importance in today's troubled world. I wish for you the greatest success in teaching your technique of attainment."—E. L. P., *Wisconsin.*

"The *Weekly Praecepta* are a great source of inspiration and study and I hope to some day accomplish all that they can do for me."—F. W. C. P., *Illinois.*

"The Teaching in the *Weekly Praecepta* is a great help to me, especially when the going is rough. That is why I am so anxious to be sure to get the complete Teaching. I am constantly trying to get people interested in the philosophy and hope soon to form a group for study."—E. M. D., *New York.*

"I am so thankful that I was brought in contact with your Teaching. It has opened up a whole realm of new experiences in my life. I want to thank you most sincerely for the help I have received from your Personal Problems Department. Both times when I have asked for help, the results have exceeded all my expectations."—D.C.T., *Minnesota.*

"I want to tell you the good news. Mr. W. has steady work with good pay. They are so happy and encouraged. I thank you *very much* for your prayers."—E. K. E., Calif.

"*Whispers from Eternity* is one of my constant companions and is used as much as my Bible."—L. F. J., California.

"I wish to thank you for divine prayers and vibrations sent out for my broken arm, and for my husband. My arm is fine, and my husband is working. Thank Paramhansa Yogananda and the Personal Problems Department for all you have done."—H. F., Wisconsin.

"Twice I have written you for help, and both times the results have far exceeded my expectations, and so I come to you with confidence that you will help me this time . . . Last spring I wrote to you about my sister who was suffering a great deal from arthritis. Immediately she began to improve, and she felt better than she had for years, and I am happy to say that at the present time she is still feeling well."—D. C. T., Minnesota.

"Thank you for your prayers. I have been blessed with many good things since your help came, and I have received much understanding. I realize now that although I was studying the Lessons I really did not make a serious attempt to apply the knowledge to my affairs. I am spending more time in concentration and meditation. These practices give me a better understanding of my problems. Your last

two letters were very encouraging, and inspired me to work harder than I have ever worked before in my life. The many blessings I am receiving have proved the practical value of prayer and the *Praecepta*."—F. S., British Columbia.

"I and my whole family benefit greatly from our daily use of the Self-Realization Fellowship Instructions. We wish you more and more success in spreading these wonderful Teachings."—F. R., Missouri.

"I wish to report that I certainly have benefited financially by the use of the Horn of Plenty Bank. Generally speaking I have experienced more prosperity since I acquired the bank. What you say about Divine Law being fulfilled is indeed true, and all we need to do is to have the required faith in God to see it operate."—E. D. P., N. Y.

"The *Weekly Praecepta* and the helpful monthly *Messages* by Paramhansa Yogananda have aided me to solve my problems. I cannot express what I feel but I am sure he will understand just how thankful I am that I had the good fortune to be able to study under his guidance."—E. D., Washington.

"I am very thankful to God, to Self-Realization Fellowship, and those who helped to make it possible for us to get a little home in the mountains. It is so quiet and restful here that I know life is going to be different for us."—E. M., Ark.

★ Diet and Health ★

BREAD IN THE DIET

Asked by a well-known milling corporation for an opinion as to the place that bread should occupy in the diet of his fellow-countrymen, Dr. E. V. McCollum, Professor of Biochemistry at Johns Hopkins University, a foremost authority on the question of diet, replied:

"You ask me for a statement of my views concerning the place of bread in the American diet in the light of modern nutritional investigation. I am glad to comply. The statements which follow are merely the high points brought out in my popular book, "Foods, Nutrition, and Health," and therefore represent the ideas which I have emphasized for many years in my lectures and writings. An adequate diet must provide protein of high biological value, the eleven essential mineral elements, vitamins, and the fatty acid, linoleic acid, together with an abundance of energy.

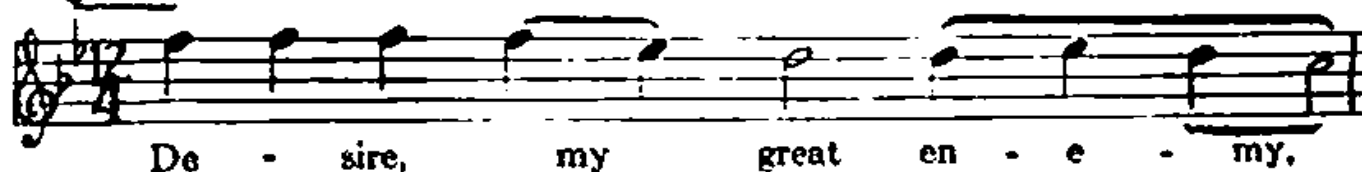
"Bread, in my opinion, should form the principal source of energy in the American diet. I say this because any system of diet must be solved from the agricultural standpoint as well as solved physiologically. The United States has a large territory that is preeminently suited to the growing of wheat, and the

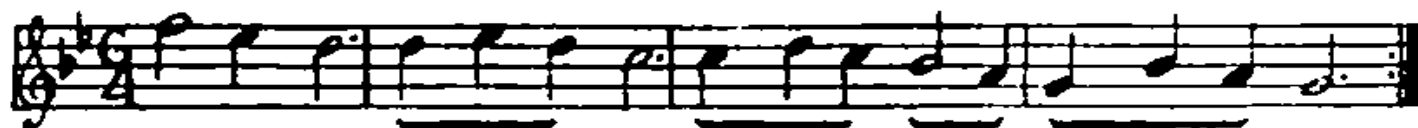
well-being of many farmers can best be achieved through wheat culture. Wheat should, therefore, remain our staple bread grain. All of our natural foods are deficient or lacking in one or more nutrient principles, but the keynote of successful nutrition is not eating a single food which is complete and adequate nutritionally, but in making such combinations of our best agricultural products as will provide in one what is lacking in another.

"In my opinion the American diet should consist of about 40 per cent wheat flour, 20 per cent of dairy products, daily servings of leafy vegetables, and an adequate supply of fruits. We are at present eating too much sugar, which crowds out foods from the daily menu which, if eaten, would be better for us. In the system recommended above, with 60 per cent of the calories of the diet provided by bread and dairy products, there is ample room for satisfying the appetite in the remaining 40 per cent by fruits and vegetables of all kinds, and a small increment of other cereals. This system will comply well with the agricultural resources of the nation. Bread should be regarded as an energy food."

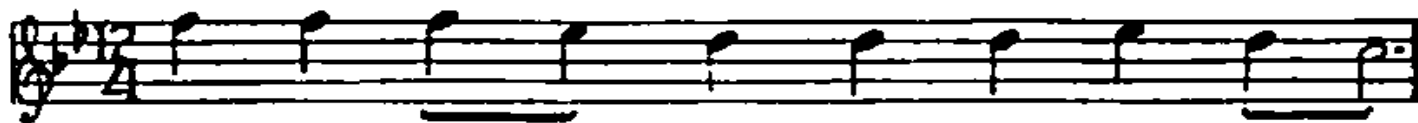
Desire, My Great Enemy

Slow-





What will be my fate? Oh, Lord, tell me.



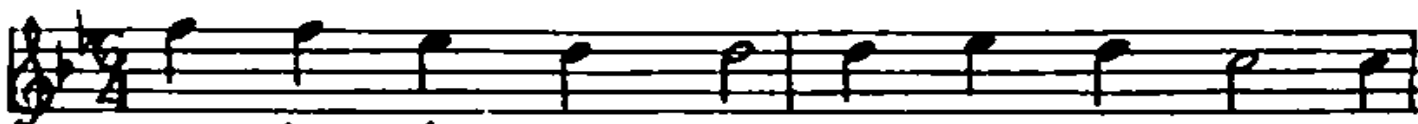
Pran - a - yam be Thy re - lig - ion,



Pran - a - yam will give Thee sal - va - tion.



Pran - a - yam is the wish-ing tree. Con-



trol that lit - tle Pran - a - yam, be-



come all - per - vad - ing Pran - a - yam.



You won't have to fear an - y - thing an - y - more.

Directory of Self-Realization Fellowship Centers

(Affiliated with Yogoda Sat-Sanga Society of India)

Paramhansa Yogananda, President



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WESTERN HEADQUARTERS of THE SELF-REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society), Mount Washington Center, 3880 San Rafael Avenue. Phone: CApitol 0212. Founded by Paramhansa Yogananda in 1925.

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tary, Mrs. Jessica Wakefield, 2809 Minnesota Ave.

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Self-Realization Fellowship Center, Conducting Teacher, Mr. Roland T. Hunt, address % Mr. W. A. Johnson, St. Mary's Mount, Bexley, Kent. Sunday meetings and Monday evening Praecepta Study Class at 45 Gloucester Place, W. 1, London.

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When Will He Come?

By Paramhansa Yogananda

When every heart's desire pales itself
Before the brilliancy of the ever-leaping flames of
God-love,

Then He will come.

When the faggots of all desires
You fearlessly, grieflessly, joyously,
Are ever ready to burn

In the fireplace of life

In expectation of His coming

That you may keep Him from your freezing inner
indifference,

Then He will come.

When no inclination or unfulfilled craving
Can be sure of your stability to them;

When He shall be sure you will never leave the
guru,

Then He will come.

No matter how you feel—helpless, forsaken,
In the torture of temptation, karma or tests—

If you ever keep hoping He will come,
He will come.

When your mind says piercingly,

“You can't; you don't deserve having Him;”

Still if your soul, disregarding all this,

Shall ever keep chanting within, “He will come,”
He will come.

When He shall be sure nothing else can get you,
Then He will come.

Even if you are the sinner of sinners,

Still if you never stop calling Him deeply,

In the temple of unceasing love,

Then He will come.