

# INNER CULTURE

FOR SELF-REALIZATION



The Eternal Law  
PATH OF NIRVANA



Mother of the World  
By NICHOLAS ROERICH



Law of Spiritual Marriage  
By PARAMHANSA YOGANANDA

Two Highways to God  
LIGHT FROM BHAGAVAD GITA

JANUARY  
FEBRUARY  
MARCH  
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# Who Is In My Temple?

Words and Music by Paramhansa Yogananda.

Who is in my Tem - ple? All the doors do  
op - en them - selves; All the lights do light them - selves.  
Dark - ness like a dark bird flies a - way, oh, flies a - way.

The musical score is written on three staves in G major and 4/4 time. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody consists of quarter and eighth notes, with a repeat sign at the end of the first line. The second staff continues the melody, featuring a key signature change to two sharps (D major) for the final phrase. The third staff concludes the piece with a final cadence.

# Thousands of Suns

Who tells me Thou art dark O my  
Moth - er Di - vine? Thou - sands of suns and moons  
from Thy bod - y do shine.

The musical score is written on three staves in D major and 2/4 time. The first staff begins with a treble clef, a key signature of two sharps (D major), and a 2/4 time signature. The melody is primarily composed of quarter notes and eighth notes, with a repeat sign at the end of the first line. The second staff continues the melody, and the third staff concludes with a triplet of eighth notes leading to a final cadence.

# INNER CULTURE

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## FOR SELF-REALIZATION

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L. V. PRATT  
*Editor*

LOUISE GUNTON ROYSTON  
*Circulation Manager*

SWAMI PREMANANDA  
*International Secretary*

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# Mother of the World

By NICHOLAS ROERICH



O Raj-Rajesvari! O Mother of the Peace!

From the most ancient days, women have worn a wreath upon their heads. With their wreath they are said to have pronounced the most sacred incantations. Is it not the wreath of unity? And this blessed unity, is it not the highest responsibility and beautiful mission of womanhood? From women one may hear that we must seek disarmament not in warships and guns, but in our spirits. And from where can the young generation hear its first caress of unification? Only from mother. To both East and West, the image of the Great Mother — womanhood — is the bridge of ultimate unification.

Raj - Rajesvari — All - Powerful Mother. To you, the Hindu of yesterday and today sings his songs.

To you, the women bring their golden flowers and at your feet they lay the fruits for benediction, carrying them back to their hearths. And glorifying your image, they immerse it in waters, lest an impure breath should touch the beauty of the world.

To you, Mother, is dedicated the site on the Great White Mountain, which has never been surmounted. Because when the hour of extreme need strikes, there you will stand, and you will lift up your hand for the salvation of the world. Encircled by all whirlwinds and all light, you will stand like a pillar of space, summoning all the forces of the far-off worlds.

Throughout the entire East and the entire West there lives the image of the Mother of the World, and deeply significant salutations are dedicated to this high being.

The great features of the face are often covered. Under the folds of this veil, glowing with the squares of perfection, may one not see the one great unifying aspect, common to them all?

"Peace be to the World!"

Verily, when wrath obscures the judgment of the mind, only the heart finds saving solutions. And where is the heart which can replace the woman's? Where is the courage of a heart-fire which can be compared with the courage of a woman at the brink of the insoluble? What hand can replace the calming touch of conviction of a woman's heart? And what eye, having endured the pain of suffering, will respond so self-sacrificingly, in the name of bliss?

#### Peace to the World

You, daughters of the Great Mother of the World, your hands weave the banner of peace unfurled in the name of the most Beautiful!

\* \* \*

Devastated are the ancient temples. The columns are cleft. And shells have pierced the stone walls.

At Goa the Portuguese ships landed long ago. Upon the high prows of the caravels, the images of the Madonna glittered with gold, and in Her Great Name, cannon balls were fired into the ancient sanctuaries by Portuguese for "La Virgin de Los Conquistadores!"

In Sevilla, in the Alcazar, there is an old painting by Alexandro Fernandes, which bears this very

title. In the upper part of the painting, in the radiance of the celestial light of clouds, stands the Holy Virgin with a benign smile, and under her broad mantle is sheltered a host of conquerors. Below, there is a turbulent sea, covered by galleons, ready to sail far off to new soils. Perhaps these are the very ships which will destroy the sanctuary of Elephanta!

With a benign smile the compassionate Virgin regards the conquerors, as if She Herself rose with them to destroy alien acquisitions. This is no longer the threatening warning of Elijah the prophet, nor the Archangel Michael, the constant warrior. But She Herself, the Peaceful, is raised in the folk-consciousness for battle as if it befitted the Mother of the World to concern Herself with the deeds of human slaughter.

#### Divergent Views

My friend is indignant. He says, "Look! This painting is certainly frank! In it is apparent the entire psychology of Europe. Look at the conceit! They make ready to lay siege to foreign treasure troves, and to the Mother of God they ascribe protection for their deeds! Now compare how different is the mood of the East, where the benevolent Kwan Yin covers the children with her garment, defending them from danger and violence."

Another friend present defends the psychology of Europe, and also refers to certain paintings as true documents of the psychology of

each era. He recalls how in paintings of Zurbaran or Holbein, the Holy Virgin covers all who come to her with her veil. Referring to the images of the East he recalls fearful horned figures, adorned with frightful attributes. He recalls the dance of Durga upon human bodies, her necklaces made from skulls.

But the exponent of the East does not agree. He points out that in these images there is nothing of a personal element and that the seemingly frightful attributes are the symbols of the unbridled elements, and only by knowing their power may man understand that he can conquer them. The lover of the East pointed out how the elements of terror have been used everywhere, and that flames no less terrifying, nor horns less demoniac, were represented in the hells of the frescoes of Orcana in Florence. All the horrors of the brush of Bosch or the austere Grunwald rival the elemental images of the East.

The devotee of the East cited the so-called Tourfan Madonna as being in his opinion an evolution of the Goddess Marichi, who after being a cruel devouress of children gradually evolved into their solicitous guardian, becoming the spiritual comrade of Kuvera, god of fortune and wealth.

Recalling these benevolent evolutions and high aspirations, one mentioned a custom still existing in the East. Lamas ascend a high mountain and, for the salvation of unknown travelers, scatter small im-

ages of horses which are carried far off by the winds. In this action lies a sense of benevolence and renunciation.

#### Prayers for Travelers

To this, the answer made to the lover of the East was that Procopius the Righteous, in self-renunciation, averted the stone-cloud from his native city and, on the high banks of the Dvina, always prayed for the unknown travelers. It was also pointed out that in the West many saints like Procopius renounced their high worldly position for the good of the world. There are in the West many images of saints with their heads in their hands, as symbols of complete renunciation.

In these deeds and in these orisons "for the unknown, for the unsung, for the unstoried," lies the same great principle of anonymity, and the realization of the transitoriness of incarnation, which also is so attractive in the East.

The lover of the East stressed the fact that this principle of anonymity, or renunciation of one's temporary title, this benevolent disinterested giving, has been carried to a much broader and higher level in the East. In this regard he reminded us that the art works of the East were almost never signed, because the gift of the heart never needs its accompanying note. In response, however, his opponent recalled that all Byzantine, old Italian and old Netherland primitives, Russian ikons and other primitives were also unsigned, and that the

beginning of personal signatures appeared much later.

The talk turned to the symbols of omnipotence and omniscience, and it was again evident that the identical symbols have passed through the most varied manifestations. The conversation continued, because life afforded inexhaustible examples. In answer to each indication from the East, an example from the West was brought forward.

One recalled the white ceramic horses, which up to the present time stand in circles in the fields of Southern India, and upon which, it is related, women in their astral bodies take their flights. In answer to this was placed forward the images of Valkyries and even the contemporary projection of astral bodies. It was then recalled touchingly how the women of India each day adorn the thresholds of their homes with some different design, the design of well-being and happiness; but at the same time it was remembered that the women of the West embroidered their many designs for the salvation of those dear to their hearts.

#### Benevolent Shepherd

One recalled the great Krishna, benevolent shepherd, and involuntarily compared him with the ancient image of the Slav, Lel, a shepherd resembling in every way his Hindu prototype. One recalled the songs in honor of Krishna and the Gopis and compared them with the songs of Lel and the choral dances of the Slavs. One recalled

the Hindu woman on the Ganges and her torches of salvation for her family. They were compared to the wreath cast on the river during the celebration of the Trinity, a custom dear to all Aryan Slavs.

By counter-opposing the facts, the exponents of East and West found themselves speaking about identical things. The seeming diversities became only various degrees of human consciousness! These two conversationalists looked at each other with astonishment—where was the East and where the West which one was so accustomed to contrast?

The third silent person present smiled, "And where is the boundary of East and West altogether? Is it not strange that Egypt, Algeria and Tunis, which are south of Europe in the general conception, are really considered as the Orient? And the Balkans and Greece, lying east of them, are regarded as West?"

I remembered then how, walking on the San Francisco shore with a professor of literature, I had asked him, "Where are we really—in the extreme West or the extreme East?" If China and Japan, in relation to the Near-East, Asia Minor, are considered as the Far East, then, continuing the same line of argument, would not America, with her incas and Redskins, be considered as the Farthest East? What then can one do with Europe which would then appear to be surrounded by "Easts" from both sides?

We recalled that during the time of the Russian Revolution, the Finns considered Siberia their own, giving as their reasons the tribal similarities. We recalled that Alaska almost touches Siberia, and the face of the Red Indians, compared with many Mongoloids, appears strikingly like an Asiatic face.

### Discard Prejudices

In this way it happened that for a moment all superstition and prejudices were laid aside by all adversaries. The exponent of the East spoke about the "Hundred-armed one" of the orthodox churches, and the exponent of the West exalted and admired the images of the many-armed all-benevolent Kwan Yin. The exponent of the East spoke with reverence about the gold-embroidered garment of the Indian and felt the deep penetration of the paintings of Fra Angelico, and the lover of the West gave reverence to the symbols of the many-eyed Omniscient Dukhar.

They remembered the All-Compassionate. They remembered the multitudinous aspects of the All-Bestowing and All-Merciful. They remembered how correctly the psychology of the people had conceived the iconography of symbols and what an enormous knowledge lay hidden at present under the dead lines. There, where preconceptions disappear and prejudice is forgotten, appears a smile!

And, as if freed of a great burden, they spoke of the Mother of the World. With affection they re-

called the Italian cardinal, who was in the habit of advising worshippers, "Do not overburden Christ the Savior with your requests, for He is very busy. Better address your prayers to the Holy Mother. She will pass your prayers on to whomever is necessary."

They remembered how a Catholic priest, a Hindu, an Egyptian and a Russian once set out to investigate the origin of the sign of the Cross and how each searched for a meaning to suit his own purpose, but how they all arrived at the same unifying meaning.

They remembered attempts that flashed through literature, intended to identify the words "Christ" and "Krishna," and again they remembered Iosaph and Buddha. And since at that moment the benevolent hand of the Mother of the World turned away all prejudices, the conversation could run in peaceful tones. Instead of sharp contradiction, advocates of East and West turned to a creative reconstruction of images.

### Self-Sacrificing Ideals

The images of the Mother of the World, of the Madonna, the Mother Kali, the Benevolent Dukhar, Ishtar, Kwan-Yin, Miriam, the White Tara, Raj-Rajesvari, Niuka—all these great images, all these Great Self-Sacrificing Entities flowered together in the conversation as a benevolent unity. Each of these in his own tongue, but comprehensible to all, pronounced that there should be not division but construction. All said that the day of the



Mother of the World had come, when supreme energies would approach our earth, but that because of wrath and destruction, these energies, instead of the predestined creation, might result in disastrous catastrophies.

The old libraries of China and the Central Asiatic centers guard, since most ancient days, many hymns to the same Mother of the World. Her temple is found in Kish, one of the oldest cities so far excavated.

In the smile of unity all became simple. The aureole of the Madonna, so odious to the prejudiced, became a scientific physical radiation—the aura, long since known to humanity.

The symbols of today, so poorly interpreted by rationalists, from being regarded as supernatural, suddenly became accessible to the research worker for investigation. In this miracle of simplicity and understanding, there became distinct the breath of the evolution of Truth.

One of the speakers said: "Here we now speak of purely physical experiments, but did we not begin with the Mother of the World?"

Then the other took from a drawer of his writing desk a slip of

paper. He told us, "A Hindu of today, graduated from many universities, thus addresses the Great Mother, Raj-Rajesvari Herself"—

### "All Things Art Thou"

"If I am right, then Mother Thou art all—

The ring, the way, the dark, the light, the void,

And hunger, sorrow, poverty and pain—

From dawn to dusk, from night to morn,

And life and death—if death there be—

All things art Thou.

If Thou art they, then hunger, poverty and wealth are only transitory shapes of Thine.

I do not suffer nor enjoy,

For Thou art All, and I am surely Thou.

If Thou art She, to mortals manifest,

Then pass me through Thy light to Him—The Truth.

The only Truth—to us so dimly known in Thee.

Then lash this mortal body as Thou wilt,

Or embed in golden comfort rich and soft—

I'll feel it not, for with Thy Light I'll know

The Truth."



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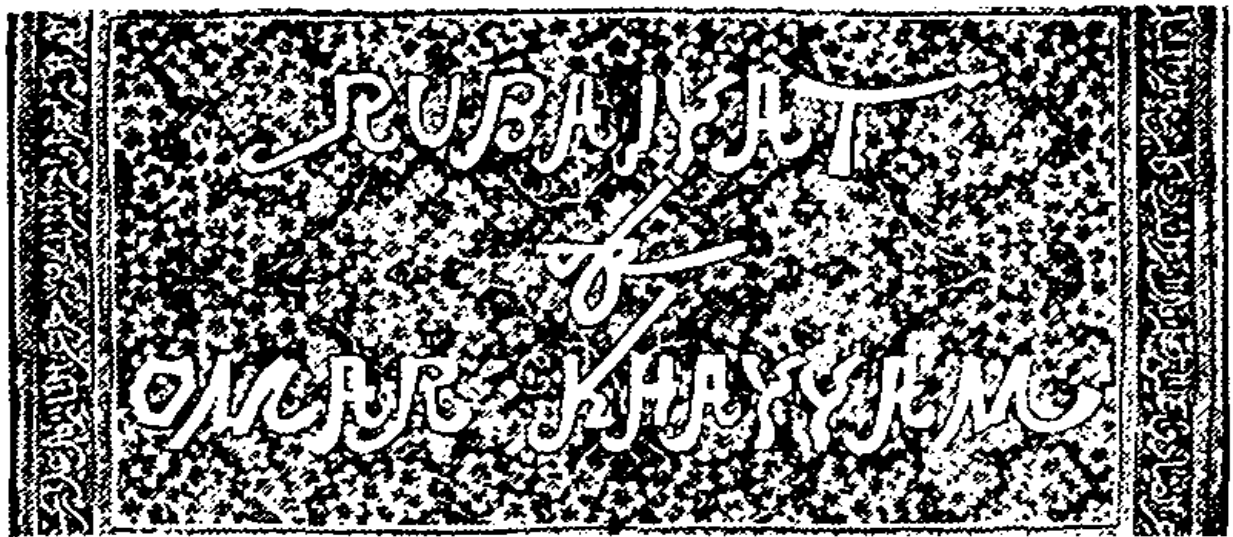
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SPIRITUAL INTERPRETATION BY  
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

*Translated Into English Verse by Edward Fitzgerald*

LXVIII

*That ev'n my buried Ashes such a Snare  
Of Perfume shall fling up into the Air,  
As not a True Believer passing by  
But shall be overtaken unaware.*

**Spiritual Interpretation:**

"May the remnants of my ego, consumed by the fire of Spirit, throw out such an alluring halo of light that the seeker after God is thereby attracted into wisdom's everlasting luminosity. May the ashes of my ego buried in the garden of God grow fragrant blossoms of wisdom to attract all seekers of Truth."

**Applied to Daily Life:**

We should try to change the obnoxious repulsive plants of evil qualities into charming, attractive flowering plants of noble qualities, that half-awake souls may thus forsake their slumber

of mechanical life and truly become living. May we transmute our weaknesses into ever-living fires of strength to serve as a beacon of light showing the path to those who wander by the wayside in despondency.

**Glossary:**

1—*That ev'n my buried Ashes*—That the Spirit-consumed and expanded ego of mine.

2—*Such a Snare of Perfume shall sling up*—Will exude such an arresting spiritual fragrance.

3—*Into the Air*—In my environment.

4—*A True Believer*—A seeker after God.

5—*Passing by*—Casually coming in contact with me.

6—*But shall be overtaken unaware*—Will be overpowered by the fragrance of my spirit-expanded ego.

**WAY OF FAITH**

"At the entering of the way of naked faith the soul, on leaving the tomb, finds itself, without knowing how, clothed with the inclinations of Christ; not by distinct and natural views of Him, but by its natural condition, finding these inclinations just when they are needed, without thinking of them. These dispositions are lowliness, meekness, submission, and the other virtues which He possesses.

And henceforth is it He who acts, speaks, moves in the soul, being its moving Principle. This is where true liberty begins—a liberty which does all things easily which God would have done."—*Mme. Guyon, in "Spiritual Torrents."*

"To restrain the tongue and the thoughts, and to set the affections regularly upon God, quickly sets the soul on fire in a divine way."—*St. John of the Cross.*





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

*How the Two Royal Highways to God  
Merge into One.*

By **PARAMHANSA YOGANANDA**

*Chapter III, Stanza 3*

**Literal Translation:**

The Cosmic Lord said: O Sinless One, in the onset of creation, the twofold ways (of salvation) were given by Me to the world. The path of wisdom is for the wise (followers of *Sankhya*) and the path of meditative *Yoga* (scientific union with God) is the path of active meditation. (*Sankhya* is a systematic philosophy of the Hindus which analyzes that man seeks God because of the necessity for destroying sorrow. Therefore that word here denotes the wise.)

**Poetic Rendition:**

O Spotless One, when I sent man out in creation I gave him two highways which he could take to retrace

his steps back to his home of perfection in Me. The highway of wisdom for the wide-awake wise man and, for the God-union-loving, meditative man, the highway of Self-realization by methods of active meditation.

**Spiritual Interpretation:**

These two highways to God mentioned above are really one highway of Self-realization (wisdom) produced by following a definite technique of active meditation. Ultimate knowledge of God is the goal of human freedom, but this final all-satisfying lore cannot be attained without first practicing the methods of meditation. The apple blossom comes first and then is followed by the appearance of the

apple. Therefore, both the flower and the apple are necessary for the enjoyment of the fruit. Similarly, the flower of meditation comes first and is necessary for the production of ultimate perfect wisdom which affords the devotee the enjoyment of perfect freedom and bliss.

As the apple blossom and the apple are inseparably linked, so are meditation and wisdom. No blossom, no apple. No meditation, no wisdom. But it must be remembered that when the apple grows its blossom falls off; also when supreme wisdom appears meditation becomes unnecessary. Wisdom is the house, meditation is the path. When one reaches the home of wisdom he leaves behind him the path of meditation.

#### Necessary By-Paths

But the *Gita* in the above stanza emphasizes both wisdom and meditation as the way to God because many may think that theoretical knowledge of scriptures without meditation will lead to ultimate freedom. Neither can one attain perfection if he meditates only without concentrating on the Self-realization of wisdom—just as one becomes so fond of walking on a path that he concentrates on walking back and forth without reaching his final destination. Many love meditation and the joy of meditation, forgetting that it is only a means to the end of reaching and becoming united to God.

Theoretical discrimination or reading of spiritual books is only necessary to keep one busy with

activities of meditation, to reach the oneness with eternal wisdom. Spiritual activity, like theoretical discrimination or wise study of scriptures, is a necessary by-path which one should follow to reach the highway of meditation. After one has finished traveling the highway of meditation then he achieves the all-coveted God-wisdom. Thus, after all, there is one way to God-wisdom—knowledge of God.

Since this wisdom is unattainable except by following deep meditation, the *Gita* speaks of two ways to the Infinite. In this stanza nothing is mentioned of devotion or the spiritual activity of redeeming others or discriminative study of scriptures or prayer, as they are all byways. Every devotee of all religions should not be satisfied with untested beliefs and dogmas of religion but should start meditating deeply to attain the all-emancipating wisdom and union with God. Eternal wisdom and God-realization are identical.

The student of Self-realization and Yoga must remember that union with Spirit is impossible unless he drops all preliminary byways of superficial paths of good activities, ceremonial worship, going into ineffective silences, and begins to follow the highway of withdrawing the life force from the five sense telephones of sight, hearing, smell, taste and touch. This helps to disunite the mind from the body senses, and unite the mind with the ultimate wisdom which can be felt in the spine and brain.

(The spine has the six cell centers or *chakras* through which the mind and life have to be taken to the thousand-rayed light in the cranium called "thousand petalled lotus"). These seven lotuses of the Yogis are the same as the seven stars spoken of by St. John in his *Revelations*.

### Definite Methods

One cannot reach God just by mental meditation. The yogi must withdraw life plus mind from the sensory motor nerves and lead them through the spine into the brain into the eternal light. Here the mind and life become united in the eternal wisdom of Spirit manifested in the cerebrum.

The center of consciousness of the average individual is on property, sense enjoyments, outward and inward perception of his body as manifested in muscular and heart activities. The yogi changes his center of consciousness by non-attachment to worldly possessions and the body. By a technique of consciously stopping the heart and doing away with breath, the yogi becomes established in the eternal wis-

dom-perception of Spirit manifested in the brain. The yogi who can change his center of consciousness from the body to the brain ultimately centralizes his consciousness on his body of omnipresence.

A theoretical study of scriptures is detrimental to real attainment of wisdom if it produces egotism and the false conviction that one knows when one does not know. Theoretical study of scriptures is only good if it produces the desire to live those precepts in life by meditation and thus attain wisdom.

Similarly, religious activities of trying to save others' souls without saving one's own soul cannot take one to the goal of final freedom. Ordinary distracted prayers or chants or spiritual singing—superficial devotion with the mind running in all directions—does not lead to God.

Only deep concentration which disconnects the mind from breath, life and senses and unites the ego to the soul and Spirit in the brain, the abode of wisdom, is successful in reaching to God. Self-realization of the eternal wisdom. All others are by-paths.



# The Eternal Law



## THE PATH OF THE ETERNAL LAW

By Swami Premananda

(*The Self-Realization Fellowship*, 4748 Western Ave., N.W., Washington, D. C. Cloth. 286 pp. \$5.00 postpaid.)

Swami Premananda's newest book is a masterly translation of the *Dhammapada*, the Pali scriptures of Buddhism.

The first half of the book contains an inspiring account of the life of the Indian prince who left wife and wealth to seek an imperishable goal, and also an interpretation by Swami Premananda of the main Buddhistic doctrines.

An extract from the opening pages of the book follows here:

### What Is Civilization?

Civilization is the reflection of the progress of the soul of man. All of his objective achievements are merely the by-products of man's subjective unfoldment. His sensory evolution and accomplishments are in themselves of no intrinsic value except as an aid to the unfoldment and manifestation of man's inner self.

That nation is most civilized which possesses the richest legacy of eternal truths to bequeath to the world and to future generations of the human family. All monuments of the material eminence of a nation crumble to dust under the leveling power of time. But the eternal truths which a nation discovers and cultivates live forever.

The best and noblest contribution one human generation can make to the next consists of the revelation as well as the verification of truths and laws which are neither limited by time nor isolated in space. Truth is eternal. Law is universal. Truth and law are not solely for the guidance and shaping of the life of one generation, or of any particular part of the world, but they are for the illumination and inspiration of all humanity always and everywhere.

The history of India is as chivalrous in its adventure as it is mystifying in its revelation. Since the day when the Aryan race crossed the Khyber Pass and settled in the Indus Valley in the land of the Himalayas, Mother India



has witnessed a pageant of human progress of engrossing fascination and unexcelled romance. The Indo-Aryan people raised the dual banner of soul-wisdom and sword-conquest from the snowcapped Himalayas in the north to the blue Kumarika in the south. Kings and emperors fought and conquered, ruled and enriched their subjects, while sages and savants illumined and guided the souls of both the rulers and the ruled . . .

Yet the civilization of India remains unchallenged. It stands unconquered. It continues to liberate the spiritual thought of humanity and to guide the soul of man to attain the realization of the perfection of God. Glory unto thee, O India, thou mother of wealth and wisdom; thou hadst yet another mission to fulfill. 'Twas thou who inspired the dauntless navigator to find the shorter route for the sons of men to gather together on thy shores to trade in the products of human achievement. In the pursuit of these he discovered a New World, whose inhabitants were at once called Indians, only later to be designated as the American Indians . . .

#### Buddha's Concept of Man

Some concepts of the universal Buddhistic teachings are explained by Swami Premananda thus:

The philosophy of *Nirvana*, based upon the wisdom and revelation of Buddha, true to its absolute monistic idealism, recog-

nizes man as the very Self of Pure-Consciousness and not as the egotistic sense-identified self-consciousness. It does not accept as the eternal man the continuously flashing ego, born of incessant sense-perceptions. It recognizes that man is not a sensory being but the absolute Self. Man is impersonal, universal, infinite, eternal, perfect, hence blissful, transcendental Reality. Man in his true and transcendental nature is God.

Assuming this to be true of man, then whence come finiteness and limitations in him? It is because of *Avijja*. The Pali term *Avijja* is generally translated into English as "ignorance", but the true significance of *Avijja* is "false knowledge." Philosophically there is a shade of difference between ignorance and false knowledge. In ignorance there is the element of nonconclusiveness. In false knowledge there is conclusive opinion bereft of truth.

The cause of finiteness in man is his false knowledge about himself. He has built an opinion about himself which is fundamentally false. He has made himself the dupe of his own false idea. He is entrenched in the thought that he is finite and limited, a creature of age and suffering, disease and death. It is like the lion cub that, having grown up with a herd of sheep in timidity and fear, refused to behave like the king among animals.

From his very birth, man's mind has been infused with false knowledge about himself. He lives, moves and grows in and with false concepts about himself, and in consequence he has not only forgotten his true and godly nature, but now he even refuses to believe that he is the supreme Spirit. Such is the accursed result of a life of bondage. The prison cell may distort the body of the prisoner, but the darkness of false knowledge blinds man's vision of his divine Self.

### No Chance or Fate

Man, the transcendental Spirit, has made himself a captive in the prison-house of the senses. But what is it that keeps him enchained to the finiteness of sensory existence? It is *Tanha*. The Pali word *Tanha* is translated into English as "desire," but the word desire does not convey the right philosophical significance of the term *Tanha*. The true meaning of *Tanha* is "the will to live in the lower self." This will is the chain that keeps man tied to sensory existence. Desire for sublime virtues and noble deeds is among the basic principles of the philosophy of *Nirvana*. But the desire to confine the existence and ideal of life to the sensory self is a motive unworthy of the lofty origin and sublime destiny of man.

But is it because of chance that man has fallen into the pit of false knowledge and misguided will? Not at all; the excuse of chance, or fate, has no place in

the doctrine of *Nirvana*. Everything that happens in the universe has a cause. Each effect is preceded by a cause, either proximate or remote. This is the law of the universe, and man is no exception to universal law. Every man is responsible for his present state of life. He gave the causes and he must accept the consequences.

The theory of vicariousness is the self-deceptive delusion of the weak and the indolent. *Nirvana* is for the upright soul, strong and courageous, brave and dauntless. Man himself has given the cause of his limitation; he must be prepared to face the effect. On the other hand, by giving self-liberating causes man regains the effect in illumination. For the categorical truth is that the quality of the cause determines the character of the effect. This scientific truth is called the Law of Karma.

The soul of man is not of sudden origin, nor does it come to an abrupt end. Life is a journey from perfection to perfection. The finite and relative are facts of experience while traveling on the way. The soul of man is immortal. It has only one origin and one goal, and that origin and that goal are identical. That is God. But soul does not regain its destined perfection in the course of a single span of experience. The ultimate perfection of the individual soul is decreed by the divine law. None can prevent man from reaching that destination.

### Law of Rebirth

But his unfoldment is gradual and by degrees. He gains illumination and wisdom by sojourning in different planes of consciousness. If his instruments of illumination are rendered useless by time and circumstances, he is endowed with the ability to secure new instruments with which to continue his progress towards enlightenment. If he fail, new opportunity awaits him. An infinite number of opportunities is accorded to man until he attain supreme illumination. He may be required to endeavor in the same plane of consciousness, with new instruments, many times until the experience and wisdom of that plane are completely mastered.

Thus, the soul of man is not limited on its journey by virtue of a single effort, but it is given infinite opportunity until it reaches its assured ultimate destination in absolute divine Perfection. The sensory body is the instrument of illumination. This earth is one of many planes of consciousness in the manifested universe of God. This law of the growth of the individual soul is signified by the definitive title, the Law of Reincarnation . . .

#### Extracts from Text

Swami Premananda translates the first eight stanzas of the *Dhammapada* thus:

1.

Mind is the forerunner of all activity; mind is the highest among all sensory powers. All relative

concepts have their origin in the mind. One who speaks or acts with a polluted mind, sorrow follows him as the tracks of the wheels follow the footprints of the bullocks which draw the cart.

2.

Mind is the precursor of all perceptions; mind is the most subtle of all elements in the phenomenal universe. All objectified consciousness has its origin in the mind. One who speaks or acts with a pure mind, happiness abides with him as his own shadow.

3.

"I am being hated, mistreated, misunderstood, and deceived by others." He who harbors such thoughts can never become free from the causes which inflict their destructiveness upon himself.

4.

"I am being hated, mistreated, misunderstood, and deceived by others." He who does not allow such thoughts to enter his mind keeps himself free from all that is inharmonious and pain-bearing.

5.

Hatred is never conquered by hatred, nor enmity by enmity. But by making himself subjectively free from the feelings of hatred and enmity, one can most surely conquer these. This is truth and the eternal law.

6.

The ignorant know not that none of us shall live in this world of duality forever. But those who rightly realize this truth live in the

harmony of subjective peace and in the happiness of objective fellowship.

7.

One whose mind roams in search of outward beauty and grandeur; who is unable to keep masterly control over his senses; who eats impure food; who is lazy and lacking in moral courage: ignorance and sorrow, *Mara*, over-power him just as the gale shatters the sapless tree.

8.

One who does not enslave his life to outer beauty and grandeur and has trained his senses to act under his governance; who eats his food with the consciousness of purity; who inspires his life by the highest idealism and is steadfast in action; Just as the stormy wind fails to move the rock-ribbed mountain, so self-limiting ignorance, *Mara*, struggles in vain to sway him.

—❖—❖—❖—

### TRUE SOLITUDE

To go into solitude, a man needs to retire as much from his chamber as from society. I am not solitary whilst I read and write, though nobody is with me. But if a man would be alone, let him look at the stars.—*Ralph Waldo Emerson.*

—❖—❖—❖—

Michaelangelo was once asked why he spent hours in small details. "Trifles," he replied, "make perfection and perfection is no trifle."



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# Meditations

DAILY MEDITATIONS FOR JANUARY, 1943

By Paramhansa Yogananda

FRI., Jan. 1st. Humbleness is the surest way to receive the merciful rain of the Divine.

SAT., Jan. 2nd. I will trust in the judgment of God and in the principles of truth that I am immortal.

SUN., Jan. 3rd. God surrenders to love.

MON., Jan. 4th. I will live in the eternal present, knowing that I am immortal.

TUES., Jan. 5th. Through cooperation with the infinite power of God and faith in Him, I will receive all help.

WED., Jan. 6th. Today I will do my duty to God just as I am doing my duty to the world.

THURS., Jan. 7th. Beloved God, Thou art the mystic echo from the caverns of hearts, and the inaudible voice of feeling.

FRI., Jan. 8th. To be adored by the whole world means nothing. To be loved by God is more than if all the world were at my feet.

SAT., Jan. 9th. The reality of my life cannot die, for I am indestructible consciousness.

SUN., Jan. 10th. On the throne of silent thoughts, the God of Peace is directing my actions today.

MON., Jan. 11th. In the light of faith in my Heavenly Father, I behold the shadows of sickness obliterated now and forever.

TUES., Jan. 12th. Today I will rouse my sleeping love to awaken in the dawn of true devotion.

WED., Jan. 13th. I will behold God through the windows of nature and the doors of peace.

THURS., Jan. 14th. Beloved God, teach us how to receive power from Thy cosmic energy.

FRI., Jan. 15th. Selfishness prevents the union of souls in the one fold of Spirit.

SAT., Jan. 16th. My prayer-plant will yield new flowers of inspiration if I water it with meditation.

SUN., Jan. 17th. Beloved God, in tears of devotion I will wait for Thee to baptize me with Thy sweetness.

MON., Jan. 18th. All human methods of care are limited in their healing power; only God's all-healing power is unlimited.

TUES., Jan. 19th. God is calling me through the divine manna of joy in happy minds.

WED., Jan. 20th. It is a spiritual duty and privilege to be an evangelist of God.

THURS., Jan. 21st. Every good deed that I do expands my consciousness to the Universal Spirit.

FRI., Jan. 22nd. Blind my eyes, O Lord, to the tantalizing without, so that they can look for Thee within.

SAT., Jan. 23rd. If my life is guided by God's inner intuitive direction, it will be successful.

SUN., Jan. 24th. May I be a perfected soul, that I can know the Supreme Reality here and now.

MON., Jan. 25th. Today I will forget my past difficulties; I will face the present and future with courage and trust.

TUES., Jan. 26th. I will baptize my body in the healing light of Christ Consciousness.

WED., Jan. 27th. Heavenly Father, I am Thy child and the owner of Thy infinite possessions.

THURS., Jan. 28th. Like a boundless aureole, peace encircles my body of infinity.

FRI., Jan. 29th. Beloved God, take the bowl of my mind and fill it with Thy understanding.

SAT., Jan. 30th. I will behold God dwelling in the temple of all natural ties.

SUN., Jan. 31st. Divine Mother, illumine the empty hall of my soul by the light of Thy Spirit.

## MEDITATIONS FOR FEBRUARY, 1943

*By Paramhansa Yogananda*

MON., Feb. 1st. I will obey God's physical laws of hygiene and proper eating.

TUES., Feb. 2nd. I will charge my mind with the strong faith that nothing can harm me because I am ever divinely protected.

WED., Feb. 3rd. Beloved Father, let the embers of my devotion glow with Thy presence evermore.

THURS., Feb. 4th. Beloved God, I have made an altar of devotion in every thought. Come Thou and rest on the humble altar of my thoughts.

FRI., Feb. 5th. May God's wisdom be the guide of my reason. May He be the only thrill of my joy.

SAT., Feb. 6th. God's power flows through my mind. His Spirit is reflected in my soul.

SUN., Feb. 7th. Through the gateway of meditation I will enter God's temple of peace everlasting.

MON., Feb. 8th. Today I will burn the faggots of worries and fears and kindle the fire of happiness to illumine God's temple within.

TUES., Feb. 9th. I am the mighty flood of peace which sweeps away all embankments of human troubles. I am God's child.

WED., Feb. 10th. I will make my inner environment perfect through meditation, so that it will be impervious to all adverse outside influences.

THURS., Feb. 11th. I will seek God in the solitude of my own room. There I will think on the Great Divine Principle which created me.

FRI., Feb. 12th. Today I will pray until my heart throbs with love for God and until I get a conscious response.

SAT., Feb. 13th. May my spark commingle with God's Great Spark and twinkle through all eyes.

THURS., Jan. 14th. Beloved God, teach us how to receive power from Thy cosmic energy.

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THURS., Feb. 11th. I will seek God in the solitude of my own room. There I will think on the Great Divine Principle which created me.

FRI., Feb. 12th. Today I will pray until my heart throbs with love for God and until I get a conscious response.

SAT., Feb. 13th. May my spark commingle with God's Great Spark and twinkle through all eyes.

SUN., Feb. 14th. I will shower my thoughts of peace over the parched war-torn world.

MON., Feb. 15th. I will enter into God's omnipresent mansion. I will merge in Him through the bliss of meditation.

TUES., Feb. 16th. The eternal protection of God surrounds me always like a robe. I am immortal.

WED., Feb. 17th. I will expand the power of my meditation so that Christ Consciousness can manifest through me.

THURS., Feb. 18th. I will make my life a garden of fragrant virtues, where God may come and visit me.

FRI., Feb. 19th. God gives me light, life, power, wisdom, reason, and bliss through my soul.

SAT., Feb. 20th. My body battery is charged outwardly by good food and chemicals; inwardly, by Cosmic Consciousness and life energy.

SUN., Feb. 21st. I will bring God's conscious presence into my mind through meditation in order to solve life's problems.

MON., Feb. 22nd. With the little taper of my love I will read Thy Golden Book which lay age-long hidden in me.

TUES., Feb. 23rd. God's love has been the invisible candle of peace dispelling my darkness.

WED., Feb. 24th. God shows me His message written on the pages of all hearts.

THURS., Feb. 25th. Today I will be divinely confident that I can acquire at will whatever I need.

FRI., Feb. 26th. Permanent health is only possible by beholding God in the perfect body-temple.

SAT., Feb. 27th. I will hear God's whispers in the temple of my conscience.

SUN., Feb. 28th. Divine Mother, take the bowl of my mind and fill it with Thy understanding and mercy.

## DAILY MEDITATIONS FOR MARCH, 1943

*From "The Imitation of Christ" by Thomas A'Kempis.*

MON., March 1st. Open, O Lord, my heart to Thy law, and teach me to walk in Thy commandments.

TUES., March 2nd. Grant me to know Thy will, and to call to mind, with much reverence and careful consideration, Thy benefits,—one by one as well as altogether—in order that I may be able to give thanks for them.

WED., March 3rd. I know and confess, that for the least of Thy benefits I am unable to pay Thee an adequate tribute of thanksgiving.

THURS., March 4th. I am less than any of the blessings which Thou dost pour upon me; and when I consider Thy generosity, my spirit faints at the thought of its greatness.

FRI., March 5th. All that we have in soul and body, whatever we possess, outwardly and inwardly, materially and supernaturally, are Thy benefits, and proclaim Thee to be beneficent, kind and good from Whom we have received all good things.

SAT., March 6th. And if one has more, another less, yet all is from Thee, and without Thee the least thing cannot be held.

SUN., March 7th. All things come from Thee, and on that account Thou art to be praised for all.

MON., March 8th. Thou knowest what is expedient for each one to receive; and why one should have more and another less, it is not for us to judge, but for Thee, by Whom are determined the deserts of each.

TUES., March 9th. For Thou, O God, hast chosen the poor and the humble, and those who are despised by the world, to be Thy familiar friends and attendants. Thy Apostles are witnesses whom Thou hast made princes over all the earth.

WED., March 10th. Choose always to have less rather than more.

THURS., March 11th. Seek always the lower place, and to be under all.

FRI., March 12th. Always desire and pray that the will of God may be wholly accomplished in you.

SAT., March 13th. Behold, the man who follows these maxims enters within the borders of peace and rest.

SUN., March 14th. This is my hope and my only consolation, to fly to Thee in every trouble, to trust in Thee, to call upon Thee from my inmost heart, and to wait patiently for Thy consolation.

MON., March 15th. Enlighten me, O Lord, with the brightness of Thy eternal light and scatter all darkness from the dwelling of my heart.

TUES., March 16th. Restrain my many wandering thoughts, and dash away those temptations which come violently against me.

WED., March 17th. Send out Thy light, and Thy truth, that they may shine upon the earth, for earth am I without form and void, until Thou enlightenest me.

THURS., March 18th. Pour forth Thy grace from above, fill my heart with heavenly dew, supply rivers of devotion to water the face of the earth, that it may bring forth good fruit and the best.

FRI., March 19th. Lift up my mind, which is weighed down by a mass of sins, and draw up my whole desire to heavenly things; so that having tasted the sweetness of the happiness which is from above, I may find the contemplation of earthly things to be a weariness.

SAT., March 20th. Snatch me and rescue me from all the fleeting consolations of the creature, for no created thing is able fully to quiet and console my longings.

SUN., March 21st. Unite me to Thyself with an inseparable bond of love; since Thou alone dost satisfy the one who loves Thee, and apart from Thee all things are empty.

MON., March 22nd. O Lord, this is the work of a perfect man, never to relax his mind from the contemplation of heavenly objects and to pass amidst many cares as though he had

no cares, not in a stolid manner, but with that special prerogative of a free mind—detachment from all inordinate affection to created things.

TUES., March 23rd. I beseech Thee, my most gracious God, preserve me from the cares of this life, lest I should be too much taken up with them; from the many necessities of the body, lest I should be ensnared by pleasure; and from all the hindrances to my soul, lest, broken by troubles, I should be cast down.

WED., March 24th. O my God, Thou Sweetness Unspeakable, turn for me into bitterness all carnal delight which draws me away from the love of eternal things, and attracts me to itself on account of its offer of present enjoyment; let it not conquer me, O Lord; let not flesh and blood conquer me; let not the world deceive me, and its fleeting glory; let not the devil by his subtlety cast me down.

THURS., March 25th. Give me strength to resist, patience to endure, constancy to preserve.

FRI., March 26th. To do without anything cannot be, for nature must be sustained; but the holy law forbids us to seek superfluities and luxuries; for did we do so, the flesh would rebel against the spirit.

SAT., March 27th. Behold! food, drink, clothes, and all else that pertains to the support of the body, are burdensome to the fervent spirit. Grant that I may use such supports with moderation, and not care too much about them.

SUN., March 28th. Grant me instead of all the joys of this world the sweetest unction of Thy Spirit; and instead of carnal love infuse into me the love of Thy Name.

MON., March 29th. In material things let Thy Hand, O Lord, rule and teach me, that I may not run into excess.

TUES., March 30th. Know that the love of yourself is more hurtful to you than anything else in the world.

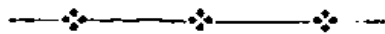
WED., March 31st. Do not desire what you may not have; do not seek to have what may be a hindrance to you and deprive you of inward liberty.

## HE LIVES

By Sharon O'Neil

Gray clouds hung low;  
A heavy mist enveloped all,  
Dimming three crosses  
On a barren hill.  
The hours marched with leaden  
feet  
Across a vast eternity;  
A rough-hewn grave received  
its own  
And then was sealed.  
It seemed so strange—  
The stone could not be moved  
By any man—  
Yet soldiers  
Stood on guard  
Because the One within  
Had spoken seven words—  
So clear  
They were not understood:  
"On the third day, I shall arise!"

The air seemed rigid  
In the stifling silence,  
Broken only  
By the tramp of time.  
The weary soldiers slept.  
Then  
Struck the midnight  
Of the second day.  
The frightened guards  
Waking  
Saw a white dove  
Circle three times  
Above the tomb—  
And disappear.



"Prayer is no other thing but the application of the heart to God and the inward exercise of love."—  
*Mme. Guyon.*

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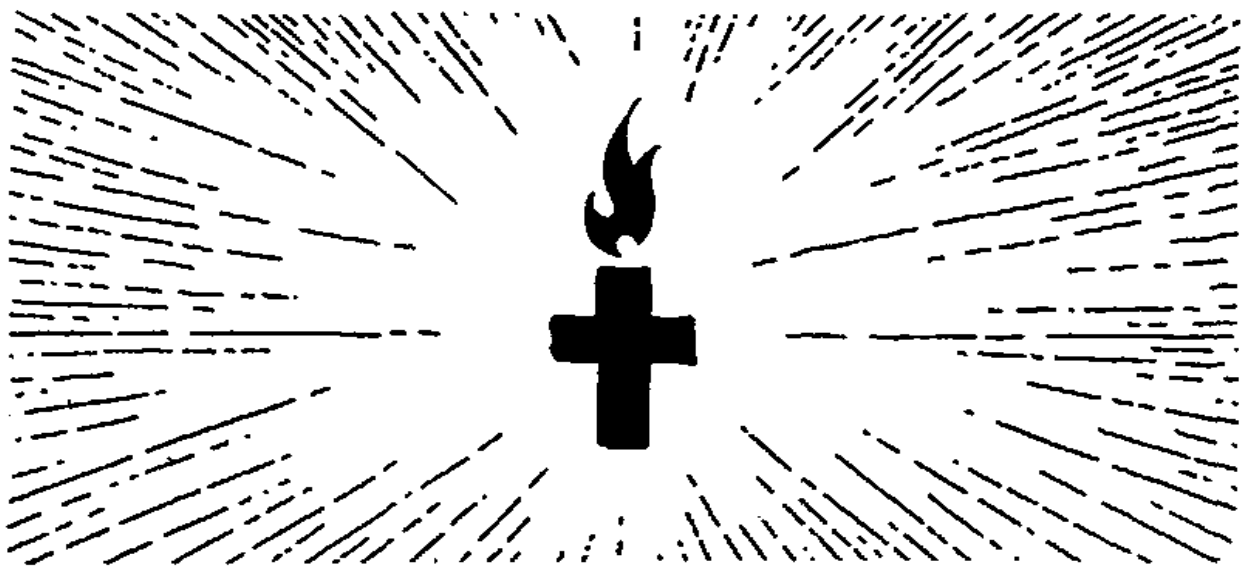
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## Second Coming of Christ

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

*Jesus Explains the Law of Soul Companions and  
Spiritual Marriage.*

By PARAMHANSA YOGANANDA

*Then drew near unto him all the publicans and sinners for to hear him.*

*And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying*

*unto them, Rejoice with me; for I have found my sheep which was lost.*

*"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.*

*"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.*

*Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.*

Luke 15: 1-10.

"Is there any divine shepherd, even though he has a hundred obedient followers, who, finding one of them lost in the wilderness of temptation, does not leave the good disciples in order to search out, find and save the lost one? Is it not natural for the guru-preceptor, if he succeeds in finding the lost disciple and saving him, to embrace him and rejoice for having saved him from delusive destruction?"

### Unredeemed Disciples

"The guru-preceptor is usually born around the same time as some of his unredeemed disciples from past incarnations. He rejoices when he finds them. When he finds one who has been long lost in the fogs of incarnations, he rejoices greatly.

"As a guru rejoices to find a lost disciple, so the Heavenly Father and liberated souls in heaven are filled with gladness when an error-stricken soul repents of his evil ways and tries to go back to the heavenly kingdom. The Heavenly Father rejoices in all souls that are virtuous but he especially becomes elated when He finds a lost soul returning to His kingdom.

"Just as a woman who finds her lost coin with the aid of light from a candle, rejoices with her friends, so God, losing a soul in the darkness of delusion, sends the light of good company and inner

inspiration to save that lost soul. When that soul again comes back to the kingdom of God-consciousness, God and His liberated souls, shining with wisdom, all rejoice in heaven over the wayward soul who repents for his errors and tries to go back to the home of his Father."

In the above words, Jesus compares the guru-preceptor and his disciples to the shepherd and the sheep. The shepherd is happy to have a hundred sheep but if he loses one and then finds it he has additional joy. The same holds good with a divine shepherd who rescues the disciple after he is lost in the world through disobedience, temptation, evil surroundings and hidden bad karma.

The shepherd and the sheep metaphor brings out the protecting nature of the guru-preceptor who saves his disciples from being harmed by the wolf of delusion and bad company. The disciples are compared to sheep for they follow the master obediently, meekly, humbly, joyously and innocently, with perfect faith. God desires His devotees to have these qualities of sheep but not their stupidity and animality.

Jesus uses the metaphor of the woman and her pieces of silver to illustrate that as a woman with all her feelings and devotion blindly loves her silver pieces and is emotionally upset to lose one piece, no matter how insignificant it is, and is very glad when she recovers it, so God, unconditionally, wholeheartedly and feelingly loves all



His devotees and becomes anxious when he finds that even an insignificant devotee has been temporarily lost in the mazes of delusion.

### Like Divine Mother

When a man loses some money, he is intellectually aware of the extent of his loss. If his loss is insignificant, he does not care, but when a woman with great feeling loves a few silver pieces, she is extremely disturbed to lose even a small coin. Likewise God is not only intellectually aware of the loss of a devotee to His kingdom but, like the Great Divine Mother, He is extremely desirous to recover even the most insignificant child from the slums of delusion.

In the second metaphor, Jesus points out the great unconditional love of God for his devotees and how He, with his liberated angels, actually rejoices when a sinning child repents of his follies and tries to return to His kingdom of eternal freedom.

*And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.*

*And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.*

*And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.*

*And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*

*And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.*

*Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.*

*And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.—Luke 15: 11-32.*

Two devotees were born on earth with great wisdom inherited from their past lives and the grace of the Heavenly Father. The youngest devotee was proud to possess the wealth of wisdom which fell to his lot due to his past actions and became careless and overly filled with self-confidence. With all the riches of wisdom hidden in his bosom, he journeyed into the far country of delusion and temptation and there wasted all his virtuous qualities by identifying himself with sense pleasures. When he was long in delusion with many others, he encountered the mighty famine of inner suffering and again longed for some food of wisdom but could not find it.

### Hunger For Truth

He found a devotee in his delusive surroundings. This devotee

was training and disciplining a few greedy animalistic souls ("swine") with some elementary moral instructions. The young devotee who had lost his divine wisdom by riotous living desired to go through even elementary discipline, he was so hungry for truth and so deeply repentant of his evil ways, but it seemed that he could not find anything to satisfy his gnawing hunger for divine bread.

"When the young man by continued repentance forsook his identification with the senses and concentrated on his inner self ('came to himself') he introspected thus: 'My Heavenly Father has the inexhaustible supply of the bread of wisdom and divine bliss, and here I perish with hunger for peace, bliss and wisdom. Now I will arise, lift my consciousness from the plane of sensations, and go back to my Father in the kingdom of cosmic consciousness and vibrate my inner intuitive prayers to Him, 'Father, Heavenly Father, I have acted against the laws of heavenly happiness by indulging in sense pleasures, and I have darkened Thy true image with ignorance, so in my present consciousness, I cannot worthily call myself Thy son, made in Thy true image. Take me back and give me whatever insignificant position and duties I can do on earth to atone for my evil deeds.'

"Then this young devotee arose, lifted his consciousness toward the cosmic plane, and approached Cosmic Consciousness (Father). But when the devotee, due to his past sense indulgence, was yet a great

way off from the goal of cosmic consciousness, the Heavenly Father saw him approaching toward His kingdom. He was filled with unconditional love for that prodigal devotee and showered the divine consciousness and blessed Presence on the young devotee, enveloping him with the omnipresent embrace of divine bliss.

### Rejoicing in Heaven

"The Heavenly Father thus received back the prodigal devotee into the kingdom of His astral world where countless liberated devotees reigned with His Heavenly Majesty. The young devotee heard the heavenly Father command His angels to bring forth the best robes of astral lights and inner perceptions to decorate his soul. The devotee found himself wearing the divine ring dazzling with the diamond of truth; his astral feet were encased in shoes of eternal power. There was festivity in the astral world for the return of the prodigal devotee who was offered the fatted calf of wisdom and divine bliss. The Heavenly Father told his angels, Let us all commune with the devotee in wisdom and unending joy, for this, My prodigal son, was spiritually dead and is alive in My cosmic consciousness ever more. He was lost in the slums of delusion and now is found, after retracing his consciousness to My home of cosmic consciousness. And they all communed with eternal joy.

"Now the other elder brother of the young devotee was also roam-

ing in the field of cosmic vision. As he went deep and came nearer to the astral world he heard music of the spheres and the dancing of angels. In his vision he called one of the angels and asked why there was unusual joy in heaven. The angels replied, Thy prodigal brother who roamed in delusion has come back to the kingdom of wisdom and ever-new bliss and thy Heavenly Father has given him eternal blessings. The Heavenly Father is glad because your younger erring brother has regained his wisdom and has safely arrived in the heavenly consciousness without being long imprisoned in the pits of reincarnation.

"When the eldest devotee heard this he was puzzled and would not go near the presence of the Father. Therefore the Cosmic Consciousness approached him through his intuition with some spiritual thoughts and inner perceptions. But the eldest devotee in the vision vibrated the answers in cosmic consciousness: 'Heavenly Father, behold these many years I have served Thee in cosmic consciousness, neither have I transgressed Thy divine laws by even a desire for sense attachment or by breaking Thy commandments, yet Thou never gave me such an abundance of blessings. But as soon as this, Thy prodigal son, has arrived in Thy kingdom, he who has spoiled Thy gifts of wisdom by indulging in sex temptations, Thou hast offered him the fatted calf of wisdom to undeservedly enjoy.'

"The Heavenly Father vibrated the following wisdom into the heart of the misunderstanding advanced devotee: 'Devotee son, you are ever in My cosmic consciousness, and all truths including the fatted calf of wisdom has always already been yours. You should not feel badly because We felt it fit and proper to especially celebrate with cosmic joy for your own spiritually lost brother who was spiritually dead, who is now divinely alive and is back again to Our kingdom of ever-new bliss to reinforce Our joy as well as your joy. Rejoice!'"

#### God Meets Us Half-Way

In the above words, Jesus points out that it greatly pleases the Heavenly Father to see all His children, once lost in the slums of matter and material pleasures, back again in the heavenly bliss by deep meditation and celestial ecstasy.

Jesus Christ warns advanced devotees, already in divine consciousness, not to feel neglected to behold in their vision God and His angels specially celebrating about a once-lost and now-found young transgressing devotee. When Jesus says: "But when he was yet a great way off, his father saw him and had compassion and ran and fell on his neck and kissed him," he gives suffering mankind a great assurance that the Heavenly Father meets at least half-way the devotee who diligently and continuously prays to go back to the heavenly kingdom.

If every devotee made a supreme effort to know God, sooner or later he would find the Divine consciously responding to his pray-

ers. But it must be remembered, however, that God always secretly responds to the prayer of the devotees, and the devotee who does not see a visible demonstration of God in response to prayers must not be discouraged. When God is convinced of the devotee's utmost sincerity and complete renunciation, he consciously and demonstratively responds to the devotee's prayer. No devotee should be satisfied with prayers unresponded to. He should unceasingly pray until he consciously knows beyond doubt that the Heavenly Father hears his prayers.

*"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.—Luke 16:13-15.*

"Ye Pharisees, being covetous, you justify your wrong actions before the blind eyes of men, but God who is present in your heart knows what you are. Earthly riches and human glory, so highly esteemed among materially minded people, are held insignificant before the wisdom of God."

In the above words, Jesus refers to the common practice of worldly

people and business men who, by covetousness and shady ways, attain the social eminence which is so much prized by worldly people. But God, who is omniscient and knows how many business people attain material and social eminence by vile unethical means of destroying other people's happiness, considers such men to be very low.

*"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.*

*"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery."*  
- Luke 16: 16-18.

"The divine laws were enunciated by the prophets and given to the world up to John. Since that time, the kingdom of God-Consciousness has been openly spoken about and every true man has tried to get into it. I tell you it is easier for heaven and earth to pass away than for a particle of the divine law to fail to prove its reality.

### Meaning of "Adultery"

"According to that divine law, if any soul, under the influence of temptation, puts away his spiritual soul companion and marries another for the satisfaction of lust, he commits the act of adultery or sex transgression. Any man who marries

that divorced woman for the satisfaction of lust and who does not try to find and marry his own soul companion commits the act of adultery."

In the above words, Jesus enunciates the immutable law of spiritual love which should motivate all forms of marriages. Jesus automatically assumes that any tie between man and woman called marriage should be primarily based on the spiritual laws of divine union. According to him, mismatched unions are not real marriages. Jesus meant that marriage was a divine institution for propagation of the species and that any marriage without a foundation of spiritual life was not true marriage but animality or chance animal union as exists in the animal world. The animals by chance breeding and by indiscriminate breeding produce perfectly good species and propagate their own kind, but the marriage institution was formulated on a basis of spiritual love by the Divine Father. A marriage without spiritual love is therefore an animal union and cannot be termed a true marriage.

God is reason and feeling and cosmic energy. He made man and woman in His image. So man and woman are made of reason, feeling and cosmic energy. But in order to create a difference between man and woman, God played a trick. When he made man, He used reason and feeling and cosmic energy, keeping reason uppermost in man. That is why man's features manifest cold reason. God made woman by

using feeling, reason and cosmic energy. Because God kept feeling uppermost in a woman's life, that is why her features express and call forth feeling.

Through the law of relativity, God had to divide Himself into man and woman. But when God found that both man and woman, being made in His image, were essentially equal, He created superficial differences in their bodies and minds. Reason, being aggressive, made man positive with positive sexual processes, and woman, with deep feeling, was negative and thus formed deep sexual recesses.

### Male and Female

God created these physiological and mental differences to make some distinction between man and woman. The ideal spiritual union between them was ordained that man might bring out the hidden reason in woman, and that the woman might help man uncover his hidden feeling. That accomplished, man and woman aid each other to develop perfect reason and feeling, the pure divine qualities. When this is accomplished, man and woman become liberated by being united, first with each other, and then, later, merged into God.

When God emanated souls out of Him, positive and negative souls, or reason and feeling-impregnated souls, male or female souls, went out as half-souls in creation. Corresponding to every male soul is a female soul. When two such souls unite in perfect marriage,

they become liberated. That is why wrong marriages increase the sexual appetite, and disunion in love and souls leads to misery. But in proper marriage, where the half souls become one and ultimately join with the Spirit of God, the union is called marriage between soul mates.

A marriage between soul mates is distinguished by the fact that the husband and wife no longer live on the sexual plane but being together in perfect love become united with God alone. Any so-called soul mates who have not extinguished their sexual appetites are not soul mates at all. A marriage which is very harmonious but without God-realization may be a moral marriage but can not be called a spiritual marriage between soul mates, the end of which is liberation in God.

However, it must be remembered that though half souls ordinarily have to meet their other halves—that is, the ideal man must meet the ideal woman and by spiritual marriage find liberation in God alone—yet any man and woman, seeking communion with God's perfection by meditation and ecstasy, can find unity and liberation in God without meeting their soul mates. This method of perfection and matrimony with God is the holiest marriage between soul and Spirit, where God is the Divine Beloved, positive and masculine, and all human souls are negative, beloved spouses of God.

It is true that, essentially, souls have no sex; the combination and

unity between soul and Spirit is the real spiritual marriage. It is only on the plane of creation that a soul may be considered as being a male soul or a female soul—or half-souls. Beyond the created worlds, where the law of relativity prevails, is the spiritual world, free from sex and duality.

### The Divine Lover

God as the Divine Lover is perpetually married to every soul and never forsakes a soul even though it forsakes Him by roaming in the slums of delusion. God as the Perfect Lover pursues every soul through incarnations until it returns to Him.

That is why Jesus points out that the highest ideal of marriage is the unity of soul mates in God. Therefore, if a soul mate forsakes his true soul mate to satisfy lust, he breaks the law of holy union in God and is thrown into the pit of adultery. Adultery signifies that a man and woman come together primarily for the satisfaction of lust. Most modern marriages which are born on the sexual plane are adulterous, and end in some form of physical or mental separation when the sexual desires are over. Most modern marriages are adulterous; that is why they fail.

What Jesus meant was that marriage is divinely instituted to offer ideal soul mates liberation from the material world into the spiritual world. But when the purpose of matrimony is the satisfaction of the sexual appetite, it

is adultery. Adulterous union being the satisfaction of lust is diametrically opposite to the divine union of soul mates in spiritual marriage in which sex may or may not be used for the propagation of children, and which has one object, to be united with God by gradually rising above all sexual impulses.

According to Jesus, all marriages which are not spiritual marriages between soul mates and where sexual indulgence is the goal are adulterous marriages. But Jesus never meant that when a spiritual husband puts aside the ill-chosen wrong wife and marries his soul mate that he commits adultery; rather Jesus would dissolve an adulterous marriage for a spiritual marriage.

### A Famous Lady

I know one very famous lady who was persuaded by her parents in her younger days to marry a lustful husband. He wasted all her money and never lived up to the vows of matrimony. One day he went too far and tried to hit her with an uplifted chair. In her divine innocence she suddenly fixed her spiritual eyes into the soul of her wicked husband and realized for the first time what he was and that she was united to a wicked soul. In a firm voice she said, "I recognize you now; get out." The hands of the wicked husband froze, so to say; he dropped the chair and ran out of the home, in utmost dread and fear, never to return again. The wicked

soul could not stand the penetrating electrocuting vibrations of the spiritual wife.

Long after this lady developed greatly in spirituality and attracted her real soul mate. By my protracted observations I found that their marriage was a real union between soul mates. After temporarily living on the sexual plane, they have for years been living on the plane of love and spiritual communion, absolutely without sex relations. Every day they wait to see each other as if married for the first time and they see each other that they might feel the one unity of God within them. Now I know Jesus would not have considered this divorced woman and her second husband as adulterers.

Ordinary souls may have to go through a process of selection of companions through wrong marriage or marriages before they become spiritual and by misery and trials thus attract their soul mates for a right spiritual marriage and become liberated in God. It is only after the soul mates have come together in spiritual marriage—whether for the first marriage or after the experiences of wrong marriages—that if they separate through sex temptations they commit adultery and foil the only purpose of all spiritual marriages—the liberation in God by real matrimonial union.

It must be noted that when a man and woman have coition primarily to satisfy sexual instincts,

it is adultery. In adultery, the minds of the parties involved are wholly concentrated on the physical explosion of life force and thus fall down from the heavenly joy of spiritual union. The greater the sex union the more the disunion in Spirit.

### Who Are Soul Mates?

Soul companions, being primarily united in Spirit and love, find the ever-new joy of God as the breath of their existence. The greater they become united in Spirit the less they concentrate on sex life. Soul companions in perfect marriage—even if they have sexual union for the propagation of spiritual children to bring good souls to earth—have their minds primarily engaged and engrossed in the perfect love of God. Hence they are free from adultery.

Therefore, marriage alone does not free one from adultery, but spiritual marriage can free one from adultery and from defeating the true purpose of marriage, which is a divine device for freeing souls into God by proper union.

It must be remembered again that man and woman by uniting with God in meditation singly can attain perfection without going through the process of spiritual matrimony. This is a better method as followed by Jesus himself than that of liberation of souls by ideal marriages.

Animal souls with uncontrolled sexual appetites always attract unto them sexual mates. This is



the chief reason for failure of modern marriages. Advanced souls who have God as their only objective may summon their soul mates on the plane of dreams or visions and unite their souls in God thereby. They do this with divine permission to formally obey the divine law concerning male and female souls. Ideal soul mates thus can meet on the plane of dreams or visions and be liberated.

Soul mates living on different parts of the earth or even on different planets may unite in dreams or visions and become liberated. It must be strictly remembered that the ideal man or woman who meditates and does not live on the sexual plane develops a spiritual magnetism by which he or she can attract the right soul mate on the earth plane or the dream plane or astral plane or the plane of conscious visions seen in deep meditation.

The words of Jesus can be understood only by those that meditate deeply and concentrate on the Christ-consciousness which Jesus possessed. Others misinterpret His words, which have also undergone transformations due to mis-translation from Aramaic.

### Misunderstood Topic

It must be strictly remembered that the truth about spiritual marriages and soul companions should not be abused by anyone. There are many lustful individuals, both men and women, who have one object in life,—to satisfy and stimulate their sex consciousness

by finding new sexual companions under the guise of finding soul mates. Such people discover soul mates in the alleys, saloons and questionable dance halls.

Those husbands and wives that are already long married and have grown-up children and who consider their marriage as unspiritual and wholly sexual should not, however, seek divorces, or seek new soul mates, but should try not to live on the sex plane any more. They should meditate and try to satisfy their instinctive desire for perfect love and soul mating by seeking to unite with the most perfect soul mate of all soul mates, the Divine Spirit.

In each soul, virtuous or vicious, there is an instinctive desire and natural attraction to find the perfect soul companion. This instinctive desire to meet the soul mate is heaven-born and cannot be extinguished by countless lustful experiences, but can be fulfilled only by spiritual upliftment, attracting the soul companion, or by union with God. The soul mate union method of liberation of souls in perfect marriage is involved with danger, since soul mates by wrong living may get away from God and be sunk in delusion and reincarnation, but if the soul, man or woman, is once united with the most perfect soul mate, God, he or she never can fall from the highest goal, liberation. This is why Jesus, Swami Shankara and other saviors have shown the path of liberation by uniting their souls with God only.



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# SCIENTIFIC DIGEST

## GLAND CHANGES CAUSE BIRD MIGRATION

The question, long a puzzler to scientists, of how birds know when to fly north in the spring, has been at least partially answered at the University of California.

Birds probably depend upon the length of the day plus a complicated internal physiological process or glandular change to prepare them for their northward migration, according to results of an experiment conducted by Dr. Albert Wolfson, graduate student in zoology.

Working at the Museum of Vertebrate Zoology, Dr. Wolfson was able to make Oregon Juncos, sparrow-like birds which winter in California, fly north toward their summer haunts in Washington and Oregon months before they would normally leave. He exposed them to long periods of artificial light, thus setting in motion the natural internal processes which lead the birds to migrate.

The length of the day is the primary external factor in causing migration of these birds, Dr. Wolfson reported. As days increase in length in the spring, the birds are awake for longer periods of time. As a result, there is a quickening of activity by the endocrine glands, particularly the pituitary and the sex glands.

The hormones secreted in increasing amounts by these glands bring on physiological changes which prepare the birds for migration. Important among these changes is the deposition of fat which is used as reserve of energy on the flight. These physiological changes in their turn bring about release of a nervous mechanism which actually causes the birds to start their migration.

Under the influence of lengthening days, said Dr. Wolfson, nervous and physiological changes take place in migratory birds which do not occur in non-migrating races of Juncos subjected to the same treatment. Non-migrating Juncos showed no urge to leave their regular range. — *The Washington Star, Washington, D. C.*

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## ORIGIN OF PLANETS

The likelihood there may be as many worlds having highly intelligent beings on them as there are stars has been presented in a new theory of the origin of the planets developed by Sir James Jeans, according to recent word from London.

Jeans, famous British astronomer, on the basis of his new theory states:

"A far larger proportion of the stars than we have hitherto imag-

ined must be accompanied by planets.

"Life may be incomparably more abundant in the universe than we have hitherto thought."

The key feature of the new theory is this suggestion:

"Of the various planetary systems in the sky, the vast majority were formed while their suns were still in a seminebulous state.

"Thus, our own solar system was formed when the sun was still a seminebulous mass of hundreds, perhaps thousands, of times its present diameter."

The sun, one of the myriads of stars, now has a diameter of about 865,000 miles. It is a compact body, although consisting of gases. But once it was some 5000 times bigger than it is now. It was then that our solar system, all the planets, including the earth, were developed, according to Jeans.

At the time of the origin of the planets, the sun's size was so large that its diameter was about 5325 million miles, large enough to include the orbit of the planet Uranus.

The average distance of Uranus from the sun now is 1783 million

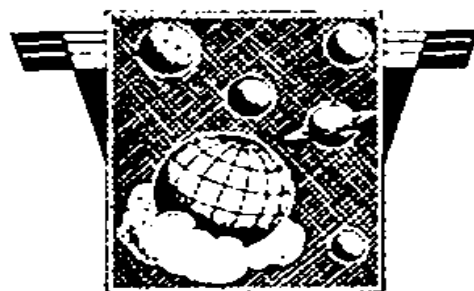
miles. Some two billion years ago this space was filled with the cloudy material of the sun's own body.

In Sir James' theory, the sun "collided" with, that is, passed very close to, another similar body. Out of this celestial encounter of the two suns, there were produced the known planets of the solar system.

Out of the sun's body were hurled cloudy filaments of matter, generated by "tidal waves." These filaments, spread out in space, became cooled, and so were formed the Earth, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto.

When the stars were still enormously bigger than they are now, the chance of their meeting each other so that planets would be formed was one in six, says Jeans.

Now, however, with their reduced sizes, the chance of any new planets being born out of the encounter of stars is only one in 2,500,000,000. — *Gobind Behari Lal, International News Service Science Editor, in "The Washington Post."*



# NEWS OF THE CENTERS



## SUNSET CHURCH

The new Self-Realization Church of All Religions at 4860 Sunset Blvd. in Los Angeles holds Sunday services with Paramhansa Yogananda and Sri Das as alternate speakers. On the Sundays when Paramhansa Yogananda conducts the 11 a.m. services, followed by an afternoon Patanjali Class at 1:15, Sri Das gives the 8 p.m. lecture, followed by a showing of travel motion pictures.

A new Thursday class, in charge of Rev. Bernard Cole, at 8 p.m., is open to the public.

The next issue of *Inner Culture* will have a full page picture of the new Self-Realization Church of All Religions.

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**REQUEST.** Will each member or friend who writes to S. R. F. headquarters or to Paramhansa Yogananda, please enclose a stamped self-addressed envelope for reply? This thoughtful act will be much appreciated.

## S. R. F. ACQUIRES SAN DIEGO SITE

The Self-Realization Fellowship has recently acquired the old Bishop School, with an auditorium seating 300, at 3022-28 First Avenue between Quince and Redwood Streets in San Diego, California. This place consists of a half acre of city property, with several apartments. It is situated on a horseshoe shaped hill overlooking the beautiful city and the vast blue sea.

S. R. F. intends to make this place the future site for a centrally located Golden Lotus Temple to be created after the war, to take the place of the one at Encinitas. This center will be called the San Diego Self-Realization Church of All Religions. It is expected that the already existing auditorium will be used for meetings when it is remodelled and ready for use. Buses and street cars pass nearby.

The Self-Realization Fellowship and its founder, Paramhansa Yogananda, are very grateful to Mr. and Mrs. Lloyd Kennell for being the divine instruments in finding this beautiful place for the San Diego S. R. Church of All Religions.

The S. R. F. is grateful to all donors for this new building, and will deeply appreciate further donations toward the purchase price.

# Questions and Answers

By Paramhansa Yogananda

## SECRET OF LIFE

By Paramhansa Yogananda

*Question:* "What is the secret of Life?"—I. U.

*Answer:* The impressions of the body must not be ascribed to the soul. When we understand and feel that Spirit within which is immortal, then we become released. That is the secret of life. We are here for a little while only. Our bodies become different, yet we are always the same. When we look at the body and ascribe its troubles to our souls, it is a great injustice.

If you think that you are this body, you are wrong. How can you think that this body is *you*? God wants us to find out what is hidden behind this body.

In this perishable body, the Imperishable does not change. As one great saint said: "How can I feel sorry for those who are dying? I only see the Indestructible sever itself from the perishable." This is a lesson we all must learn—that God created us in His image, and what is perishable separates itself from the Imperishable. Don't say: "I am living by food." Say: "I am living by God." "Man shall not

live by bread alone but by every word that proceedeth out of the mouth of God."

God's creation is wonderful. The works of creation are not to destroy us but to stimulate us. If there were no darkness, how would we enjoy the light? If we didn't know pain, how could we seek joy? He is a true king who is not disturbed by pleasure or pain, health or ill health, victory or defeat. This is not a negative state. It is wisdom. You must realize that this life is just a drama. In a dream you see death and sickness and happiness and sorrow, but you are not touched by them. When you awaken from the dream, you know that all things were just a dream. It is only when you awaken from a nightmare that you can laugh at it, but you will have to learn that through meditation alone, not by reading books or theorizing.

You must live in the consciousness of God. In reality, you must be apart from creation, then you will conquer everything; you will be a different being. Then you will not be too much bound to this world. Don't become a slave to anything; be free. Those who

know God know that there is no power apart from His power.

### *The Law of Spiritual Evolution*

The question is: "How did we happen to come in this world?" You say: "I came from my parents and they came from their parents." You go on asking again and again and where was the beginning? You don't know. Again you can reason: "The seed comes from the tree; the tree comes from the seed." Which was first? It was the tree. God had to create everything and give it a characteristic *first*. Then He gave each thing the power to reproduce itself.

God created this world, but science says it evolved out of nebulae and water, and so on. If it were only evolution, matter could not take on such definite, intelligent forms, so that human life is possible. Though God created everything, He later gave creation the power to recreate itself. That power is what bewilders physical evolutionists.

Reincarnation is the law of spiritual evolution. It gives everything a chance to work out its karma (the law of action). Evolution and reincarnation are methods of propelling all creation toward final freedom in Spirit, no longer under the natural law of death.

Reincarnation and evolution are the slow ways, however. The quickest way is through meditation.

You must live in conscious communion with God. Some day some one will tell you that nothing can be done for you, so why don't you depend upon the Force which can-

not be corrupted, which can never fail? Don't look to the world nor to the body for your happiness. Have one thought day and night, the thought of God. Then you will have really evolved. Salvage your soul from the debris of ignorance. Take the banner of Spirit. Meditate night and day. Think of the omnipresent Divine Power.

### INNER MEANING OF SELF- REALIZATION

*Question:* "What can Self-Realization do for me?"—*W. H.*

*Answer:* If you are deeply interested, Self-realization can give you the true knowledge that God exists. Self-realization means to know truth through yourself and not through others. By seeking God first, through Self-realization, all things—strength, power, prosperity, wisdom, health, and immortality—will be added unto you.

God's presence is hidden everywhere by the veils of nature. He is not visible, not recognizable to the ordinary restless eyes of mortal man.

God has given you the key to the universe. You must go beyond books. Many people think that going into the silence is a waste of time. That is not so, because you will receive infinite answers from God. When you think that you have reached the supreme vortex of silence, go deeper still, then you will be an explorer into the kingdom of God.

Behind this universe is the astral universe and behind that is the thought universe, and behind that

is the presence of God, where there is no death, but the eternalness of your own perception and existence. The world of thought is a real world. That is a universe that is lost within you, a universe which you have not explored. Where are the thoughts that you experienced? Once they were real to you. In the "lost" universe they are all real now.

All the people of the earth who have come and gone are not lost. They are in the other world—in the "lost" world of thought, in which you put the blueprints of your experiences in this life. Silence means toning down the blueprints of present experiences. If you can silence the experiences of this life, the experiences of other worlds will come to you.

Our quest must be not only for hidden treasures in this earth, but for the hidden treasures in our "lost" kingdom. Unless we go back to that universe we shall have all the limitations of this body. Why don't you seek the Power that lies behind this universe? Most people are just satisfied with feeding the body and having a good time, not knowing that behind this machine there is a wonderful Power and behind this universe is another wonderful universe.

He who has transcended the consciousness of relative good and evil, who is self-disciplined and lives in and renders service to the world with wisdom; verily, he is called a man of renunciation and illumination.—*Dhammapada*.

## HEALING SERVICE



Divine Prayer vibrations are sent out daily by Paramhansa Yogananda and a group of trained divine healers. Praecepta students, readers of INNER CULTURE, and friends of the Self-Realization Fellowship who desire help in solving problems of health, finance, or adjustment of personal and domestic relations may avail themselves of this help by writing 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.

### 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.



## Letters from S.R.F. Students

The back numbers of *Inner Culture* have arrived and I am so happy because they contain gold nuggets and other precious things. I feel so wealthy that I just devour their contents like a greedy man."—M. G., Louisiana.

"I truly appreciate and enjoy the *Weekly Praecepta* and find them a great inspiration. *Inner Culture* is a jewel revealing a gleam of light on every page."—M. E. G., Michigan.

"The Teaching has helped me so much that nothing that happens now troubles me and I know all things are possible with God. May God bless all of you in your wonderful work."—M. C., California.

"In the very short time that I have been studying and meditating with Self-Realization Fellowship I have received illumination and joy and happiness that I have never before known."—C. C. H., Louisiana.

"I am practicing the technique in the *Weekly Praecepta* for one hour each day. The great exhilarating after-effects inspire me to eagerly approach the future, confident of the many blessings in store for me in the path of divine realization."—N. B. J., Washington, D.C.

"I am very grateful for what you have done for me, and your Teachings will be my guiding star until I reach my final destination."—M. S., Ohio.

"I am more efficient and calmer than I have ever been before. The

last week I have had to train two women to take the place of two experienced men. When they made mistakes, I showed them the correct method and did not lose patience at any time. In the mornings the work we had to do seemed almost impossible, yet everything worked out all right. I did not think it possible for people to learn so quickly. I am very happy and honored to be a student of Self-Realization Fellowship."—E. L. B., Oregon.

"I am deeply grateful for the knowledge I am receiving from the *Weekly Praecepta*. It gives me peace of mind and divine comfort, so much needed these days. May God bless your magnificent work."—E. B., Pennsylvania.

"I took Paramhansa Yogananda's class in 1927. The knowledge I gained at that time for my physical and spiritual welfare has been since then a great blessing to me."—M. P., Minnesota.

"I am thanking you from the bottom of my heart for all my blessings. Enclosed is \$5 for a love offering to help to defray the expenses to spread the Lord's work."—K. K., Wisconsin.

"The wisdom you are revealing to me in the *Weekly Praecepta* is indeed inspiring. I shall practice and meditate upon the knowledge being taught to me by gradual steps."—K. M., Colorado.

# Directory of Self-Realization Fellowship Centers

(Affiliated with Yogoda Sat-Sanga Society of India)

*Paramhansa Yogananda, President*



## Los Angeles, California

**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.

Sunday Meditation Service at 7 p.m., conducted by Mrs. Lois P. Downs. All welcome.

Praecepta lesson class for beginners each Tuesday at 7 p.m., conducted by Mrs. Downs.

To reach the Mt. Washington Center, take northbound "W" car anywhere on Broadway downtown. Get off at W. Ave. 42 and Marmion Way. Walk or drive your car, following the S.R.F. signs up to the top of Mt. Washington hill.

Room and board are available by the month, week or day at this Center.

## Hollywood, Calif.

Self-Realization Church of All Religions, 4860 Sunset Blvd., near Edgemont St., Hollywood, Calif. Phone NO. 18006. Meetings every Sunday at 11 a.m., conducted alternately by Paramhansa Yogananda and Sri Das. All welcome. For information about week-day classes and activities, phone CA. 0212.

Thursday Class at 8 p.m., conducted by Rev. Bernard Cole. Open to the public.

## Encinitas, Calif.

**TEMPLE OF ALL RELIGIONS**, (100 miles south of Los Angeles). Phone: Encinitas 4341. Sunday ser-

vices at 11 a.m., conducted alternately by Paramhansa Yogananda and Lloyd Kennell. All welcome.

**PRAECEPTA STUDY CLASS**. Each Friday at 3 p.m., at the Temple, in charge of Mrs. Laura Rohner, Secretary, and Rev. Casmer Nickleber.

## \*Pasadena, Calif.

Conducting Teacher and Secretary, Mrs. Thelma Colwell. Telephone: SYcamore 4-4916. Meetings 2nd and 4th Thursdays at 265 So. Los Robles Ave.

## Fresno, Calif.

Conducting Teachers, Dr. George H. Sciaroni and Mrs. Doris Snyder, R. No. 3, Box 552. Meetings at Pacific Southwest Bldg., 1060 Fulton St., Room 1410, each Sunday at 8 p.m. Phone 2-5181.

## Gardena, Calif.

Center meetings held each Tuesday at 7:45 p.m. at home of Mrs. Blanche Keeseey, Secretary, 1630 W. 168 St. Conducting Teacher, Mrs. Harriet Grove, 16425 Halldale Ave.

## Washington, D. C.

Swami Premananda, Conducting Teacher. Sunday Service at 11 a.m. Wednesday Class on Philosophy and Yoga at 8 p.m. The public is welcome. Self-Realization Fellowship Temple at 4748 Western Avenue, N.W. Phone: Wisconsin 4748.

## Miami, Florida

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

**Chicago, Ill.**

Conducting Teacher, Mr. Walter Sherman. Treasurer, Miss Marie M. Schwarz, 360 N. Michigan Ave. Secretary, Miss Mary Havreberg. Meetings each Thursday at 8 p.m., 510 Fine Arts Bldg., 410 So. Michigan Ave.

**Indianapolis, Ind.**

Conducting Teacher, Sri R. K. Das. Associate Resident Teacher, Mrs. Ann Hoffman. Secretary, Miss Jessie Boyce. Treasurer, Mrs. R. E. Gage. Sunday services at 11 a.m. Tuesday class at 8 p.m. The public is welcome. Self-Realization Fellowship Church at 38½ N. Pennsylvania St., 408 Penn Bldg.

**\*Des Moines, Iowa**

Conducting Teacher, Mrs. Marshall McCleary. Treasurer, Mr. Carl Bertelsen. Meetings each Thursday at 8 p.m. at 1315 E. Walnut St., Capitol Apts., Apt. 3. Phone 6-4202.

**Boston, Mass.**

First Self-Realization Fellowship Center in America, founded by Paramhansa Yogananda in 1920. Class meetings each Thursday at 8 p.m. at 543 Boylston St., Cluny Bldg.

Conducting Teacher, Dr. M. W. Lewis, 123 Orchard St., Suite 37, West Somerville, Mass. Assistant, Arthur W. Smith. Corresponding Secretary, Miss Ellen MacTwiggan, 9 Willow St., Apt. 12, Boston.

**\*Detroit, Mich.**

Conducting Teacher, Mr. J. Oliver Black, 18094 Parkside. Meetings each Thursday at 8 p.m. at Hotel Tuller, Parlor D. Telephone: Mrs. Maude Emerson, Secretary, Columbia 3737.

**Minneapolis, Minn.**

Meetings at Y.M.C.A. Bldg., Sundays at 8 p.m., open to the public. Class on Wednesdays at 8 p.m. President, Virginia Newhall. Leader, Mrs. G. Hirschfield. Assistant Leader, Mrs. Martin Peterson. Secretary, Mr. Fredrick B. Storlie, 242 Security Bldg. Treasurer, Miss J. M. Sverkerson.

**St. Paul, Minn.**

Meetings each Monday evening at home of Mr. and Mrs. Kenneth J. Olson, Route No. 6, Stillwater Rd. and Spruce Ave. Secretary, Mr. George Young, 1476 No. Victoria St.

**New York, N. Y.**

Center at Carnegie Hall, 7th Avenue and 56th St., Studio 915, 7th Avenue entrance. Meetings every Monday at 8:15 p.m. Conducting Teacher, Mrs. Gene Howard. Treasurer, Mr. John Fuerth, 804 W. 180th St., N. Y.

**Canton, Ohio**

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

**Cincinnati, Ohio**

Conducting Teacher, Mrs. Bertha Shimler, 5642 Bramble Ave. Phone, Bramble 2078W. Classes on first and third Fridays of each month, at 8 p.m., 403 Palace Theatre Bldg., 16 E. 6th St.

**\*Cleveland, Ohio**

Secretary, Miss Emma Grambs, 1935 Euclid Ave., Room 209. Treasurers, Dr. Eleanore Gordon, 2236 E. 105 St., and Miss Elizabeth Takacs, 11803 Buckeye Rd. Meetings on Thursdays at 8 p.m., 1935 Euclid Ave., Room 209.

**\*Philadelphia, Pa.**

Conducting Teacher, Miss Miriam Snavelly. Meetings every Friday at 8 p.m. at 5033 Locust St. Phone Granite 6160.

**Milwaukee, Wis.**

Meetings each Sunday at 11 a.m. Class meetings each Wednesday at 8 p.m. Fine Arts Bldg., 125 E. Wells St., 2nd Floor. Conducting Teachers, Mrs. Margarethe Reichstein, Secretary, 927 N. Marshall St., and Mr. George Gaye.

London, England

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.

Johannesburg, South Africa

Representative, Mrs. Elizabeth Schuffman, 153-A Victoria St., Rosettenville, Johannesburg.

Tukuma, Latvia, Europe

Mr. Harry Dikman, Conducting Teacher; Zigfr. Meierovics iela Nr. 20. J. Vessel, Secretary.

Ranchi (Bihar), India

THE EASTERN HEADQUARTERS of YOGODA SAT-SANGA (Self-Realization Fellowship), SHYAMA CHARAN MISSION, with Ashram accommodations and departments for Fortnightly Instructions by Correspondence, and the Brahmacharya Vidyalaya, a Residential School for Boys, established in 1917 by Paramhansa Yogananda. Patrons: Yuvaraja of Mysore and Maharajah S. Nundy of Kasimbazar, Bengal. Swami Satyananda, Acharva-in-Charge. Prabhas Chandra Ghose, Vice-President. Prokash Das, Director.

Western disciples, guests, and visitors are welcome and will find hospitable and suitable accommodations.

Dakshineswar, Bengal

Yogoda Asram (Self-Realization Fellowship Hermitage) on the Ganges River near Calcutta. Swami Benoyananda Giri in charge. Address: Yogoda Math, Dakshineswar, P.O. Ariadaha, 24 Parganas, Bengal, India.

Accommodations for Western students and tourists.

Calcutta, India

Yogoda Girls' School and Yogoda Sat-Sanga Center (for ladies), 39 Raja Dindendra St. Manager, Tulsi Narayan Bose.

Bangalore, India

Yogoda Sat-Sanga (Self-Realization Fellowship) Center, 52 Second Cross Road, Basavangudi. Yogoda Fortnightly Praecepta and Bhagavad Gita are

read in the class. Meetings and prayer are held fortnightly.

Lakshmanpur, Bihar

Yogoda Sat-Sanga Vidyapith, School for Boys. Mr. G. C. Dey in charge.

Midnapore, India

Yogoda Sat-Sanga Ashram, Khukurda. Yogoda Sat-Sanga Ashram, Gobardhanpur.

Yogoda Sat-Sanga Ashram, Handol. Yogoda Sat-Sanga Ashram, and the Yogoda Sat-Sanga High School, Ejmalichak.

Yogoda Sat-Sanga Ashram, Ghatal.

Puri and Serampore, India

Self-Realization Fellowship (Yogoda Sat-Sanga) at the Kararashram, Puri. Swami Sebananda in charge.

Yogoda Sat-Sanga, Gurudham Chatra, Serampore. Acharya Motilal Mukherji in charge.

*\*These Centers are newly inaugurated and will be acknowledged and ordained after three years' trial.*



## Self-Realization Fellowship

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### FREE BOOK



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