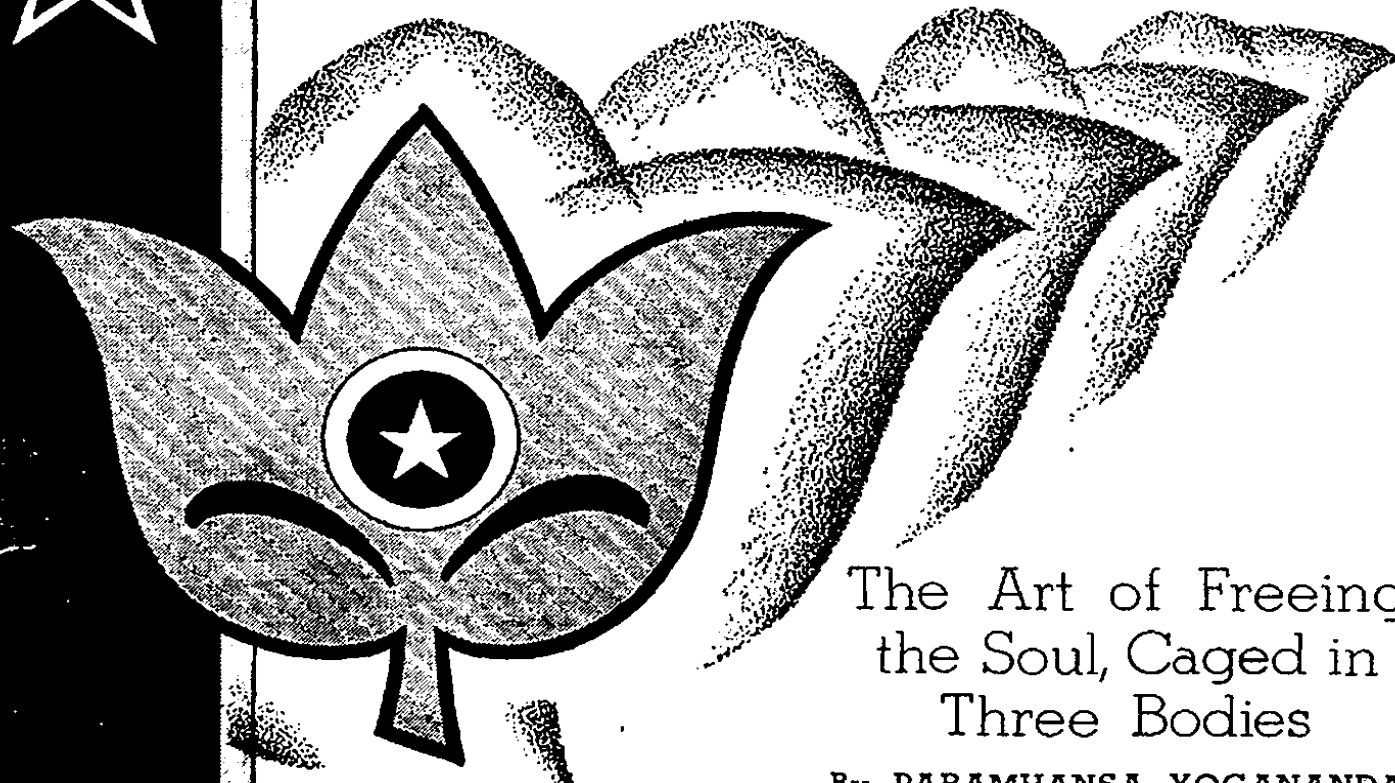


CULTURE

FOR SELF-REALIZATION



The Art of Freeing
the Soul, Caged in
Three Bodies

By PARAMHANSA YOGANANDA

Is Outer Self-Control Useless, Without
Inner Discipline?

LIGHT FROM THE BHAGAVAD GITA

Ancient Sumerian Culture

RECENT ARCHEOLOGICAL DISCOVERIES

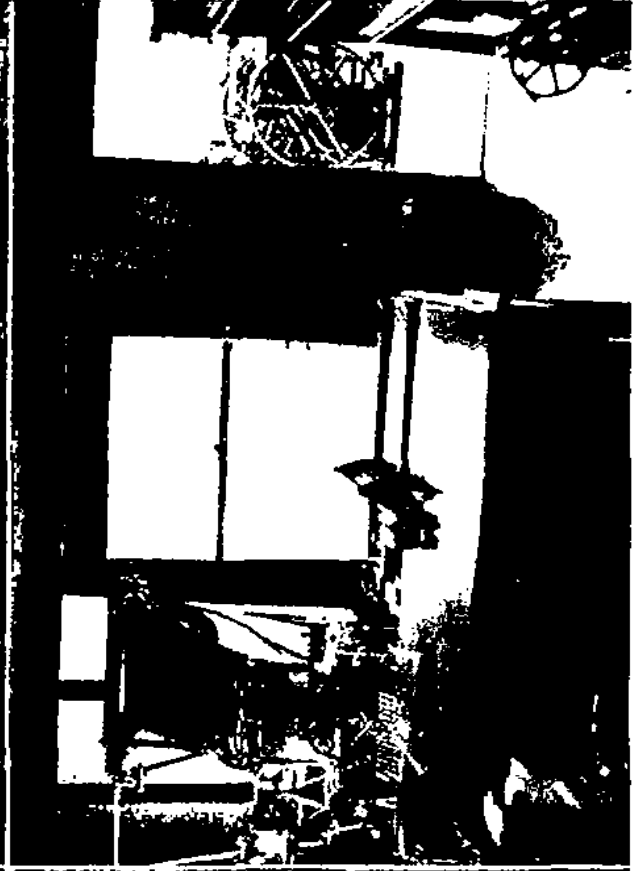
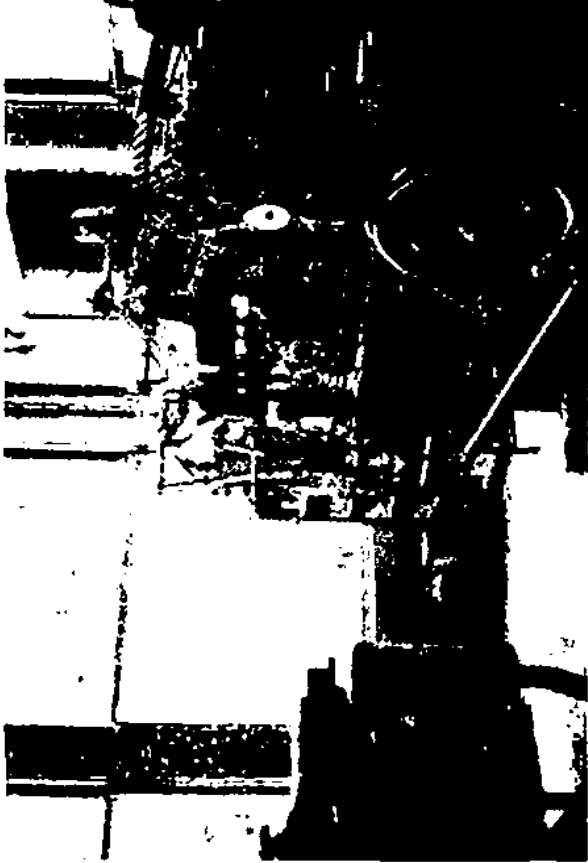
"Reincarnation"

By SRI R. K. DAS

JULY
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SEPTEMBER

1943

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INNER CULTURE

FOR SELF-REALIZATION

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After Lao-Tse

By Rose Noller

Follow the simple way.

Lightning and sunshine alike reveal the law.

Discriminate, but do not strive to be virtuous;

To strive is to rival and there is no rivalry in the law.

How can there be rivalry when all is *one*?

Does night vie with day?

Do they not follow each other inevitably?

Live in the essential and virtue will follow you inevitably.

That which is essential cannot be seen.

It is beyond sight and sound.

It is nothingness to the senses, yet from nothingness the senses proceed;

Does not the gull fly into the unseen?

Has anyone discovered the workmanship of its wings?

The wordless the fashioner of speech;

The songless the shaper of song . . .

If you know the infinite within, you shall know it without.

The finite is an illusion;

Infinity penetrates the all.

The visible exists but by the invisible.

Therefore, empty yourself of illusion so that the all may flow through you.

For out of soundlessness comes the living voice.

Let your voice so speak that it shall reveal the soundless.

The greater your root in soundlessness, the greater shall beat the vibrancy of your voice.

Rely not upon the obvious.

Let, rather, your reliance remain with the unknown . . .

War cannot destroy war.

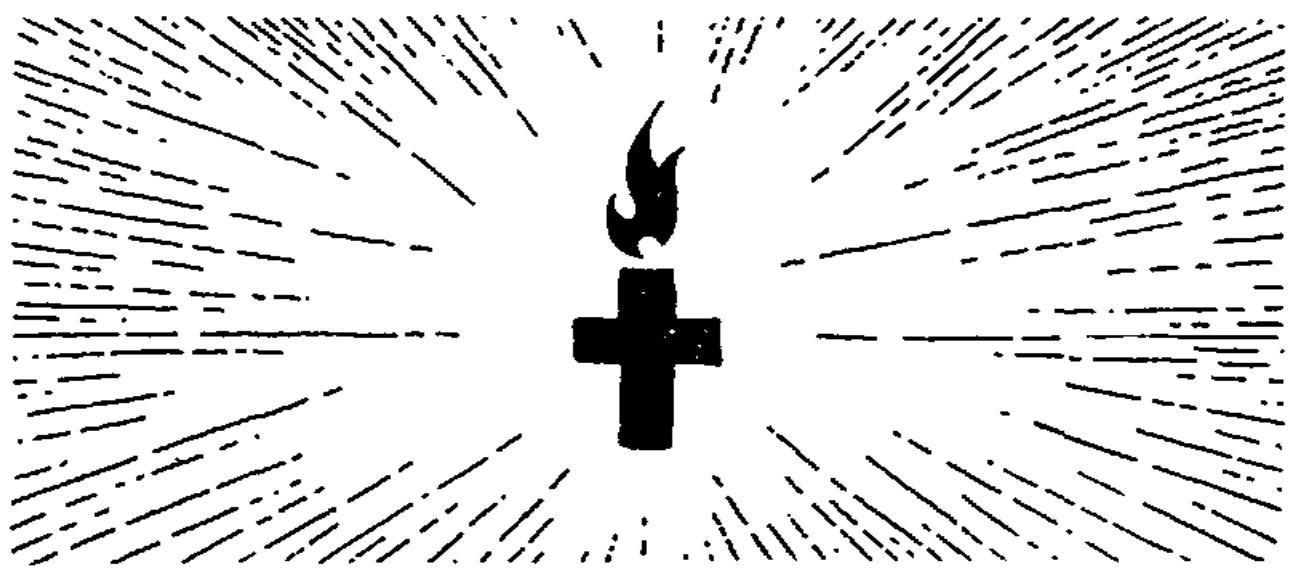
War will be ended by knowing the place of peace and that this place is stronger than any safeguard,

For out of it the illusory man destroys himself so that he may finally learn futility.

Evil and good are weights and evolution the balancer.

Be a balancer and evil and good shall trouble you no more.

You shall become absolute.



Second Coming of Christ

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

*Jesus Explains How the Soul is Caged in Three Bodies,
Preyed on by the Eagles of Desires.*

By PARAMHANSA YOGANANDA

(Continued From Last Issue)

In the above words, Jesus is warning the disciples against the temptations of listening to false prophets, and the necessity of finding salvation through the Guru-preceptor or the divine messenger through whose speech, mind and wisdom God teaches the true devotee. Even though Jesus was humble, he told his disciples that they did not need any other great teacher, for in Him was manifest the fullness of God. As lightning illumines one end of heaven to another, so the Christ Consciousness manifest in him and his teachings was to illumine not only the minds

of the disciples but all humanity for all time. In the lifetime of Jesus, in the Son of man or in his physical life, was manifest the highest qualities of God. That is why Jesus told the disciples they need not go to any other prophets to whom the Pharisees might tempt them to go. Jesus warns the disciples of not breaking the divine law by being disloyal to him, the God-sent messenger—Guru-preceptor.

Jesus, by saying, Ye shall not see it, signifies that a messenger like him appears on earth once in many years or many centuries.

Jesus says in his warning that

anyone who concentrates too much on the temporary manifestation of physical life will lose sight of the infinite life behind it. Whoever is prepared to sacrifice everything of physical life in order to gain the knowledge of the infinite will find human life changed into eternal life.

Jesus also points out that the law of karma is very subtle, for it judges people not according to their social status but as to what they are within their real selves and as to what tendencies they have accumulated within their mind.

Men, apparently alike, engaging in similar occupations and outer activities, are nevertheless different according to the quality of their inner life and thoughts.

So Jesus says that though people may be together in domestic or business life, yet, in the after death state some of them, because of their good actions, will be liberated, while others will be left behind because of their material actions, to be reincarnated on earth for further training and purification.

Two men shall be in the field: the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.—Luke 17: 36-37.

"Wherever the soul is encased in the physical body of sixteen elements or in the astral body of

nineteen elements or in the causal body of thirty-five elements, there the eagles of desires who prey on human sense-attachment will also gather to keep the soul a prisoner."

In the above words, Jesus expounds a great metaphysical truth. It can be explained as follows:

If salt water is encased in three jars, one within the other, and the imprisoned salt water within the three sealed jars is put in the ocean, then the salt water, though within the ocean, cannot contact it because of the three sealed jars.

If the first or outer jar is broken, still the salt water cannot contact the ocean water. If the two other jars are broken, the salt water is then freed from its containers and becomes one with the ocean water.

The soul (individualized Spirit) is similarly encased and imprisoned in three bodies, existing one within the other. The soul is enveloped in the causal body of thirty-five elements, which in turn is encased by the astral body of nineteen elements, which itself is surrounded by the physical body of sixteen elements.

The adhesive force of these three bodies is desire. In the earthly life, when the desire to live is severely shaken by disease, death comes. The soul, however, remains encased in the astral and causal bodies which are held together by the power of unfulfilled physical desires.

Jesus took three days to finally work out all these desires of the physical, astral and causal bodies—to dematerialize these limitations

and set his soul free into the ocean of Spirit.

Every soul must likewise do away with physical, astral and causal desires and break the limitations which keep it imprisoned.

Only then can the yearning soul mingle with the eternal Spirit. Most souls, because of desires and encasement in the three bodies, even though they live in Spirit cannot mingle with Spirit, even as salt water encased in the three jars immersed in the ocean cannot mingle with it.

Location of Souls

Jesus signified that good and bad souls (of which he said, One shall be taken, and the other left) could be located according to the place where their bodies were. When one is seen in a physical body, Jesus pointed out that there is a soul imprisoned due to the eagles of physical desires. When a soul is found in the astral body, Jesus said, a soul is imprisoned there due to the eagles of astral desires. The presence of a causal body signifies, according to Jesus, a soul imprisoned due to the influence of the eagles of causal desires.

When the soul is liberated from its three small limiting bodies, it becomes united to its cosmic body, where the eagles of noble perception soar high in cosmic consciousness.

The eagles signify desires, both material and spiritual, so Jesus said that the eagles of physical desires which remain encaged in the

body live on the meat of sensations, while the eagles of desires imprisoned in the astral body live on finer astral sensations, and the eagles of causal desires living in the causal body live on still subtler perceptions.

The eagles of super-conscious perceptions live in the cosmic body when the soul leaves the imprisonment of the three bodies and becomes one with the cosmic-bodied Spirit.

A soul, being invisible, can only be distinguished by the presence of its body. The presence of the body signifies its existence is made possible by desires; so, when his disciples asked where would the souls go, Jesus replied, The invisible souls can be distinguished, as to whether they are in the physical, astral, causal or in the cosmos, according to their encasements in the three little bodies or the great cosmic body.

The three little bodies are held together by the three kinds of physical, astral and causal desires, whereas the cosmic body of infinitude is manifest in the divine will.

The physical desires are those which enjoy the bodily sensations of sight, hearing, smell, taste and touch.

Astral Desires

The astral desires consist of enjoying everything in terms of vibration. Astral beings like to see all creation in terms of changing light; they want to hear ethereal

music, they smell light, they taste light, they touch light.

The causal desires consist of enjoying everything by perception only. Those souls that are encased only in the causal body see the whole universe as materialized dream ideas of God. Souls in the causal body can materialize everything or anything in thought. They consider the enjoyment of physical sensations or astral perceptions as gross and suffocating to the soul's fine sensibilities.

Thus souls encased in the causal body work out their desires by materializing everything they want into dreams or condensed imagination. Those that find themselves surrounded only by the thin veil of the causal body can create any object even as the heavenly Father does. As all creation is the cosmic dream of God, so the soul encased in the causal realizes that it can create anything even as the heavenly Father does.

As the soul leaves physical desires and enters into the astral and causal desires, he finds he can materialize anything in terms of light or in terms of condensed thoughts or dreams. Attaining this power, he feels less tempted by astral perceptions or causal super-perceptions than one feels when attacked by the gross physical temptations.

On the third day, when Jesus met Mary Magdalene, he had a desire to see her but would not let her touch him because he was not yet risen; that is, his soul had not left the final limitations of the astral and causal bodies. When the

soul of Jesus ascended from the three bodies, he had power even as God had, so Jesus remodeled his body and put his soul there instead of getting into an embryonic form and being reborn as a child, gradually growing into a man's body.

Parable of the Judge

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man:

And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?—Luke 18: 1-8.

"Bear in mind, if an unjust judge will respond to continuous prayers, how much more the greatest of all just Judges, God, will punish the satanic enemy of his select devotees whose night and day cries of prayer for spiritual help God has long

patiently heard. I say unto you, God speedily answers to the call of true devotees by destroying satanic ignorance, which tortures their minds with misery and unhappiness and of whom they want to get rid by continuous prayer to God. Likewise, the visit of Christ Consciousness embodied in me is in response to the prayer of true devotees on earth who by their faith in divine power want to be rid of misery-making satanic delusions."

In the above words, Jesus tells all devotees not to be discouraged if they apparently find God not responding to their prayers. Thus he illustrates that just as a hard-hearted judge responds to the continuous prayer of a woman, so God much more heartily responds to the continuous unceasing prayers of the devotee, kind-hearted and just as He is.

True devotees want the torture-dealing, sly satanic delusion to be punished and banished from the precincts of the mind. They continuously pray to worship God without the distraction of satanic delusion.

Response to Prayer

Jesus says that during his visit on earth, he will find faith there—that is, he will find devotees with developed intuition or faith. Jesus says that the developed intuition of advanced devotees on earth justify his presence there.

The greatest Hindu scripture, the *Bhagavad Gita*, also says: "Wherever there is a decline of

virtue, God from time to time manifests Himself for the protection of true devotees, coming to earth in the body of a great Master."

When a devotee meditates and intensely prays, he intuitively knows the presence of God, as a feeling of ever-new joy which comes over him. When the devotee repeatedly communes with God through his intuitive conviction, he develops faith or intuitive conviction of God, manifesting to him as ever-new tangible joy. This ever-new joyous presence of God in meditation inspires the devotee with greater faith or intuitive conviction of the existence of God hidden behind the doors of meditation.

Faith is not belief which is uncertain. Belief is the initial condition of the mind when it tries to speculate about God, but faith is the unchangeable ultimate conviction attained after the devotee knows God for certain by contacting Him in meditation.

It was the faith or intuitive conviction of highly advanced devotees like Peter and John which acted as a magnet of continuous prayer to draw Jesus Christ on earth.

And he spake this parable unto certain which trusted in themselves that they are righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice

in the week, I give tithes of all that I possess.

And the publican, standing off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; he that humbleth himself shall be exalted.—Luke 18: 9-14.

This publican and sinner, though he was less virtuous than the Pharisee, nevertheless had humbleness and sincerity and thus created the good karma by which he was justified to receive the purifying vibration of God.

The Pharisee, due to his mountainous ego, could not gather the rain drops of divine blessings which were also showered over him as upon the publican. The publican gathered the rain drops of divine mercy in the valley of his deep humble heart.

Every man who imagines himself to be great and pretends to be so before others will be exposed and dishonored before the critical gaze of people whose attention he draws to himself through his pretensions. He who is really humble is saturated with divine magnetism; even though hidden, he draws to himself appreciation and human and divine recognition.

Jesus, in upholding the sincere prayer of the sinful publican and depreciating the egotistical prayer of the Pharisee, does not mean

that the sinful publican was greater in virtue than the law-abiding Pharisee. Jesus meant that if the Pharisee, with his law-abiding nature, had only cultivated humility, he would have attracted divine mercy and would have been greater than the humble but sinful publican.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. —Matt. 19: 3-9.

"Because of the lack of love and feeling in your heart and your soul, Moses gave you a bill of divorce-

ment. Have you not read that from the beginning of creation, God created soul mates among males and females and signified that due to the divine soul attraction between a man and his mate, he will leave father and mother and cling to his wife? When a man and wife are united as true soul mates they will be one flesh or will act in harmony and unison in body, mind, and soul; their souls will not act with different ideals but as two bodies, two minds, two souls, with one ideal.

"Therefore, when a true male soul mate is united to his true female soul companion as the mundane way of liberation by union according to divine decree, let that law be not desecrated and nullified by an ignorant man by the mistaken interpretation of the law of divorcement given by Moses. Moses found that most of you had lost the divine magnetism required to draw your soul mates unto yourselves and instead found you cruel-hearted, attracting wrong companions, resulting in matrimonial troubles, so he gave you the law of divorcement lest you maltreat your mismated wives.

"In the earlier part of creation, there was no law of divorcement necessary, because men and women led natural lives and so were free from the dangers of mismating and necessity of separation.

"If any man put away his properly mated wife, except it be for sex-transgression, and marries another, he commits adultery; that is, he breaks the law of love marriage

and soul union for the sake of sexual stimulation by a new mismated physical marriage. Likewise, any man who does not seek his soul mate, but marries a divorced woman for sex pleasure, is also guilty of adultery.

"Again I say unto you, repeatedly, that whoever puts away his wife who is his soul mate and marries another woman for sex attraction commits an adulterous offense against his true wife. Likewise, if a woman puts away her husband who is her soul mate and for physical attraction gets married to another man, she commits sex transgression."

In the above words, Jesus emphasises that all marriages should be between soul mates who are attracted to each other by divine magnetism and not by the animal magnetism of sex. This was the original divine law of matrimony that, corresponding to every true man was a true woman, and if each one lived rightly on earth, they would come together in marriage, brought about by the decree of the divine law.

Ancient Marriage

Jesus says this was the law in the beginning. In the earlier days of vanished civilizations, unknown to history, people lived more natural lives and were more spiritual. Men and women were mated rightly and there was no necessity of divorce. But times changed and people, due to misuse of will and reason, became materially minded. Thus their hearts could not draw

unto them their right soul companions.

Moses found this condition, and gave the secondary law of divorce as the means of saving mismatched wives from the tyranny of cruel husbands. This law of divorce was to serve as a double-edged sword to also protect husbands from their mismatched cruel wives. Jesus emphasises when men and women are married as true soul mates, divorce becomes unnecessary and very rare, though a man could divorce his soul mate wife provided she was foolish enough to be guilty of fornication in mind or body.

It must be remembered that adultery is committed in mind as well as body. Any woman who is properly mated to her husband but, through delusion and through misuse of reason, inwardly develops a continuous, unforsakable sexual attraction for another man, commits mental adultery and should, if her husband permits, seek a divorce. Also, if a woman through ignorance actually commits adultery, then it is lawful for her husband to divorce her and vice versa.

Jesus is trying in the above passage to emphasise the law of true soul mates. He says that men and women should lead pure lives and seek liberation by being united in perfect divine love. Jesus emphasises that divorces are unnecessary and unnatural, for God planned that men and women as ideal soul mates should marry, not for sex, but to attain His perfect divine love through their perfect loves.

Jesus warns us that marriage merely for sex pleasure occurs only in men and women who are not soul mates. Hence, mismatched marriages are adulterous and destroy the very fabric of which the society and nation is made.

Modern Divorce

Modern mismatched marriages are disrupting homes. Modern men and women should follow the advice of Jesus by leading ideal lives and marrying only when they are sure they are soul mates. All men and women should remember that the ideal of marriage is not sex or social utility, but liberation in God through perfect divine love.

If men and women are more spiritual and follow the law of spiritual attraction and not sex attraction in marriage, they will find spiritual marriage and freedom in God. Then and then only will divorces become fewer and fewer until they vanish.

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given.

For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.—Matt. 19: 10-12.

"All men and women cannot grasp this precept of mine except those who are worthy; that is, physically and mentally fit to act up to it. There are some eunuchs which were forced to be so since they were born that way from their mothers' womb. And there are some eunuchs which were made so by other men through artificial means of operation.

"And there are eunuchs or self-made celibates who have willingly made themselves eunuchs by withdrawing their minds, will and energy from the sex region, that they may receive the everlasting joy of cosmic consciousness by forsaking the temporary sex pleasure created by satanic delusion. Anyone who is able and worthy to understand the above precept, let him follow it and he will find the kingdom of God."

Celibates for God

Jesus, after telling that ideal marriage between soul mates for attaining the perfect love of God is one means of liberation for worldly people, goes on to describe in the above words that there are men and women who completely give up marriage, and seek for the kingdom of God through celibacy.

As in perfect marriage, divine love is primary and sex union secondary, so a man or woman, singly, by uniting the soul with God and completely renouncing sex pleasure, can find perfect divine love and spiritual liberation.

Jesus emphasises that the consciousness of sex must be renounced

by married people as well as celibates in order to attain the everlasting happiness of cosmic consciousness.

Jesus says that there are born eunuchs and artificially created eunuchs and also spiritual eunuchs. Spiritual eunuchs are those who withdraw their will, energy, desire, and sex force completely from the sex nerves, so that they never feel any physical impulse of sex. Jesus calls those self-made eunuchs who forsake sex pleasure for attaining the everlasting pleasure of the kingdom of God.

The kingdom of God is attainment of cosmic consciousness and its joys by daily meditation and ecstasy. Spiritual eunuchs are not those who destroy their sex power and become real eunuchs but are those who never use their sex desires to rouse their physical sex nerves.

Jesus himself renounced sex pleasure for the kingdom of God. The Order of Swamis in India also emphasises the renouncement of sex consciousness for the attainment of the happiness of cosmic consciousness.

❖————❖————❖

He shall call upon me, and I will answer him: I will be with him . . . I will deliver him.—*Ps.* 91:15.

❖————❖————❖

He that walketh righteously . . . shall dwell on high: his place of defense shall be . . . munitions of rocks.—*Isa.* 33:15, 16.

TABLETS REVEAL LEARNING LOST FOR CENTURIES

Ancient Astronomers and Mathematicians Knew Many Current Methods

New research based on thousands of recently deciphered clay tablets indicates that scientists in ancient Babylonia used many of the methods current today and antedated numerous modern discoveries by centuries, George G. Cameron, assistant professor of West Asiatic history at the University of Chicago, has revealed.

"The modern astronomer, poring over the stars catalogues and classification systems compiled since the founding of the Greenwich Observatory 180 years ago, is seldom even aware of the fact that the Babylonian astronomer catalogued and classified with meticulous care for more than 300 years, and that many of his classifications are ready for study," Dr. Cameron said.

In his search after knowledge that would produce practical results, the Babylonian scientist meets the modern scientist on common ground, Dr. Cameron declared.

"Today, when we subordinate the study of cosmic rays to the usage of the stratosphere plane, or analyze the content of rubber only to produce its substitute through butadiene, we are in perfect agreement with the Babylonian scientist to whom only wisdom that produced workable results was of practical value," he said.

"Thus the practical aspects of

calendar-making led him to examine the phases of the moon, on which he based his months, and to an interest in the sun, which gave him his year. The surveying of fields and the computation of interest led to his geometry and mathematics; the many tongues of the racial melting pot, Babylon, Tower of Babel of Biblical fame, induced a sincere interest in philology and linguistics."

Practical Calendar-Making

With every advance in the discovery of the capacity and the resources of the ancient Babylonians modern scholars have to hold up their hands metaphorically in wonder at the ancient race's knowledge, Dr. Cameron said.

"Thus, as early as the fifth century B. C., the Babylonian astronomer Naburians discovered and recorded on clay tablets the difference in the length of the year as measured from equinox to equinox, and as measured between two successive arrivals of the earth at its nearest point to the sun. He was the first to discover the slow change in the obliquity of the earth's axis, like the wobbling of a spinning top, which is called the procession of the equinoxes."

Still another Babylonian astronomer, Cidenas, in the fourth century B. C., endeavored to determine the true date of the new or

full moon, with which was connected the determination of lunar or solar eclipses, Dr. Cameron told his audience.

"It is amazing to discover that Cidenas' calculations on the apparent diameter of the moon's face are far more accurate than were the estimates of Ptolemy, Copernicus or even Kepler before the latter employed the telescope," he said.

The Babylonians likewise had a far more advanced knowledge of chemistry than is popularly supposed, Dr. Cameron declared.

"It is only recently that we are becoming aware of their achievements, because many of the formulas at the disposal of the Babylonians were clothed in secrecy and were written cryptographically in Sumerian, which by 1500 B. C. had become a 'dead' language," he said.

"One of the newest findings concerning ancient chemistry," he stated, "is a Babylonian tablet of the seventeenth century B. C., which gives a formula for making a lead glaze colored with copper.

Advanced in Chemistry

"Persistent tests with fire on various substances also showed to the Babylonian the effect on the alkaline plants, which gave him potash for washing, and on rocks, which gave him plaster and lime.

"He knew that copper—from which he made drinking straws and strainers—would give black and red oxides for glass; that white lead would produce red lead,

and that green vitriol or copperas would give sulphuric acid.

"By leaching the soil he obtained various salts, and he possessed a wide knowledge of vegetable acids such as vinegar. He had a test for the relative hardness of rocks, and he also had one to inquire into the degree of purity and impurity of his coins."

But it is in the field of mathematics that the scientific bent of the Babylonian is best exemplified, Dr. Cameron pointed out.

Developed Mathematics

"Mathematics were developed to a fine point in the elaborate inventories and administrative documents which bulk so large in the total number of tablets excavated, assisted, naturally enough, by the calculations essential to astronomy," he said.

"We are at first appalled by the Babylonian numerical system, particularly with its basic unit. It is not ten, like the modern decimal system, but sixty, a sexagesimal system. This unit, which has no counterpart in any other numerical system in the world, was adopted by the practical-minded Babylonian accountant because of its effectiveness. The unit of sixty worked better for him than any other he could devise.

"Modern professional mathematicians tell us that to be supremely effective the basic unit of a numerical system should permit, without a continuing fraction or decimal, the factoring of all or as many as possible of the smaller numbers comprising that unit," he said.

"In other words, that unit, whatever it may be, should be evenly divisible by one, two, three, four, and so on.

"The unit of the decimal system, ten, can be factored in this manner only by one, two, five and itself. Sixty, the Babylonian unit, is evenly factored by one, two, three, four, five, six, ten, twelve, fifteen, twenty, thirty and itself.

"The Babylonian accountant had discovered by his use of what we call fractions, but which are more correctly parts of a larger whole, that the unit of sixty, better than any other number, permitted him to express this so-called fraction as a whole number. Thus one-third in terms of sixty was twenty; one-sixth was ten, and so on. Sixty worked admirably; his empiric logic demanded that it be adopted, and so it was."—*New York Herald Tribune*.

TINY TABLET SPANS 7,000 YEARS

2½ Inches Long, It Has Story of Sumerian Era

It was a tiny tablet the scientist held in his hand. Six ordinary postage stamps would cover it. It was a rectangular pancake of clay, but also a link with the past. It was made more than 4,000 years ago, but it bridged a possible 7,000 years of human history—almost the entire span of written history of civilization.

The tablet was held by Dr. S. N. Kramer, outstanding scholar in the field of Sumerian antiquities. He was seated in his cubicle at the

University Museum, at the University of Pennsylvania, in Philadelphia, and within his view were many thousands of such tablets in trays arranged in stacks like books in a library.

A wealth of human history is in those tablets awaiting the work of scholars who will wrest from the almost microscopic tracks on their surface the story of the earliest civilization of which we have record, the Babylonian and Sumerian. Recorded on some of the tablets is the story of a still earlier civilization in the land of Sumer, which existed during the two and more thousand years preceding.

Repetition of History

The land of Sumer extended from the mouths of the Euphrates and Tigris Rivers up through the valley of these two rivers which run parallel courses on the southward flow from sources near the Black Sea to the Persian Gulf. They drain the area now known as Irak. Nearly all of the great empires have conquered this area, which has been such a prolific producer of successive civilizations, and in turn have been conquered.

Repeating the time-worn story of history, American military forces are today at the head of the Persian Gulf, sending military supplies over an American-built railroad up to Russia through the Caucasus. These supplies pass within a short distance of the buried ruins of what 4,000 years ago was the royal city of Nippur, where a half-century ago the University of Pennsylvania expedition labored

for more than ten years to excavate the tablets which have since been deciphered and translated at an exceedingly slow rate.

Walls 336 Feet High

If any one has the idea that the civilizations in the land of Sumer, later Babylon, produced works of a mean order compared to those of today, disillusionment is in order.

Every one undoubtedly knows that the walls of Babylon were one of the wonders of the world, but few appreciate the fact that they were 336 feet high, or as tall as a twenty-five-story building. The Washington Monument is 555 feet high.

The Babylonian retaining wall was 23.5 feet thick, built solidly of baked brick and asphalt. The inside retaining wall was 44 feet thick, similarly built, and the space between was filled with sand and gravel. The width at the base was 136 feet and at the top 84 feet. The Panama Canal has an excavated average width of 300 feet and depth of 41 feet.

If a wall this high and 100 feet thick were built entirely around Manhattan Island it would still be only half as long as the one around the ancient city. Today even the top of that lofty wall lies 25 feet below the ground surface.

The Babylonians derived their culture from the Sumerians, who preceded them. The clay tablet which Dr. Kramer held in his hand was inscribed more than 1,500 years before this gigantic wall was

built in the seventh century B. C. But the tablet covered a much longer span in time than the 4,000 years that have elapsed since it was inscribed, because it is a library catalogue of books that tells the story of the culture that previously existed in that valley for many millenniums.

Cuneiform Writing

The tablet is only 2.5 inches long and 1.5 inches wide and about a half inch thick. It is inscribed on both sides with tiny wedge, or arrow, shaped characters. After deciphering this cuneiform writing, Dr. Kramer discovered the scribe had written on this small area the titles of sixty-two books. The title consists of the first line of the composition, so some of them are quite long. The "books," however, are all less than 1,000 lines long.

The first line on the tablet, said Dr. Kramer, is the title of a hymn to the great Sumerian king Shulgi, who ruled at the close of the third millennium B. C. It reads: "A king am I from the womb (a hero am I)."

Picking another line, he stated that it was the title to a hymn to the Sumerian goddess Inanna, the prototype of Venus, and interpreted it as "Queen of all the divine decrees (bright shining light)."

A third line was the title of an epic tale, the earliest known poem dealing with the heroic search for fame and immortality. The hero, he said, is Gilgamesh, the forerunner of the Greek hero Hercules,

and the poem describes his journey to the cedar mountain of immortality where he slays the monster Huwawa. The title reads: "The lord toward the mountain of immortality (set his mind)."

Another entry, the title of a lamentation over the destruction of Ur, the Biblical Ur of the Chaldees, is inscribed: "His stall (he has abandoned: he has delivered his sheepfold to the wind)."

A myth describing the descent of the goddess Inanna to the nether world resulting in her death and resurrection has the title: "From the great above to the great below (she set her mind)."

Titles of Wisdom Books

The last thirteen entries are the titles of wisdom books. One, he said, describes the life and activities of a youngster learning the scribal art. Its opening line is: "(Son of the tablet house this day) whither art thou going?"

Dr. Kramer had previously translated some of the compositions listed, so he was able to recognize quickly the list in its true nature as a library catalogue. He made a search of all published records of Sumerian literature and discovered that a French scholar had previously translated a similar list of book titles but had not recognized it as such and called it a hymn. It listed sixty-eight titles, six more than the Pennsylvania tablet.

Comparing the two lists, Dr. Kramer found that they had forty-three titles in common. The total

number of different titles on both lists is eighty-seven. Of these, he said, twenty-eight have been identified in translated texts.

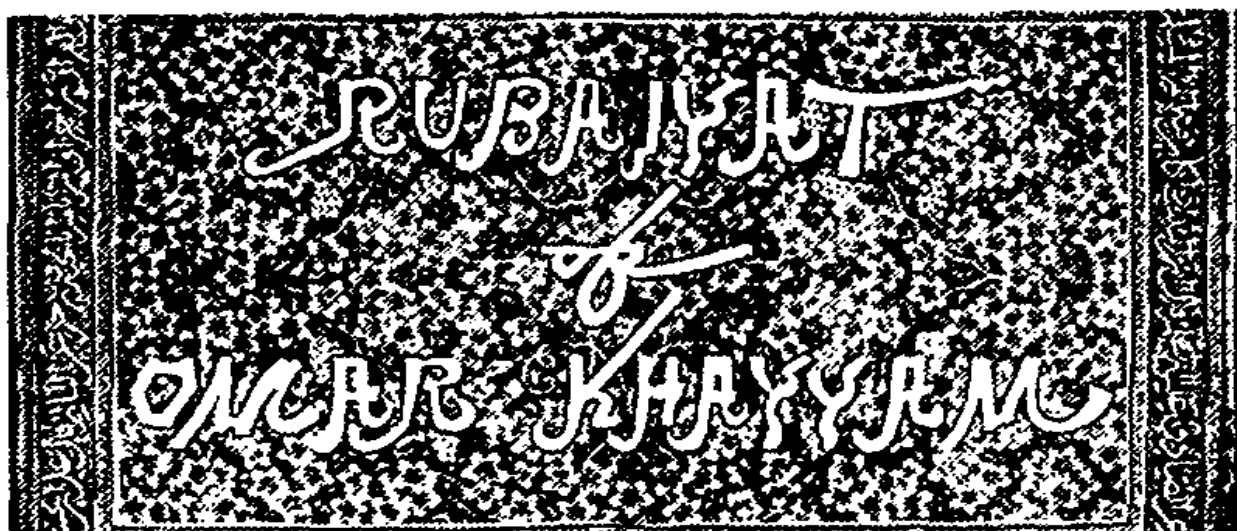
A Treasure House

Dr. Kramer pointed out that much of the mythology and literature of the Greek world, and the religious concepts of Judaism, Christianity and Mohammedanism, have their origin in the much earlier literature of Sumeria.

"We are now," said Dr. Kramer, "on the very threshold of reconstructing and restoring a large part of the texts of a group of Sumerian literary compositions whose contents furnish an excellent cross section of Sumerian literature as created and developed in the last half of the third and the very beginning of the second millennium B. C.

"On the day this task is completed and Sumerian literature is made available to scholar and layman, the humanities will be enriched by one of the most significant groups of documents ever brought to light.

"Creatively speaking, these documents rank among the finest known to civilized man. Moreover, because of their profound and enduring influence on the spiritual and religious development of the entire Near East they may be described as a veritable untapped mine and treasure house of significant source material and invaluable data for exploitation by all the relevant humanities."—*John J. O'Neill, in New York Herald Tribune.*



SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

LXX

*Indeed, indeed, Repentance oft before
I swore—but was I sober when I swore?
And then and then came Spring, and Rose-in-hand
My thread-bare Penitence a-pieces tore.*

Spiritual Interpretation:

"It is truly a psychological riddle, that I always felt remorseful for my slavery to the senses, just before taking a solemn oath, resolving to overcome my inner weaknesses forever. But later, when my sense-satiety wore off, I wondered if I had been in a normal mental state or under the hypnotic influence of post-indulgence regrets.

"I stood between the two gulfs of repentance-born resolutions and forgetfulness. After the winter of self-discipline had vanished gradually appeared the "spring", a new season of temptations, alluring me with the hope of fresh physical

pleasures. My tattered garment of repentance was flung aside, and I surrendered myself to the secret, vernal call of the senses."

Applied to Daily Life:

When people sincerely repent of their follies, they determine to forsake them. Wrong habits bring physical and mental torture to their victims, who make up their minds not to act under the influence of such evils. But time wears off this resolution, as people forget the repercussions inflicted by bad habits. At this time the advent of temptations produces an overwhelming effect, and the ordinary man succumbs to the new lures of earthly pleasures.

All who want a permanent safeguard against the inroads of misery-making temptations must replace evil habits with new good activities. They must not relax their vigilance through a sense of false security, but should be ever watchful and introspective, ready to banish temptation whenever it appears in the sanctuary of self-control.

Glossary:

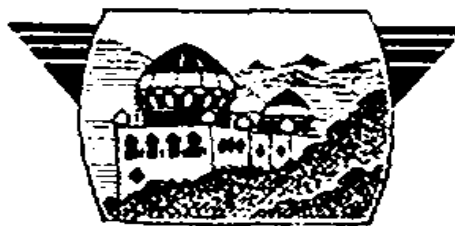
1.—*Repentance oft before I swore*—Regrets for my enslavement to the senses; swearing to renounce all inner weaknesses.

2.—*But was I sober when I swore?* — But now I think I was intoxicated with the excitement of repentance and remorse.

3. *And then and then came Spring*—Fresh temptations ever arose.

4.—*Rose-in-hand*—To garland me with the hope of new rosy pleasures.

5.—*My thread-bare Penitence a-pieces tore*—My oft-repeated, time-worn sorrow for my sins was routed once again.



Meditations

DAILY MEDITATIONS FOR JULY, 1943

By Paramhansa Yogananda

THURS., July 1. May I realize that the joys of the senses are superficial; the real joy is in my soul.

FRI., July 2. God is here. He is not a matter of words. I may not know how vast He is, but I can feel Him.

SAT., July 3. Today I will decorate the altar of calmness with the flowers of devotion and invoke the God of love.

SUN., July 4. May I see God, through my spiritual eye, spread over the universe as a light.

MON., July 5. God is Cosmic Calmness, in which all things are mirrored and in which all intelligences are reflected. I will practice calmness.

TUES., July 6. God is Cosmic Devotion. Through devotion I can find Him. In love, the devotee becomes one with God.

WED., July 7. I know that just behind the screen of my devotional demands, God stands listening to the silent words of my soul.

THURS., July 8. I will bathe in the sacred pool of God-Love, hidden behind the ramparts of meditation.

FRI., July 9. Since I am a child of God, I will not beg, but will demand wisdom, salvation, health, happiness and eternal joy.

SAT., July 10. Heavenly Father, teach me to heal my body by recharging it with Thy cosmic energy.

SUN., July 11. O, Spirit, teach me to heal my mind by concentration and by cheerfulness, and my soul by meditation-born intuition.

MON., July 12. In life, in death, in sorrow and in tribulation, I stand unshaken in Thee, O God.

TUES., July 13. Divine Father, every gust of my prayer opens an unentered door in the vast temple of Thy presence.

WED., July 14. As the sun shines in the busiest streets, so will I behold today God's rays of protecting love in the crowded places of my life's activities.

THURS., July 15. Beloved God, bless me, that with the awakening dawn I may rouse my soul and bring it to Thee.

FRI., July 16. Heavenly Father, give me a generous spirit. Teach me to share everything with others.

SAT., July 17. O, Spirit, help me learn to live more and more by direct Cosmic Energy and less and less by food.

SUN., July 18. Beloved God, in the rippleless lake of my mind let me behold the undistorted reflection of the moon of my soul, glistening with the light of Thy presence.

MON., July 19. Today I will dive deeper and deeper in meditation, until I find God's immortal pearls of wisdom and divine joy.

TUES., July 20. Divine Spirit, I will love Thee more than anything else, for without Thee I cannot love anyone or anything.

WED., July 21. Holy Vibration, teach me to feel in Thee the all-permeating, perennial bliss.

THURS., July 22. There are four places where I can easily find God—in the mountain glen, in the silent skies, in my secret soul, and in the cave of silence.

FRI., July 23. Beloved God, I will worship Thee, who reigneth on the throne of all hearts.

SAT., July 24. I am saying my prayers on the beads of my love, strung with devotion.

SUN., July 25. Into my temple of peace, come Thou, O God of Bliss! Make the sanctuary of my goodness sacred by Thy presence.

MON., July 26. O, Father, I pray that the rivers of my desires, meandering through many deserts of difficulties, may merge in Thee.

TUES., July 27. O, Lion of Immortality, roar through me Thy all-conquering power of wisdom.

WED., July 28. Heavenly Father, in the quivering lake of life I behold Thy Almighty Life.

THURS., July 29. O, Spirit, I am Thy babe of eternity, safe in the haven of Thy Omnipresent Bosom.

FRI., July 30. Beloved God, make me the Lark of Life, pouring out only Thy song.

SAT., July 31. My dreams of God are gathering to make a rainbow-bridge of Self-realization.

DAILY MEDITATIONS FOR AUGUST, 1943

By Paramhansa Yogananda

SUN., Aug. 1. Divine Father, Thou art omniscient. Thou knowest all my thoughts. Speak to me; I want to hear Thy voice.

MON., Aug. 2. Every human faculty, like a tender plant, can be nourished by the waters of healthy, definite exercise.

TUES., Aug. 3. I will help myself, that I may bring into proper use all my God-given powers.

WED., Aug. 4. O, Spirit, be Thou the only ambition reigning on the throne of my heart.

THURS., Aug. 5. Today I will plow the garden of life with the flowers of my new creative efforts.

FRI., Aug. 6. I will guide my ship of life, ever beholding the pole-star of God's peace shining in the firmament of my deep meditation.

SAT., Aug. 7. I will banish the gloom of fear which shuts out God's guiding light.

SUN., Aug. 8. Beloved God, let the flowers of my devotion blossom in the garden of my heart, awaiting the dawn of Thy coming.

MON., Aug. 9. As I come out of my kingdom of peace in the dreamland, I will spread that same peace in my land of wakeful dreams.

TUES., Aug. 10. In all my body cells God's healing light is shining. They are well, for His perfection is in them.

WED., Aug. 11. Bless me, O Heavenly Father, that I may feel Thee in all my thoughts today.

THURS., Aug. 12. I am the ocean of Spirit which has become the wave of human life. I am the ocean of cosmic consciousness; I am the wave of my soul.

FRI., Aug. 13. In life, in death, in sorrow, and in tribulation, I stand unshaken in Thee, O Lord.

SAT., Aug. 14. Beloved God, protect the celestial kingdom of my mind against the entry of tenacious evil warriors.

SUN., Aug. 15. Beloved God, manifest Thyself to me as the light of reason, as the blaze of wisdom, and as the breeze of amity and harmony.

MON., Aug. 16. God cannot be deceived by the mockery of a thoughtless prayer; yet it is easy to move Him with sincerity, devotion, and faith.

TUES., Aug. 17. O, Prince of Smiles, be enthroned beneath the canopy of my countenance. I will protect Thy tender Self in the impregnable castle of my sincerity.

WED., Aug. 18. O, Father, manifest Thyself through the song of atoms and electrons, and the vibration of their music.

THURS., Aug. 19. In every heart-throb, every breath, every outburst of vital activity, teach me to feel Thy power, O Father.

FRI., Aug. 20. O, Spirit, let me feel that Thou art the electricity of my life, which moves the machinery of my bones, nerves, and muscles.

SAT., Aug. 21. Bless me, O, Father, that the rivulets of all my sympathy and love be not lost in the desert of dreary selfishness.

SUN., Aug. 22. Beloved God, may Thy Infinite Life flow through my life. Through the broken reed of my heart, play the song of Thy perfect, ever-new Joy.

MON., Aug. 23. Heavenly Father, it was Thou who gavest me a glimpse of Thy love, in the love of family and friends.

TUES., Aug. 24. O, Father, shut off the diverting motion pictures of life, that I may once behold Thee as Thou art.

WED., Aug. 25. I will meditate more deeply today than yesterday. Tomorrow my meditation on the Beloved Infinity will be deeper than today.

THURS., Aug. 26. I will guide my ship of life, ever beholding the pole-star of God's peace shining in the firmament of my deep meditation.

FRI., Aug. 27. Beloved God, I know that it is impossible to free myself from wrong habits without Thy aid. Bless me.

SAT., Aug. 28. O, Spirit, saturate my heart with Thy divine consciousness; saturate my soul with Thy wisdom, and my being with Thy vitality.

SUN., Aug. 29. Beloved God, bless us, that hand-clasped, hearts interwoven, we may walk the path of Self-realization until we reach Thee.

MON., Aug. 30. O, Father, teach us to forsake the misery-making, ignorant ways of living. Let us know and feel the comforting ways of wise living.

TUES., Aug. 31. The knowledge of Thy presence in my heart makes all my tragedies and comedies of life seem but dramas of ecstatic entertainment.

DAILY MEDITATIONS FOR SEPTEMBER, 1943

By Sharon O'Neil

WED., Sept. 1. Guide my tongue, O God, that the words which I speak be Thy words.

THURS., Sept. 2. Know, my heart, that is is God's breath which is beating thee.

FRI., Sept. 3. My mind must be as quiet as a woodland pool. Only in a mind serene can the face of God be seen.

SAT., Sept. 4. "Onward, Christian Soldiers." By God's strength we gain; helping one another new heights to attain.

SUN., Sept. 5. I offer my heart as a garden plot for God to start new seeds of thought.

MON., Sept. 6. Life is a sleep in which we dream that we live.

TUES., Sept. 7. Today we plant the seeds of joy or sorrow which we must harvest on the morrow.

WED., Sept. 8. In the forest of delusion I have wandered long. O God, awaken now my love for Thee that like a compass it may lead me by the rightful path to Thee.

THURS., Sept. 9. I kneel before Thy lotus throne of light. Bathe me with the fragrance from the petals of Thy love.

FRI., Sept. 10. Touch my blind eyes with the light of Thy presence, O God, that I may see.

SAT., Sept. 11. On the wings of devotion I fly back to Thy waiting nest, O Bird of the Universe.

SUN., Sept. 12. O God, I come this day with a heart of love, and offer it now as my gift to Thee.

MON., Sept. 13. As the river seeks the sea, so my life flows back to Thee.

TUES., Sept. 14. Within the circle of my love I hold infinity, for everything in time and space is part, I know, of Thee, O God.

WED., Sept. 15. Let the searchlight of Thy presence shine into the darkest corners of my life, O God, that the shadows lurking there may vanish.

THURS., Sept. 16. O God, let not my eyes be closed at night in sleep until I offer Thee a prayer of gratitude.

FRI., Sept. 17. May the sun never shine on this soul of mine, may it ever be night, if it forgets Thou art its light.

SAT., Sept. 18. Beloved of the Universe, may Thy omnipresent kiss rekindle an insatiable desire for Thee alone.

SUN., Sept. 19. I thirst, O God. Let me drink today the cooling waters of Thy wisdom and I will be at peace.

MON., Sept. 20. Divine Mother, offer me not a new toy to dry my tears, for I will cry until I see Thy face.

TUES., Sept. 21. Teach me the words to say, O God, tell me when to talk; guide Thou my feet along the way, O God, show me how to walk.

WED., Sept. 22. Let me enjoy the fruits of life, O God, forgetting not that it was Thee that gavest me the gift of taste.

THURS., Sept. 23. May my every act be offered unto Thee, O God, upon the altar of my devotion.

FRI., Sept. 24. May each moment be filled with thoughts of Thee, O God. May each word be a song of gratitude.

SAT., Sept. 25. May my hands perform Thy works, O God, and my lips proclaim Thy words of wisdom.

SUN., Sept. 26. Lend Thine eyes, O Lord, that I may see things as they really are.

MON., Sept. 27. The radiant light from Thy heart, O God, fills my heart and I am at peace.

TUES., Sept. 28. O Lover of the Universe, cleanse me with the fire of Thy divine love, that I may feel that we are One.

WED., Sept. 29. Upon the sea of eternity my little soul-boat is sailing. Be thou at the helm, O Divine Master, and bring it safely into the port of heaven.

THURS. Sept. 30. Hide not Thy face, O God, unless Thou also buildest from Thy heart a rainbow-bridge of faith, to span the seeming space between Thyself and me .



Spiritual Interpretation
OF THE
★ **BHAGAVAD GITA**

*The Value of Both Inner and Outer Discipline, in
Overcoming Temptations.*

By **PARAMHANSA YOGANANDA**

Chapter III, Stanza 6

Literal Translation:

The deluded individual who forcibly controls the organs of action, but whose mind rotates around thoughts of sense objects, is behaving in a misrepresenting way, as a hypocrite.

Poetic Rendition:

He who subdues his senses outwardly and not inwardly, he who keeps brooding over worldly objects of attraction, is one who is living a lie.

Spiritual Interpretation:

Many people in the world refrain from doing certain acts outwardly, but mentally indulge in them. For example, some men inwardly covet the beautiful wives

of other men, but refrain from getting involved with them for fear of trouble. Such men are hypocrites. Even if they restrain their outward senses, their inner inclinations reinforced by constant brooding may sometimes lead them to succumb to temptation.

Such people are indeed hypocrites; they do not harmonize their thoughts with their actions. Such people cannot trust themselves, for the inner temptation daily becomes stronger by feeding it with continuous thoughts.

It is better to destroy evil in thought as well as in actions. Thoughts of temptation are the real cause of temptation. If the inner temptation, like a flood, goes on increasing, then the little

embankment of outward self-control may be swept away.

Those who renounce worldly pleasures without forsaking them inwardly do so to win others' praise and not to secure the bliss of Spirit. To sit like a calm yogi in lotus posture, but inwardly indulging in earthly thoughts like a worldly man, is hypocrisy and defeats its purpose of bringing divine joy.

Of course it is better to exercise even an outward control, than to helplessly and loosely let the mind be carried away by the outward activities of temptations. A man who tries to obtain others' wives just because he feels tempted by them is evil and disgraces himself and others. Even a hypocrite, if he has enough mental power to control his sensual activities, even though he cannot restrain himself from sex thoughts, is a better and a stronger man than the boasting libertine.

Inward Control Needed

Gita warns us that it is foolish to control the organs of action from outward evil, without inwardly controlling the mind—the real instigator of all evil actions.

To be in a castle with all gates closed against enemies outside cannot long be safe if some hidden enemies are allowed to stay within the castle itself.

If one wants to conquer a temptation and be free from the physical, social, mental, spiritual and personal troubles which it brings, then one should not keep within

himself the germ of evil which may grow into the tree of evil activity, bearing the fruits of misery.

A definition of temptation is poisoned pleasure which like poisoned honey is temporarily good to the taste, but a bringer of ultimate death. So poisoned pleasure is comforting for a while, only to bring the death of all happiness in the end.

Over-sexuality, greed for anything, food or money, in the end unfailingly bring unhappiness, after overcoming the tempted one with the chloroform of temporary happiness.

To control the senses outwardly, even hypocritically, is better than to have no control of the senses, either inwardly or outwardly. A hypocritical but outwardly sex-controlled person is better than a sex moron who may bring great disaster to himself or others due to complete lack of inner or outer self-control.

To forsake a habit of taking dope outwardly and to dwell on it inwardly is foolish hypocrisy, for the forsaking of that outward evil is not convincing to the man's mind and soul. So the *Gita* says one must convince his mind first, why it should forsake temptation. Then he should throw out the thoughts of temptation as they appear, as well as relinquish all acts of temptation.

Repetition of evil acts produces and reinforces evil thoughts; evil thoughts lead to and reinforce evil actions. Evil like a cancer should not only be amputated outside the

body but its inside roots must be taken out lest they suddenly spread again and destroy the spiritual life.

The *Gita* specially warns that it is unsafe to outwardly forsake an evil action and inwardly keep on thinking about it. When the avalanche of evil thought becomes strong enough it will destroy all the obstructions of outward self-control.

Sudden Misery

Therefore hypocrites who practice self-control outwardly but not inwardly, after a long time may find themselves suddenly involved in scandalous misery-making actions which they had avoided so long.

The *Gita* specially warns spiritual novices who consciously control outward temptation but fail to destroy the inner germs of mental evils.

The *Gita* warns against such mental inconsistency as hypocrisy. But the scripture does not say that because of lack of inner self-control, outer restraint should be given up. The *Gita* says outer self-con-

trol should be preceded and accompanied by inner self-control; nevertheless outward self-control without inner self-control is better than lack of both inner and outer subjugation of the senses.

The *Gita* points out the truth that outer self-control without inner self-control is hypocritical. To inwardly and outwardly stay away from misery-making temptations in thought and action is the supreme way to happiness.

Evil produces misery indirectly. Because it is sugar-coated with temporary direct pleasure, it is alluring and tempting. If evil carried no temporary pleasure, and directly produced misery, it would never be coveted or considered as an object of temptation.

The delusive pleasure-coating of evil eclipses the right judgment of people, making them choose evil and forsake good. Good is the sweetness of happiness, coated over to make a bitter pill of discipline. Would you choose poisoned pleasure or evil, or bitter-coated bliss? Judge for yourself.



BOOK REVIEWS

THE WISDOM OF THE OVERSELF

By Paul Brunton

(E. P. Dutton & Co., New York.
457 pp. \$3.75)

The latest volume from Dr. Brunton's eloquent pen is written with the deep insight, conviction and challenging forthrightness we have come to expect from this eminent Western expounder of Eastern teachings.

In this version for the modern world of a wisdom and a philosophical system older than civilization, the mystery of consciousness with its transitional states of sleep, dream and after-death is shown as an aspect of the Overself state-of-being, and the final purpose of human existence appears as the conscious merging of the personality with that of the Divine Overself.

There are engrossing chapters on Mentalism, The Secret of the "I", The Scorpion of Death, The Immortal Overself, The Shadows of Evil and Suffering, The War and the World, The World-Mind, The Unveiling of Reality, Initiation into Mystical Experience, The Yoga of the Discerning Mind, and The Mystical Phenomena of Meditation.

Many readers will gain their first clear conception of cosmology from Dr. Brunton's chapter on "The Birth of the Universe". He writes:

"Certain thoughts will come naturally to the student's mind at

this stage. If we take an historic view of the universe we are confronted by three connected questions which have framed themselves on the lips and troubled themselves into the heads of every cultured race of antiquity, of the medieval period and of modern times. They are: When did the world begin? Whence did it come? How did it arise?

"The cosmology of the hidden teachings begins its answer to these questions by explaining that the universe is an endless affair. There is no moment at which it has not existed, either latently or actively, and consequently there will be no moment when it will not continue to exist, whether latently or actively.

"This is so because the world does not arise by a sudden act of creation but by a general process of manifestation. For being a vast thought and not a vast thing, it is brought into being by the World-Mind out of *itself*, out of its own mental 'substance', and not out of any extraneous stuff such as matter is supposed to be by materialists - whether they be scientific, religious or metaphysical materialists. The World-Mind does not have to put out metaphorical hands at some specific moment and begin to mould matter, like a potter moulding his clay into the shape of a cosmos.

"The cosmos, being a thought-formation, can never really disap-

pear any more than a human idea can really disappear when it is put aside from attention. We may understand this point better by considering how thoughts exist in a man's mind. What happens to them when they vanish? Where do they come from when they appear? At any time he can call them up again even though during the interval they have seemingly been non-existent. His ideas are manifestations of his own mind, not creations out of some external stuff. In the same way the World-Mind manifests something of its own self in the cosmos. And its own self, as will be shown later, being uniquely eternal and undying, it is inevitable that the world-ideas which have arisen within it are eternal and undying too.

Cosmos A Thought-Formation

"Thus there is no particular moment in the universe's long history when it could be said to have been first created. It has never had a beginning and consequently will never have an end. It has never been started so it can never be finished. It is eternal because the stuff to which we can ultimately trace it is nothing else than Mind, to which there is no conceivable beginning and no conceivable end. Mind is what it has been since the beginningless incalculable past; as Buddha said: 'unborn, uncreate, unoriginated.' There is no first or last moment for it.

"This tenet is usually illustrated in the hidden teaching by asking the student to draw a circle.

The point whence he commenced to draw it marks its beginning and the point where he stopped marks its end. He must think of this circle as a *type*, standing for all the circles which ever existed. It will then be impossible for him to assign any particular point as its actual beginning or end. The points previously marked were merely temporary. The circle is then understood to be really an endless and beginningless figure.

"Even if it be said that the universe was specially created on a particular historic day, as the founders of religions are compelled to say when they address the masses who, being ignorant of the true mentalistic character of time, take it to be something absolute and fixed, this day can be but a temporary mark at best. It is like the temporary mark on the student's circle, for there is no moment when Mind was not. The manifestations of Mind have therefore always been in either abstract or concrete existence. The Swastika-wheel of the universe gyrates without end.

Planets of Different Ages

"It is a scientifically-ascertained fact that the planets and stars and nebulae which light up the firmament are of different ages. Some are young and others are old; some are almost new-born but others are dying. Therefore the belief that once upon a time God suddenly created the world—which would make all these astronomical bodies of equal age to-day—is not an acceptable one.

"It is more reasonable to believe,

with the hidden teaching, that the universe never had a beginning and will never have an ending, that it is eternal and self-sustaining because it is the body of God—if we like to use this much-misused term—who is eternal and self-sustaining, and that a perpetual evolution of the entire universe and its creatures is constantly proceeding.

“Whoever can perceive this will then be able to perceive its corollary: that causality is only a temporary truth, a mere mark like the one which is used tentatively to begin the tracing out of a circle, and that ultimately there is no real first cause and no real final effect anywhere in this series of things without a stop. Nothing exists by itself and all things exist to-day as an indirect consequence of innumerable causes stretching like an endless chain through the beginningless past. Whoever can comprehend that every event is somehow connected with innumerable other events, that a web of interdependence is thrown across all things without exception, can also comprehend that no single manifested thing can be self-sufficient or self-existent in the full meaning of the term nor even as having a single cause or a single effect.

“We naturally forget that what we ordinarily consider to be the obvious cause of an event is only an outstanding and final moment in a host of untraceable earlier changes which converge and meet in it. We also overlook that what we ordinarily consider the creation of a new thing is only the latest fruit

of the indirect cooperation of innumerable older things. Under such conditions of an infinite regress of causes which are only pseudo-causes and effects which are only pseudo-effects, the question when the world was created is not a proper one because the problem has initially been mis-stated. There are certain erroneous presuppositions implied in these interrogative words. Such a question cannot therefore be answered, not because philosophy is ignorant, but because the question itself is not rightly put.

The Universe Only An Idea

“The universe is therefore as old or as eternal as the World-Mind itself. It is an idea, but nevertheless it is an everlasting idea. Creation begins and ends nowhere and nowhen. There is no place or moment of which the first cause or final effect can be stated with certitude. How then can the starting-point of the entire creative process be defined? How then can we make any selection which shall be other than arbitrary at all from this endless series of inter-connected events? Whichever one is chosen will be the beginning of creation only from a most superficial view. How nebulous is the conception of the universe which presumes to assign a ‘date’ to creation! Every day such date will vary with the mere caprice of the ‘dater’; he will hatch out a creation theory to suit himself. It will depend on human temperament or taste.

“The world is a complex of countless numbers of connected e-

vents. Consequently no absolute single cause can be strictly assigned to any single event. From the fact that however far we attempt to trace back to a first cause of the universe, we find every so-called cause itself to have its origin in a preceding cause, and that the latter is in its turn the effect produced by a previous cause, it is right and reasonable to infer that there is no beginning in the universe and consequently there can be no end. This means that the process of ever-becoming is an eternal one and is the very law of the universe's own being. For no particular thing is a cause alone or an effect alone but must always be both at the same time.

"Such a situation demolishes the metaphysical truth of the old notion of causality, although it leaves it quite untouched for practical purposes. It cancels the *ultimate* truth of the law of cause and effect which governs all world phenomena, although it leaves its *immediate* truth untouched. When we recognize that the chain of reciprocally-dependent links which constitutes a cause is beginningless and endless we have to drop causality as a metaphysical principle. This must not be misunderstood. We are not here speaking from the practical and scientific standpoint but from the philosophic one. We are saying only that an *adequate* cause cannot be found by finite human intelligence but only some of the factors contributing to such a cause. Beyond this it

is impossible to go. There will always be other factors which have not been ascertained. In theological words, God alone knows all.

Something Out of Nothing?

"If, philosophically, the notion of a sudden first creation is an untenable assumption, the related notion of the possibility of creating something out of nothing is equally untenable. But the believers in a Deity made in man's magnified image ascribe the genesis of the universe to just such an act.

"Looked at from the outside, the universe comes forth out of nothingness and passes away into nothingness. But looked at from the inside, there has always been an eternal hidden reality in its background. This reality is Mind. The world is only its manifestation. For if every effect is previously contained in its cause and that again is confined in what preceded it, the chain goes back and back and stops only when it stops with the source of all ideas--Mind. Thus Mind embraces all things but is itself embraced by none. Hence Mentalism teaches that the universe has the same origin as any idea, that is, in and for a mind; therefore the correct way to regard the relation between the universe and its originator is to see it as being similar to the relation between any human idea and the mind in which it is begotten. The World-Mind does not need to 'create' the universe out of nothing when it can bring it to birth out of its own self. And as a mental principle

it does this by projecting the world as its idea. The world is its self-projection."

REINCARNATION

By Ranendra K. Das

(DeVorss & Co., Los Angeles. Cloth; 127 pp. \$1.50. Order from Sri Das, 3880 San Rafael Ave., Los Angeles 31, Calif.)

Seekers for a logical explanation of life's mysteries and the baffling inequalities of man's lot on this earth often experience a liberating illumination of consciousness when they first study the ancient doctrine of reincarnation.

Sri Das has written a clear, brief and stimulating exposition of this absorbing subject. His chapters include Beliefs of the Ancients, The Biblical Point of View, The Cosmic Evolution of the Soul, Must We Be Born Again?, Heredity versus Karma, Does Personality Survive Death?, Memory of Past Lives, The Question of Evil, and The Quest of the Soul.

In a thought-provoking chapter on "What Is Rebirth?", Sri Das writes:

"Nearly all poets, ancient and modern, accept the theory of rebirth. We find traces of this belief even among aboriginal tribes of Africa, Asia, North and South America. Nearly three-quarters of the population of Asia have found a satisfactory explanation of the problems of life in the theory of reincarnation. They believe that from birth to rebirth is a period of evolution for the soul. They call

each period of existence in the body an incarnation, for the soul is incarnate in the body.

"In *Vedanta* we read, 'Nothing is destroyed in the universe.' Modern scientists agree with *Vedanta* that 'non-existence can never become existence, and existence cannot ever become non-existence.' Forms of manifestation may change, but the powers of *karma*, and *samskaras* (seeds of past actions) cannot be destroyed; they must, at some time or another, be manifested in kinetic, tangible form.

"*Bhagavad Gita* says, 'Birth must be followed by death, and death must be followed by birth.' The seed becomes the plant, and the plant, the seed; this goes on endlessly, for the plant cannot be produced without the seed, nor the seed without the plant.

"Time has no absolute existence, but was conceived by the human mind as a means of measuring life in the world. Beginning, continuity and end are not a part of the universal plan, but different aspects of our conception of time; these do not in any way affect the subtle states of the universe.

"It is only the conscious mind that is conscious of time. In deep sleep or death, time does not exist.

"That death is not the end of life is a universal belief. No religion denies the existence of the soul after death. In India the doctrine of rebirth is supplemented by the doctrine of *karma* (past action).

"There is an unbroken chain, a

continuity in life, from the early habits and thoughts of a child, to the actions of an adult. What a man does at any particular time will be determined by his past.

"Life is a continuous growth, a desire and aspiration for completion with God, interrupted at intervals by death. The feeling of inadequacy, of dissatisfaction with what we do and what we are, is the basic principle of the law of *karma*.

"In *Vedanta* we learn that the germ of life, by a natural process of evolution, passes through the animal and vegetable to the human kingdom, and having attained the human kingdom does not return to the animal form. Evolution means unfoldment, or going forward. The soul, according to the desires and tendencies of its past life, at the death of the gross body, selects another gross body in time, place and environment most suited for its next incarnation.

Essence of Experience

"According to yoga, that which migrates is called *chitta*, the congealed and concentrated essence of all the previous experiences gathered together in the subliminal self.

"At the end of all rebirths, that which is destined for immortality is *purusha*, the spirit which has been liberated from the round of births and is all-pervasive and hence incapable of migrating from one body to another.

"*Vedanta* claims that parents are only the physical medium through which souls seeking rebirth may

acquire a gross body; they have no power to create souls. We are attracted to those parents who will furnish the environment we need for further development.

"If we believe in the spiritual world, we have a choice of two alternatives—regulation of spiritual life by the law of *karma*, or by a God who capriciously decides to save some souls and damn others.

"If our character is the result of our past deeds, we can see in it the workings of cause and effect, rather than the existence of an external power which retributively dispenses justice, rewarding the good and punishing the wicked. The adherents of rebirth think in terms of personal responsibility rather than attributing their misfortunes to an angry God.

Equal Chance For All

"If we believe in the law of reincarnation, we can believe that all of us have an equal chance to choose in what way we will act and react to external stimuli; by our actions, we determine on what plane we will live on our next appearance on this earth. Each life is an opportunity for us to overcome whatever limitations we have imposed upon our consciousness, so that we may ultimately become one with God.

"Yoga claims that there is an attraction and repulsion between certain bodies among natural objects, such as iron and a magnet, which also applies to the soul. Rebirth, then, is due to some kind of force or law which could be called

'psychic gravitation.' By this law, each subtle body is attracted to a gross body which provides conditions most suited to its further development."

THE WISDOM OF CHINA AND INDIA

Edited by Lin Yutang

(Random House, New York.
1104 pp. \$3.95)

The Chinese author of the fascinating volume, *The Importance of Living*, has compiled in this latest book a treasure-store of ancient Oriental wisdom. The Indian section includes Hymns from the *Rigveda*, extracts from the *Upanishads*, the *Bhagavad Gita* and the *Yoga Aphorisms* of Patanjali. Included also are some of the matchless epic tales from the *Ramayana*, and the humorous fables of the *Panchatantra*.

A section on Buddhism gives extracts from its scripture, the *Dhammapada*, and from Arnold's *Light of Asia*. A number of Buddhist parables and legends are also included.

The Chinese half of the book is devoted to the principles of Lao-Tze and Chuang-tze, documents of Chinese democracy as contained in the counsels of Mencius and other political and social sages, extracts from the *Aphorisms* of Confucius, and a section on Chinese poetry, life, wit and wisdom.

The entertaining compiler makes many penetrating remarks in the course of his Introduction to each section. He writes:

"I am not a Sanskrit or Pali scholar, but, better than that, a lover of books that are eternal in their wisdom. The purpose of including the wisdom of India with the wisdom of China is to communicate a joyful experience of the beauty and wisdom of that country's literature and share it with my readers. In the process of compilation, I could not have enjoyed it more if I had taken a trip to India. How could it be otherwise? The contact with poets, forest saints and the best wits of the land, the glimpse into the first awakening of Ancient India's mind as it searched, at times childishly and naively, at times with a deep intuition, but at all times earnestly and passionately, for the spiritual truths and the meaning of existence—this experience must be highly stimulating to anyone, particularly because the Hindu culture is so different and therefore has so much to offer.

Literature Reveals Nation

"One sees the ideas and the ethos of a nation as revealed in its literature, which have activated and moulded that people for three thousand years. Not until we see the richness of the Hindu mind and its essential spirituality can we understand India or hope to share with it the freedom and equality of peoples which we in some lame and halting fashion are trying to create out of this morally and politically chaotic world.

"In accordance with Chinese courtesy, I have put the section on the wisdom of India first, revers-

ing the order suggested by the title. If I have put China first in the title, it is because I strongly suspect that the average reader does not suspect India has as rich a culture, as creative an imagination and wit and humor as any China has to offer, and that India was China's teacher in religion and imaginative literature, and the world's teacher in trigonometry, quadratic equations, grammar, phonetics, Arabian Nights, animal fables, chess, as well as in philosophy, and that she inspired Boccaccio, Goethe, Herder, Schopenhauer, Emerson, and probably also old Aesop. . . .

"India is a land and a people intoxicated with God. This is the impression of anyone who reads through the Hymns from the *Rig-veda*, and follows through the *Upanishads* to the arrival of Buddha in 563 B. C. The Hindu preoccupation with questions of the world soul and the individual soul is so intense that at times it must seem oppressive to a less spiritual people.

"I doubt there is a nation on earth that equals the Hindus in religious emotional intensity except the Jews. It is therefore entirely natural that we find the earliest creation of the Hindu spirit assumed a form and passion very similar to the Psalms of the Old Testament. . . .

"My love and true respect for India were born when I first read the Indian epics, the *Ramayana* and the *Mahabharata* in the present translation in my college days. In these two masterpieces we are

brought closer to the atmosphere, ideals and customs of ancient Hindu life than by a hundred volumes of commentary on the *Upanishads*, and through them Hindu ideals, as well as Hindu men and women, become real to us. And the fact that Hindu imagination produced such masterpieces of literature, closely rivalling Homer in antiquity and in beauty and power of portraying human passions, is a definite pledge of the worth and richness of the Hindu civilization. . . .

Chinese Temperament

"When we come to Chinese civilization, the general impression is that it is a human, rationalistic, and easily understandable type of culture. The Chinese temper is, on the whole, humanistic, non-religious and non-mystical. That is true only to a certain extent. I agree entirely on its being humanistic; I disagree on its being non-mystical, for any culture which has a broad, deep spiritual basis must be in a sense mystical. If by "non-mystical" is meant the modern servile and shallow worship of mechanistic and materialistic facts, accurately observed and well-tabulated, seemingly sufficient unto themselves, which is the prevalent type of thinking today, then I must repudiate that Chinese civilization ever fell so low.

"The fact is, any branch of knowledge whether it be the study of rocks and minerals, or the study of cosmic rays, strikes mysticism as soon as it reaches any depth. Witness Dr. Alexis Carrel and A. S. Eddington. The nineteenth-cen-

tury shallow rationalism naively believed that the question 'What is a blade of grass?' could be answered adequately by considering the blade of grass as a purely mechanical phenomenon. The contemporary scientific attitude is that it cannot.

"Since Walt Whitman asked that question with his profound mysticism, no one has been able to answer it and no scientist will presume to answer it today. And let us remember, in that mysticism and distrust of the mechanistic view of the universe, Walt Whitman is Chinese. It is my conviction that the progress of contemporary science is forcing modern thought to develop in the direction of depth, and of a new synthesis of the mechanical and the spiritual, of matter and spirit. . . .

"Furthermore, the Chinese can ask a counter-question, 'Does the West have a philosophy?' The answer is also clearly 'No.' We need a philosophy of living and we clearly haven't got it. The Western man has tons of philosophy written by French, German, English, and American professors, but still he hasn't a philosophy when he wants it. In fact, he seldom wants it. There are professors of philosophy, but there are no philosophers. . . .

"The fact is, the vast scientific knowledge of the modern age is disintegrating and falling by its own weight, so that philosophy itself has become a branch of physics or biology or mathematics. And when one reads the heavy

volume of papers read before the Conference of Science, Philosophy and Religion, trying to reunify modern knowledge, but comes upon such words as "objectives," "instrumentalities," and "procedures," and "determinant factors," and "processes," one has an instinctive distrust that science, philosophy and religion shall ever be reunited again.

End of Modern World

"Our international world is rapidly coming to the end of an era. So is our modern intellectual world. The world of ideas is definitely going to pieces, because our traditional values are gone. That brings us to the second difference between Oriental and Occidental philosophy; the difference in approach and values. It does look as if accurately observed and carefully tabulated facts are all that we have today; our moral values have disappeared, and they have disappeared in a curious manner that I shall try to explain.

"There is a definite difference in approach between Chinese and Western Philosophy, the approach of values and the approach of facts. This difference is curiously brought out by the contact of the East and West. It strikes the Western tourists as curious that the Chinese have no sense of accuracy, particularly of facts and figures. It is hopeless to get two Chinese to agree on the mileage between two neighboring towns or the population of either. And the Chinese equally cannot understand why a rough idea is not sufficient.

"On the other hand it strikes the Chinese as equally curious that a Western writer cannot submit a magazine article and have it accepted without discoursing eloquently on the percentage of import of egg and butter into England, or the millimeters of Abyssinia cotton fibre, or a tabulation of so many million work-hours lost. A still more damning evidence is the popular assumption by politicians that a question like the second front could be settled by the 'military' leaders who have 'all the facts,' and no sense of judgment whatsoever on moral, psychological and political issues. If the Chinese nation ever suffered from this statistical delusion, they would never have dared to take up arms against Japan's army."

* * *

"Let it make no difference to thee whether thou art cold or warm, if thou art doing thy duty; and whether thou art drowsy or satisfied with sleep; and whether ill spoken of or praised; and whether dying or doing something else."
Marcus Aurelius.

* * *

"Not suffering but faint heart is the worst of foes."—*Lowell.*

* * *

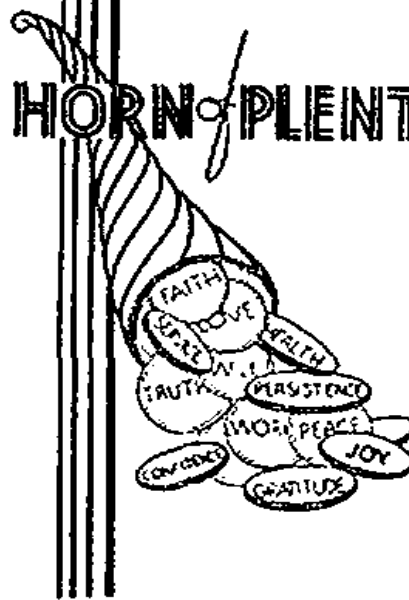
"We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word."—*Emerson.*

* * *

"The freedom of the will implies the right to surrender it. It is used in its highest exercise when it is given up to God."—*Mme. Guyon.*

JULY, 1943

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SCIENTIFIC DIGEST

HEALING HERBS

It is interesting to watch our domestic animals in the way they regulate the interior working of their bodies. When a dog has indigestion, he eats a certain herb, cats do the same for a purge, and a purge should be the beginning of nearly all medical treatments.

Bears, after their long sleep of the winter, eat leaves of ivy and mandrake before strengthening their depleted forces by a copious meal.

When the bright rays of the sun bring the first hint of spring bees fly to the willows where they use the pollen of the buds for an internal cleansing.

When an animal living in freedom has eaten too much, he uses a purge, following it with an absolute fast.

The hippopotamus is credited with having introduced the bleeding method of treatment; when he feels sick, he thrusts a pointed thorn in a vein, after which he covers the wound with a dressing of leaves.

Antiseptic Saliva

Animals have antiseptic substances in their saliva necessary for the treatment of wounds; that is why they industriously lick their injuries which are quickly cured. If we put a dressing on a wound

of a domestic animal, the healing is much slower, but dressing should go on wounds which their tongues cannot reach.

Animals know also how to cure fractures; they crawl into a ditch or low place and remain immobile without taking any food for many days.

The Dutch planters and their native aids were able to observe that the sick monkeys sought and ate two kinds of herbs and carried the leaves to those of their companions who were too sick to hunt for them themselves. The entire tribe of monkeys was well in a short time.

A colony of crows knew how to find an antidote. The townspeople had tried to poison them; scarcely had they begun to feel the effects of the poison than they flew to a sorb tree and devoured its berries, after which they vomited what they had swallowed.

Another time jackdaws and crows which had been intentionally poisoned, cured themselves by eating the berries of mistletoe.

It seems that birds and animals had preceded man in the art of healing their physical troubles. And, in the light of such a nature study, one has to admit that animals think and feel much as we do.—From Madison Cooper's *Gardening Magazine*.

PLANT NAMES

Celandine: From the Greek word *Chelidon*, swallow. One old story was that this flower came with the swallows and withered with their going away. But another and very ancient belief was that swallows used it to keep their eyes clear.

"The swallow cureth her dim eyes with Celandine; the weasel knoweth well the vertue of Herb Grace; the dove the Verven; the dogge dischargeth his mawe with a kind of grasse; the spider is triacle to the monkey—too long it were to reckon up all the medicines which the beastes are known to use by nature's direction only." So writes William Coles in 1657.

Triacle, by the way, we now spell treacle: the word formerly meant antidote, and garlic, which was thought to have this property, was called Poor-Man's Treacle.—*National Seedsman*.

RESEARCH IN GENES

What are genes — the particles in every cell that transmit such hereditary traits as tallness or shortness, blue eyes, dark or light skin? Chemicals surely. But what chemicals? Evidence was accumulated by Drs. Alfred E. Mirsky (Rockefeller Institute) and Arthur W. Pollister (University of Chicago) that they are composed of plasmonin, the material of which the gene-containing chromosomes are made. This plasmonin is a type of sugar. Another compound is promanine, a protein found only in nuclei, the cores of cells in which

the chromosomes lie. The discovery will help biochemists to find out how the genes function.

New growth synthetic hormones more powerful than those hitherto used were prepared at the Boyce Thompson Institute for Plant Research by Drs. P. W. Zimmerman and A. E. Hitchcock. Applied to plants in the form of vapor, emulsion, lanolin paste or added to the soil they profoundly changed growth and even induced the formation of seedless fruit from unpollinated flowers. One of these synthetics is dichlorophenoxyacetic acid which is 300 times more powerful than indolebutyric acid, one of the synthetic plant hormones now widely used. Eleven new compounds proved to be effective—all potent.

Can sex be controlled? To some extent. Dr. John W. Gower and Ronald H. Nelson reported that they had taken another step forward with fruit-flies. Strains were selected in which the sex-determining chromosome also carried a lethal gene that would kill before maturity was reached. A lethal gene attached to the chromosome that determined femininity eliminated all the female, so that only the males could grow up. There is no indication that this method of controlling sex could be applied to man. — *Waldemar Kaempffert, in "New York Times."*

—❖—❖—❖—
He is a man of supreme wisdom whose consciousness is free from all self-limiting concepts. — *Dhammapada*.

Letters from S.R.F. Students

"Quite some time ago I requested your kind help through Divine Prayer Vibration for improvement in health and also finance. I want to express my sincere gratitude for the silent helpful rays that have come my way. Many instances have proved this. Just recently, less than a week ago, an attack of the 'flu' seemed almost serious, and I got over the attack almost miraculously. I could name other instances also. In regard to finances many strange experiences have been noted. I shall appreciate it sincerely if these wonderful Divine Prayer Vibrations may be continued."—*M. H., Ill.*

"Enclosed find money order for \$5.00. The day I received your letter with the Horn of Plenty Bank some one who had owed me money for six years called and said he was sending me \$40.00 on account. I never cease to marvel at the miracles which come into my life as a result of God's love and your help. I want to share this with all of you."—*M. B., Wash.*

"I have been greatly inspired and benefited by the use of the Horn of Plenty Bank, and certainly do want another one. It isn't the material symbol of money one receives as a blessing from its use, but the close communion one feels with God as the Giver of all good and perfect gifts, and the feeling of oneness with God. Thanks so much for this means of identifying myself with the Father of all beauty, all love, all wisdom, and all peace."—*L. M. T., Calif.*

"I received my diploma for completion of the Seven Steps to Self-Realization, for which I thank you and Paramhansa Yogananda. I prize it highly as a token of the valuable knowledge that I have gained."—*O. O., California.*

"I am enclosing \$5.00 from my Horn of Plenty Bank to thank you for your help. Each person whose name I sent in to you has been helped wonderfully."—*V. R., Ill.*

"I want to thank you so very much for your deep prayers and blessings that are helping my daughter recover. Nothing is impossible with God. The affirmation you so kindly gave us has strengthened the faith of all of us. My daughter is much improved spiritually and physically. I am deeply grateful."—*C. C. H., La.*

"I am thankful for all the blessings I receive through the light of Self-Realization. I know what it means for the progress of my soul. Enclosed is \$5 to help others."—*K. K., Wisconsin.*

"The more I study, the deeper I get my teeth into this wonderful philosophy. With it all comes an increasing sense of freedom."—*A. A., Pennsylvania.*

"I think you have the finest technique that I have ever studied."—*E. W., California.*

"I have been wonderfully blessed since I have been receiving the *Weekly Praecepta* and I am very grateful to all of you."—*E. M. G., Missouri.*

NEWS OF THE CENTERS

NEW PRINTING PLANT IS SECURED FOR S.R.F. PUBLISHING HOUSE

A twenty-three year old wish of Paramhansa Yogananda — dating from his first coming to America in 1920—has recently been fulfilled by the acquisition of a complete printing plant which has been installed in the Mount Washington headquarters of S.R.F. in Los Angeles.

The inside front cover of this issue of *Inner Culture* carries four pictures of the new printing plant. The photographs at the top are two views of the modern, electrically driven press which is capable of printing books, newspapers, magazines and folders. Fluorescent lights are installed over the press.

The picture at lower left shows two smaller, electrically driven hand presses, for printing leaflets and cards.

The photograph at lower right shows the printers' stone tables and the important, modern linotype machine for setting various types.

There are also two large paper cutting and folding machines. They will be pictured in the next issue, which will show the S.R.F. office and workers at Headquarters. Other new equipment includes several tons of metal, desks, an adding machine, shelves and steel file cabinets for type.

Some months ago, Paramhansaji and Sri Das were talking together

over the future of the S.R.F. work. They often talk for hours on this engrossing topic. "I see lots of printing machines, in my mind's eye," Paramhansaji said. "Why should we not plan now to get some?"

"Where is the money?" Das inquired.

"God will give the money if we find the press," Yoganandaji answered.

First, a small hand press was bought. Then Sri Das and Bernard Cole looked around and found a big printing plant for sale. But no linotype machine was included.

"I was puzzled," Paramhansaji told his workers later. "I was unable to decide about the wisdom of getting a big plant, without a linotype. I also wondered in what way I could finance the purchase. I prayed, 'Father, I may make a mistake, but You cannot. Please tell me if we should have a press?'"

"Right after this prayer, I saw an advertisement about a printing press auction. An inner voice urged me to look at it closely. I took the clipping and kept it on my desk.

"Next day I casually mentioned the ad to Sri Das. He became very much interested and volunteered to find out all about it. He and Bernard at once went out to the plant. Later, they took a friend, experienced in the printing business, who

advised them that it was a very expensive, complete printing plant, for sale at a great bargain.

"Then the question of electrical wiring arose. Somebody told me it was impossible to get the proper wires to run the press, due to war conditions. But the inner voice told me, 'Couldn't the pipe organ wires do?'"

Organ Wires Are Used

"The electrician was summoned. He examined the wires attached to our beautiful organ at Headquarters, and said they would be excellent for running the press also. He happened to have the exact length of wires necessary to connect the press, by installing a double plug. He said, 'You are very fortunate, because no amount of money nowadays would enable you to secure the permit necessary to get proper wires to run your press.'"

"Then the big problem of finances reared its head. On the very day the press was to be delivered at Headquarters, a big check came unexpectedly through the mail. With that to start, other funds were raised and the printing plant was bought outright.

"Due to war conditions and lack of skilled workers, at present the press is turning out only letterheads and small leaflets. As soon as the right workers are secured, the big press will be roaring forth hundreds of thousands of leaflets, booklets, magazines and books to spread the soul-awakening S.R.F. message to the ends of the earth.

"I am very grateful to God," Paramhansaji said, "and to Sri Das

and others for their help in securing this fine printing plant for establishing our long-awaited S.R.F. Publishing House.

Tribute to Sri Das

"Without Sri Das' interest and encouragement, we might not have gotten such wonderful equipment at this auspicious moment. I am very happy over the wonderful work being done by Sri Das in managing the office, in lecture and class work, and in his tireless energy in carrying out my plans. Whatever I tell him is immediately acted upon. For fourteen years he has given S.R.F. faithful, intelligent and harmonious cooperation. Although he is an inspiring Hindu spiritual teacher, he also has the initiative and ability of the best type of American business man."

SAN DIEGO CHURCH OF ALL RELIGIONS

Renovating work on the new San Diego Church of All Religions is rapidly nearing completion. It is a huge cement building with one-foot thick solid concrete walls. There are several apartments and an auditorium seating about 200.

With the help of Olive Kennell and others, the necessary permit to renovate the building was secured. This was a brilliant achievement, as it took great effort and persuasion on the part of Mrs. Kennell to get the war-time permit to spend over \$200.

The cost mounted, because of building a stage and fixing the masonite properly for lecture work.

The auditorium had been long disused, and was only a neglected storeroom for the building. Innumerable holes in the walls had to be plugged. But for the willing help of Mrs. Marcus, Mr. Downing, Mr. Nickleber and Miss Darling, it would have cost over \$4000 to get the auditorium in a presentable condition.

Beautiful Art Work

The art work and color effects in the auditorium have been exquisitely done, harmonizing with the beautiful eucalyptus valley which surrounds the building. Paramhansaji, on a recent inspection trip, was charmed with the new appearance of the Church, and gave his blessings to the tireless workers to whom all the credit belongs and who have worked so successfully to complete the auditorium.

The task of brush coating and painting the entire building is going on at present.

Rev. Bernard Cole came down several times from Los Angeles, where he holds lectures and classes at the Sunset Blvd. Church, to fix the swimming pool in front of the San Diego edifice.

The cost of renovating exceeded the budget. Any donations for this fund will be received thankfully. Donors will be pioneers in helping to build a Self-Realization Church of All Religions, the first of its kind in San Diego.

Opening Sept. 5.

The grand opening of the Church will take place on Sunday, September 5th, at 11 a. m. A festive program, with eminent

speakers and special dedicatory music, is being arranged.

The Church is located at 3022 First Avenue, and may be reached in six minutes from the Plaza in San Diego by taking the First Avenue bus, on Third, getting off at Quince Street.

NOTICE

Please enclose a stamped, self-addressed envelope when writing to Self-Realization Fellowship or to Paramhansa Yogananda. This courtesy will be much appreciated.

The Fellowship's address, including the new post-office zoning number, is 3880 San Rafael Ave., Los Angeles 31, Calif.

A man of wisdom uses not harsh words against his fellow beings. Revengefulness is contrary to the principles of wisdom. Verily, he is a wretched man who violates the law of wisdom. Woe unto the man who is ruled by consciousness of enmity and who seeks retaliation.—*Dhammapada*.

Many are the afflictions of the righteous; but the Lord delivereth him out of them all.—*Ps. 34:19*.

I will not fail thee, nor forsake thee. Be strong and of a good courage.—*Joshua 1:5, 6*.

He is a man of renunciation who has discarded all attachment from his heart.—*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 31, 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.

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Self-Realization Church of All Religions, 4860 Sunset Blvd., near Edgemont St., Hollywood, Calif. Phone NO. 18006. Services held every Sunday at 11 a.m. and 8 p.m. Sunday morning services conducted alternately by Paramhansa Yogananda and Sri Das.

Sunday evening services conducted by Rev. Michael Krull. All welcome. For further information, phone CA. 0212.

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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.

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***Des Moines, Iowa**

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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 and St. Paul, Minn.

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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.

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***Philadelphia, Pa.**

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

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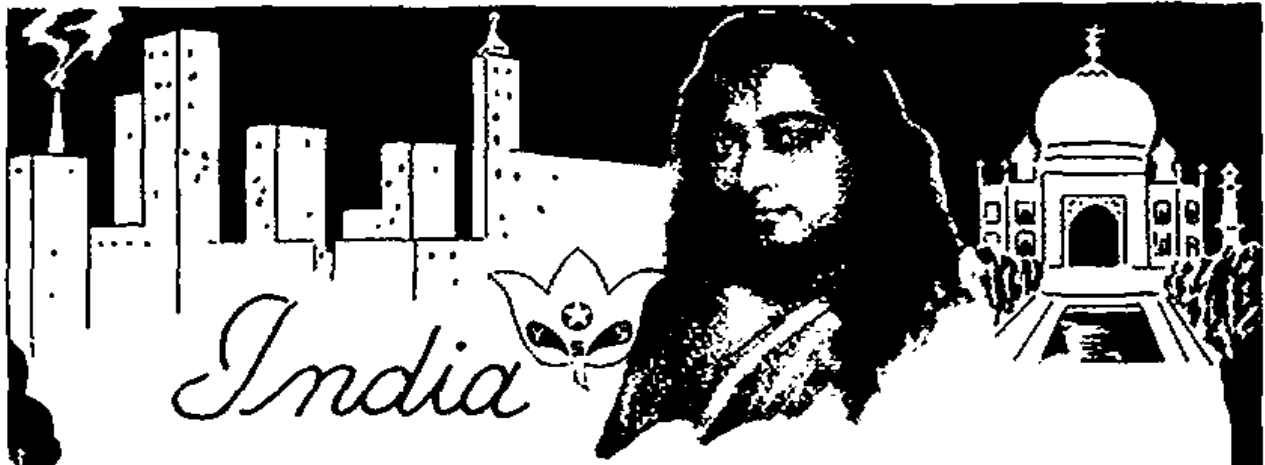
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