

January-February-March, 1944 Volume 15-3
L. V. Pratt, Editor

WRITINGS BY PARAMHANSA YOGANANDA

Rubaiyat of Omar Khayyam

QUATRAIN 72

Bhagavad Gita

Duty of Right Activity

Healing Service

Daily Meditations

Second Coming of Christ

Jesus Explains the Astral World and After-Death State

Questions and Answers

MAGNETIC HEALTH

Sun Is Divine Symbol

Relation of Food to Health

Will Power and Energy

GUEST AUTHORS

"Grace" and "Centred" (Poems)—Malcolm Schloss Scriptures
of Asia—Nicholas Roerich

The Truths in All Religions—Mehta R. Mal

Daily Meditations By Sharon O'Neill

SCIENCE DIGEST

Chemical Changes

Twin Stars

Electron Microscope

DIET/RECIPIES, HEALTH AND HEALING

THIS AND THAT

Letters from S.R.F. Students

CENTER NEWS

San Diego Church Opening Dedication Speeches
News from India

New Year's Message to All
Paramhansa Yogananda
Grace
God is very good to me;
He gives me eyes
That I may see
The beauties
He creates for me;
He gives me ears
That I may hear
The music
Of His earthly sphere,
And other music,
Still more dear,
Which seems more far,
Yet is more near;
He gives me
Lungs and lips and tongue
That I may sing
As He has sung;
And e'en I sometimes think
That He
Enjoys these things Himself
Through me!
Centred
The whole of heaven
Is not large for me,
Nor is the whole of earth
Too small;
I wander, singing merrily,
Where no roads are at all.
For roads
Are but a beaten track
Where many people's feet
Have trod;
We need not stir
A single step
From our own hearts,
To find our God.
For God is here,
And God is there;
He makes His Heaven
Everywhere;
And those, and only those,
Are free,
Who know their own identity.

-By Malcolm Schloss,
in "Songs to Celebrate the Sun."
Scriptures of Asia
By NICHOLAS ROERICH

I

In the torn and yellow manuscripts of Turfan we find hymns to 'The God of Light,' 'To the Sun,' 'To the Eternal Living Soul.' We find prayers for peace and quiet and ascension, where the word peace is often repeated.

Besides an immense collection of Buddhist texts, discoveries were also made of many Chinese, Manichean, Nestorian, Tibetan, Iranian and other Central Asian manuscripts.

Past Glories

The deserted temples are now in ruins, and the vestiges of towers and ramparts buried beneath the sands indicate the site of flourishing cities. The frescoes have gone, the libraries have been scattered, and all their treasures ransacked. The traveler today, who goes by another route, no longer sees those brilliant colors, that shining metalware, but only darkness.

These manuscripts have suffered as much from the hands of vandals as from dampness and decay, and yet their mildewed pages still remind us that these dark and deserted ruins were at one time the abode of clean and luminous thought. The soul of many an ancient scribe is still enshrined in lofty messages.

A recent translation from one of the Turfan hymns reads thus:

A hymn

To the Living Soul . . .

All the sins,

All the hesitations

Internal and external,

All the thoughts,

All that has been

Thought and said....

Mixture of good

And evil thoughts, Unconsciousness.

Know Thyself';

The pure word

Which leads to the soul.

Through the soul

Understand

All the wicked words

Of the Master of Evil,

Which are likely to lead you Toward the eternal Darkness!

As a judge,

Weigh every word

That is said and manifested. Understand

The transmigration

Of the soul and behold

The depths of hell

Where souls suffer torments.

Preserve

The purity of your soul

And treasures of the Word.

O devouring fire of man!

And your luminous
Winged Free Soul.
Predestination and Transmigration
Defend your heart and thought From all wicked impulses.
Go to the land of Light
By the road of peace.
I sing Thee,
O God omnipotent,
O Living Soul,
O gift of the Father.
By the saintly path
Return to thy home.
O Power
So generously dispensing Happiness.
All the persecutions,
All the torments
And poverty and need
Which you have assumed,
Who could endure them?
Thou art the Luminous One,
The Gracious One,
The Blessed One,
The Powerful and Noble Master.
Proceeding from the Light,
From God,
I have lost my native land,
I have been exiled.
Be blessed he
Who will deliver my soul
From torments.
"You will receive Eternal Life."
Purify your luminous soul
And she will liberate you.
"Sing That Hymn"
"Sing that beautiful hymn,
The hymn of Good
For peace, for confidence."
"Sing beautifully
And rejoice in the thought:
O Luminous guide of the Soul.
With the trumpet
Declare with joy:
'Guide our souls in unity
Towards salvation.' "
"To the call of the trumpet
The sons of God
Will joyfully respond."
"Say 'Holy! Holy! Holy!'
Say 'Amen, Amen!'"
"Sing 'O Luminous Wisdom.' Repeat the pure saying,
'The Living word of Truth
Will liberate the prisoners

From their chains.
Glorify the Truth."
"Group your members
In numbers of five, seven, twelve. There they are
The seven glittering noble stones
On which the world is based.
Through their power
The worlds and all beings live."
"It is like a lamp in the house Shining in darkness."
"Do not strike him
Who has struck you."
"Do not be revenged
On him who takes revenge."
" Do not seduce
Those who try to seduce you."
"Receive in a friendly way
Those who come to you in anger."
"Do not do unto others
What you would not they
Do to you."
"Suffer offences
From those higher than yourself, From your equals
And from those inferior."
"Do not let the elephant
Be wounded by the flowers
That are thrown at him.

Let not the stones
Be dissolved by drops of water. Offences and calumnies
Will not shake
The long-suffering ones.
The long-suffering One
Will stand like Mount Sumeru."
"The long-suffering
Will know how to appear
At times as a disciple.
At times as a master,
At others as , a slave,
Or as a lord."
"There is the path,
There is the mystery,
There is the great commandment And the gates of Liberation! "
"Let Thy will be done.
Let Thy magnificence protect me And let my patience, Righteousness and fear of
God
Be increased.
Thy voice and my ear."
"Happy is he
Who in purity and justice,
O God, knows Thy variety, Multiformity, charitableness, Miracle."
"Receive those brothers
Who come to you.

If they would draw
From thy wisdom,
Then teach them
As if they were
Your own children."

I like the Lord
Who takes off His armor
And lays aside His weapons
To put on His royal robes.
Thus the envoy of light
Sets aside his militant character And sits in light
And in his divine aspect,
With a shining crown,
With a beautiful crown.
And in great joy,
The Luminous Ones
Hurry to Him from right and left, Singing a hymn of joy.
They all gather around
The divine miracle
Like flashes of lightning."

"The noble Lord
Has kept his promise.
"I shall sit on high;
At the predestined hour,
I shall send you help."
So say these mouldy manuscripts. In these pehlevi and oigur scriptures have been
kept the voices from ancient lands.
The Cry For Peace

I
n the forces the characteristics of various nations combine harmoniously, and
both in imagery and technique you will find outlines of the Chinese, Iranian,
and Hindu genius. Luminous great-eyed figures surrounded by various symbols send
up their prayers for peace.
"And from beyond the Himalayas resound the prayers of the ancient Vedas.

"Let all the pain of the world Bring us peace.
Let God be witness to it."
"Let Peace be one
And let it reign everywhere."
"Let Peace come unto us."

I
n the midst of the whirlwinds of the West, Dante in his immortal way tells us:
"O Man,
What tempests
Must strike thee,
What losses thou must suffer, What shipwreck and loss
Must ensue,
While you strive
Like a many-headed monster Towards evil.

You are sick in your consciousness You are sick in sentiment. Insoluble reasoning

Will not help your consciousness. The clearest proofs will not Convince your low understanding.

"Even sweet

And divine clearness

Does not attract you,

Though it breathe

Through the harmonies

Of the Holy Spirit.

Remember brother,

How well and agreeable it is

To live in unity."

Asia prayed for peace, and the great souls of the West called for the same.

In all the prayers which were inscribed to last, there has been a desire for peace for the peace of the world.

O Thou self-manifested

Cause and substance

Of creation,

O Thou

Indwelling Self of all,

Thou source of illumination,

Guide me beyond

Thy rays of creation,

Transport me

Beyond Thy objective form,

That, by Thy grace,

I may behold Thy glorious Self. That absolute Self abiding in the transcendental effulgence,

verily, I am He.

ISHA Upanishad.

RUBAIYAT OF OMAR KHAYYAM

BY PARAMHANSA YOGANANDA

Translated Into English Verse by Edward Fitzgerald

QUATRAIN 72

Alas, that Spring

Should vanish with the rose!

That Youth's

Sweet-scented Manuscript

Should close!

The Nightingale

That in the Branches sang,

Ah, Whence,

And whither flown again,

Who knows!

SPIRITUAL INTERPRETATION

"From the earthly standpoint, it is sad to see the young devotee give up his freshly flowering material desires and fragrant temptations. It may seem

pathetic to see him relinquish and erase those roseate dreams and ambitions so charmingly written on the living pages of his young brain. But if he banishes

the demon-dance of temptations from the temple-garden of his mind, he finds the Cosmic Nightingale often emerging from eternity, perching on the avenues and branches of his mind and warbling there the song of wisdom. Such a devotee knows that the cosmic wisdom first fills the avenues of his individual soul, and then that wisdom perception spreads all over Omnipresence. Then he knows because he knows."

Applied To Daily Life:

Misunderstanding people may pity us for renouncing material desires, sweetly fragrant temptations, and even intellectual ambitions, but by doing so we find the Cosmic Celestial Nightingale singing the songs of wisdom to us, and filling all the avenues of life ultimately expanding us into its eternal omnipresence. We should not short-sightedly refuse to relinquish small advantages and delights. Adventurous souls are not afraid to invest their last coin to get back a larger treasure. No one can find success who cannot lose in order to gain, or who cannot invest his savings to make a profit.

Glossary:

- 1.-Spring should vanish - The earthly youthful desires be banished.
- 2.-With the Rose - With all fragrant flowery temptations.
- 3-Youth's sweet-scented manuscript - The youthful follies, sweet dreams and ambitions recorded on the living pages of the brain.
- 4.-Should close - Should be renounced by wisdom.
- 5.-The Nightingale - The song of wisdom which reverberates within.
6. In the Branches - Within all avenues of brain and mind.
- 7: -Whence and whither -From eternal Spirit into eternal Spirit.
3. Flown again - Came and melted away in expanded omnipresence.
- 9.-Who knows -. The one who knows he knows.

The Truths in All Religions

By MEHTA RANJIT MAL

T

here is no subject of more fundamental importance for human progress and happiness than religion; therefore, from time immemorial thoughtful minds have devoted themselves to its study and have placed their views and experiences before the world. The one remarkable thing that is preeminent in the various systems introduced by different preachers and prophets is the insistence on truthfulness, which is placed above all other virtues. This unity in the midst of diversity leads one to the irresistible conclusion that real religion, as distinguished from dogma and ritual, is a search for the truth -- the ultimate Truth which is the same thing as Immortality or eternal happiness. In the present so-called scientific materialistic age, we find in the minds of the educated young men an aversion for religion. This is as much due to the indifference toward religion in the system of education prevailing at present as to the absence of a proper exposition of religion by persons qualified to do so by their learning and character. Young men are frightened by the mass of dogmas and rituals which are placed before them in the name of religion without any attempt to explain their utility.

There is an urgent necessity for the great truths of religion, found by the rishis (sages) after laborious research, to be placed before young men in a

simple and attractive form and explained in a scientific manner.

As is evident, human life has two aspects--one internal and the other external--and religion has to provide for both of them. The branch of religion which deals with the external aspect is known as ethics, or morality. It is intended to guide us in dealing with the outside world, beginning with our parents to whom we owe our existence in this world, and ending with all those who may be affected directly or indirectly by our ideas and activities.

So far as this side of religion is concerned, there is wonderful unity underlying the various systems of religion founded by the great preachers of humanity. The basic principle of ethics has been laid down by Jesus Christ, one of the greatest benefactors of humanity, in imperishable words. "Do unto others as you would have others do unto you."

Law of Happiness

This grand principle may be explained by emphasizing the fact that every being wants to be happy, and therefore if one wants to be happy, he has to make others as happy as he can, because of the inevitable law of nature, by which one reaps what he sows. In the inimitable language of Swami Rama Tirtha:

"Happiness is the only good.

The time to be happy is now.

The place to be happy

Is here.

The way to be happy

Is to make others so."

In order that one may contribute to general happiness, it is essential that he must first avoid causing any pain and injury to others and he must cultivate love, compassion, charity, sincerity and self-control. Another great teacher of humanity, Lord Buddha, has laid down the following five simple rules of conduct for leading a truly religious life:

Kill not for pity's sake

And lest ye slay

The meanest thing

Upon its upward way.

Give freely and receive,

But take from none

By greed, or force, or fraud,

What is his own.

Bear not false witness.

Slander not, nor lie;

Truth is the speech

Of inward purity.

Shun drugs and drinks,

Which work the wit abuse,

Clear minds, clean bodies,

Need no soma juice.

Touch not thy neighbor's wife, Neither commit

Sins of the flesh

Unlawful and unfit.

The same thing--that is, the leading of an ethically correct or good moral life--has also been summed up by Bhartrihari:

"Not to kill any living being;

Not to be tempted

To steal other people's property; To speak the truth;

To distribute in charity
According to one's capacity;
Not to participate in discussions About other people's wives;
To curb the flow of greed;
To be meek before teachers;
To sympathize with all creatures; To have faith in the shastras
And to make no distinction
Between faith and faith--

These are the various paths Leading to everlasting bliss."

It will be noticed that in all these expositions there is nothing of dogma or ritual, and there is no room for controversy or quarreling. The ethical life thus inculcated is bound to improve us in all respects and secure us others' respect, thereby making our journey in life smooth and happy.

The Infinite Search

The other, or internal, aspect of religion is, however, of a different kind because it deals with a deep subject which, when carried to its extreme point, is incapable of being fully understood by us because it must be borne in mind that human faculties are finite, however well developed they may be, and the subject which we seek to find out is the Infinite. The extremely difficult nature of the query has not, however, and will not deter inquisitive minds from trying to find out the nature of the soul, the cause and origin of nescience, the attributes of the Almighty, the relationship between the human soul and God, life here and hereafter, heaven and hell, and so on.

The branches of knowledge which deal with this subject are metaphysics and spiritual science. Most of the differences which we see in the various systems of religion are attributable to the different theories propounded by religious teachers in respect of these questions. The Lord Buddha, who is rightly regarded by the vast mass of mankind as one of the most exalted teachers of humanity and one of the greatest prophets who have appeared on this earth to guide humanity toward its goal, very clearly saw the danger and the mischief inherent in the academic discussion of these questions, and definitely warned people against trying to fathom out what is unfathomable in this striking language:

"Om, Amiya!

Measure not with words

The Immeasurable;

Nor sink the string of thought

Into the Fathomless;

Who asks doth err,

Who answers errs;

Say naught."

H

Herbert Spencer, an eminent philosopher of our own times, also came to the conclusion that the Infinite is unknown and unknowable. This difficulty, however, does not mean that one must not concern himself with these vital questions. What is deprecated is empty discussion. As the subject is internal, its knowledge is attainable only by internal means, that is, meditation and self-study after concentration of mind caused by a cessation of all desires and passion.

That is the only sure way to gain true knowledge in this life. It is surely and truly in this way that religion is said to be realization. In acquiring this knowledge, experiences of saints and holy men are helpful and should be utilized, but real or final knowledge will come only by one's own experience

Practical Realization

The most pressing religious problem with which one is concerned is to find out the way for his own salvation, and not the date when the world was created and the period for which it will subsist. These questions are too complex and too remote for our purpose.

The three obstacles in the path of our knowledge of the truth are said to be:

(1) impurity caused by wrong actions and wrong desires, (2) inconstancy of mind, which moves to and fro, and (3) ignorance. For removing them, the three remedies prescribed are (1) good actions, (2) devotion, and (3) right knowledge. These are the things which matter and they must be practiced stage by stage.

A critical study of the great religions of the world will show fundamental unity on most of the essential points. The great need of the world is to emphasize this fundamental and essential unity of religions. The differences are only superficial and can and should be safely ignored. After all has been said and done, there is only one God for all His creatures, and as they owe their existence to a common source of light, love and happiness, it is but right that the law of love should be our guiding principle in life. -Kalyana Kalpataru.

TESTIMONIALS

"A few weeks ago a friend loaned me your beautiful Inner Culture magazine. I can't find enough of the kind of teaching it contains. It has helped me wonderfully and I think it is glorious that the world has this teaching to show it the way. My soul needs the wonderful messages Inner Culture sends out." -T. G. F., Canada.

"I love Inner Culture magazine, as I also love our little church, in Hollywood. I have entered the church many times, blue and distressed, but have always left with thanksgiving for the peace that comes into my heart after listening to Paramhansa Yogananda's precious interpretation of the Bible." -L. E. R., California.

"I am unceasingly graceful for the teaching of Self-Realization, and what it means to me in my daily life. As I study the technique of the Kriya exercises, I am receiving more and more benefit and enjoyment." -E. L. B., Oregon.

"I will never give up my connection with the Self-Realization Fellowship, for the teaching has given me a better outlook on life, for which I am very grateful to God and to all of you." -L. B., New York.

"To say that I am delighted with the lessons in the Weekly Praecepta would put it mildly. You open the door that leads from the lowlands to the peaks of the mountains and wonderful vistas." -O. G., Pennsylvania.

"I am happy indeed to have become a member of Self-Realization Fellowship. I shall always conduct myself in a manner befitting its members. Since receiving and studying my first Lessons, I have noticed a constant peace and happiness overcoming my restless mind and body. The Daily Meditations in Inner Culture magazine are food for my soul. With faith and determination I will study and apply the truths to my life." -E. P., Indiana.

"I think the lessons in the Weekly Praecepta are the very best obtainable. I am very grateful for all the good that I am receiving from them." -J. S., California.

BHAGAVAD GITA

LEARN TO COMBINE MEDITATIVE AND WORLDLY ACTIONS, AVOIDING THE INACTIVITY OF

IDLENESS

By PARAMHANSA YOGANANDA

Chapter 111, Stanza 8

Literal Translation:

T

hou shouldst perform those actions which are obligatory; for action is better than inactivity, and even simple maintenance of the body would be impossible through inaction.

Poetic Rendition:

Embrace those divine duties which foster soul culture, for dynamic activity is superior to devitalizing idleness. Complete inactivity precludes even bare bodily existence.

Spiritual Interpretation:

Any person who performs material, social and spiritual duties is a better man than the renunciate who, under that guise, does not work but idles away his time. Nor are all actions purifying. Only, dutiful actions are uplifting-.

Through good actions the soul races Godward. Evil actions push the soul away from the Spirit. Inaction petrifies the soul so that it forgets that it has the power to move onward.

Idleness is worse than evil activity, for the former is devoid of motion while the latter at least exercises the faculties.

When idleness hypnotizes the soul into inactivity, it may bring no apparent trouble, whereas evil actions eventually bring dire miseries. Yet it takes a long time for lazy- people to get back to God, whereas an active robber, for example, may progress swiftly in his search for God as soon as he discards his erroneous ways. Of course, both the habitually idle man and the inveterate thief would find it very difficult to change their respective habits.

This stanza of the Gita does not mean that one should prefer hazardous robbery to idleness, but points out that robbery is a social crime, whereas idleness is a spiritual crime in that it debases the soul through non-activity. Hence, the Gita says that it is better to be spiritually active and keep moving onward than to be inactive and remain a prisoner of the flesh.

Complete idleness and absolute inactivity on the part of any person are impossible in the literal sense. For that would mean cessation of such activities as eating, drinking, moving, breathing and the important involuntary action of the heart.

Since one has to work to keep the body alive, he should not indulge in inactivity, but instead should perform those actions which promote the purposes for which God created the body. In His Spirit, God transcends all the activity of creation, yet He works in every atomic cell of His vast body of the physical cosmos. Therefore, God expects a man, created in His image, to perform the duties connected with his daily life and the maintenance of his body, and, at the same time, to remain aloof inwardly, enthroned in his soul perception. When the yogi has reached the higher state he can keep his body indefinitely entranced in God and in the suspended state, if he wishes to do so, and can then remain above all activities.

Inactive Activity

In the -highest state the yogi is consciously entranced in God without suspending the activities of life in the body. Being one with the Supreme, and having no personal desires, his actions are performed only to please God; hence they are termed inactive actions. When one acts only to please God, he has

achieved the real spiritual inactive state. Therefore, a great difference exists between the inactivity of the idle man and the inactivity of the entranced inactive-for-self and active-for-God yogi.

The highest activity consists in practicing those methods of meditation through which the devotee is freed from worldly karmas (results of past actions). But to become a renunciate and forsake meditative activities as well as worldly activities --leads one to be identified with the body and its prenatal tendencies. A renunciate who is satisfied by merely forsaking the world and who makes no distinct effort to reach God through meditation, does not attain the ultimate supreme goal. But whether a yogi is living in the world as a family man or away from the world as a renunciate, if he learns the right technique of meditation from a true guru and diligently practices it and lives rightly, in time he will burn away all the stored-up evil tendencies of past lives and become free to unite with God.

In this stanza the Gita especially warns young monks and renunciates who leave the world in order to live in an endowed hermitage and pass their time in eating, sleeping and doing very little uplifting work for themselves or others. Such monks are bound to be idlers and, due to inactivity, they live on the earnings of the hard-working worldly man without giving spiritual or material service in return. To improve one's self is to help society by the example of virtue and by making at least one of its members good.

Therefore, the inactive man does not do his duty to his Creator God - nor to the society which maintains him. The man who meditates only, fulfills part of his duty by trying to find and love God; but the yogi who does his duty to God and to the world also is the most highly evolved type of man.

The Gita shows the difference between idle-inactivity (which cannot be real inactivity because even the idle man has to maintain his body) and the supreme inactive state which is free from prenatal effects of actions and is filled with the contact of the blissful Spirit.

Activity of life --none can forsake and live. Anyone who can gradually transmute the work of the life current in the body, by switching off the life force from the nerve telephones and disconnecting the mind from the senses, attains the true inactive state of the Spirit. Mind in conjunction with the senses has to work. Mind drawn into God becomes inactive and transcendental like the Spirit.

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 Yuktswarji'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.)

DAILY MEDITATIONS

By Paramhansa Yogananda

Beloved God,
Thou hast changed my sorrow
Into tears of joy.

My joys are blazing into bliss.

Today I will establish
The power of God
In the temple of each activity, And the joy of meditation
In each thought.

Today I will make time for God.
I will discard all useless pursuits And idle thoughts.

I am responsible for myself.
No one else will answer
For my deeds.

My work is in the world
Where my karma
Has placed me
To work out my salvation
By serving others.

Beloved God,
Thou art omniscient.
Thou knowest my thoughts. Speak to me!

God will reveal Himself to me
If my thoughts for Him
Are strong enough
To blot out
All distracting thoughts.

I will perform all duties
With the thought
That I am realizing God
Through them
And pleasing Him.

Divine Father,
May my little spark

Mingle with Thy great spark
And become
The throbbing life

In all souls.

Today I will pray
Until I positively know. Self-Realization teachings
Have given me the method Whereby I can attain God.

I will play my part in life
But will not forget
That it is only playing.
The good and evil that I see
Are only shadows and light.

I will wash away
The mud of ignorance
And the pure Spirit
Will shine through.

Today I will see
That my purpose is right,
And all the powers of God
Will be with me.

I know
That there is more good
Than evil in the world,
Because God
Is the greatest power.

I will not call myself a sinner,
For God made me in His image.

All perishable pleasures,
All temporary aspirations,
I am using as faggots
To feed
The eternal fire of knowledge.

I am no longer a slave
Serving my fears
Of possible losses.

I have nothing to lose.
I am enthroned
In perennial satisfaction.

I know that my work in the world
Will lead to Self-development
If I seek to discover
All its possibilities.

I will make a bonfire
Of all material desires,
And seek only to know God.

I will work and be spiritual,
Not for selfish gain
But for the purpose
Of inspiring other people
With the example of my life.

The wave
Must feel the touch
Of the vast ocean beneath it.
I feel the immensity
Of the One Spirit
Just beneath my consciousness.

Those who know little
Make much noise,
But those who know much
Have no time to brag.

I am moving
In the airplane
Of God's
Omnipresent Immortality.
That is why I am fearless, Healthy, and joyful.

I will seek safety
First, last, and all the time,
In the constant inner thought
Of God-Peace.

I will fill my heart
With the peace of meditation.

I will pour heartfuls of my joy
Into peace-thirsty souls.

I will hear God's song
In the songs of all His creatures;
I will pray to Him for guidance Through my silence.

Peace is the sign of spirituality.
I will judge my spirituality
By the amount of peace
I experience.

The unification of all in Spirit
Is God Consciousness,
In which alone
Peace and happiness abide.

In the temple of my love
I will worship God's love.
In the temple of my wisdom,
I will worship His wisdom.

I will bring the living God
Of pure joy
Onto the altar of my heart
And worship Him
With the flowers
Of Immortality
And deathless devotion.

From the well of silence
I will raise the clear water
Of God's wisdom
To quench my Soul-Thirst.

I am moving
In the aura
Of God's Omnipresence,
Where silence
Brims with peace.

Each day,
In the mirror of silence,
I will behold

God's Face of Peace.

In the temple of silence
I found Thine altar of peace.
On the altar of peace
I found Thine ever-new joy.

My spiritual ambition
To realize oneness
Has been attained,
For I know
That I and my Father are One.

Today
I will behold
God bestowing on me
His divine love
Through the love of all those
Who love me.

The sunshine
Of God's prosperity
Has burst through
The dark sky of my limitation.
I am God's child.
What He has, I have.

I will fill my heart
With the murmuring wavelets
Of Spirit.
I will pour heartfuls
Of the water of life
Into the cups of thirsty souls.

Beloved God,
help me to be good
If I am wayward,
Successful if I am a failure and, Above all,
Devotionally wise
If I am ignorant.

Peace,
Like a Globe of Fire,
Expands my Being
Into Omnipresence.

Like an Ocean,
It rolls across all Space.

Every day
I watered the seeds sown by God. When the sunshine
Of His mercy came,
They sprouted and yielded
A harvest of contentment.

There are
Two kinds of environment-
Inner and outer.
I will protect myself
Against the wrong
And seek the right.

I cast the net of my love
In the ocean of my consciousness
And Thou wert caught there,
O Lord.

O Father,
Grant me wisdom
To know the truth.
Through my self-effort
And knowledge of the law,
Let me climb
The precious ladder
Of realization.

Beloved God,
Open that eye in me
Which sees nothing but Thee,
And beholds in all beauty
Only Thy reigning beauty.

The knowledge
Of Thy presence in my heart,
O Father,
Makes all
Tragedies and comedies
But dramas
Of ecstatic entertainment.

Every day

I will be active
Physically and mentally,
For mental and physical idleness
Are detrimental
To spiritual development.

The spiritual eye
Is a combination of Spirit,
Christ Consciousness,
And Cosmic Consciousness.
I will withdraw into it.

I will reverse my consciousness From prenatal tendencies
Of disease to the consciousness
Of spiritual health.

I have faith that help will come
When it is needed.
The divine law works.

Divine Mother,
Forsake for a moment
The housework of Thy creation.
I demand attention.
I demand Thee, not playthings!

From today,
I will strive to know God
Without ignoring
My worldly duties,
Which are done to please Him.

I will make an effort
To know truth,
To discover it
Beneath the veils that hide it;
Then I shall not be
At the mercy of outside forces.

To keep myself healthy,
Vital, and virtuous
Is to help humanity
With the example of health, Vitality, and virtue.

Beloved God,
Teach me to know
That Thy wisdom
Is in my understanding.
Teach me to feel
Thine all pervading life
In my life.

O Spirit,
unfold to me
The mystery of my existence. Teach me to feel
Thine immortal presence
In and around me.

Heavenly Father,
Where Thou hast placed me,
Thou must come.

O, All-Pervading Spirit,
The sunshine of Thy joy
Rapidly spreads
To the farthest reaches
Of my being.

O, Father,
Mists of ignorance
Are clearing away
With the coming
Of the moonbeams of Thy love.

O, Fountain of Light,
Thou dost hide behind the walls
Of Thy brilliant cosmic rays.
Open the portals,
That I may see Thee everywhere.

DAILY MEDITATIONS
By Sharon Oneil

Heavenly Father,
May this day
Be the start of a new,
Ever-expanding consciousness
Of my oneness with Thee.

Enlighten me, O God,
With the light of Thy wisdom.

Expand my heart,
O Divine Beloved,
That I may more fully love Thee.

O Divine Architect,
Build the temple of my life
According to Thy perfect plan,
That I may better worship Thee.

O Swan of Wisdom,
I will make my heart a placid pool
Upon which there will be
No ripples of doubt
To mar Thy beautiful reflection.

O Divine Archer,
Make the arrows of my thoughts
Fly straight to the target
Of true concentration on Thee.

Upon the altar of concentration
I will worship Thee, O God,
And offer up the incense
Of my devotion.

With the key of concentration
I will unlock the door
To Thy treasure-house, O Lord.

As a drop of water
Slips into the ocean,
O God, let my heart
Slip into the waters of Thy love.

O Divine Musician,
Play upon the harpstrings
Of my soul
Thy music of the spheres.

O Christ,
Blow Thy breath of Spirit
Upon the tiny ember of my love
Until it bursts into a flame.

Protect the candle of my faith,
O God. Let it be not extinguished
By the drafts of doubt.

O Christ,
Expand Thyself within my heart.
Break the chains
Of human attachment
And set me free to love
As Thou lovest.

O Divine Gardener,
Scatter seeds of wisdom
In the soil of my mind.
Help me to water them
With the dewdrops of my love
Until they grow
And bear fruits of service.

O Divine King,
Through the doors of meditation
I enter into Thy kingdom.
Hold me fast
That I may never leave again.

O God,
Infuse me with Thine inspiration
That I may live up to the highest
That is in me.

Let the moon of Thy presence,
O Christ, light my pathway
Through the dark night of doubt.

O Divine Teacher,
Since tests must come,
Fill me
With Thine infinite wisdom,
That I may answer every question
Correctly.

O Eternal Beloved,
Fill me
With such a burning desire
For Thee
That all else fades
Except my divine love.

O Lord,
Let my need for Thee be so strong
That it consumes all desires
For anything else.

O Divine Father,
Let the way of Thy prodigal child
Be so filled with strife
That in defeat
He must return to Thee.

Thy way is sweet, O God.
Let that sweetness ever haunt me
Until I reach Thy heart.

Thy name, O God,
Is bread unto my hungry soul.
Let me feast upon Thee
And be sustained.

Let me commune with Thee,
O Christ, along the way of life,
That I may receive new strength
To journey on.

O Divine Mother,
Let me bathe my tired soul
In the fountain-waters
Of Thy patience.

O Cosmic Inventor,
Fill my mind with new ideas
As I meditate upon Thee.

O Divine Musician, inspire me.

Let me sing Thy praises
For all the world to hear,
That all may worship Thee.

O Bird of the Universe,
Teach me to follow
Thy swift flight
Through realms of meditation,
That I may find Thy nest.

Inspire me, O Divine Poet,
That I may write of Thee
And fill the hearts of all
Who read
With an unquenchable desire
For Thee.

O Divine Master,
Take my hand
Along the steep places.
Keep my feet forever climbing
In my search for Thee.

Divine Mother,
I kneel
Before Thy throne of beauty.
Take the pearls of my meditation
As ornaments
For Thy shoes of mercy.

Second Coming of Christ
Steps Toward the Attaining of the Consciousness Which was in Christ Jesus
JESUS EXPLAINS THE LAW OF HUMILITY, AND THE AFTER-DEATH STATE
By PARAMHANSA YOGANANDA

There was a certain rich man, which was clothed in purple and one linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifteth up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art

tormented. And beside all this. between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, Father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him. They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent.

And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. -Luke 16: 19-31.

"The helpless virtuous beggar, though apparently forsaken by all, was carried at death by the angels of God into the high astral regions where liberated prophets like Abraham lived. But the rich man who wholly forgot to cultivate God consciousness and lived riotously, found when he became conscious in the after-death state that he was in the darksome vibrating region where wicked souls live in nightmares after the sleep of death. The soul of the sinful rich man found itself tormented by being thrown in the restless vibratory region of the astral world.

"From afar, he saw with his astral eyes the land where the astral body of Lazarus roamed with liberated souls of the prophets, and the soul of the sinful man cried out through his astral voice, Father Abraham, have mercy and send Lazarus to me that by his astral presence and his finger of will dipped in the cooling waters of wisdom he may comfort me and cool off my tongue of self created wrong material vibrations which I brought here from my past wrongly lived earth-life. I am tormented by the flames and heat of my unfulfilled material desires and craving for fleshly existence.

The Astral World

"Abraham replied. Son, remember that you received material prosperity and, being engrossed in it, forgot God, but Lazarus, tormented with evil physical experiences--still did not forget to cultivate God-consciousness. Now, according to the law of cause and effect which governs all human actions, as you forgot to cultivate God-happiness in your last life, you cannot receive it now in the after-death state. Because Lazarus, even though interrupted by physical disabilities, cultivated God consciousness and God-bliss by inner meditation, so he is now reaping the result of his past good actions, and is receiving the ever-new joy of the Great Comforter, Holy Ghost or Holy Vibration. Besides, in accordance with different laws of existence and cause and effect, the fish must live in water, the worms in the earth, men on the land, birds in the air and angels in the airless ethereal regions, so you--according to the wrong vibrations of your past life--have attracted the dark grossly vibrating region of the slums of the astral land.

"We live, divided by a gulf of another vibration, on the shores of subtle regions where finer souls only are allowed to live and breathe its bliss. Through your own evil actions, you live in the vibratory region where you have to breathe and live in stifling vibrations of your own unfulfilled desires, for a little while, until by repentance you find your freedom. As the fish used to the gross vibration of the water cannot live in the fine rarefied atmosphere of the earth, so at present you cannot forsake your self-chosen astral region of gross vibrations and move to the fine astral region, where we breathe and live only on rarefied divine vibrations of light and love. You are used to gross vibrations, so you have to live in them until you can improve in the astral land

and thus deserve to be promoted to a more spiritual earth existence or to the higher existence where we are. People of finer vibrations who live with us cannot reach you without divine permission, nor can any of you living there come here without divine decree."

In the above words Jesus warns all those who love the body, and misuse the gifts of God in utter forgetfulness of their desire to return to their Father's everlasting kingdom of bliss. According to the law of cause and effect, in the after-death state they will live in a self-created hell in the astral world, moaning over the loss of breath, body, bodily sensations, unfulfilled desires and material food; not realizing that in the after-death state they could enjoy the divine state of ever-new bliss unconditioned by earthly limitations of breath and food.

Wrong Bodily Love

That is why Jesus said, elsewhere, that man must seek the kingdom of God first, and must not live by bread alone but by the word of God, so that--in accordance with the law of cause and effect--in the after-death state man could live by the word of God, or cosmic vibration and cosmic bliss.

Jesus also gives comfort to suffering virtuous people by the assurance that they should not feel discouraged and envy the temporary physical comforts of the rich which, if improperly used, may be followed by extreme discomfort in the after-death state. For all virtuous people who suffer in this life, and yet remain virtuous to the end of their lives, shall surely find great astral freedom in the after death state. Great saints voluntarily practice long fasting, breathlessness in meditation, heart control and so forth, so that in the after-death state they can enjoy the unconditional state of bliss without considering it to be a state of torture, or denial of earthly comforts.

Jesus also speaks of the other world, where there are different vibratory regions for the virtuous and the wicked souls who are attracted to these regions according to their self-created merits or demerits. Also, it must be remembered that although the rich man --who had been drawn to a region suited to his gross vibrations, and was tormented in the self-created Hades of his unfulfilled desires, failed to gain any alleviation of his own miseries, he was generous enough to ask Abraham to warn, and thereby save, his wayward brothers.

Value of Repentance

Even if Abraham refused to comply with that request--because he could not do so without divine decree--there is no doubt that the sinful man was repentant and unselfish for, in his own torment, he still thought of the safety of his brothers. It is certain that by repentance, prayer and meditation in the astral world, he would work out the karma from his self-created evil actions and would then be liberated.

As, in the physical world souls can continuously act wrongly and so move toward the Dungeon of Ignorance and misery, or they can act rightly and move toward freedom, so in the astral world most souls become conscious and can increase their virtuous tendencies, or work out their wrong actions of the past, or become more evil by rebellious thoughts.

Last of all, Abraham refused to send Lazarus to earth to warn the five brothers of the rich man about the fruits of riotous living, because such an action was not in accord with divine law. God does not want to influence the free will of man by the spectacular demonstrations of His powers, but He often sends divine prophets whose spiritual lives and services to mankind set an example moving enough to persuade many of the children of God, who are following erroneous ways, to turn back to the paths of righteousness.

Then said he unto the disciples, It is impossible but that offences will come: but woe unto him through whom they come!

It were better for him that a millstone were hanged about his neck, and be cast into the sea, than that he should offend one of these little ones.

--Luke 17: 1-2.

In this vast world with its diverse people, it is impossible to prevent all people from offending little children and those saints and devotees whose faith in God is childlike and pure, but according to the law of karma, misery will befall anyone who deliberately offers himself to be a medium of wronging such "little ones."

In the above words, Jesus emphasizes that even though there will always be evil in the world, still that is no reason why a person should deliberately make himself the perpetrator of evil. Many people seek excuses to do evil by saying, "Well, so many other people are doing wrong and leading riotous lives and getting away with it; I guess I can too." One should stay away from evil for his own interests, for evil brings nothing but ultimate misery, under the guise of offering temporary pleasure.

Beauty of Children

Little children are the incarnation of divine purity, innocence, friendliness, non-attachment, joy, meekness, trust, love, sweetness and simplicity. That is why Jesus used one as an example of the traits which must be cultivated by the disciples, who had been arguing about who was first in the kingdom of heaven. Persecution of children and saints is blasphemy against God, for He is distinctly manifest through their purity.

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying I repent; thou shalt forgive him.

--Luke 17: 3-4.

In the above words, Jesus points out that no matter how many times a human being performs evil, the divine image within him remains untarnished, and as soon as the evil-doer repents, the covering of evil is removed and the shining divine image is manifest again. But when an evil-doer repents, and thus removes the veil of ignorance from his soul, if he is not forgiven, and is still accused of his forsaken error, then the accuser is really recasting and replanting the consciousness of wrong-doing in his repentant brother. If it is absorbed, the divine image is again eclipsed. Therefore, the psychology of forgiveness consists in helping the wrong-doer to remove the veil of evil from his soul, through one's encouragement and belief in him.

One should not forgive a wrongdoer unless he truly repents of his evil actions, however, for to do so would encourage the wrong-doer to repeat the evil actions deliberately. One should forgive the erroneous actions of a fellow human being as many times as possible if he really tries to forsake his wrong actions, even though he may often helplessly perpetrate evil due to the weakness of his will and fleshly physical habit. One should forgive his brothers as often as necessary, thus following the example of the Heavenly Father who forgives us all, countless times.

And the apostles said unto the Lord, Increase our faith.

And the Lord said, if ye had

faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea: and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him

by and by, when he is come from the field. Go and sit down to meat; And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trove not.

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. --Luke 17: 5-10.

In the above words, Jesus explains that we, being made in God's image, have the all-powerful will, imagination, and self-confidence of God hidden within us; and if we could dislodge the octopus-grip of human habits and hereditary beliefs, and could realize the all creating power of faith within us, we could perform all things which are considered supernatural. For God by self-evolved power of will and self-evolved confidence in the all-creating power of His thought and imagination, has made this universe out of His frozen imagination. God has faith in Himself--faith that He can do anything He wants to, and that is why He can.

The Nature of Faith

It is in the nature of faith to create anything which it wants. When the soul continuously remains identified with the delusive dream-body, it puts on the weaknesses of that mass of matter and forgets to exercise the all-powerful faith hidden within itself. This faith is lost by sorrowing over, or being elated by, the changing conditions of sickness and health which invade the body. The soul itself can neither be sick nor healthy, for it is made in the image of God. Any soul who realizes itself to be the perfect image of God, is not elated by the dream-health of the body, nor does it grieve or become disturbed by , the dream-sickness of the physical temple.

The devotee can contact God by meditation and thereby increase the all-powerful faith within him. Jesus realized the presence of God and His all-powerful faith within himself and that is why he could walk on the sea and waken the dead and remake his crucified body. So from his own experience Jesus tells all devotees that faith cannot be increased by blind rash belief, but only by uniting the Self with God. To be one with God is to be able to do everything that He can do. Of course, a devotee who does not meditate nor know God, might happen to stand in front of a tree by the sea and with all his human belief, abetted by a strong imagination, say, "Yonder tree, I command you to go into the depths of the sea." Naturally, it will not do so. One must be sure that he has faith before he commands the tree to be uprooted and be planted in the sea, as Jesus suggested. Even as God can do anything, so all those who are one with Him are all-powerful. In order to demonstrate the power of faith, one must perform miracles: one must first learn to accomplish the greatest of all miracles--that of uniting the soul with God to the conscious-satisfaction of the Self and the Divine Father. Jesus tells his disciples and all men that the way to realize the all-powerful faith within one's Self is first to realize the presence of God within.

Those who know God can do everything, for He who strews the flowers of milky ways on the garden of space, and lights the spark of life in the lamps of countless creatures, and created every particle of matter, and every thought in all sentient creatures, can do anything. Devotees who are one with Him can also do all things.

Father of All Good

Jesus meant exactly what He said--meant it literally. His reference to transporting trees was not limited to mean only the removal of difficulties by will power, for any person with strong will power can do that and it is nothing

unusual. But a man who could tune the human will to the divine will and destroy its limitations would not only be able to remove the difficult problems of his life but would actually be able to remove mountains or trees or even create planets, raise the dead or do anything else--even as God does. These miracles cannot be accomplished by affirmations and belief in the power of the mind, but only by conscious communion with the all-powerful God, and by realizing the inseparable union of soul and Spirit.

In the parable of the servant Jesus says that no devotee should feel self-righteous or expect the Heavenly Father to be grateful and honor him, just because he follows the divine path and obeys the commandments. While such behavior does lead to his own good and his own emancipation, still it is actually no favor rendered to God, but only man's duty as one who lives under a Divine Ruler.

O DEATH!

"O Death!

Take away this body

If you please. I care not.

I have enough of bodies to use.

I can wear

Those divine silver threads,

The beams of moon, and live.

I can roam as a divine minstrel,

Putting on the guise

Of hilly streams

And mountain-brooks.

I can dance

In the waves of the sea.

I am the breeze

That proudly walks,

And I am the winds inebriated.

All these shapes

Are my wandering

Forms of change.

I came down from yonder hills.

Raised the dead,

Awakened the sleeping,

Unveiled the fair faces of some

And wiped the tears

Of a few weeping ones.

The nightingale and the rose

Both I saw,

And I comforted them.

I touched this,

I touched that.

Here I go and there I go!

None can find me.

I keep nothing with me."

--Swami Rama Tirtha.

"Arguments have no foundation; They cannot decide anything.

The scriptures

Assert different aspects of truth:

There is no rishi (sage)

Who does not differ

From another.

The secret knowledge

Is concealed

In an inward cave of wisdom.

The path of salvation

Is that practical one

Followed by the great,

Virtuous men of old."

--Mahabharata.

SCIENTIFIC DIGEST

CHEMICAL CHANGES

Colchicine, the strange chemical which has been used for centuries as a gout remedy and recently has been found to produce giant plants and to cause great speed-ups of evolutionary changes in the plant kingdom, has been used successfully for the first time in producing marked changes also in animals, according to a report presented by Dr. Edna Higbee of the University of Pittsburgh, who described the results of her experiments on chickens.

By injecting very small amounts of highly diluted colchicine into eggs at various stages of incubation, varying from seventy-two hours to thirteen days, Dr. Higbee reported, she succeeded in obtaining six healthy chickens which survived to maturity. Four of the group have reached an age of 17 months, while the other two are now about 6 months old.

"The combs and wattles of the males and females of the first group reached twice normal size at the age of 7 months." Dr. Higbee reported. "In the second group, the comb and wattles of the males are also considerably larger, while in the female the comb and wattles at this age are, of normal size.

"Roosters of the first group started to crow at the age of 7 months, while that of the second group crowed at the age of 4 months. In the first group two of the tail feathers of the males are also elongated."

Further work is being done to determine whether colchicine produced the effect directly, or whether it influenced the reproductive glands, which control such secondary sex characteristics as combs, wattles and tail feathers.

Manganese and Oysters

Manganese, the substance discovered a few years ago by Professor E. V. McCollum of Johns Hopkins University to be essential for mother love in animals, and presumably also in human beings, has been found to be essential for the same function even in oysters, indicating that the metal, present in minute quantities in food, is the universal mother-love substance in the entire realm of nature, from the oyster to man.

Without manganese oysters could not function in reproducing themselves, Paul S. Galtsoff of the Federal Fish and Wild Life Service told the American Society of Zoologists.

Dr. Galtsoff reported finding a marked rise in the amount of manganese present in oysters when their eggs were developing and ripening. This manganese content, moreover, was found to be concentrated principally in their reproductive glands, while the concentration was relatively low in other tissues. It was also low in

the reproductive organs of oysters in the male phase of their existence. --Wm. L. Laurence, in The New York Timer.

TWIN STARS

The discovery that twin stars which revolve around each other change their shapes as they move was reported recently by Dr. Theodore E. Sterne of the Harvard College Observatory before the joint meeting of the American Astronomical Society and the American Association for the Advancement of Science.

The celestial twins are known as eclipsing binaries, that is, two stars revolving around each other so that one of them eclipses the other. The stars are so close together that no telescope is powerful enough to show the two separately.

Nevertheless, their separate existence can be determined by an analysis of their light. When one eclipses the other totally the amount of light is reduced. The light received from each differs and one can be distinguished from the other by use of the spectroscope.

Each of the stellar pair, Dr. Sterne reported, exerts a tremendous tidal pull on the other, causing an elongation of each star so that neither is ever exactly spherical. Until now, however, it had been assumed that the elongated sphere remained constant through every phase of the movement. The new studies at Harvard showed for the first time that this was not so.

Instead of retaining their shape, Dr. Sterne reported, the egg-shaped stars keep changing their form, so that at times they are more nearly spherical, while at other times they become more elongated and egglike.

As the twins rotate about each other, Dr. Sterne said, they present varying amounts of their surface to the observer, depending on whether he sees the end of the egg or a side view. This also causes variation in the light, in addition to the variations caused eclipse, he pointed out.

The discovery was made by pure mathematics. Dr. Sterne's calculations showed that if, as is often the case, the paths of eclipsing binary stars are not perfectly circular, the stars will be stretched out most when they are closest to each other; while when they are farthest from each other they will be more nearly spherical.

Similar Study Made Abroad

This change in shape, Dr. Sterne told the astronomers, must also be taken in consideration in interpreting the changes in the light of the celestial twins.

Similar calculations, Dr. Sterne added, have also been made independently by an English mathematical astronomer.

Professor Harlow Shapley, director of the Harvard College Observatory, said that this newly discovered change of shape in eclipsing binary star systems held true only when the twins were sufficiently close together. This would not be the case, he pointed out, in such giant stellar systems as the main sequence stars, Sirius A, and its white dwarf companion, Sirius B.

--Wm. L. Lawrence, in The New York TimeS.

ELECTRON MICROSCOPE

A new and simplified model of the electron microscope, the super-eye which has revealed to the gaze of man new worlds so minute that they remained beyond the reach of light, was described recently by James Hillier, A. W. Vance and V. K. Zworykin of the Radio Corporation of America's electronic research laboratories at Camden.

The newest model for exploring into the "darkest Africa of the material world"

was said by Mr. Hillier to be better adapted for use in general medical and chemical laboratories, and may be operated by any competent laboratory worker. The original model was designed primarily for use by electrical experts and physicists.

The new instrument revealed even finer detail, permitting closer study of viruses, the ultramicroscopic organisms responsible for many common diseases, from the common cold to infantile paralysis. It was hoped that the latest "seer of the unseeable" would provide new and important clues concerning these elusive viruses, as well as on the nature of other particles never before visible under the ordinary microscope using visible light.

Magnifier 100,000 Times

The electron microscope, Mr. Hillier said, was twenty to fifty times more powerful than the ordinary microscope and magnified objects up to 100,000 times. Bacteriologists, physicists and industrial laboratory research workers have journeyed to the R. C. A. laboratories in Camden to study their specimens under the penetrating eye of the new instrument. The scientists were able to see so much more than had ever before been revealed, Mr. Hillier said, that they had plunged into intensive research in new and broader fields.

"Objects which have been studied under optical microscopes for years take on new form when magnified 100,000 times," he continued. "Portions of the organisms or particles never before noticed have to be identified, as must other objects being seen for the first time. It is as though a man blind from birth should suddenly regain his sight, only to realize that there were many new aspects to objects with which he had been familiar, but had never seen."

He explained that the new instrument was so simple that it was ready for operation when plugged into an ordinary light socket.

Completely self-contained in a steel cabinet of modern design, the new instrument has several windows through which as many persons can study specimens at the same time. It is not affected by magnetic fields set up by other electrical equipment, as was the earlier model, nor is it disturbed by ordinary room vibrations, according to the report. An important feature is an ingenious "submarine lock" arrangement for changing specimens in the evacuated chamber of the instrument without admitting air.

Specimens may be changed within a minute, without the necessity for exhausting air from the microscope each time a new specimen is admitted. It is possible now to use the electron microscope to check production processes periodically, in addition to work that is purely research, Mr. Hillier said.

Stream of Electrons

The electron microscope is operated much the same as an ordinary light microscope, except that instead of glass lenses and light it utilizes a stream of electrons propelled at tremendous speed through a series of magnetic coils. The magnetic field coils act like glass lenses in bending and directing the stream of electrons through the specimen. Some substances, like certain forms of bacteria and viruses, are much smaller than the wave length of light itself. Hence they cannot be seen with ordinary or ultra-violet light.

The electron microscope is evacuated and the electron beam is actually directed through the specimen and through various stages of magnetic field coils. The beam is then made to strike a photographic plate to make an electron micrograph, or to strike a fluorescent screen so that it becomes visible to the human eye.--Wm. L. Lawrence, in The New York Times.

SAN DIEGO CHURCH OF ALL RELIGIONS DEDICATION SERVICES

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he San Diego Self-Realization Church of All Religions was formally dedicated last fall, and a list of the guest speakers as well as a picture of the Church itself appeared in the last issue of Inner Culture. So much interest has been shown regarding the auspicious event that we are adding a few details here, as well as excerpts from the speeches of those who took part.

After the opening musical program Paramhansa Yogananda welcomed the visitors, students of S. R. F. and devotees who filled the white-walled, blue-carpeted Church. The light from blue and gold-draped windows and doors --which fill one side of the building--was reflected in large gold-framed mirrors on the opposite wall, and highlighted the figures of saints (Jesus, Buddha, Krishna, Saint Francis and others,) in flower-filled niches along that side, while statues of Babaji, Lahiri Mahasaya and Sri Yukteswarji, in similar niches, dominated the other wall.

Among the many baskets of flowers flanking the platform and ranked at its base, were two filled with massive-headed orange dahlias which reechoed the color of the silken swami's robe worn by Paramhansaji. After the opening prayer, Paramhansa Yogananda said:

"I dedicate the right pulpit of this new Church to the ideal of Self-Realization, that from it all men of realization who come here may send forth their vibrations, finding God templed in their hearts. May this Church be blessed so that from this pulpit people will listen, not to the voice of theology but to the voice of God in the temple of Infinity. The left pulpit I dedicate to ministers of all religions that they may come here for constructive discussions and travel with us on the one highway of truth where all by-paths of theology meet, and beliefs are converted into Self-realization.

"Heavenly Father, may this Church be blessed with the vibrations of Self-perception of Thy presence, and when we discuss theology and philosophy may we never be side-tracked to the pitfalls of intellectual egotism or blind emotion but travel straight to the highway of Self-realization and truth which leads to Thee."

Paramhansa Yogananda also introduced the various guest speakers, of whom Mr. Arthur Kennedy, a prominent Los Angeles attorney, was the first. "This is an historic event and we are in historic territory," he said, "for it is recorded that in the early days of California it was from this very vicinity that the cross of God was carried up the King's Highway by the padres. So we are right here where one form of religion started spreading just a few hundred years ago and it is very appropriate that there should be a Church of All Religions in this sacred spot."

Love vs. Worship

Dr. Lloyd Kennell, one of San Diego's leading specialists and a minister of the Self-Realization Church of All Religions, who conducts the morning service on alternate Sundays in San Diego, said, "This temple came into being a Church, because of those who have learned to love God and, through their love, to know Him. For the teaching of love has been stressed by the Masters behind this movement."

He commented on the important difference between love and worship. "The scriptures say, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind.' It is because of that teaching of love which descends to us through the link of the Masters as well as through the scriptures, that I am going to say one thing now which may shock

you: This is not a house of worship. This is a place where we, through these teachings, learn how to love our Creator. So long as you worship your Creator you maintain a separateness between you, but when you learn how really to love with your heart and soul and strength and mind, you become a friend, a son, one with Him.

"It might interest you to know that the word 'worship' cannot be found in the New Testament. The word is found many times in the Old Testament but not in the new one. In those teachings which accompanied and followed the advent of the great Master Jesus we find the word 'love' in speaking of the Father of us all." Reverend Bernard Cole who lectures in Los Angeles and San Diego on alternate Sunday evenings, and conducts classes in the techniques of the S. R. F. teachings, had also helped in remodeling the new church.

Joy Through Service

In reply to Paramhansaji's praise for his valuable assistance. Reverend Cole said. "I am grateful to be able to work for God and for my master. If we work only for the attainment of our own objectives we may find a certain pleasure, but it is always conditioned. In serving God, no matter what part we play, we are serving unconditionally. Then we find a greater joy and a satisfaction such as we find in no other thing."

Dr. Fred W. Hadler, professor of languages of the Andhra Research University of India, spoke of the purpose of the S.R.F. work. "It teaches us an understanding of the laws governing human nature; it teaches us that there is only one religion, only one truth, only one God. This God is love--not love for a few selected persons but love for all--no matter to what race, religion, sex or caste they belong. I think we all quite often fail to realize what is the right and real purpose of our lives. Life is so short--a mere moment-- in which we have to learn so much, to create and foster that beautiful understanding, that Self-realization which gives us peace of the soul no matter what troubles and trials come to us."

Other speakers at the morning service included Rev. Michael Krull of Los Angeles, and E. E. Dickinson.

Success Story

Several of the visitors spoke at all three services. One of these was Dr. Antonia Brico, the first woman to succeed as a conductor of symphony orchestras. "I think I would feel more comfortable if I had a piano or baton in front of me," she said. "While the different speakers have been addressing you I have been watching your faces and thinking of the comparison which can be made between the appeal of music and that of religion--unified religion such as is taught here. Music has always been one of the universal languages and has the power to unite all souls, just as the basic religious truths may be universally experienced. There is something about music. about everyone coming together that unifies people, and as I watch the faces of the people in front of me I see they have the same expression as those who are before me when I am conducting a concert.

"I believe in the things that Paramhansaji tells us, and without him I could not have achieved the things I have. I consider it a great privilege to have had this valuable help from my master and I can only wish that those of you who don't know what to do with your lives and those of your children, might have the advice and the backing, morally and spiritually, of this enlightened master."

At the afternoon meeting, in answer to many requests, she enlarged on the part which Paramhansa Yogananda has played in her career. Until she met him no one believed her goal could be achieved by a woman. The story of her first meeting

with him, subsequent study of the teachings, struggles in Europe -- with his precepts and advice ever kept in mind -- and ultimate triumphs both there and in America, must have been a source of encouragement to many in the congregation. One of the most important points illustrated by her experiences is the fact that after having learned valuable principles and techniques one must, first, have complete faith in them despite repeated discouragements and, second, adhere to the principles and practice the techniques.

Dr. M. W. Lewis of Boston, one of Paramhansa Yogananda's first American students, offered a heartfelt tribute during one of his talks. In discussing the effect which the S.R.F. teachings have had upon his life, Dr. Lewis said, "I think Paramhansaji's most potent weapon is the example of his wonderful character. I want to say that twenty-three years ago when he first came to America he also dedicated a temple to God--and that temple was right in my soul. That light has been with me ever since and has been my inspiration."

A Heartfelt Tribute

After speaking enthusiastically of the new Church and what it can mean to students, Dr. Lewis mentioned his own experiences regarding the fundamental unity of all approaches to God. "In Boston we have a very devoted group," he said, "and as we meditate we feel that Light and see it. 'When two or three shall gather in My name, there am I' When two or three shall gather in that holy vibration, there is God. That is a direct manifestation of God right within each and every one of us. In that group are students of different races and different denominations and I have found that they all see the same Light and have the same feeling for God. This proves conclusively the unity of God. For behind that light is the eternal Spirit, the one Light through which all things are created."

Sri Das spoke so effectively at all the services that many who had not previously had an opportunity to hear him began to anticipate the lectures and classes which he was soon planning to give in San Diego. "Krishna, the Indian prophet, made a statement which has stayed in my mind a long time," said Sri Das. "He said all the religions of the world are like a garland. There are many flowers of various colors and types in a garland, but through them all runs but one thread. So, all the different religions of the world are like different flowers and through them all runs the one thread- God.

"But when we look through the pages of history we find that people did not perceive the fact that God links all the flowers of the world's religions. They started thinking, instead, of their own egos and each, by attempting to make his religion the most powerful, satisfied his own egotism.

Sri Das Speaks

"Now we have with us a great soul, Paramhansa Yogananda, who sees the folly of opposing sects and brings before the minds of people the unity of God. He reminds them of the one Thread which runs through the garland of all religions. He says, 'I welcome people of all other religions to come here where we will not ask them what faith they have, or what ideas they have; but we will give them a few techniques whereby they will be able to make God more real.' Having Him we will have all things we need in our lives and, above all, we will learn to live that life wherein we will never feel for a single moment that we are separate from Him--that we are not one with Him."

One of the outstanding speakers was Rabbi Moise Bergman of the San Diego Synagogue. He has long been a proponent of the unity of all religions, and has exchanged pulpits with ministers of other faiths whenever the opportunity arose. He was able to point out, from actual experience, many encouraging signs of

increasing tolerance and understanding between different sects. Since our entry into World War II he has served in the churches of many Army camps, and has found a fine spirit of cooperation prevailing between ministers, priests and rabbis who seem inclined to consider the spiritual and mental comfort of "The Boys" in general rather than only that of their own particular congregation.

Rabbi Bergman Speaks

In regard to the opening of the new Church, Rabbi Bergman said. "I am really delighted to be here. I rejoice with you that you have arranged this building so beautifully and I can only hope and pray that this organization will increase from strength to strength and that it will be a beneficent thing and its influence for good will be felt throughout all life.

"There is a story of a teacher who lived centuries ago in Babylonia. He used to ask his students questions, and some of these were very interesting. For example the teacher would ask. 'Who is wise?'. 'Who is rich?', 'Who is a hero?'. and so on, and we have the accepted answers to these questions. It seems that one of the questions was this: The students were reading the first chapter of Genesis and the teacher asked, 'In the nation's history why does it state that in the beginning there was only one Adam and Eve?'

"The students were a little puzzled, and finally the teacher said, 'It is stated that there was only one Adam and Eve so that nobody would be able to say, "The blood that courses through my veins is bluer than your blood," or "I am greater than you," but that we may know we all are children of the same God and, if we trace our ancestry back to the same beginning, we are all the offspring of the same Adam and Eve.' It seems to me you could scarcely find any illustration of true democracy as fine as the thought in that story taken from our literature.

"All the religions of the world have said, 'Mine is the religion of love.' Each says this, but in action they are like the claimants in an old story. Years ago, in Arabia, some men came before a judge with a beautiful steed, and several claimed they owned it. The judge had to listen to the case. The first man said that the animal belonged to him. He had the papers. The judge listened while the next man asserted the horse was his, and presented his proofs. Their oratory was wonderful, but they forgot to feed the horse while they were all fighting, so the horse died of starvation.

"It is time to stop arguing so much and start feeding the horse with love. After all, we are all brothers. Today, it seems to me, more than at any other time we should remember this."

The keynote speech, around whose theme many of the speakers' remarks revolved, was given by Paramhansa Yogananda at the close of the morning service. "We cannot live in the world simply as individuals," he began. "We have to depend upon our brother human beings in order to live fully. This is true both spiritually and materially. We cannot maintain a high standard of living without the exchange of commodities. Mentally and spiritually we can progress faster through the mutual exchange of experiences and discoveries. It is only in the union of the ideas of East and West, North and South, that we can develop to our greatest capacity.

The Unity of Religions

"The ideals of America and India combined will bring about a greater civilization than ever before. For a man is only half living when he develops his material life and forgets his spiritual nature. He must express them both.

"I remember once, outside Boston, when I passed by a certain lane early one morning, there were only apple blossoms there, but when I passed by in the evening, I saw the framework of a big house. I was astonished, and asked the man

how it got there. He said. 'O, they put it up in one day.' I said, 'Good for America!' In that respect I would like to be an American, fast and efficient. But when I hear that some Western millionaire has died of a complete nervous breakdown, then I want to be a Hindu again and sit on the banks of the Ganges and muse only on the factory of the Infinite, and how all the stars and the worlds and everything were made. And I would like to be a Hindu when it comes to love of God.

"I believe we should take the best of each nation. When I first came to America, Master said, 'Don't be an American, and forget that you are a Hindu.' I have always remembered that.

"In family life, we are taught to love our relations more than anyone else. In national society we find many families united for protection and exchange of services, but that is not enough; because war shows that extreme nationalism is a virus. When men begin to love their own country by disregarding all other countries, international dissension begins. All war comes out of greed (industrial selfishness), ignorance and fear. Therefore, our next step is international brotherhood. Men fear that which they do not understand; when they attain the realization that all men are brothers, and should love and help one another even as good brothers in a family do, they will understand each other better. Thus ignorance, and the fear which accompanies it, will be dispelled. In time, greed too will be less powerful, as wealthy nations learn to share with their less fortunate brothers.

"Since we are all the children of God, this brotherhood of man can best be fostered by the unity of all religions. With a belief in and loyalty to One Father--through the unification of religions--men can destroy racial prejudice. God has become the white, the dark, the olive, the yellow and the red people. It is God who is templed in these just as much as he is templed in the white race. As the same electricity runs through the blue and white and red globes, so God is in every bulb of flesh. When you hate a Negro or a Chinese you hate God. Remember that. Hate attracts as love attracts, and what you hate you draw to yourself in a negative form.

Climate Is Changing

"Remember, too, that as the climate of the world is changing, some day people of this zone will all be dark, and the people of Asia will be white. Your skin was not made by you. The skins of your ancestors were determined by the sun's rays--by the climatic conditions. Behind the white skin can hide a devil or an angel, and behind the dark skin can hide the messenger of light or of darkness. Therefore, don't be proud of your skin. In the north of India the people are as white-skinned as you are, with blue eyes. As you travel to the hot south, the skins of the men and women become darker.

"Last, and most important, is to create a church within yourself where you talk to your own thought-audience, where you are the minister in the temple of your own soul. Therein you can find God. Find Him within first."

Judge Georgia Bullock

Judge Georgia Bullock, of the Los Angeles Superior Court, gave an interesting talk, which started in the following way: "I am happy to be here tonight.

Paramhansaji wondered if, with the gas rationing, I would be able to get here. But I have always thought that I was just one of the great American people and if trains are good enough for them, they are certainly good enough for me. So I came down to San Diego on the train and had an opportunity to see a number of touching sights, proving the power of love.

"A mother and her young daughter were sitting on two suitcases near me. They

said they had been traveling for several days and had not occupied a seat yet. 'My child is getting tired,' the woman said, 'but still I think she will be able to go to the end of the road because there she will be able to see her soldier brother before he leaves.' I asked her if anyone was going to meet them, or, if they had any place to stay. 'No, but something will turn up.' The faces of those two people were lit up with beautiful love for the young boy they were about to see.

"We took the girl between us in the seat and she was asleep in a few minutes. First, with a beatific expression, she had said to her mother, 'I am going to give you my seat.' But the mother refused. Altogether, it was a wonderful scene, because it reflected love and kindness and those great qualities that I have always found in the Self-Realization Fellowship work. I have had the privilege of attending openings of other S.R. churches, including the lovely one on Sunset Boulevard in Los Angeles. I have been many times to the Mt. Washington headquarters, and to the exquisite hermitage in Encinitas. May this new Church continue the uplifting work of bringing spiritual light and solace to seeking souls."

RANCHI NEWS

Swami Benoyananda Giri, acting president of Yogoda Sat-Sanga Society of India, gave an interesting talk on "Yoga" before high British Army officials of Ranchi on October 5, 1943, at the invitation of Captain Buxton. The lecture was given under the auspices of the "TOC-H" Club, which was first started behind the battlefronts in France during the last war. Its purpose is to bring about a common fellowship among soldiers belonging to different races and creeds, by holding discourses on art, culture, religion and public welfare. Some of the dignitaries of local churches attended the meeting. At the end, many questions on reincarnation, miracles and karma were put to Swami Benoyananda, whose answers aroused great interest among the audience. His exposition about the non-sectarian Self-Realization Fellowship teachings, its great activities in America, London and India, and its ideal of world brotherhood and world colonies was deeply appreciated by all present.

TESTIMONIALS

"This is to tell you that my broken bone is entirely healed, and to thank you for your part in it. I consider it a miracle because there was a piece two and one half inches long split off all the way to the joint. All I did was to tie it up tight and, when it felt hot, to apply cold wet compresses. Many times a day I treated it by drawing the healing life energy to it. Please accept the Father's love from me." -M. E., Calif.

"Thank you for the healing of my eyes. They are fine now. I asked for prayers to help me secure a furnace. It will be installed in two weeks. They are so scarce and hard to get. Divine Will is at the helm guiding my life, and I do give thanks for your prayers for me. My husband's health has improved and my son's eyes are better, but please keep them on your prayer lists." -Mrs. N. C., New York.

"The Weekly Praecepta has been the source of much inspiration and peace to me. I shall always be grateful for the wisdom and depth of beautiful thoughts that I have found in the teaching. The facts about health have enabled my wife and me to remove all sickness and suffering from our lives. The knowledge of proper foods and dietary procedures have proven of great value." -N. B. J., Washington, D. C.

QUESTIONS AND ANSWERS

By PARAMHANSA YOGANANDA
MAGNETIC HEALTH

Question: "What must I do to keep in good health?"-C. R.

Answer: People of today live a more scientific life than people of former times, hence we are a stronger race. Although nature provides certain health wisdom, she does not forgive us just because we are ignorant of the laws of scientific living. Good health depends chiefly upon regular exercise, proper eating (not necessarily good eating), preservation of the sex force, meditation, and service to mankind. Ultimately, of course, the true source of health is God.

Prevention of disease is more important than trying to cure it. For instance, bathing is not only necessary to clean the pores of the body and to cool the nervous system-it also evenly distributes the energy of the body. When you bathe, what happens? The energy runs everywhere in the body because the mind relaxes and the energy is evenly distributed. That is why yogis of India always bathe before meditation. Use hot water only occasionally; it disturbs the life force.

Too much clothing is not healthful. One should keep both sides of the body exposed to the sun as much as possible. The Egyptians began the ancient form of sunworship because, realizing that if the sun disappeared, nothing could exist, they thought the sun was the best symbol of God, without Whom no man could exist.

Sun Is Divine Symbol

Strength is secured from solids, liquids, air, sunlight, and different rays. The infra-red and ultra-violet rays, Life Force and cosmic rays sustain the body. If you have three hours of sunshine in one day, it will last you for three months, but it is better to start off with just ten minutes a day. Noon time is best.

That energy will be stored in the skin and the brain cells and plexuses, and when you need reserve energy, which will change into magnetic current it will be there for you. Not to have sunbaths and airbaths is to invite ill health.

Relation of Food to Health

Raw foods are magnetic because all the rays of the sun are included in them. They should be balanced by some protein, such as milk. If you are spiritually sensitive, you will be able to feel the mental vibration of food as well as the energy vibration. There are many currents in the body which absorb the currents in food, so your full concentration must be on the food. By eating the proper food, you may absorb a few chemicals, but you will not absorb the magnetic rays in the food if you are not aware of what you are eating. The ancient teachers of India never allowed dogs or other pets to eat with them, because the dog eats most of its food through greed, which poisons the food. The sages also made it a rule not to talk while eating, and to eat with harmonious people, for the food becomes saturated with their magnetism.

Food is nothing but electro-protonic current, and the time will come when people will not only talk of the vitamins in food and liquids but will ask what colors there are in foods. Every color emits rays which affect the body. If you use a few vitamin tablets along with your food, you will supply your body with the necessary chemicals which may be lacking in your diet if the vegetables you eat have been grown in poor soil, are not fresh enough, or have been improperly cooked.

Will Power and Energy

In addition to all these magnetic currents, you can call upon the energy which

is received through the tensing of the muscles by will power. If one remained in a state of complete passivity and did not use his will power, he would find after a few months his body had become paralyzed. Will power produces a magnetic current. To combat illness, one must tense and relax the part that is affected. The dog and the cat practice Self-Realization exercises every morning. The average man jumps out of bed and jars his system, but the dog and the cat stretch and recharge their bodies with energy before getting up. If you do that you will know that the best food comes through the door of the will. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Word" means vibratory current coming through the mouth of God (medulla). Whenever you are using will power, you are beginning to use this center and you are controlling millions of volts of current. You have connected a powerful battery with your will power and can pour energy through any part that is weak. Always remember that you are living by the power of God, and He has given that power to the mind so that it can produce all the energy that is necessary for the body. Mind and will have the power to create the effects of ultraviolet rays and infra-red rays, producing heat, light, and chemical reactions in the body. Mind is all powerful, but do not depend entirely upon it in the beginning. You must first obey the laws of nature, and the rules of diet and healthful living. The Self-Realization teachings acknowledge the partial results that can be obtained from various methods of mental and physical cures of disease, but emphasize the fact that without the life current flowing in the nerves, no cure is possible. In India, the Hindus strongly emphasize mental healing methods, while they do not fanatically deny the discoveries of the medical world. The average physician operates nothing but God's physical laws, while the mental healer-operates God's mental laws to effect a cure. The Hindus teach that, in the last analysis, the power of mind is greater than any method of physical cure.

In God have I put my trust:

I will not be afraid

what man can do to me.

Ps. 56:11.

Thou art my hiding place

And my shield:

I hope in thy word.

My voice shall thou hear, O Lord; In the morning

Will I direct my prayer

Unto thee.--Ps, 5:3.

Blessed be the Lord God

Who only doeth wondrous things. Ps. 72:18.

He is a messenger of truth

Who lives by rendering

Of good will unto all.

O Thou effulgent Reality.

Thou preserver

Of all that comes into being,

Thy perfection is hidden

Behind Thy divine manifestation. I am a devotee
Of absolute Truth:
O remove Thy veil
For my illumination!
-Isha Upanishad.
Letters From S.R.F. Students

"Self-Realization teaching has caused me to have a wonderful outlook on life, and has brought me health. I was mentally and bodily ill. I weighed 110 pounds, now I weigh 165 pounds and work every day. It has brought me success, and the main thing, spiritual understanding, which means more to me than all the rest, and has taught me how to help my fellowman." -F. M. H., Florida.

"I can scarcely put into words the benefit I have received from the study of the Weekly Praecepta. The lessons contain the knowledge to let us know that wisdom can only be received through faith in God and living according to His divine laws." -O. S. M., Ohio.

"I have benefited greatly by your teaching and cannot express myself sufficiently as to the better outlook on life attained through inner conviction and Self-realization. I am deeply grateful for the attainment of a better understanding of life. which has brought me closer to the Divine." -S. B. G., Canada.

"I cannot express in words the amount of good the Praecepta teaching has done for the well-being of my body and soul. May God bless all of you for your enduring patience and the wonderful work that you are doing to relieve the suffering of mankind." -M. R. M., California.

"I shall indeed continue with my development, and wish you and your efforts every success. I am delighted with the progress of my two nephews under your tutelage." -M. W., Illinois,

"I send my very best wishes for the continued success of your efforts in spreading and sowing those tenets of Truth of which the masses are so sorely in need." -S. O., Capetown, South Africa.

"I wish more people would turn toward your teachings. I am sure this world would then be a beautiful place to live in." -I. C., Ohio.

"I can only feel, but not express in words, the tremendous change that has taken place in my inner self." -S. F. K., California.

"I love your Whispers from Eternity which is like a Bible to me, and opened at random answers all my questions." -S. T., London, England.

"I feel free and happy because I have found a soul to understand me and my ambitions. I would never have known that souls in human form carry in themselves the Christ Consciousness, had I not taken up these beautiful teachings. To me it is a beautiful road to follow. It also seems so wonderful to me that human masters exist to help their followers. I deeply appreciate the help I have received through the Praecepta lessons, and will always value them." -D. V., Michigan.

"This is the first time I have written to you in spite of the fact I have been in contact with your great work for over sixteen years.

"The inspiration and guidance I have received through you I cannot tell you in words. My whole life has taken a different turn because I have learned to discriminate, and I am able, even in these unrestful times, to understand the principal causes in this world-T mean at least I have a good start in the right direction." -A. G. S., Indiana.

"Your prayers have been a real help to me. There is a stop; urge within leading me to the solution of all my problems and I am beginning to find my affairs and life tending toward a balance. I find too, that I am carrying the principles of the Praecepta into my daily life." -P. S., B. C. Canada.

"Thank you so much for your prayers for my son who was in the Navy Hospital with pneumonia. His recovery was very rapid, and he was also able to make up his studies without loss. I cannot tell you what it means to have your help until I grow strong enough to stand alone." -H. H. B., Washington.

"Today is the fourteenth day after my operation, and I am feeling stronger each day. Many thanks for your prayers in my behalf. I feel that they did much toward my quick recovery." -E. L., Illinois.

"Enclosed please find a request for a Horn of Plenty Bank. Please put me on the prayer list. I had a Horn of Plenty Bank at one time and I can say there was a big difference in my health, financial outlook and my spiritual welfare, for which I am grateful to God and all of you." -L. B., New York.

"Enclosed find the savings from my Horn of Plenty bank as a love offering. I am very happy to say that the little bank has helped me and taught me how to pray, and my prayers have been answered." -S. A. G., Nevada.

"I find the Horn of Plenty Bank a very easy way to save. I am getting some of your books for Christmas presents. I certainly have found great help through your prayers and wish to thank you for them. I feel very grateful. The love offering I enclose is nothing compared to the wonderful blessings I am receiving through your kindness." -Mrr. A. M., Utah.

"The physical exercises have helped me greatly. My body was low in vital force. If I do not practice, I miss the energy and strength that I would receive through the morning and evening exercises, prayers, and meditation. If I fail either morning or night, I notice the let-down." -B. W. S., California.

"I am enjoying the Weekly Praecepta very much. May God bless your work--that is my prayer. There are so many broken hearts and unhappy homes in the world today. Your teaching has helped me to trust God wholly. Praise be to Him. He has answered my prayers. My sincere wish is that people will seek more of your teachings; then they, too, will find peace for their troubled hearts and minds." -E. B., Pennsylvania.

"The teaching of the Self-Realization Fellowship is the most instructive and illuminating I have found. One learns self-development, and the highest of all, to know God." -O. O., California.

"The Weekly Instructions have helped me many times to keep a balance in working out problems, and I know that in these trying times one must not lose sight of the Truth and the realization that God alone is our Shepherd." -E. M. W., Wisconsin.

"I have very much enjoyed studying the Weekly Praecepta. Work of this kind is very beneficial and I am spending at least an hour daily reading and practicing your methods, from which I have received great benefit." -L. H., Utah.

"I am so happy. After I called you long distance a few mornings ago, I immediately felt an inner peace and calmness, which I had not experienced for a long time. Although all of my problems are not solved at present, many of them have been, and others are in the process of being solved. Thank you again for your daily prayers." -A. L., Calif.

O Thou self-illuminated One,
Remove all self-limiting concepts
From our minds;
Guide us to the path

Of the Pure Self;
Thou dost know the way.
Unto Thee
We offer our salutation,
Again and again.
New Year's Message to All Students
By Paramhansa Yogananda

N

ight and day, I am busy writing and editing my book on the Yogi-Christ of India, for which I have been collecting material for twenty years. Nevertheless, there is a ceaseless, invisible wisp of prayer for you all which is being wafted upward from the vase of my heart. I am praying very deeply for Christ to visit the temple of your consciousness.

As usual we will celebrate the spiritual Christmas on the 24th, meditating for uplifting hours which will seem like only a few minutes. Christ will be with us in the cradle of our Christmas consciousness. The festivities of the social on the 25th will include a big dinner and little presents, given to everyone, from under the colorful Christmas tree. I wish you all were to be with us. Float this idea of two Christmas celebrations wherever you can, and be sure to observe it yourself.

What greater prayer can I send you as my New Year's greeting than this immortal thought: "May His love shine forever on the sanctuary of your devotion, and may you be able to awaken His love in all true hearts." Also, I deeply pray for the war plague to be soon banished from the earth.

A little meditation every day is better than no meditation at all, but in order to be Christ-like, much meditation is necessary. Try to give more time to your Maker, who works for you all the time, beating as life in your heart. Endeavor to meditate continuously four to six hours every Saturday night, a rule which many students have started to observe with great results. Doing this, you will feel a distinct spiritual advancement. Reserve every Saturday night--from 6 or 8 to midnight--to go after God, heart and soul, by meditating, gently chanting, practicing Kriya and intense prayer.

Paramhansa Yogananda, 1924.
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Volume 15-4

WRITINGS BY PARAMHANSA YOGANANDA

I Am the Dreamer (Poem)
Nervousness--Cause and Cure
Rubaiyat of Omar Khayyam

QUATRAIN 73

Bhagavad Gita
Methods of Contacting Astral
Angels Who Govern the Cosmos
Unity Through Self Realization
Daily Meditations
SECOND COMING OF CHRIST