

CULTURE

FOR SELF-REALIZATION



Christ Legends
in Asia

By NICHOLAS ROERICH

The Chinese Scripture, "Yin Fu King"

LIGHT FROM AN ANCIENT CLASSIC

"Whosoever Does Not Bear His Cross
Cannot Be My Disciple"

AN INTERPRETATION OF CHRIST'S WORDS

S.R.F. Hollywood Temple Opened

OCTOBER
NOVEMBER
DECEMBER

1942

Price 25 Cents
Vol. XIV, No. 2

My Christmas Message to All Nations of the Earth

By Paramahansa Yogananda



O Christ, the birth of Thy love in the hearts of all nations was never so urgently needed as now. May Thy birth be felt in all hearts in this coming Christmas and every day.

Why are the nations of the earth casting all their resources and young lives into the flames of destruction, when they could use them to destroy disease, poverty and ignorance and bring heavenly happiness on earth?

Though Thy children nations have forgotten they are brothers, offspring of common material parents, Adam and Eve, and of the One Spiritual Heavenly Father-God, and have not heeded Thy warning, O Christ, that he who uses the sword must fall by the sword, still I pray that Thou manifest in their darkened hearts, showing them a quick way of recovery from the fever of war and hate. Bring them into the light of lasting peace and prosperity. Bless Thy children that they may inwardly cooperate with Thy laws and quickly end this war and its attendant sufferings. Make us all realize Thou art the best shelter from all harm, and teach us to be devoted to our Father like Thee, O Christ.

May our prayer ever be: "In health or disease, in success or failure, in joy or sorrow, in praise or blame, in fame or crucifixion, in companionship or bereavement, in victory or defeat, in peace or war, in security or disaster, in life or death, we will stand immutably, unalterably loyal, devoted and loving to Thee, our Heavenly Father, ever and forever."

INNER CULTURE

FOR SELF-REALIZATION

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Vol. XIV, No. 2

October - November - December, 1942

L. V. PRATT
Editor

LOUISE GUNTON ROYSTON
Circulation Manager

SWAMI PREMANANDA
International Secretary

Yearly subscription, \$1.00. Single
copies, 25c.

Published quarterly by the Self-Realization Fellowship, established in America in 1920 by Paramhansa Yogananda, Founder and President. Copyright, 1942, by the Self-Realization Fellowship, Inc., 3880 San Rafael Avenue, Los Angeles, California. Entered as second-class matter November 4, 1940 at the Post Office in Los Angeles, California, under the Act of March 3, 1879. Printed in U. S. A.

Christ Legends in Asia

By PROFESSOR NICHOLAS ROERICH



Every one who contacts the varied peoples of Asia, sincerely, in the moments of their confidence and heartiness, hears numerous legends, always benevolent, about the great Issa, about the Divine Being, about the Prophet, about the greatest Sons of Man,—each one, in his own manner, reveals that which is closest to his heart.

Everyone knows that there exists a wide literature, connected with the name of Christ (Issa) in Asia, not only from Nestorian sources but also in Moslem and Hindu sources. Much has been written of Christ and of Krishna; much is known of the so-called Christians of Saint Thomas. Long and beautiful are the legends and songs of Kashmir and of all Turkestan about the great Issa. The Moslems attribute the location of the sepulchre of Christ to Srinagar, and the Mazar of the Holy Virgin near Kashgar. Thus, each one in his own manner, speaks of the same thing.

Moslems tell us that they are searching through all ways to find

all compilations of the legends of Christ and that they are willing to pay any price for them. Nor need I quote the numerous books, which have been often written by Christian ecclesiastics about Christ in Islam, all the *Apocrypha* which speak of Christ in Persia and India. In the south of India also you can hear the remarkable words of a Hindu about Christ; and Vivekananda in Bengal found for himself unforgettable expressions about this theme. In Sindh, Shri Vaswani speaks to his audiences about the covenants of Christ, and the Tibetan Lama considers that the covenants of Christ lie together with the sacred books in the Suburgan; and the Sard *baksha* (troubadour) also glorifies Christ in the deserts; and the Prince of Karashahr amazes us with his knowledge of these flying legends.

Composed from Legends

In the manifold literature, the article of Sir Lalubai Samaldas and the renowned book of Notovitch are probably composed from var-

ious legends. Of course it would be much more valuable if these fragments could be preserved, even though separately, but in their original character. The Archimandrite who wrote the commentaries for the latter book very wisely remarks this also.

In *Altai-Himalaya*, speaking of Kashmir, there came to my mind the Arabian song, "When Christ was ascending, all who perceived him were glorified." And I cited the Kashmiri legend, "They glorify Christ in the most exalted words. He was higher than sun or moon." And thus upon a red carpet eight Moslems spontaneously glorify Christ until midnight.

I also quote there: "There have been distinct glimpses about a second visit of Christ to Egypt. But why is it incredible that after that, he could have been in India? Whoever doubts too completely that such legends about the Christ life exist in Asia, probably does not realize what an immense influence the Nestorians have had in all parts of Asia and how many so-called Apocryphal legends they spread in the most ancient times.

"Never may one discover the source of such legends. But even if they originated from ancient Nestorian *Apocrypha*, at present it is instructive to see the widespread and deep consideration paid to the subject. It is significant to hear a local inhabitant, a Hindu, relate how Issa preached beside a small pool near the bazaar under a great tree, which now no longer exists. In such purely physical indications

you may see how seriously this subject is regarded." Farther on I pointed out how the *baksba* (troubadour) of Tourfan, with his *sithara*, (musical instrument), upon a roan horse, glorified Issa:

"As Issa went on his wanderings, he saw a great head. On the road lay a dead human head. Issa thought that the great head belonged to a great man. And Issa decided to go good and to resurrect this great head. And the head covered itself with skin. And the eyes filled themselves. And there grew a great body and the blood flowed. And the heart was filled. And the mighty giant rose and thanked Issa that he resurrected him for usefulness to humankind."

Christ's Visit to Srinagar

And in the *Heart of Asia*, there is mentioned:

"In Srinagar we first encountered the curious legend about Christ's visit to this place. Afterwards we saw how widely spread in India, in Ladak and in Central Asia, was the legend of the visit of Christ to these parts during his long absence, quoted in the Gospel. The Moslems of Srinagar told us that the crucified Christ—or, as they call Him, Issa—did not die on the cross, but only lost consciousness. The legend goes on to say that the disciples took away His body, secreted it and cured Him. Later, Issa was taken to Srinagar, where He taught the people. And there He died. The tomb of the Teacher is in the basement of a private house. It is said that an inscription exists there

stating that the son of Joseph was buried there. Near the tomb, miraculous cures are said to take place and fragrant aromas to fill the air. In this way, the people of other religions desire to have Christ among them."

There should be mutual rejoicing at the broad and all-containing penetration of this great understanding of Christ the Redeemer. We should marvel at heart as to the immemorable and inexplicable paths by which the name of Christ soared across all deserts.

In a recent number of the Hindu magazine, *Dawn*, we read: "The Temple of Shri Issa at Puri became a significant site for Hindu pilgrims. In Puri there is a sacred temple to which the Hindus throng in multitudes. Not far away play the waves of Bengal Bay. Between the temple and the sea is a beautiful shrine dedicated to Christ. In the centre of the garden there is a small *mandir* (temple). Inside the walls stands a cross. Each evening the *acharya* (teacher) of the *mandir* reads portions of the *Psalms* and the *New Testament*. And during the day, from the neighbouring shrines the *sadhus* (renunciates) come and sit and talk with the members of this small *ashram* (hermitage) dedicated to Shri Issa."

I do not know how correctly the reality is formulated but even its suggestion contains the elements of benevolence, at which one may rejoice, if his heart has not withered and seared upon the embers of bigotry.

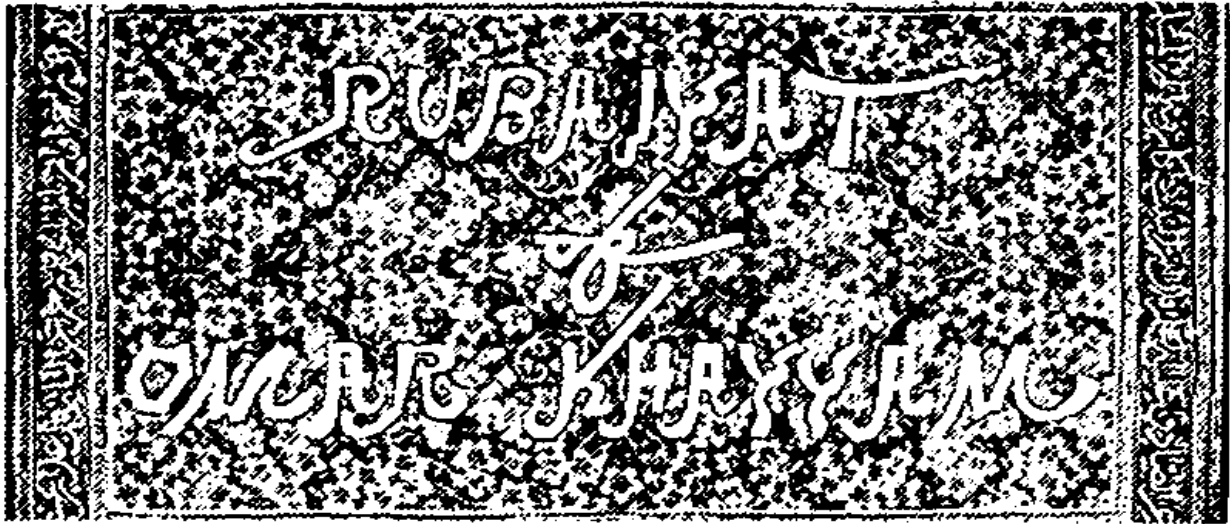
Find Christian Crosses

It is illuminating to meet, in the most unexpected parts of Asia, Nestorian cemeteries with crosses over the graves. It is interesting to see the coins of the Khans with the images of the cross and to become acquainted with the literature of Prester John.

I have already had occasion to express my belief that no benevolent person would seek to throw a stone at a Moslem singer who sang of Christ in the highest words at his disposal. Nor would he wish to deny a native legend which gathers listeners who attend with their profound heart-interest.

Science should not contain in itself the destructive. The scientist carefully gathers all chips of matter which at some time, in some hands, will reveal new paths of the history of nations. The path of ignorant negation leads only to destruction. But honest perception is primarily constructive in substance and, in the nobility of its spirit, cannot concern itself with absurd disparagements. We can verify, we can accumulate the fragmentary sparks of the people's memory, which by its evolving legend, provides the true and all-embracing meaning which was not evident at the time.

It would be quite unpermissible through ignorant cowardice to conceal the benevolent legends which open the priceless recesses of the people's soul and which unites that which stupidity has separated. With true joy, I recall the opinions regarding this expressed by several



SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

LXVII

*Ah, with the Grape my fading Life provide,
And wash my Body whence the life has died,
And in a Windingsheet of Vineleaf wrapt,
So bury me by some sweet Garden-side.*

Spiritual Interpretation:

"As the physical and youthful pleasures fade away, O Heavenly Father, provide me with the grape of cosmic perception. At the last, wrap my material ego with the vineleaves of memory of all noble experiences and let it rest in the garden of cosmic consciousness where only blossoms of noble qualities unfold."

When physical pleasures fade away from life, the invisible metaphysical ego remains, occupying the throne of conscious-

ness. This inner ego, saturated with divine experiences, is buried in the garden of cosmic meditation, until it blends into the Spirit's vastness.

Applied to Daily Life:

Wisdom will bring back the wasted youthfulness of our mind and body.

Let our waning life be strengthened and surrounded by vital experiences. Let us bury our mental and physical frailties in the garden of sweet living friendship and loving service.

Glossary:

1—*Ah, with the Grape*—Ah, with the tonic of cosmic perception.

2—*My fading Life provide*—Renew me with the youth of Spirit.

3—*And wash my Body whence the life has died*—And bathe with divine healing rays my body from which, through wisdom, material desires have perished.

4—*In a Windingsheet of Vineleaf wrapt*—Protected by the power of divine perception.

5—*Bury me*—Keep my physical ego under the control of Spirit.

6—*By some sweet Garden-side* — In the joy of universal brotherhood.





Spiritual Interpretation
OF THE
★ **BHAGAVAD GITA**

*Light on the Difficult Injunction: "Live in the World,
but Not of It."*

By **PARAMHANSA YOGANANDA**

Chapter III. Stanza 2

Literal Translation:

Arjuna said: With these apparently conflicting speeches you are, as it were, confusing my intelligence. Please let me know that one thing for certain by which I will achieve the highest good.

Poetic Rendition:

With subtly conflicting words, my mind is bewildered. Please point out to me that one portal through which I can assuredly enter the palace of highest perfection.

Spiritual Interpretation:

The above stanza depicts the usual psychological state in which a novice devotee finds himself when confronted with the subtle

and apparently contradictory advices of his wise guru-preceptor.

For example, when a master told his disciple, "You must eat and you mustn't eat," the disciple replied, "Master, I do not understand your contradictory commands. How can I eat and, at the same time, not eat?"

The master replied; "It is you who do not understand what I say. My advice is perfectly harmonious even though it is apparently contradictory. What I mean is that you must eat when you are truly hungry, only to give proper nutrition to your body for maintaining the temple of the soul. But you must not eat when you are tempted by the deep-seated wicked appetite of greed. If you act under the

guidance of greed you will overeat and hurt your body through indigestion or various ills."

Similarly, when Krishna said, Live in this world but do not live in it at the same time, he meant we have to live in this world since God put us here, but we should not live in attachment to the world, but only for the purpose of carrying out the wishes of God dictated through our conscience.

If we live in this world for the satisfaction of our own desires, we will not finish our schooling here and must remain banished from our home of immortality, having to come again and again to pass this examination of earthly existence.

Arjuna, in the above stanza, is thus confused at the advice of his guru-preceptor Krishna, who extols wisdom as superior to action and at the same time advises him to act properly.

What Krishna meant is that a devotee should always remember that he has to continue traveling on the path of spirituality in order to reach his goal — the palace of all wisdom and perfection. Then, when he reaches his goal, he is there and will not have to continue his walk in order to get there again. While the devotee is actively walking on the path of spirituality he must reflect that the final state of beatific wisdom, when attained, will be a state infinitely superior to that of the small pleasures renounced while making the spiritual effort in travelling on the path of meditation.

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The flower comes first, before the fruit. When the fruit comes, the flower falls off. The flower is indispensable for the production of the fruit and yet the fruit, when it comes, is more useful and hence superior to the flower.

So the flower of spiritual action is necessary to attain the fruit of all-sufficient wisdom. When the fruit of wisdom is perfected it is complete and whole, making action unnecessary. Thus, all devotees should bear in mind while spiritually acting that wisdom, when attained, will make difficult spiritual effort and actions unnecessary. In other words it is not all work and effort throughout eternity. When God's wisdom is attained the devotee has earned the everlasting pension of peace, and never again falls away from that state.



RESURRECTION OF DEAD

The resurrection of the dead means the souls that have passed from the physical existence to the astral existence, who are still subject to the law of cause and effect. That law of cause and effect or karma promotes or demotes physically dead souls to the heavenly kingdom of God or to earthly incarnation as the case may be, according to their merits or demerits. Emancipated souls go back to the Heavenly Father and do not have to reincarnate against their will. Imperfect souls are demoted to the earth to work out their karma.—*Yogananda*.

Meditations

DAILY MEDITATIONS FOR OCTOBER, 1942

By Paramhansa Yogananda

THURS., Oct. 1st. Today I will firmly establish within myself a resolution to be always happy, and go through life seeking health, prosperity and wisdom.

FRI., Oct. 2nd. I will fix the gaze of my faith through the window of the spiritual eye and baptize my body in the healing light of Christ Consciousness.

SAT., Oct. 3rd. Heavenly Father, Thou art the unseen cord of self-bound souls and the rays of secret warmth which unfold buds of feeling into blossoms of endearing, soulful words of poesy and loyalty.

SUN., Oct. 4th. This day shall be the best day of my life. I will start with a new determination to dedicate my devotion forever at the feet of Omnipresence.

MON., Oct. 5th. Beloved Father, today I will open the door of my calmness and let silence gently enter the temples of all my activities.

TUES., Oct. 6th. More and more I will depend for energy upon the limitless supply of the inner source of Cosmic Consciousness, and less and less upon other sources of body energy.

WED., Oct. 7th. Beloved Father, I know that I can retain youth by contacting the unchangeable, everlasting ocean of Immortal Power behind the wave of my mortal form.

THURS., Oct. 8th. Beloved Father, I will acquire divinely-deep concentration and then use its unlimited power to meet the God-given demands of my life.

FRI., Oct. 9th. I will use the starry openings, the telescopes of sun and moon, the windows of open flowers, and luminous human minds in which to behold Thy omnipresent hiding-place.

SAT., Oct. 10th. I am the ocean of Spirit which has become the wave of human life. I am the ocean of Cosmic Consciousness enveloping the wave of my soul.

SUN., Oct. 11th. I will behold only the divine goodness of God in everything. Then I shall find my body, mind and soul filled with His omnipresent light.

MON., Oct. 12th. The Infinite is ever-new. By God's Infinite magic wand of renewing life, He keeps everything ever-expressing, ever-remodeling itself into more suitable vehicles for infinite expression.

TUES., Oct. 13th. Heavenly Father, I know that every object which I perceive has two sides—the gross, ugly outer side, present before the physical eyes, and the inner, beautiful side, revealed to the eye of wisdom.

WED., Oct. 14th. I will live in the constant recognition of the great truth that God is with me, that He is nearer than my very life, because He is the very life of my life.

THURS., Oct. 15th. Beloved Father, I know that all things are lawful; therefore, if I sow an action, I shall reap a habit; if I sow a habit, I shall reap a character; if I sow a character, I shall reap a destiny.

FRI., Oct. 16th. A true knowledge of God and his Name is the only way to ultimate freedom.

SAT., Oct. 17th. I know that God can be realized through meditation, with the intuitive perception, but not by the restless mind.

SUN., Oct. 18th. Divine Mother, I will pull away the starry veil of the blue; I will tear away the cover of space; I will melt away the magic carpet of thoughts, I will shut off the diverting motion pictures of life, that I may behold Thee.

MON., Oct. 19th. Beloved God, since no earthly engagement is possible without using the powers borrowed from Thee, I will renounce everything that interferes with my engagement to meditate on Thee in daily awakened silence.

TUES., Oct. 20th. O Father, I know that I am the sphere of cosmic love in which all people exist. I am cosmic love. Good-will to all.

WED., Oct. 21st. Heavenly Father, teach me to make my will unceasing in its performance, until the little light of my will burns as the Cosmic Blaze of Thy all-powerful will.

THURS., Oct. 22nd. By looking behind the veil, I can see Spirit, the life of everything, the glorious God, the God who is the heart of the souls, the breath of our being.

FRI., Oct. 23rd. Heaven is found in uniting my little life with all life, in extending sympathetic understanding to all, in uniting my human consciousness with Cosmic Consciousness.

SAT., Oct. 24th. O Infinite Spirit, forever show Thy glowing face of Joy in all my joys and in the flaming light of my love for Thee. I will behold Thee behind the shadows, my own Father, my own Spirit!

SUN., Oct. 25th. Beloved God, I will take away the weight of indifference and forgetfulness from my mind and drink the nectar of Thy ever-blessed presence. I am here to behold the tragedies and comedies of this changeable life with an attitude of unchangeable happiness.

MON., Oct. 26th. Today I will let nothing sit on the throne of my heart but Thee. I will not follow the dictates of this mortal life of dreams. I will break this dream of delusion by waking in Thee.

TUES., Oct. 27th. In a corner of my heart I have a mystic throne. The candles of my joys are dimly lighted in the hope of Thy coming. I will broadcast my soul-call into the ether and Thou wilt respond through the receiver of my silence.

WED., Oct. 28th. With the soft touch of intuition, I will tune my soul radio and rid my mind of static restlessness, that I may hear Thy voice of cosmic vibration, the music of atoms, and the melody of love vibrating in my superconsciousness.

THURS., Oct. 29th. Divine Father, today I will soar over the endless river of intuitive perception to the kingdom of God's Omnipresence. There, in His mansion of bliss, I will dine with Him on the fruits of divine love, in the banquet hall of eternity.

FRI., Oct. 30th. The joyous rays of my soul can be perceived if I interiorize my attention. I will use the architect of my mind to enjoy the beautiful scenery of thoughts in the invisible, tangible kingdom within me.

SAT., Oct. 31st. I will cultivate calmness of mind, rising above pain and pleasure and death and sorrow. Then God will be ever with me. I will see Him templed in every flower, in every thought of every human being.

DAILY MEDITATIONS FOR NOVEMBER, 1942

By Paramhansa Yogananda

SUN., Nov. 1st. Beloved God, charge my body with Thy vitality, charge my mind with Thy spiritual power, charge my soul with Thy joy, with Thy immortality. Through Self-realization within me, I will find the emancipation which leads to Thee.

MON., Nov. 2nd. I am the blessed child of sweet immortality sent here to play the drama of birth and death, always remembering my deathless Self.

TUES., Nov. 3rd. *I will be the silent messenger visiting the dark corners of all souls and kindling candles of peace earned with the works of silence.*

WED., Nov. 4th. The King of the universe is my Father. I am the successor to all His kingdom of power, wealth and wisdom.

THURS., Nov. 5th. After contacting God in meditation, I will go about my work, whatever it may be, knowing that He is with me, directing me and giving me power to bring forth that for which I am striving.

FRI., Nov. 6th. I will seek the kingdom of celestial, perpetual happiness within. Then heaven will reign in silence or in the noise of activity, wherever I may happen to be.

SAT., Nov. 7th. I will acquire divinely-deep concentration and then use its unlimited power to meet the duties of my life. I will scatter the stars of my unlimited cheer to dispel the dark sadness of souls.

SUN., Nov. 8th. O God, I will see Thy light through the sun and the moon, Thy life through the breeze, Thy power through my thoughts, Thy wisdom through my reason, and Thy bliss through my soul.

MON., Nov. 9th. Divine Father, teach me to receive power from Thy cosmic energy.

TUES., Nov. 10th. O Father, I will listen to Thy song beneath all soul songs. I will follow the trail of concentration as I wander in the forest of my restless thoughts.

WED., Nov. 11th. Heavenly Father, bless me that I dedicate my hands to do Thy will, my wisdom to follow Thy wisdom, and dedicate my love to feel Thy love alone. Lift me in Thy consciousness. Bless me that I dedicate my soul to Thee alone.

THURS., Nov. 12th. Divine Mother, hide no more in the dark cave of my mind. Reveal Thyself. Take away the screen of ignorance that I may feel Thy love in all its glory. Thou art mine! I am Thine!

FRI., Nov. 13th. Today I will be a lighthouse for souls shipwrecked on the sea of sorrow. I will do something for some one. On the throne of silent thoughts the God of Peace is directing my actions.

SAT., Nov. 14th. In the light of faith in my Father, I behold the shadows of sickness and failure obliterated now and forever. I realize that light exists always unless I shut my eyes of wisdom and become overwhelmed by my self-created darkness.

SUN., Nov. 15th. I will rise with the dawn and rouse my sleeping love to waken in the light of true devotion for the Peace-God within. Behind the throb of my heart, I will feel the throb of God's peace.

MON., Nov. 16th. I will behold God through the windows of flowers, trees and the doors of peace, which are flung open by the hand of intuitive meditation.

TUES., Nov. 17th. I will be the fisher of souls. I will catch the ignorance of others in the net of my wisdom and offer them to the God of all gods. I will consider none as strangers, for all are the children of our one Heavenly Father.

WED., Nov. 18th. I will help with good vibrations all those with whom I come in contact. I will dispel the darkness of in-harmony by the light of my silent but unceasing kindness.

THURS., Nov. 19th. Today I will plow the garden of life with the seeds of my new creative efforts. I will sow the beginnings of wisdom, health, prosperity and happiness and will wait for the Divine to give me my much-needed harvest.

FRI., Nov. 20th. O Spirit, I will reason, then will. After reasoning and willing in the right direction. I will act, but lead

Thou my reason, will and activity along the right path which I should follow.

SAT., Nov. 21st. God is within me, around me, protecting me, so I will banish the gloom of fear which shuts out His guiding light and makes me stumble into the ditches of my own errors.

SUN., Nov. 22nd. I will see my body as the universe. I am the astral breath which enlivens all things. I am the big Life which is throbbing as the little life in my heart. The perfect light of God is present in all my body parts.

MON., Nov. 23rd. I will kindle the bonfire of universal love and behold my Father dwelling in the temple of all natural ties.

TUES., Nov. 24th. I will overcome lack of wisdom by cool reason and transcend reason by flashes of the soul. I will transform matter by power of the mind and transfigure mind by the inexpressible but silently felt joy of my being.

WED., Nov. 25th. I will expend more effort to perfect my life, so that I may more fully understand the meaning of life. May I become a perfected soul, realizing the Supreme Reality here and now.

THURS., Nov. 26th. Today I will give thanks to my Heavenly Father for the infinite treasures He has reserved for me in inexhaustible abundance.

FRI., Nov. 27th. I know that I am not the body nor the ego. I am the immortal soul which remains unchangeable in spite of all other changes.

SAT., Nov. 28th. The moment I am restless or disturbed in mind, I will retire to silence and meditation until calmness is restored. I will begin each day with concentration and meditation on the Supreme Being.

SUN., Nov. 29th. O Divine Shepherd of Infinite Perception, rescue the lambkins of my thoughts, lost in the wilderness of restlessness, and lead them to Thy fold of Silence. Remain with me as the consciously-responding Joy of my heart.

MON., Nov. 30th. Today I will close my material eyes and dismiss the temptation of matter. I will peer through the darkness of silence until my eyes of relativity open into the one Inner Eye of Light—God's omnipresent Light.

DAILY MEDITATIONS FOR DECEMBER, 1942

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

TUES., Dec. 1. Call to mind Thy mercies, O Lord, and fill my heart with Thy grace, Thou Who willest not that Thy works should be void.

WED., Dec. 2. Hide not Thy face from me; delay not to visit me; withdraw not Thy consolation, lest my soul become as parched land before Thee.

THURS., Dec. 3. Teach me, O Lord, to do Thy Will. Teach me to walk humbly and worthily before Thee; for Thou art my wisdom, Thou knowest me as I am, Thou knewest me before the world was, and before I was born into it.

FRI., Dec. 4. O Lord, Thy word is true, may it ever be with me!

SAT., Dec. 5. Do not discuss the works of the Most High, but examine your own iniquities, in how many ways you have offended, and how many good works you have neglected.

SUN., Dec. 6. May Thy truth teach me, may it guard me, and keep me safe unto the end; let it free me from all bad and inordinate affections, and then I shall walk before Thee in great liberty of heart.

MON., Dec. 7. Thou art my Glory and the Joy of my heart: Thou art my Hope and my Refuge in the day of my trouble.

TUES., Dec. 8. Ah, Lord God, my Holy Lover, when Thou enterest my heart, my whole inward being shall rejoice.

WED., Dec. 9. Because my love as yet is weak, and my virtue imperfect, therefore I need to be strengthened and consoled by Thee. Therefore visit me more often, and instruct me by Thy holy discipline.

THURS., Dec. 10. Deliver me from evil passions, and heal my heart of all undue affections, so that, being inwardly healed and thoroughly purged from sin, I may be made fit to love, brave to suffer, firm to persevere.

FRI., Dec. 11. Deal with me as Thou knowest to be best, and as pleases Thee most, and to the furtherance of Thy glory.

SAT., Dec. 12. Place me where Thou wilt, and be free to dispose of me in any way.

SUN., Dec. 13. Behold I am Thy servant, ready for all things, since I desire not to live for myself, but for Thee, and would that I could do so worthily and perfectly!

MON., Dec. 14. I am in Thy hand; turn me hither and thither though my course.

TUES., Dec. 15. Give me grace ever to desire and to will what is most acceptable to Thee, and most pleasing in Thy sight.

WED., Dec. 16. Let Thy Will be mine, and let my will ever follow Thee, and be fully in accord with it.

THURS., Dec. 17. Let there be between Thee and me but one will, so that I may love what Thou lovest, and abhor what Thou hatest; and let me not be able to will anything which Thou dost not will, nor to dislike anything which Thou dost will.

FRI., Dec. 18. Grant that I may die to all things which are on the earth, and for Thy sake love to be despised, and to be unknown in the world.

SAT., Dec. 19. Grant to me—above all things to be desired—that I may rest in Thee, and that my heart may find its peace in Thee.

SUN., Dec. 20. Thou art the peace of my heart, Thou, its sole repose; out of Thee all things are hard and unquiet.

MON., Dec. 21. In this very peace, that is, in Thyself, the Sole, the Supreme, the Eternal Good, I will sleep and take my rest.

TUES., Dec. 22. Wait a little, O my soul, wait for the divine promise, and you shall have abundance of all good things in Heaven.

WED., Dec. 23. *Use the temporal: desire the eternal.*

THURS., Dec. 24. From Thy hand I am willing to receive indifferently good and evil, sweet and bitter, joy and sorrow, and for all that happens to me to give thanks.

FRI., Dec. 25. Grant me, O most sweet and loving Jesus, to rest in Thee above every creature, above all health and beauty, above all glory and honour, above all power and dignity, above all knowledge and subtlety, above all riches and arts, above all joy and exultation, above all fame and praise, above all sweetness and consolation, above all hope and promise, above all desert and desire, above all gifts and presents which Thou art able to bestow or infuse, above all joy and gladness which the mind is capable of receiving and feeling; finally, above angels and arch-angels, and above all the host of heaven, above all things visible and invisible, and above all that falls short of Thyself, O Thou, my God!

SAT., Dec. 26. Because Thou, O my God, art supremely good above all; Thou only art most High; Thou only art most powerful; Thou only art most rich and self-sufficient; Thou only art most sweet and full of consolation; Thou only art most lovely and most loving; Thou only art most noble and glorious above all things, in Whom all good things are, were, and ever shall be in perfection.

SUN., Dec. 27. Come, O come, for no day or hour can have any peace without Thy Presence, for Thou art my Joy, and without Thee my table is empty.

MON., Dec. 28. Indeed my heart cannot truly rest, nor be entirely contented, unless it finds its rest in Thee, and mounts above all gifts and above all creatures.

TUES., Dec. 29. Let others seek what they like instead of Thee, but I for my part delight in nothing but in Thee, my God, my Hope, my Everlasting Salvation.

WED., Dec. 30. I will not be silent, nor cease to pray, until Thy grace return to me, and Thou speak inwardly to me.

THURS., Dec. 31. Thy works are very good, O Lord; Thy judgments are true, and Thy Providence governs the universe.

OVERCOME FEAR

"Doubt and fear of failure are the factors that kill prosperity and success, while visions of success coupled with divine aid will actually endow us with it. It is, then, of prime importance for man to create a prosperity consciousness by laying the ghost of fear, which has been impregnated in his consciousness, perhaps in childhood through grown-ups who said, 'That is impossible, it can't be done.' Children in such an environment learn to fear their teachers, their

lessons, their schoolmates, life itself.

"On the other hand, he who harbors prosperous thoughts, radiates courage, hope and cheerfulness; it is a joy for others to be near him. He draws to himself successful, prosperous people as his friends and helpers. In an uphill pull, he is encouraged by the examples of his friends, and this vibration of prosperity enables him to manifest it. Fear, dread, worry, jealousy, hatred—the deadly enemies of progress—do not find a lodging place in the philosophy of such people."—*Sri Das.*



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BOOK REVIEWS

YIN FU KING

(*"The Shrine of Wisdom"*, Publishers, 6 Hermon Hill, London, E. 11, England. 2 shillings, post-paid.)

The ancient Chinese presentation of deep metaphysical truth is deserving of deeper study among Western students. An enlightening commentary on the profound classic, *Yin Fu King*, has recently been made available to the English-speaking public by the editors of the eminent *Shrine of Wisdom*. In an interesting Introduction, the editors give us a few glimpses into the traditional background of the venerable scripture, as follows:

"The Chinese delight in ascribing great antiquity to their classics, and according to the Khein-lung Catalogue of the Imperial Library the author of the *Yin Fu King* was no less ancient a person than Huang Ti, the Yellow Emperor who is said to have lived in the twenty-seventh century B. C.

"Huang Ti is reputed to have been a great benefactor of his people, having invented mathematical calculation, constructed a calendar, divided his empire into provinces, established musical intervals, taught the fabrication of utensils of wood, pottery and metal, directed the

building of boats and wheeled vehicles, instituted a monetary currency, encouraged the cultivation of silkworms, and caused to be written a book on healing, entitled *A Treatise on the Interior*, which gave instructions for the prolonging of life. He exemplified the precepts of this work by himself living to a fabulous age; and upon his passing to the Celestial Kingdom the *feng* or phoenix and the *chi-lin* or dragon-horse are said to have appeared to mark the close of his auspicious reign. It is even recorded that at the end of his earthly life he assumed the form of a dragon and associated for ever with the Immortals. These legendary events may be considered as typical of the symbolic imagery in which the Chinese convey mystical truths."

Discipline of the Emperor

The spiritual teacher of the Emperor was Kuang Cheng Tsze. At their first meeting, the master refused to explain Tao to his royal pupil. The account continues:

"The Yellow Emperor withdrew, abandoned his throne, built himself a solitary hut, slept upon a mat of grass, and for three months dwelt in seclusion. Then he went again to seek the Sage and found him in

a reclining posture with his head toward the south.

"Huang Ti approached him in submissive humility and said: 'I have heard, Venerable Master, that you are in possession of the perfect Tao; may I venture to ask you how I may govern my body so that it may continue to exist perpetually?'

"Kuang Cheng Tsze then suddenly arose and said: 'A good question. Approach nearer and I will tell you of the perfect Tao. Its essence is hidden in the deepest obscurity; Its highest reaches seem as darkness and silence; It is invisible and inaudible. When It holds the Soul in Its arms in stillness even the body becomes pure. Stillness and purity are indispensable; do not weary your body, nor disturb your vitality, thus you will attain longevity. Unite yourself to That which is within; separate yourself from that which is without, for overmuch knowledge is a burden. By this method you may rise to the sublime height of Ineffable Light, the birthplace of Yang, and descend into the mysterious obscurity, the abode of Yin. In these two are the harmony of Heaven and Earth, and each includes the other. Dominate the body, and all things will contribute to its vigour. I preserve its primary essence while dwelling in harmony with externals. Thus have I regulated my actions for twelve hundred years, and my body has undergone no decay.'

"Huang Ti prostrated himself in reverence and said: 'In Kuang Cheng Tsze we behold a Heavenly One.'

" 'Come nearer', continued Kuang Cheng Tsze, 'and I will tell you of the perfect Tao. It is Inexhaustible, yet men think It has an end; It is Unfathomable, yet men think Its limit can be reached. If It be lost the exalted will only perceive Its light as if from afar, while the unexalted will see but the ground. Now all existing things spring from the dust and to the dust return; but I will lead you through the Portals of Eternity into the Domain of Infinity.

" 'My light is the light of the Sun and Moon. My life is the life of Heaven and Earth. I know not who comes or who goes. Men may die, but I endure forever.' "

Treasured for Centuries

"The foregoing tradition regarding the venerability and inspiration of the authorship of the *Yin Fu King* gives some indication of the place it holds in Chinese thought, especially in the Taoist Canon.

"In the title *Yin Fu King* the Chinese character *Yin* refers to the more manifest of the dual principles of the primal duad, Yang and Yin. It represents the female or receptive aspect of things.

"*Fu* means a seal which is in two pieces. The genuineness of this seal is proved by the exactness with which these parts may be fitted together in a complementary manner to form one whole.

"The two pieces are Heaven and Earth, the Above and Below, the Inner and Outer. These are in reality always perfectly integrated, for they subsist ideally in the spiritual realms. They are mystically

in each other, operating subjectively and objectively in the perpetual outflowing and inflowing of life, of action and rest, of expression and reception, in perfect harmony.

"In their expressions in mundane human life, however, the harmonious relations of the principles of Heaven and Earth are only partially realized. Consequently, until man learns to integrate their activities in his own inner and outer nature, he is tossed hither and thither on the constant flowing and ebbing of the two streams of natural life, and suffers therefore from many doubts and fears.

"The Chinese character of *King* simply means a canon or classic."

Extracts from Classic

Two extracts from the *Yin Fu King*, with commentary by *The Shrine of Wisdom* editors, follow:

To observe the Tao of Heaven and conform to the mode of its operation is the term of all human achievement.

The word Tao has various significations. It has been named "The Supreme Paradox," "The Infinite Truth which can never be uttered," "The Ultimate to which all things conduct us."

In the *Yin Fu King* Tao is considered in its aspect as the Way of Heaven, the Law, the Divine Providence and Inexhaustible Store, the Infinite Source of all that is.

One of the most sublime objects of human thought is the solution of the apparent contradictions of the operations of Tao, and the resolv-

ing in some measure of the mysteries of manifestation.

To observe the Tao of Heaven requires an exalted enlightenment. To conform to the mode of its operations demands obedience to the Law of Tao.

Since man is a child of Heaven and Earth, essentially endowed with perfect principles, all men, without exception, may ultimately attain the term of all human achievement: Perfective-union with Tao.

The Way of Perfect Stillness cannot be measured by numerical calculations. Yet there must be a mysterious super-cosmic power from which have sprung the Myriad Simulacra, the Eight Diagrams, the Sexagenary Cycle, the Natural Springs of Power, and the hidden Astralia. The mysterious operations of the Yin and Yang in the victories of the one over the other, manifests in brilliant visibility.

The Way of Perfect Stillness, the Way of Tao, is limitless, and thus immeasurable; yet from it are reflected into the kingdoms of nature the five components of manifestation: the Myriad Simulacra, or Types, or Patterns, according to which all things are fashioned; the Eight Diagrams or subdivisions of the Yin and Yang, with their relationships to the points of the compass and the vast sweep of space; the Sexagenary Cycle, or division into sixty, in the measures of time; the Natural Springs of Power, governing the motion of all things; and lastly the hidden Astralia, beneath and interpenetrating all natural

existences, passively recording the activities of all above it.

"We may call this wonderful," says the Chinese commentary, "but the word wonderful is insufficient." Ultimately words fail to describe the indescribable; they can only signify certain of its attributes.

In the realization of the Way of Perfect Stillness the Soul rests serenely on the bosom of the Tao of Heaven, where the two parts of the Great Seal are eternally united. Abiding in that state of bliss, she perpetually manifests all her heavenly powers in spontaneous and harmonious activity.

ISHA UPANISHAD

Philosophy of God-Consciousness

By Swami Premananda

(Published by Self-Realization Fellowship, 4748 Western Ave., N. W., Washington, D.C. Cloth, \$1 postpaid.)

In Swami Premananda's newest book, a translation of the *Isha* (God) *Upanishad*, one of the twelve principal *Upanishads*, we find the imperishable wisdom of the *Vedas*, which time itself has been powerless to dim.

"The wisest conservatism is that of the Hindus," wrote Thoreau. "It is a sublime conservatism; as wise as the world and as unwearied as time; preserving the universe, with Asiatic anxiety, in that state in which it appeared to their minds. These philosophers dwell on the inevitability and unchangeableness of laws . . ."

In the Foreword, which is contributed by a Masonic brother of

Swami Premananda's, the Hon. Charles S. Lobingier, he tells us a very interesting fact, namely, that the basis of the ritual which Albert Pike composed for the culminating degree of the Scottish Rite was taken from ancient Hindu scriptural sources, and "no initiate may fully comprehend that degree without some knowledge of the Vedic theogony." Pike wrote: "The Vedas contain the only authentic record . . . of that which is the most important and interesting portion of the history of every race and nation, the history of the progress of its intellect and of its religious and philosophical ideas."

The first eight stanzas of the Swami's lucid translation follow:

1

Whatever exists in the phenomenal universe should be perceived in the light of the consciousness of the supreme Self, Isha, God, Consciousness-Existence-Bliss Absolute. Know that all are permeated by the divine Reality, God. Thus, renounce matter consciousness. By such renunciation realize the supreme Self. Do not follow the way of the worldly minded.

2

Man should desire to live the full measure of his life in this world; but he must do so by the performance of his duties, always with the ideal of self-perfection. Thus, his mind will not become a slave to sensory impressions. There is no path other than this to attain self-liberation.

3

Verily, there are planes of existence of ultra-sensory enjoyment, wherein the light of divine illumination is overcast by the darkness of ignorance. Those who are devoid of the realization of the Self enter there, after they cease to live in this body.

4

That (Brahman, the Self) is One. The Self is immutable and self-composed. It is transcendental. It is more subtle than the mind. It is beyond the limits of sense perception. It is serene; yet It is more active than the mind or the sense faculties. Because of Its presence, *Prana*, the life-force, awakens and sustains the functioning powers of the body.

5

It creates; yet It is transcendental. It is far; yet It is the nearest of all. It resides within all; yet Its presence surrounds and extends beyond all beings.

6

The wise man perceives all as the manifestation of the One Self, his true Self, and he witnesses the One Self in every being. Because of this realization he hates no one.

7

When all things appear as nothing else but the Self in manifestation, what delusion and what sorrow can ever disturb the illumined consciousness of the wise man who beholds such Oneness?

8

All-pervading, self-effulgent, formless, indestructible, eternal, il-

limitable, pure, untouched by ignorance, the seer, the omniscient, the transcendental, the uncreated, is Brahman, the Self. He is the source, the guide, and the destiny of all cycles of evolution.

NEW GOLD

By Sharon O'Neil

(Sharon O'Neil, 3880 San Rafael Ave., Los Angeles, Calif. Cloth, \$1 postpaid.)

As bright and renewing as Miss Spring herself, these little poems lift us out of ourselves for a refreshing hour of quiet communion with God in nature. Miss O'Neil has a delightful pantheistic conception of the universe.

Blessed with poetic vision, her eyes perceive the divine plan, as expressed in the following poem, entitled *Hidden Beauty*:

In everything
Some bit of beauty lies.
If I have eyes to see -
A naked tree
To me
Is beautiful;
For life is there,
Though bare of leaves
I have no doubt
But that the spring
Will bring them out.

An empty life
Is not bereft
Of light;
For, if my sight
Is clear,
It will appear
A fertile field,
The seeds are there,

It needs but love
To make them bear.

The book is beautifully bound and will make an ideal Christmas gift for the discriminating poetry-lovers on your list. Two verses follow:

Miss Spring

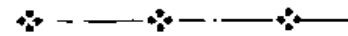
Over the barren hill today
Miss Spring came dancing her
fairy way,
And in each print of her dainty
toe

Dear little plants began to grow.
She scattered the seeds of summer
flowers
To be watered soon with April
showers,
She whispered a secret into the air
Wind fairies carried it everywhere.
What she said I could not quite tell
But each tiny bud began to swell.
Sometime, maybe, I shall find out
Why each little seed began to
sprout,
Why earth, sky and brooklet began
to sing
As over the hillside danced Miss
Spring.

Fairy Skirts

This morning early, just at dawn,
I heard a swish across the lawn,
A tiny swish as if a breeze
Was whispering among the trees.
I looked outside but not a stir,
Then suddenly I heard a whir,
A distant whir of many wings,
The song of countless flying things.
A swarm of bees, a plane, a bird,
These might have made the sounds
I heard.

It could have been the fairies
though,
At least I'd like to think it so,
That almost danced too late last
night
And had to scurry out of sight
Lest sunbeam sprites should find
them there
And try to steal a lock of hair.
You know, the more I think of it,
I wouldn't be surprised a bit,
If it were fairy skirts at dawn,
That I heard swish across the lawn.



In proof that it (virtue) is ours
we shall find ourselves bent chiefly
upon virtue and doing virtuous
deeds spontaneously with no idea
of their being fine or important
things—they are done as a matter
of course and for love rather than
for any why.—*Eckhart*.



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AN OPEN LETTER TO MY EARTHLY FATHER, RECENTLY DEPARTED TO THE INFINITE SHORE

By Paramhansa Yogananda

Los Angeles, California
July, 1942.

Dear Father:

You are gone from India's stormy shores. The light of your soul is here no more but freed from the cage of the fleshly lamp and wires of the nervous system, and has joined the dynamo of Infinitude.

A thousand memories, from childhood up to my last visit in India, come to me dancing in ever-changing exquisite costumes of joy to remind me of your unending and measureless, uplifting goodness to me. There is nothing I can say that could express my gratitude to you.

You were a stern disciplinarian in my infancy's dream. When my black-eyed mother passed on, you suddenly metamorphosed, and I saw that your eyes often became my mother's eyes.

From childhood you ever fulfilled my desires, granting me all my wishes--travels, a motorcycle, a thousand and one other things, money for all my spiritual endeavors. It was you who first financed me to spread our Lahiri Mahasaya's and my Guru-Preceptor's message to the world. You were the material instrument to send me abroad, as my Guru-Preceptor was the spiritual instrument to send me to this great democratic land of America.

You, O Father, were the instrument of God through which I was enabled to meet all my dearest students and friends here. How can I repay you for that joy of meeting so many friends here?

When you saw me preparing to go to America, you asked, "Who is financing you?" I replied, "God." Then you sternly said, "Let me see how God finances you." I replied, "Maybe He will give you a thought to help me." You replied, "No, never." And yet, next day you melted and left a big check for me to travel to America.

When at first I refused it, you said, "I give this money, not as a father, but as the disciple of Lahiri Mahasaya, your Guru's Guru. Go to that distant shore to spread his divine, all-redeeming lore of Kriya and self-emancipation."

When I refused to accept the big railroad job you offered me, for my best interest, you thought, you were heart-broken. I too was deeply hurt when you would not speak to me. You told my sister: "He took me near the roof of happiness but when I had almost reached there, he pulled the ladder of his life from beneath me and I fell shattered to the floor."

Then, hearing the divine Voice, I told you that I could not accept that job because I was starting a great school. And you replied, "Seeing is believing." When that great Ranchi school materialized and I invited you to the palace of the Maharaja of Kasimbazar (the present Ranchi School site), you embraced me and said: "I am glad

now you refused that railroad position and have found yourself happy here."

You never looked at another woman after dear mother entered heaven. On my trip to India in 1936, I remonstrated with you as to why you did not have the help of servants. I was determined to engage an English nurse for you. But you looked at me and replied, "Service to me ended with your mother. I will not accept service from any other woman."

Mother told my sister about your extraordinary self-control and divine consciousness. Mother said, "Your father and myself live together as man and wife only once a year, for the purpose of having children. Out of those rare contacts, you eight children were born." I am proud that my body was born that way.

The simplicity of your life, your self-control, holiness, and renunciation for all of us children cannot be described in a few words. You wore the same old shoes for years, took trolley cars to go to your office while your sons used automobiles, shunned all luxuries for yourself.

Money never tempted you. You organized the urban bank and yet never held any shares in it.

Several years after you had been retired on a pension, an English accountant came to examine the books of the railway company which you had helped to manage. The accountant found that you had never applied for bonuses due you. Pointing out that you had done the work

of three men, the amazed and honest English accountant requested the company to pay you the large sum of 125,000 Rupees as back compensation. You received this money and — incredibly almost — never mentioned a word about it to anyone. Much later, your son Bishnu discovered the large deposit in the family bank and questioned you about it.

You replied, in words of undying luster: "Why be elated in material gain? Nor should you suffer anguish in loss. On the altar of even-mindedness I behold the Eternal Brightness. I brought no money with me when I came, nor shall I take any with me when I depart."

In every project that I approached you with, you said, "No," first and then, when I reasoned with you, you always agreed to help me. You were the most reasonable and lovable father—instrument of the Divine Father.

When once I was leaving the world as a renunciate, you embraced me and begged me not to leave you and my other brothers and sisters. When I said, "Father, I love you above all on earth, but even more I love the Heavenly Father, who gave me the joy of such a father on earth. Let me go now and I will come home with divine understanding." You let me go, and always sent me money to Benares, even though many times I returned it to you.

I remember you never went to a theatre, but remained like a hermit in the cell of solitude in your room,

practicing the divine meditation of Kriya as given to you by your Guru, Lahiri Mahasaya. Though you did not wear the outward robe of renunciation, you were a great renunciate and a true God-united yogi, ever even and balanced in all your thoughts and actions.

Even though I remained in America for many years and even though I had renounced your family name for a religious title, yet you made me a trustee of your estate, a position I later renounced.

Your devotion to mother, the purity of your life, the expression of your love in actions, your exemplary life, your calmness in family problems, all are ideal examples for everyone to follow.

Your absence from earth and presence in God, though a great loss to me, to your family, to Self-Realization Fellowship and the world, is a cause of rejoicing and added gain in heaven. Such a wonderful father — when comes such another? The Heavenly Father and the Mother Divine manifested Themselves perfectly in your kind wisdom-sparkling eyes. I cannot believe you are gone, for in the temple of my consciousness you will be ever enshrined, blessing me from that Invisible-Visible Land.

The beautiful song of your life
Free from the statics of earthly
 strife,
Is ever blissfully roaming
In freedom in eternal ether
 wandering
And when I dial you with devotion

OCTOBER, 1942

The song of your life comes out of
 creation

And sings to me anew and clear.
You are not lost but ever
 reachably near.

We are still in life's travail
In sorrow and war-stricken earthly
 jail,

Still to be ill or sad or meeting
 disaster.

'Tis you who pities us from afar,
No accidents or infirmities
No death nor mundane
 uncertainties

Ever dare

Touch you there.

I am glad in your freedom true
But grieve in my loss in you.

In the garden of His roses
Your soul in His Spirit reposes
Beyond our tears

And idle fears.

The empty temple of my love
Is bereft of you, resting above.

Its mangled candles of gladness
Will burn again in brightness

When you again appear

Drawn by devotion's magnet here.

O saintly one, shepherded and
 blessed

Ever nurtured and caressed

By the light of Lahiri Mahasaya

Abode of eternal Life and Joy

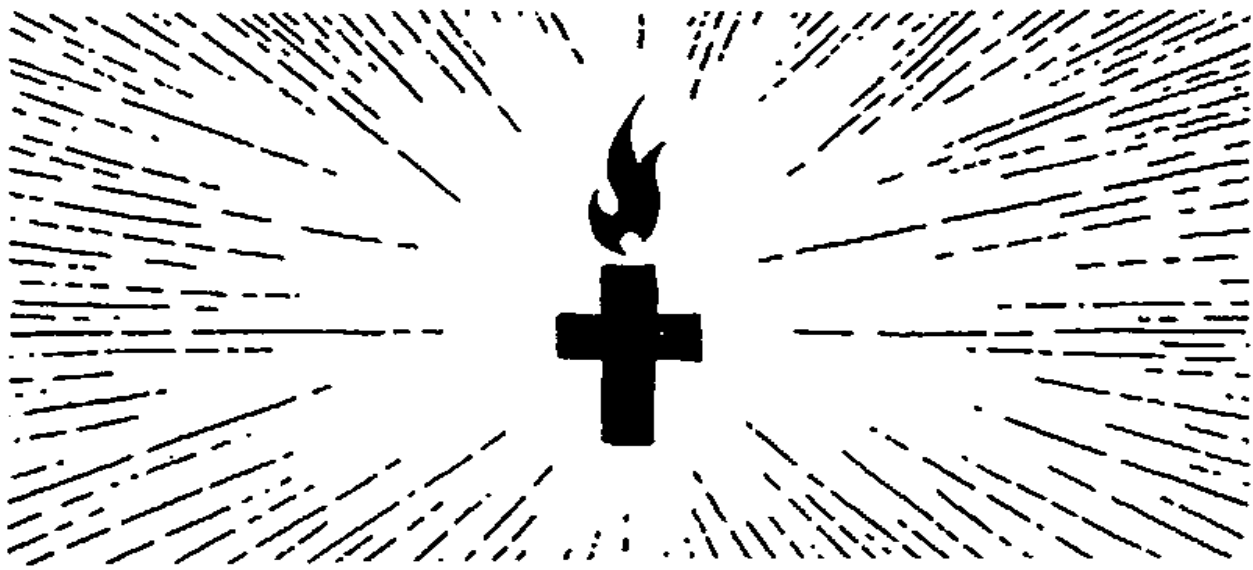
Adieu for awhile, until again

I meet you on shores of Eternity's
 main.

— *Yogananda.*

— ❖ — ❖ — ❖

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. *St. Luke.*



Second Coming of Christ

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

*"Whosoever Does Not Bear His Cross, and Come
After Me, Cannot Be My Disciple."*

By PARAMHANSA YOGANANDA

"And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not

answer him again to these things.
—Luke 14:1-6.

After pointing out to the assembly that there is no time unsuitable to do good, Jesus healed the sick man. He knew the Pharisees were hypocritical in their pretensions about strict Sabbath observance.

"And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him:

and he that bade thee and him come and say to thee, Give this man place: and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 14:7-11.

It is the divine law that he who pretends to be greater than he is will surely be found out in the mirror of public criticism, while he who, absorbed in being great, hides it beneath humbleness, will be found out and admired by people.

In the above words, Jesus explains how egotism is the satanic disqualification, and humbleness a divine quality. God, great as He is, never speaks of Himself and is ever hidden in His humbleness. That is why He is exalted and praised in the temple of the devotee's love. Anyone who knows God is silent and humble like Him. Anyone who is egotistical is easily seen as a man who pretends to be more than he is. A man who is not great is always busy hinting to people how great he is, and then people find him out. One who is absorbed in greatness has no time to speak of his greatness to others.

It is not always true that a person who pretends to be humble is really humble, nor that a person

who casually remarks about his attainments or is conscious of his great qualities can always be accused of egotism. There are many people who put on a veneer of humbleness in order to pretend to be great when they are not so, and there are many people, honest and straightforward, who do not hesitate to speak of their qualifications without overestimating themselves and who are not egotistical.

Jesus signified that if a man pretends to be better than he is, he will draw the attention of people and their criticism, and his pretensions will gradually be exposed.

When a man is truly great and hides his nobility beneath a veil of humbleness, he will be appreciated. Anyone who is egotistical is a follower of satanic delusion and anyone who is humble expresses a quality of God.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed: for they cannot recompense thee: For thou shalt be recompensed at the resurrection of the just. Luke 14:12-14.

In the above words, Jesus speaks of the spiritual uselessness of holding big feasts in order to please those that need no feeding, or to hold feasts for the sake of social

vanity. Jesus speaks of such feasts as a waste of money, time and labor, and as a loss of divine qualities through concentrating on fickle social prestige. Gala dinners, socially profitable, may be of no spiritual benefit.

To feed the poor, however, where no reciprocity is possible, is to recognize and serve God in the body temples of the unfortunate.

Resurrection of Just

By using the words "resurrection of the just," Jesus points out that in due time, when a man's just actions will be weighed and judged by the law of cause and effect governing all human actions, he will be ready for his reward, in the shape of power to attract prosperity.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him,

A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come: for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore, I

cannot come. So that servant came, and showed his lord these things.

Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever does not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way

off, he sendeth an ambassage, and desireth conditions of peace.

So, likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt hath lost its savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear." — Luke 14: 15-35.

"God often sends a certain man or a specific master who arranges a great spiritual feast and who invites many truth seekers to attend. The master sends a devotee asking other truth seekers to come and join in the spiritual feast of wisdom. When the invited truth seekers make excuses because of material reasons and material engagements like buying property or marrying a wife and intimate their inability to join the spiritual feast of wisdom offered by the master, he is sad, for the invited truth seekers chose lesser material happiness instead of unending spiritual happiness.

"Still There Is Room"

"Then the master asks one of his special devotee disciples to go out into the city and bring the materially poor but spiritually rich, physically maimed but spiritually whole, physically halt but spiritually good, physically blind but blessed with spiritual vision, to join the feast of wisdom. The devoted servant disciple does as he is told, and still there is room for more in the vast feast of wisdom of the master.

"Then the master says to the devotee again, 'Go out anywhere, in the busy highways and the fields and with the compelling power of your spiritual example and teaching, bring other truth seekers to share in the great feast of wisdom which I offer. All these truth seekers will be happy and keep me busy serving the food of wisdom and will take all my time. I shall not be able to spare my time to serve those that I first invited to join me at the feast of wisdom and who declined my invitations'.

"Thus if any person is invited to seek the Christ Consciousness in me but is loath to give up his attachment to parental or conjugal or filial ties or to the duties of material life, he cannot be a disciple guest fit to be entertained with the all-emancipating divine wisdom. Whoever is not ready for the supreme sacrifice of his material happiness, even unto martyrdom, cannot be my disciple guest and enjoy the feast of Spirit.

"Anyone who wants to build a tower and does not first calculate the price required to finish it and, after building the foundation, stops because of lack of funds, is an object of ridicule. Likewise, the king who does not arrange to organize at least 10,000 soldiers to fight 20,000 soldiers of his enemy must make overtures of surrender.

"Similarly, every devotee must pay the price of renunciation, self-discipline and meditation, if he wants to build the tower of wisdom. Every devotee who wants to retain the kingship of his soul must

know how to develop his strength by meditation and spiritual company to fight his evil enemy habits and, with the help of God or a master, learn to tame the powerful hordes of evil tendencies invading his mind and body.

"Anyone who wants to be invited to the vast feast of wisdom offered by a master must be able to pay the price, and sacrifice all social, political, worldly and physical ties and all mental and bodily habits. Anyone who by self-discipline forsakes all material engagements to join the feast of wisdom is called a disciple.

Disciple is Like Salt

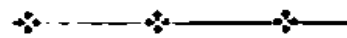
"A true disciple is like good salt. He seasons his own life and the lives of others by renunciation and the cultivation of divine qualities. Just as unsavory salt cannot be used for anything, so a disciple who loses his spirit of renunciation is useless to himself and to others. Anyone that has ears of spiritual receptivity and perception, let him hear and understand the words of wisdom which I speak."

In the above words, when Jesus speaks of hating one's family, he does not mean that all devotees should hate their parents and relatives or detest their own life. Jesus elsewhere said, "Who is my sister, who is my brother?" Also he said, "Take no heed for thy body, what ye shall eat or what ye shall put on, but seek ye first the kingdom of God and all else shall be added unto you."

Jesus is pointing out that no one can perform his duties to his par-

ents, wife or relatives or to his own body and life without the gifts of understanding, life and action which come from God alone. Therefore, anyone seeking God must be able to forsake all his love for God-given gifts, for the sake of attainment of God Himself. The price of material attachment is usually forgetfulness of God and unending miseries, whereas the price of God-realization is primarily absolute mental renunciation and secondarily, if necessary, renunciation of all material possessions and bodily attachments.

In the *Bhagavad Gita*, Lord Krishna says the same thing: "Forsaking all duties, think of Me alone. As no duties can be performed without the human faculties borrowed from Me, I will forgive you the sins of non-performance of smaller duties provided they are neglected in order to seek Me alone."



This earth is not real. It is only you who are real. Reality is hidden behind the audacity of unrealities. We must remember that we must be born of both water (which means protoplasm, or the physical body) and Spirit. Don't wait for death to close the chapter of your life. Determine now to be born of Spirit next time so that you will not have to be born of water again (the physical body.) Finish everything in this life so that you will be fit and free for the immortal life.—*Yogananda*.

SCIENTIFIC DIGEST

GRASS, WOOD, LEAVES EDIBLE FOR HUMANS

Human beings can use wood, leaves and grass as food by swallowing a certain type of bacteria, according to a discovery announced at the American Chemical Society convention in Memphis recently by Dr. Gustav J. Martin of the Warner Institute for Therapeutic Research in New York City.

Dr. Martin said his findings are based on experiments with animals. Tests with human beings now are under way. He said the bacteria, taken in liquid form, taste like chocolate. Enough to last a lifetime can be purchased for less than \$2.

There are persistent reports, Dr. Martin said, that the Germans have developed a somewhat similar procedure to establish these bacteria in a soldier's intestines so that he can live on wood.

The careful experimentation, he stressed, may make it possible to devise a treatment which will assure American troops of an adequate diet if they should land behind enemy lines and find normal food lacking.

Month's Dosage Needed

The bacterial colony in the intestines, Dr. Martin said, can be established by taking a syrup with about the consistency of honey for a month. A disease of the gastro-

intestinal tract, such as typhoid fever, will keep out the bacteria, but otherwise they will remain in the intestines throughout life.

Normally in the intestines, Dr. Martin explained, there are good and bad bacteria. The good bacteria synthesize various factors of the vitamin B complex. The cow, for example, is able to synthesize in its stomach, virtually all the B complex factors.

By feeding the good bacteria to a person, Dr. Martin said, they soon would become predominant in the intestines, driving out the bad ones. They would thus synthesize necessary food substances, eliminate the bacteria which destroy these food substances and change cellulose, ordinarily undigestible, to sugar which is utilizable as food.—*Thomas R. Henry, in "Evening Star," Washington, D.C.*

LIGHTNING MAKES FERTILIZER

Scientists have developed an electric-arc device for extracting nitrogen from the air, making available supplies of nitric acid for fertilizer and munitions. In doing so, they merely imitated nature, because the lightning flash is such a machine on a very large scale. A study of lightning made at the Westinghouse Laboratories in Pittsburgh reveals that there occur an-

nually all over the earth 1,500,000 electrical storms in which 2,000,000,000 lightning flashes take place. The bolts, moving at the rate of 60,000,000 miles an hour, form nitric acid which is gathered by the raindrops and brought to the ground as a fertilizer. The total amount manufactured is 100,000,000 tons, which greatly exceeds the output of all fertilizer factories. The lightning, moreover, helps to restore to the earth some of the 1,000 amperes, equivalent to 300,000 kilowatts, which are continuously leaking from the earth into space.—*John J. O'Neill, in the "New York Herald Tribune."*

SENSITIVE ATOM WEIGHER

No one has ever seen an atom; no one ever expects to see one. Yet physicists speak of atomic weights as if atoms were as big as bullets.

There is no doubt that elements vary in weight. On the assumption that there is this variation in atomic weights chemists long ago arranged the elements in a table. At the top they placed hydrogen, lightest of all. Its atomic weight is given the theoretical value 1. The weights of the atoms of other elements are expressed in terms of hydrogen's. Thus the atomic weight of lithium is 6.94 because an atom of lithium weighs 6.94 times as much as an atom of hydrogen; of boron 10.8; of potassium 39.1; of nickel 58.1; of barium 137; of tungsten 184.

Note that some of these weights are expressed in numbers with dec-

imal fractions. Nature does not work with fractions. She makes a whole leaf, a whole calf, a whole man. The fractions puzzled physicists and chemists for many years. Then it was discovered that nearly all the elements were not made up of atoms of identical weights. There are different kinds of atoms, of lithium, for example. Mix these up and we have the lithium of commerce. Hence, the atomic weight 6.94, which is an average.

Identified Only by Weight

Elements of hydrogen, lead, gold and the like that differ only in the weights of their atoms are called isotopes, which is Greek for "same place." Same place in what? In the table of elements. Chemically these isotopes are indistinguishable from one another. They can be identified only by weighing them. Which brings us to Dr. E. B. Jordan of the University of Illinois and his mass spectrograph, a scientific name for a machine that weighs atoms and sorts them out according to their weight.

There are several types of mass spectrographs, but Dr. Jordan's happens to be the most delicate of which we know, though it is hard to associate delicacy with 2,600 pounds of copper wire and electromagnets that weigh tons. Since atoms of different weights are all jumbled together, the first task is clearly that of separation.

The substance—gold, lead, carbon—is bombarded by suitable projectiles. Out fly atoms. They enter a discharge tube 114 inches long, which is somewhat like the

tubes that you see on Main Street. The electric current in the tube strips away outer electrons from the atoms and thus excites the atoms and makes them glow. The stripped atoms fly about in a sort of electrical agony, looking for stray electrons to make good their losses.

These stripped atoms (ions in the physicist's language) then pass through electric and magnetic fields which comb out all that fall below or above a critical velocity. At the end of the path are two slits. Only the ions that have the critical velocity hit the slits and pass through; the rest are deflected. Thus Dr. Jordan sorts out all ions of the same speed.

The next step is to sort out ions of different masses. An element, like tin, consists of atoms of ten different weights. These have to be sorted out into beams. Each beam consists of atoms of one weight only.

How is the sorting done? By a magnet. It is clear that in a magnetic field of known strength a heavy ion which moves at given speed will be bent aside less than a lighter ion which has the same speed. In this fashion Dr. Jordan spreads out his ions into the blades of a fan and focuses them on a photographic plate. The amount of the bending or fanning is proportional to the weights of the stripped atoms or ions. By carefully measuring the lines on the plate it is possible to determine the weights of the atoms that fanned out.

When they are properly focused

the lines on the plate are only 0.0045 centimeters broad, which gives you some idea of the fineness of the work done by Dr. Jordan's mass spectrograph. Atomic masses of the light elements can be determined to an accuracy of about one part in a million.—*Waldemar Kaempffert, in "The New York Times."*

TESTIMONIALS

"I am very happy to give the enclosed love token of money, for I know that it joins hands with the fullness of the manifestations of God's loving work. May all good protect and keep you, and truth nourish and sustain your undertaking of building a new Temple of worship in Hollywood."—*C. P. G., Michigan.*

"I am very grateful for the opportunity of taking the *Weekly Praecepta* and coming into fellowship with the dear Master, Paramhansa Yogananda, and the others belonging to the Self-Realization Fellowship."—*J. S. G., Massachusetts.*

"I certainly have received wonderful spiritual blessings and a better understanding of the Bible since studying the *Weekly Praecepta*, and I do love *Inner Culture*."—*E. S., New York City.*

"I have just completed three months of study as a member of your Fellowship. I wish to say that I have found great joy and spiritual upliftment in the *Weekly Praecepta*. The longer I study, the better the monographs become."—*G. E. S., Indiana.*

NEWS OF THE CENTERS

SELF-REALIZATION CHURCH OF ALL RELIGIONS OPENED IN HOLLYWOOD



The beautiful new Self-Realization Church of All Religions in Hollywood held its Dedication Services on Sunday, August 30, 1942. Three services were held on that day, to accommodate the many hundreds of people who were attracted to the opening of the non-sectarian church, which is very centrally located on Sunset Boulevard near Vermont Avenue.

Paramhansa Yogananda, who founded and designed the attractive new structure, presided at the three services. A number of eminent guest speakers spoke eloquently on the value to the community and to the world of a Church of All Religions. These honored guests included Rabbi Mayer Winkler of the Community Synagogue of Los Angeles, Judge Georgia Bullock, Mr. A. Brigham Rose, Rev. Dr. Arthur Porter, Rt. Rev. Charles Hampton, Dr. M. W. Lewis of Boston, Sri R. K. Das, Mrs. Lois P. Downs and Lloyd Kennell. Religious leaders of many denomina-

tions sent messages and telegrams conveying their blessings to the new Church. The local newspapers gave full cooperation and ran special stories on the Church's opening. The international news service, Reuter's of London, cabled their Hollywood office to cover the opening services of the Church. They took many beautiful pictures of the building, inside and outside, for release abroad.

Music at the opening services included pipe organ renditions by M. Wood, and the beautiful "Song of Spirit," played by Dr. M. W. Lewis, and inspiring harp selections by Miss Yvonne Black.

Building and Pool

The building, designed by and built under the direction of Paramhansaji, is Gothic in type, finished in blue, white and gold. The spacious grounds in front of the Church contain a gold gate which the name of the Church, a gold and stained-glass pergola, a wishing well, a set of quaint stone seats under an elm tree, many beautiful shrubs and flowers, and a large pool, surrounded by plants and stone deer, which reflects the gleaming gold-leafed stained-glass windows of the Church. These windows, and the golden spires of the Church, designed by Paramhansaji, were gold-leafed by Miss

Florina Darling, whose labors in gold decorations would have cost thousands of dollars if the Church had had to pay for it elsewhere.

Inside, the Church is patterned after a small theater, with a silk-curtained platform with two pulpits, a balcony, reostat-controlled dimming lights for the silence hour, thick blue carpets, cushioned opera-type chairs, and an exquisite sweet-toned pipe organ.

At the opening services, Paramhansaji dedicated the right-side pulpit to Self-realized teachers who commune with God for practical living of religious truths in daily life, and the left-side pulpit to the preachers of the world for their constructive theoretical discussion of religions and philosophies.

"This Self-Realization Church of All Religions is dedicated to the ideal of human brotherhood and the definite realization of God as the One Father of all mankind," Paramhansaji said. "Each religion is seen as a wave of wisdom in the vast undivided ocean of God-consciousness."

The building contains, besides the main hall for services, an office, a silence room, a kitchen with modern equipment, and a patio.

"If theaters can be made so ornate and attractive, in order to entice people to material amusements," Paramhansaji said, "God's church should be even more lovely, because He is the essence of all beauty in the universe."

There are niches in the walls, for statues of the world's great religious teachers, including Christ,

Buddha, Krishna, St. Francis of Assisi, Virgin Mary, and of Paramhansaji's guru-preceptors, Sri Yukteswarji and Lahiri Mahasaya.

Appreciation

The founding of this lovely Church has been made possible by generous contributions from all the S.R.F. Centers in various parts of the country, and from hundreds of members and friends of the Fellowship in America and even from foreign lands. All have been eager to have a part in building this truly non-sectarian church, dedicated to the followers of all faiths.

Dr. and Mrs. M. W. Lewis were the ones who bought the Church site, with two houses, three years ago, and thus receive many blessings for being the divine instruments through which the Church was finally materialized. Among others whose donations greatly helped to build the Church were Mr. and Mrs. Roscoe Elliott of Boston, Mr. J. Oliver Black of Detroit, Mr. Leo Betzwieser of Schenectady, Mr. Walter M. Schoenle, of Cincinnati, Mr. and Mrs. F. F. Downs of Los Angeles, Dr. George H. Sciaroni of Fresno, and Miss Miriam Snively of Philadelphia. To these and to hundreds of other donors whose generosity and good-will aided immeasurably in materializing the new Church, the Fellowship is deeply grateful.

A word of appreciation must be given here to all those whose unflagging efforts and long hours built the Church, day by day. Mr. Bernard Cole, with his spontaneity and

of various faiths. These, as well as our own Paramhansaji, gave speeches imbued with divine upliftment into the minds and hearts of us all.

"To those of you who have not as yet been fortunate enough to visit our Church of All Religions,—may I assure you that it is a worthy objective to work toward. This structure is the epitome of noble and artistic expression as manifested by Paramhansaji through the skilful efforts and devoted co-operation of many loyal souls. It has captured the serene and joyful vibrations of the great cause to which it is dedicated—the essence of all true religions: the Fatherhood of God and the Brotherhood of Man.

"We welcome all our students and friends to come and with their help, to so encourage us to carry on this tremendous program that eventually, many, many, similar churches can spring into reality throughout all the lands of the world."



God wants His children to enjoy health and happiness, but they create disease and sorrow by breaking His laws. God is harmony, and when man, made in His image, leads an inharmonious life, he fails in everything.—*Yogananda*.

God never punishes or rewards us, for He has already given us the power to punish or reward ourselves by the use or misuse of our own reason and will power.—*Yogananda*.

HEALING SERVICE



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



TITLE OF "PARAMHANSA"

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

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

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

SAGES OF MANKIND

Those masters of the moral world, who have preserved an undisputed lordship over good minds for ages after they themselves have died, have not gained that rare fortune by any extraordinary manners of life, or any unseemly defiance of the elements, or of death. Temperate, unassuming men, they have conformed to the fashions of the times in which they fell, without effort or contempt.

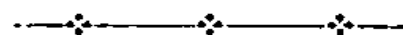
God, in their minds, removed the ancient landmarks of thought, or else gave them the strength to overlap the boundary, so that they took in a mightier vision of the state of man than their fellows had done. In all this they did not see differently from them, but saw beyond the common limit. Accordingly it was no part of their pride to be at discord with men upon common matters of every day's observation. Upon trifles of time and sense they all thought alike.

Deeper thoughts and remote consequences, far beyond the ken of vulgar judgments, and yet intimately connected with the progress and destinies of society, were the points they fixed their eyes upon; and upon the distinctness with which they were able to detect these, they chiefly valued themselves.

It is a delightful relief in the afflicting history of the world; it is a crystal fountain gushing in the wilderness—to remember the men who exercised this peaceful and sublime dominion over human

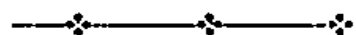
hearts not cemented by blood nor shaken by the curses of enemies.

Bound like other men to the complicated machine of society, and their fortunes inseparably linked to the greatness of another house—these minds quietly founded a kingdom of their own, which should long outlast the ruins of that transient dynasty in which it grew. Men of God they were, children of a clearer day, walking upon earth, keeping in their hands the urns of immortality out of which there streamed a light which reached to far distant generations that might follow in their track.—*Emerson.*



EAST-WEST CULTURE

"The old term 'western civilization' no longer applies. World events and the common needs of all humanity are joining the culture of Asia with the culture of Europe and of the Americas to form, for the first time, a real world civilization."—*President Roosevelt, in an address to the International Student Assembly, Sept. 3, 1942.*



"The highest of characters, in my estimation, is his who is as ready to pardon the moral errors of mankind as if he were every day guilty of some himself; and at the same time as cautious of committing a fault as if he never forgave one."—*Pliny the Younger.*

"Herein a man may know whether he really loves God: is he satisfied with anything less than God?"—*St. John of the Cross.*

Letters from S.R.F. Students



"I had a bad stroke about three years ago which left me in a bad way. I could not move my arm or leg and my mouth was drawn out of shape. My wife called the doctor and after an examination he told her and my son I could never work again. Nor could I get out of bed for six months at least.

"After I had quieted down a little so I could think I started tensing my right arm and leg mentally and kept it up that day and night as I couldn't sleep. To make a long story short, Wednesday morning of the next week I got up and dressed and when the doctor rang the doorbell I answered it and he almost fell over with surprise. He asked me what I did and I pointed to a picture of you I had in my bedroom and he said, 'Well, that is all right.'"—D. L. P., New York.

"*Inner Culture* is a wonderful teacher, uplifting and sincere, showing people the better way to live, a sign-post for health of body and spirit. All people do not thrive on the same instruction of religion, but let us worship and listen to the God within, the Creator of all. Your magazine is still good for me, so

herewith is my subscription renewal."—C. R., California.

"I am at a loss to find words to express to you how much fuller and more beautiful my life has become since I began studying your *Weekly Praecepta*. Each day reveals a little more light. May God ever bless you and help you to go on with this wonderful work."—L. C. S., Minnesota.

"I am greatly interested in the new Hollywood Self-Realization Church of all Religions. In fact, it is the only church that I ever have been interested in. Under your guidance, it is certain to be a great spiritual success. May it give to countless seekers the everlasting light which I received from you thirteen years ago this month."—M. D., California.

"I greatly appreciate the charm as well as the wisdom incorporated in your *Praecepta Lessons*. They become increasingly a part of my awareness of living. Again I thank you for your courtesies and friendliness."—E. B. P., California.

"The *Weekly Praecepta* are proving their worth in these days of war anguish and jumbled thought

that predominate in the world. It is a real treat to have something like the *Praecepta* to depend upon in times like the present. I think the lessons were put forth at a time when the public mind was in a cool, peaceful state, and now those who are students can enjoy this type of wisdom for thought and realization, when the country in general is in the grip of scarcely anything except war."—S. E. B., *Pennsylvania*.

"I am thanking you for all the blessings that I have received through Self-Realization Fellowship. Enclosed is a donation for the work of our Lord, in the hope that it will help a little so that others may find the shortest route to heaven."—K. K., *Wisconsin*.

"I am enjoying the *Weekly Praecepta* very much. They teach one such a fine way of living. I am thankful to you for devoting your time to such valuable work."—E. B., *California*.

"I have received untold help and spiritual insight from the *Weekly Praecepta* and am very grateful. God bless and increase your efforts."—M. A. L., *California*.

"*Inner Culture* has been a source of information that would have taken me a long time to find were I to look for it myself."—C. S. P., *Ohio*.

"I wish to state that your teaching in the *Weekly Praecepta* has done wonders for me. It has changed my entire life."—E. E. S., *Canal Zone*.

OCTOBER, 1942

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Sunday services at 11 a.m., conducted by Mrs. Lois P. Downs. All welcome. Take northbound "W" car, get off at Avenue 39, where autos will be waiting to take you up the hill to the Center.

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

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

Hollywood, Calif.

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

Encinitas, Calif.

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

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Washington, D. C.

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Miami, Florida

Conducting Teacher, Sister Kripa, The Professional Bldg., 216 N. E. 2nd Ave., Rm. 801. Associate Teacher, Mr. Fred Terry. Secretary, Mrs. Alice Bates. Meetings on Sundays and Thursdays at 8 p.m. Library. Phone 25305.

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

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Canton, Ohio

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

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Milwaukee, Wis.

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

London, England

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

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