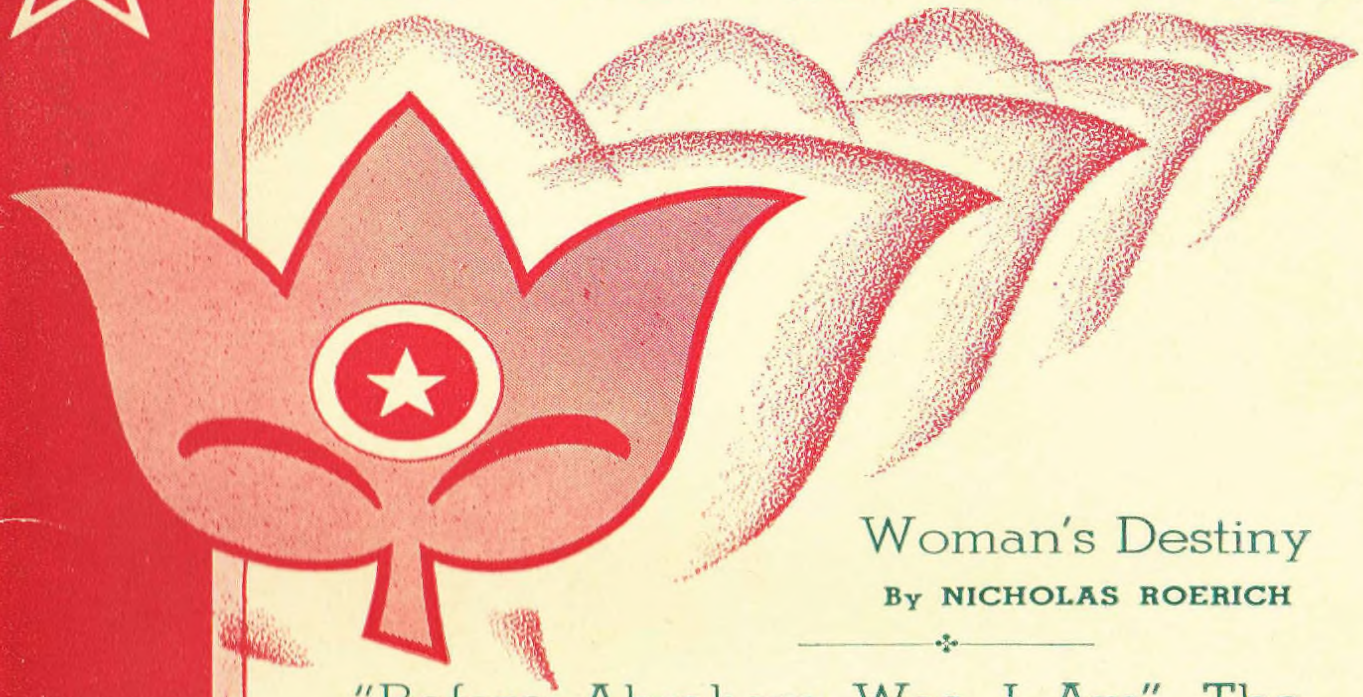
INNER CULTURE

FOR SELF-REALIZATION



OCTOBER
NOVEMBER
DECEMBER
1940
Price 25 Cents
Vol. XII, No. 10

Woman's Destiny

By NICHOLAS ROERICH

"Before Abraham Was, I Am". The Omnipresent Cosmic Consciousness

By PARAMHANSA YOGANANDA

St. Rosa of Lima and the Gnats

By WOLFRAM H. KOCH

War and Its Remedy

By FRANCIS BELL

The Sufi Saint, Rabia

By ARTHUR E. MASSEY



INNER CULTURE

FOR SELF-REALIZATION

IN THIS ISSUE

Madonna and Child (*Picture*) 2
(See Page 58)
Frank O. Salisbury

The Sufi Saint, Rabia..... 4
Arthur E. Massey

New Light on Mayan Civilization 8

Rubaiyat of Omar Khayyam..... 9
Paramhansa Yogananda

Healing Service.....10

Woman's Destiny.....11
Nicholas Roerich

Why Attachment and Aversion are Man's Enemies.....15
Paramhansa Yogananda

St. Rosa of Lima and the Gnats..18
Wolfram H. Koch

Leonardo da Vinci.....20

War and Its Remedy.....21
Francis Bell

Daily Meditations for October, November and December.....23

"Before Abraham Was, I Am."....35
Paramhansa Yogananda

Scientific Digest.....46

"When Fear is Dead".....50
Book Review

Questions and Answers.....51
What is Spirit?
How to Obtain Divine Healing?
How to Tap Source of All Knowledge?
Should a Student Discontinue His Spiritual Studies?
What Is Perfect Diet?

News of the Centers.....59
News From Boston, Washington, Buffalo, Miami, Indianapolis, London

Directory of Self-Realization Fellowship Centers in America, Europe and India.....63

Diet and Health.....66

Be A Christ-One.....68

Vol. XII, No. 10 October-November-December, 1940

L. V. PRATT
Editor

LOUISE GUNTON ROYSTON
Circulation Manager

BRAHMACHARI JOTIN
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, 1940, by the Self-Realization Fellowship, Inc.,

3880 San Rafael Avenue, Los Angeles, California. Entered as second-class postal matter at the Post Office in Los Angeles, California, under the Act of March 3, 1879. Printed in U. S. A.

The Sufi Saint, Rabia

By ARTHUR E. MASSEY



"In God there is no duality. In that Presence 'I' and 'we' and 'thou' do not exist, 'I' and 'we' and 'thou' and 'he' become one . . . Since in Unity there is no distinction . . . The quest and the way and the seeker become one."

—*Gulshan-i-Raz.*

Rabia was a great Sufi saint; her biographer Attar speaks of her as:—

"That one set apart in the seclusion of holiness, that woman veiled with the veil of religious sincerity, that one afire with love and longing, that one enamoured of the desire to approach her Lord and be consumed in His glory, that woman who lost herself in union with the Divine, that one accepted by men as a second spotless Mary—Rabia al-Adawiyya."

What a glorious description of true sainthood! To be in the world yet not of it, to live the life of the spirit while in the flesh, to be full of grace and goodness, so enlightened of heart, so full of devotion, her praise was on everyone's tongue.

The date of her birth is said to be about 717 A. D. and her birthplace was Basra where she spent the greater part of her life.

Rabia Was a Slave

Rabia was quite young when she was left an orphan by the death of both parents. She became a slave by capture.

One night her master awakening out of his sleep looked through the window of his house and beheld Rabia with bowed head in worship praying, "O my Lord, Thou knowest that the desire of my heart is to obey Thee, and that the light of my eye is in the service of Thy court. If the matter rested with me, I should not cease for one hour from Thy service, but Thou hast made me subject to a creature."

While she was still praying, her master saw a lamp above her head, suspended without a chain, and the whole house was illuminated by the rays from that light. Rabia's master when he saw that strange sight, was afraid. He called Rabia and spoke kindly to her and set her free. She then asked leave to go away, and wandered into the desert. After the lapse of some time she

left the desert and secured for herself a cell where for a time she was engaged in devotional worship.

According to one account Rabia at first followed the calling of a flute player, which would be consistent with a state of slavery. Then she became enlightened and built a place of retreat where she occupied herself with works of piety.

Rabia's life is full of interesting incidents and one might easily devote an article to them. But we must confine ourselves to what is most important in her spiritual unfoldment. Rabia received many offers of marriage, but spurned them all, choosing the celibate life in order to pursue her quest unhindered.

When the Abasid Amir of Basra offered her as dowry a hundred thousand dinars, and wrote saying that he had an income of ten thousand dinars a month and that he would bestow it all on her, she wrote back:—

> "It does not please me that you should be my slave and that all you possess should be mine, or that you should distract me from God for a single moment."

On another occasion, in answer to Hasan of Basra who is reputed to have said, "I desire that we should be betrothed," her reply was:—

> "The contract of marriage is for those who have a phenomenal existence. In my case existence has ceased since I have ceased to exist and have passed out of self. My existence is in Him and I am altogether His. I am in the shadow of His command. The marriage contract must be asked for from Him, not from me."

Rabia's whole life was a testimony to the power of the Christ within to overcome all hindrances and stumbling-blocks to union with the Father. It proclaimed in every act and desire: "Not I but Christ that liveth in me." This is the sense in which the Spanish mystic, St. John of the Cross, says, "Love has set the soul on fire and transmuted it into love, has annihilated it and destroyed it to all that is not love."

Mystical Teachings

Rabia's mystical teachings and her contribution to the development of Sufism are of considerable importance. She taught to others what she had interiorly learned of the Way.

Attar says of her, "Rabia was unique, because in her relations with God and her knowledge of things divine she had no equal, she was highly respected by all the great mystics of her time and she was a decisive proof, *i. e.*, an unquestioned authority, to her contemporaries."

To understand the extent and value of Rabia's contribution to the development of the Sufi movement, it is essential to give a brief outline of the Sufi doctrine. The Sufi view was and is that:—

Man's business is to eliminate, so far as may be, the element of not-Being, and to attain to that union with God, that absorption into the Divine, which though to be fully achieved only after death of the body is possible in a certain measure even in this present life.

But how is one to overcome the element of not-Being?

By conquering self. And how is self to be conquered? By Love. By Love and by Love alone can the dark shadow of not-Being be eliminated. By Love, by Love alone can the soul of man win back to its Divine Source and find its ultimate goal in reunion with the Truth.

The mystic way of the Sufis, as that of the Christian aspirants, is the life of purgation, a life of asceticism through which the lower self is subdued and made subservient to the Spirit. When cleansed from the lusts of the flesh the soul can enter upon the path which leads to Divine Union.

A great gnostic said, "The ways to God are as many as the believers," and another held that "The ways of God are as many as created things, that is, that to the contemplative there is a way to be found through every creature," and this is in accordance with the later Sufi view that the whole world is the book of God Most High and that beneath the veil of each atom is hidden the soul-ravishing beauty of the Face of the Beloved.

Stages of Self-Discipline

After all the various stages of self-discipline through which the aspirant has to be subjected, the stage of Love includes so much that in practice it is the final stage, before the Sufi attains to the true Gnosis and the Beatific Vision, through which becoming one with the Divine, He abides with and in Him forever.

Rubia was a real Sufi, she knew the Truth and lived it. Like many of the saints, she lived to a ripe old age, and was nearly ninety when she passed on. It is recorded that in her decline, although feeble in body she was yet so clear in mind that she continued to be the guide and spiritual director of the many souls who sought counsel of her.

She was certainly not afraid of so-called death, for it represented to her union with her Beloved, above and beyond the temporary experience of union which was all that could be obtained in this life. Although a union was attained there was always the presence of earthly limitations and the consciousness of being cribbed, cabined and confined in the flesh.

It is related in what appears to have been her last illness, Rabia was visited by three of her friends, Hasan of Basra, Malik Dinar and Shaquiq Balkhi, and they like Job's friends endeavored to teach her the duty of resignation.

Hasan said, "He is not sincere in his claim to be a true servant of God, who is not patient under the chastisements of his Lord." Rabia said, "I smell egotism in this speech." So Shaquiq took up the thread and said, "He is not sincere in his claim who is not thankful for the chastisement of his Lord." Rabia said, "Something better than this is needed." Then Malik Dinar tried, "He is not sincere in his claim who does not delight in the chastisement of his Lord." Rabia said, "Even this is not good enough."

Idea of Resignation

They said, "Do thou speak", and she showed her idea of true resignation in her reply, *"He is not sincere in his claim who does not forget the chastisement in the contemplation of his Lord."*

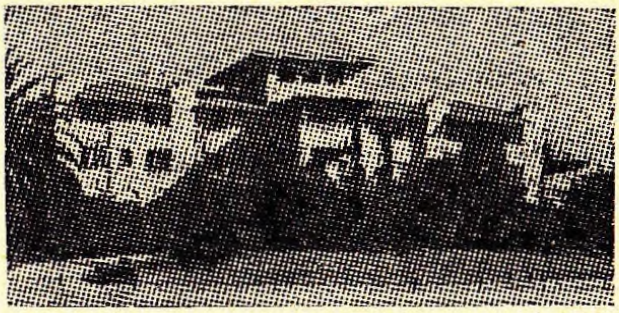
Rabai al-Adawiyya passed on A. D. 801, and was buried at Basra.

Her Persian biographer describes her passing as follows:

"At her last moments many pious folk were sitting around her and she bade them, 'Rise and go out; for a moment leave the way free for the messengers of God Most High.' All rose and went out and when they had closed the door they heard the voice of Rabia making her profession of faith and they heard a voice saying, 'O soul at rest, return to thy Lord, satisfied with Him, giving satisfaction to Him. So enter among my servants and enter into my Paradise.' There was no further sound heard; they returned and found that her soul had departed."

It is said that Muhammad Aslam al-Tusti and Nama Tartusi both visited Rabia's grave, and said, "O thou who didst boast that thou wouldst not bow thy head for the two worlds, hast thou reached that exalted state?" and they heard a voice in reply, "I have reached that which I saw." She had arrived! United at last with the One Eternal Spirit without a second, beholding the Everlasting Beauty forever and ever.—*Kalyana-Kalpataru.*

Cast me not off in the time of old age; forsake me not when my strength faileth.—*Psalms of David.*



SELF-REALIZATION FELLOWSHIP

Mt. Washington Estates
3880 San Rafael Ave.
Los Angeles, Calif.
Established in 1925

●

PUBLIC LECTURES
Every Thursday
at 7:30 p.m. by
PARAMHANSA YOGANANDA

●

Beginners' Study Class in Praecepta every Tuesday at 7 p.m., conducted by Lois Patterson Downs.

●

Attractive rooms with magnificent views are available at the Headquarters by the day or month. Vegetarian Health meals.

Phone CApitol 0212

NEW LIGHT ON HIGH MAYAN CIVILIZATION

Recent decipherments of the monuments of the ancient Mayas in Yucatan and Guatamala have provided striking evidence these early Americans were "a race of Newtons and Einsteins," whose knowledge of the movements of the planets, celestial mechanics, and astronomy in general was more than 1,250 years ahead of European astronomers and mathematicians.

The evidence was discussed recently before the American Scientific Congress by Dr. H. J. Spinden, curator of American art and primitive cultures at the Brooklyn Museum.

Discovery in the Province of Tabasco, Mexico, of sculptures believed to be the work of the mysterious race of Olmecs, predecessors of the Mayas, was reported before the congress by Dr. Matthew W. Stirling, chief of the bureau of ethnology of the Smithsonian Institution.

Dr. Stirling, who returned recently from Mexico, where he conducted excavations for the Smithsonian and the National Geographic Society, stated that he regarded the latest findings as "among the most significant in the history of American archaeology."

Flourished 2500 *Years Ago*

The Olmecs, who are thought to have flourished 2,500 years ago, passed on their culture to the Toltecs, who were conquered by the Aztecs from the north some 200 years before the coming of Cortez.

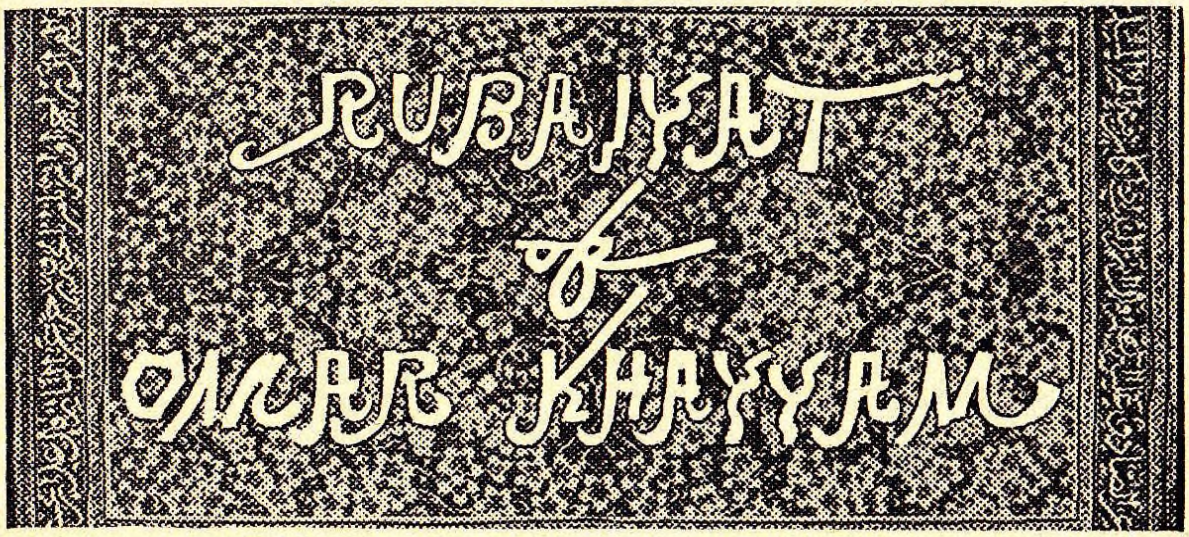
In 500 A. D., Dr. Spinden stated, the Mayans had reached better mathematical value for the periods of the revolutions of the planets and other astronomical constants than had been determined by European astronomers in 1750 A. D.

"The Mayans," he explained, "had a superior technique for getting at the facts. They employed the modern empirical methods of science that European scientists did not arrive at until after Galileo and Newton."

The earliest Maya date, Dr. Spinden said, is 752 B. C.; therefore, "we can sink a shaft of evidence" for civilization in North America to 2,692 years from 1940. All other evidence, he declared, pointed to the arrival of man in America from Asia about 4,000 years ago.

Once man arrived in America, Dr. Spinden said, he created his own civilization from the ground up. He developed his own agriculture with new plants and crops in his own original methods, and fashioned his tools through his own genius. The Mayas represented a recapitulation of civilization on entirely original principles.

The evidence, according to the Brooklyn scientist, was not compatible with the claims of the proponents of the Folsom Man of New Mexico, maintaining that man came to America as early as 10,000 to 20,000 years ago.—Wm. L. Laurence, in *The New York Times.*



RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

SPIRITUAL INTERPRETATION BY

PARAMHANSA YOGANANDA

LIX

Listen again. One Evening at the Close
Of Ramazan, ere the better Moon arose,
In that old Potter's Shop I stood alone
With the clay Population round in Rows.

Spiritual Interpretation:

"Hear ye, that one evening at the close of meditation, before the moon of inner insight arose in the firmament of my consciousness, I introspected in the loneliness of silence and in the dim darkness of my mind, trying to glimpse the presence of the Creator who has fashioned the numberless souls encased in the clay of transient flesh."

Applied to Daily Life:

After meditation in the twilight of half-wisdom, one can continue to feel the presence of the Creator who has fashioned the temporal bodies of human beings and thus strive to forget the passing allurements of the world and seek the Everlasting Life.

Glossary:

1—*Ramazan*—A holy Islamic period of prayer and fasting for the purpose of contacting God.

2—*Ere the better moon arose*—Before the spiritual inner eye opened.

3—*Potter's Shop*—God's creation.

4—*I stood alone*—I remained in the outer loneliness of silence.

5—*Clay Population*—Mortals who are subject to death and change, living for a short while on earth.

HEALING SERVICE AVAILABLE TO ALL



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."

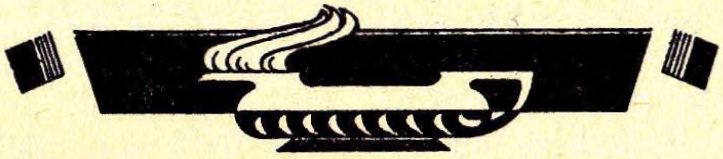
The title *Paramhansa* supersedes the title of *Swami*. The followers of Yogananda's teachings now address him, in accordance with his Guru Sri Yukteswarji's wishes, as *Paramhansa* (or *Paramhansaji*. *Ji* is a term of respect in India and is always used when addressing a spiritual teacher, as Guruji,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

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

Woman's Destiny

By NICHOLAS ROERICH

Famous Artist, Explorer, Humanitarian



It would seem ignorant and nonsensical in our day still to speak about woman's equal rights. In view of contemporary civilization and, more so, of culture about which so much is said, surely it is impossible to be in any doubt about this, that woman's complete equal rights are such a truism that it should be taken for granted. Indeed, how can it be otherwise? Surely the present is not the time of the troglodytes. Of course, only an ignoramus would dare to speak just now about a difference of rights of men and women.

In fact, it is even shameful to talk about any distinctions, yet so often legislators of so-called cultured countries still fail to rid themselves of this unthinkably monstrous prejudice. It is difficult, even hopeless, to glance into the distant past, seeking the causes there. Indeed, in such quests there can be found a multitude of misunderstandings, misinterpretations, misuses by means of partial cases, and all the other inadmissable peculiarities. But surely for the present, each moment of which is already manifested as a part of the future, it is only needful to intensify all forces in order that here on the earth equal rights be first of all enthroned as the most primary condition of human merit and dignity.

There will be precisely an epoch of culture when laws will no longer be either feminine or masculine but will be actually human and primarily humane. Then too organizations will no longer be divided according to sex but to other different characteristics of cultural tasks. Such a time will indeed come, because human paths, through all agitations and convulsions, nevertheless proceed in these directions. Not without reason is the current age called by some thinkers the Age of the Mother of the World. In this magnificent concept is included also the recognition of women as not only of equal rights but as beings invested with a spe-

cial trust for the fulfillment of undeferrable world tasks.

Need For Goodness

Among these really urgent impending problems will be first of all the introduction of goodness into the world; that is, the introduction of the broadest and deepest creativeness of good. Already the world has become very evil. Explain this situation however you will, nevertheless the absence of goodness is manifested as an international fact. It is precisely as if people have lost all knowledge of how to conduct themselves with one another. The concept of the heart has so often been crushed, as it were, reduced to ashes. If among the lofty world tasks of the Mother of the World, she first of all establishes the earthly activity of the heart, then this will verily be the opened gates into a garden of beauty.

Also, the Mother of the World takes to her heart the matter of the peace of the whole world. Through all the manifest obstacles to peace, nevertheless precisely a strong woman's union will imperatively enunciate this concept which is sacred to human dignity.

This means that we must not only think about equal rights, understanding them as something already inalienable. Beyond this attainment rise up great world problems offered to woman by the epoch itself. One Hindu feminist regrets the fact that up till now there is still no national woman's union in India. Of course this also needs to be said not only about India but, after all, about the whole world. For such an effective and beneficent union, there must be produced possibilities of feminine cooperation flowing broadly throughout the world.

If for some reason it is impossible to create one great union, then surely it is possible to gather together in thousands, or perhaps in hundreds of thousands of cooperative groups. It is immaterial how these cooperatives be standardized. Perhaps according to specialty, perhaps according to spiritual problems—there may be a great many solutions about such working cooperatives. The essential thing is that they rise up immediately. It is needful that they come into being not only in large cities but also in every village, carrying everywhere the vitalizing force of toil and heart and striving for culture. Since we began with the example of India, let us continue with the example of that blessed country. Hamid Ali, chairman of one of the departments for the improvement of rural life, relates:

> In our district there are thirteen hundred villages. Four times a year we organize courses, both for women and for men . . . Women come, the Hindu schoolmistress and many others, without religious distinction. In the district are seventeen castes, from the Brahmin to the untouchable. Moslems, Mahratta, Christian, Jain—all work together. We teach them kitchen work, sewing, laundering, soap-making, weaving, dairy work, carpentry, nursing, gardening, care of children, combating of diseases; we give them instruction in veterinary science, about laws concern-

ing women and laws about loans—in a word, everything which should make life in the village better and happier. In the evening after classes we have music, pictures, games, the smile of joy. You should hear them on these evenings when they sing, listen to the radio and laugh together. Many also come without invitation. I have seen up to two or three thousand gather in a circle in order to join in and listen awhile . . . The farmer is changing and abandoning old slow methods. Under the influence of our movement concerning the betterment of rural life, many villages have already brought improvement to their lands and some have even unified their farms along cooperative lines.

And so precisely this useful beginning closes with words about cooperatives. In the wisely constituted cooperatives it is least of all possible to expect quarrels, disagreements, perplexities. Constructive work, the urgency of labor problems, tie the consciousness together. People busily occupied have no time to quarrel and argue. It is necessary to work, it is necessary to succeed. And it is so attractive to convince oneself of this obvious success which cooperation produces.

Mother of the World

The great task of the Mother of the World is first of all one of unifying and persuading. No one in the world can impede the rise of working collaborations. Against cooperatives likewise no one can make any objection. Just now in all governments this form of partial collaboration is everywhere being broadly accepted. For it is not needful to devise new laws which are disturbing to some people. This means that it is only necessary to be united in the most heartily compacted groups, and, though in small measures at first, to approach the multiform task.

I emphasize the point that every seed is small, and therefore one should not strive all at once for enormous overburdening dimensions. On the contrary, precisely the small dimensions at first can promote and make easy mutual understanding. Then later it is not difficult, in a businesslike order, to find the points of contact between the already strongly welded cooperatives. Everywhere one has occasion to hear about the most unexpected and original forms of the cooperative. Not long ago one could read about entire enterprises based on the exchange of manufactured wares. If exchanges of handiwork is possible, then just as precisely is it possible the arising of an intellectual and beyond that a spiritual heart exchange.

Among the imperative tasks of our days will be first of all work. Precisely work covers over with itself many perplexities. Among women just now is noticeable a sincere desire to work as the basis of independence. Indeed, let us repeat, work must be most diverse, from that of the hand to that of the lofty brain. We are tired of accounts that work must first of all take place in some sort of factories. Every constructive spirit is everywhere possible and everywhere valued. And women know how to work.

Of course freedom is not in beginning to smoke or to commit excesses with any other narcotics. On the contrary, just now there is required an unusual temperateness in all branches of life. Faith and loyalty come in sobriety. As it has been said, Unfaithful in the little, unfaithful also in the great. But truly beautiful is the labor of the Mother of the World. Inspirer, creatress, everywhere producing the creativeness of good—can anyone possibly argue against this?

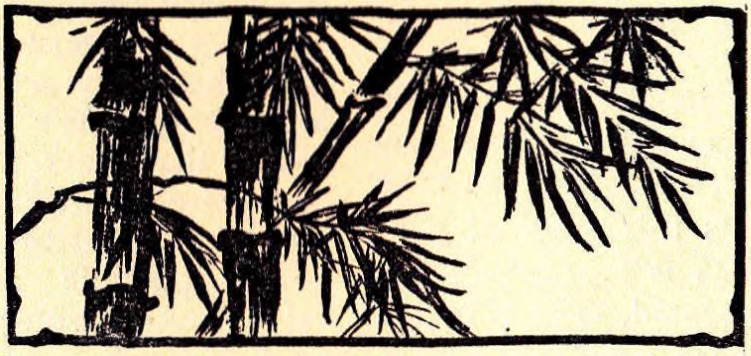
When equal rights are spoken about, something offensive is felt in any premises to the effect that there may be some who are of unequal rights. Of course only criminals should be deprived of any rights. But all are members of the human society; they are first of all people. Therefore, can there possibly be disputes about equal rights in our twentieth century, which thinks not only about civilization but also about culture? Has not the human heart all rights? Does not the possession of human blood convey equality of rights?

Surely all should strive for justice. Surely all should aspire to the creative power of good. All must strive for peace, for constructive labor. One must be a traitor to humanity to oppose these axioms. One must be a betrayer of nature to rise up against the unity of the human heart.

Each of us sees two definite types of people. Some welcome the good, while the others draw up in some sort of convulsions at any mention of the creative power of good. Let us not forget that the evil adversaries against good are at times highly organized. Does this not mean that those who are united together about good, about justice and mutual respect—that these too must be strongly unified? —*Twentieth Century.*

PROVED BY TEMPTATION

"He is not worthy of the high contemplation of God who hath not been exercised with some tribulation for God's sake. Temptation going before is wont to be a sign of ensuing comfort. For unto those that are proved by temptations, heavenly comfort is promised."—*Thomas A. Kempis.*





Spiritual Interpretation OF THE BHAGAVAD GITA

How Attachment and Aversion, Twin Foes of Man's Inner Peace, Have to be Conquered by the Devotee.

By PARAMHANSA YOGANANDA

Chapter 2, Stanza 64

Literal Translation:

The man of self-control, roaming among material objects with subjugated senses, and devoid of attraction and repulsion, attains inner calmness.

Poetical Rendition:

When the spiritual warrior, armored with self-control, roams in the dangerous territory of tempting objects with his disciplined, obedient soldiers of the senses, and free from the snares of attraction or aversion, he then remains secure in his inner joyousness.

Spiritual Interpretation:

The man of self-control who finds his senses under the full control of the soul's discrimination abandons attraction and aversion which are the root cause of entanglement in material objects, and thus uses his obedient, unprejudiced, unentangled senses to do his duties —at the same time enjoying his inner tranquillity and joyousness of the soul.

In the above stanza the *Bhagavad Gita* points out the way in which a wise man should behave with the tricky sense objects. Just as a rich man who succumbs to flattery and temptation loses his money and health, so a man rich with sense-inclinations loses his wealth of peace and his spiritual health of joy.

The ordinary, untrained, unguarded individual who wanders into the territories of temptation finds himself fallen into the pits of sense attraction or aversion to objects and thus fails to reach the kingdom of happiness.

Attachment to certain sensations of taste, touch, sound, sight and smell carries with it the invariable companion of aversion to other objects of sense. Sudden attachments and aversions to sense objects during the unguarded state of the mind prejudices it, to remain entangled in the lesser, tumultuous, temporary, repulsion-ending sense-pleasures, in preference to the everlasting joys of the soul.

Correct Behaviour

Knowing the above truth the self-controlled soul knows how to behave with material surroundings in which he perforce must roam and work. The man of self-control puts on the armor of wisdom and non-attachment while he performs his worldly duties through the tricky, tempting senses, all the time keeping himself free from tossing up and down on the waves of cravings and repulsions. Thus the man of self-control knows how to behave, keeping the senses in an unruffled state, preserving the inborn tranquillity of the soul and enjoying its innate bliss.

Just as a man who becomes attached to the speeding of a high-powered automobile and runs it on tempting but dangerous mountain roads may swerve off the path and meet injury or death, so a man who becomes enamoured of the charming sense-power of the bodily machine and speeds heedlessly on the difficult roads of sense-pleasures falls away from the straight and narrow path of the inner soul's tranquillity.

Thus the man of wisdom must exercise self-control and be free from attachment and repulsion when he needs must roam amidst the sirens of alluring senses. The goal of life leads through the pathways of temptations and sense-traps. The yogi must travel this dangerous path to get to his goal; but while doing so he must be watchful, exercising every precaution through self-control that he does not remain imprisoned in the pitfalls of sense repulsion and attraction, thus losing the hope of ever reaching his inner kingdom of unending joy through spiritual emancipation.

Chapter 2, *Stanza* 65

Literal Translation:

In soul-bliss, all grief is annihilated. For the discrimination of the bliss-minded soon becomes firmly established in the Self.

Poetical Rendition:

The soul that merges itself in the Song of Bliss cannot hear the hoarse voice of grave grief. The mind-magnet ever facing the north-star of soul-bliss becomes firmly established there.

Spiritual Interpretation:

The man of self-control enjoying the true permanent bliss of the soul in meditation finds the impermanent griefs through sense-contacts gone forever.

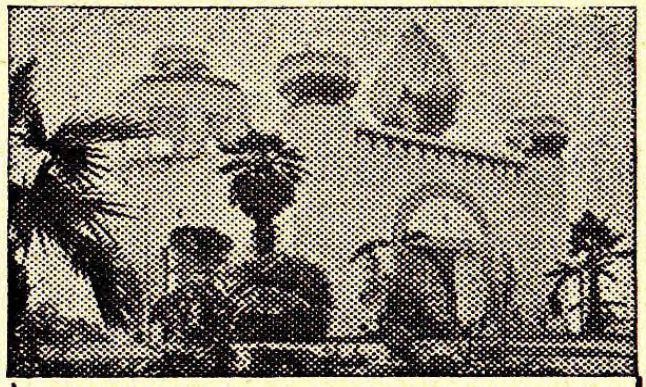
The wavering reason, born of useless sense-attachments, becoming fixed on the ever-restful, unending bliss of the soul, changes into unswerving discrimination. The yogi, finding the lasting bliss of the soul, never is foolish enough to give up his discrimination to run after the impermanent pleasures of the senses. When the light of soul happiness comes the accumulated darkness of incarnations is dispelled in a trice.

Restless Sense-Pleasures

The sense-entangled often find their reason jumping from one sense-pleasure to another, for the senses promise permanent, real happiness but only give short-lived, misery-ending, flickering pleasures.

The wise man, constantly enjoying the pure unchanging bliss of the soul in constant meditation, finds his reason no longer tempts him to fly from one material object to another. Thus it is better to possess a soul-guided staple discrimination than to be guided by a reason which follows the pathways of unquenchable, misery-creating sense-desires.

Look unto Me and be ye saved, all the ends of the earth, for I am God and there is none else.—*Is.* 45:22.



Golden Lotus Temple

Encinitas, Calif.

Services Every Sunday

by

PARAMHANSA YOGANANDA

at 11:00 a.m.

All Welcome!

●

GOLDEN LOTUS HOTEL and COSMOPOLITAN CAFE

Encinitas, Calif.

Adjoining the Temple grounds.

●

Reasonable Rates.
Comfortable Rooms.
By Day or Month.

UNUSUAL HEALTH MEALS

East Indian Recipes
American Dishes

St. Rosa of Lima and the Gnats

By WOLFRAM H. KOCH



Into the pattern of the lives of many an Eastern and Western saint the brightly shining threads of legend or miracle have been woven to express the divine harmony and unity of existence which reigns as soon as man has removed all aggressiveness, violence and hatred from his own restless heart. For then all outward antagonism bred by fear and self-seeking ceases, and life meets life in love, peace and good-will.

Centuries ago the Buddha proclaimed, "Never is hatred conquered by hatred; by love is hatred conquered," — an eternal truth which is forgotten again and again by man because of its uncompromising claim on the human heart, bound as it is by the numberless petty ties of inordinate affections, likes and dislikes, and the insatiable desire for pleasure and worldly happiness.

The following miracle told in the life of St. Rosa of Lima also serves as one of the many illustrations of the mighty power of non-aggressiveness and disinterested love and service for all beings.

St. Rosa had built herself a quiet cell in the garden of her mother for her spiritual exercises and solitary hours of recollectedness, but the humidity of the soil

and the deep shadow of the trees attracted clusters of gnats to the spot. All the walls were covered with them. There was a constant coming and going through the windows, so that the little hut resounded with the droning buzz of the insects, none of which, however, ever troubled the virgin when she was present. But if her mother or any other friend came to see her, the whole brood immediately fell upon them to suck their blood.

So, great was their astonishment to see St. Rosa herself always unmolested and undisturbed, living in close amity with the gnats and even loving them. When they asked her about it, she replied, smiling, "As soon as I settled down to live here, I made a covenant of friendship with the gnats that they should not trouble me, just as I myself did not wish them any harm. So we dwell here in perfect concord and bravely work together for the praise of the Creator."

Every time St. Rosa entered her cell in the early dawn, she called out to the gnats, "Up, my dear friends, up and praise God!" At once they began to buzz in a sweet unison, making a circle, and so perfect was their order and the harmony of their song that they seemed to be forming choirs under an expert leader. When this was over, they flew away in search of food, but as soon as the silvery stillness of dusk began to envelop the garden, filling nature with the quiet expectancy of the Eternal, they returned and repeated the same harmonious buzzing at the command of the saint until her voice silenced them and called them to rest.

For the thoughtful reader all these legends proclaim in the poetic imagery of their diverse garbs the one great truth of the unity of religion which stands behind all time-and-space-bound names, forms and customs, the unity so beautifully expressed in the Indian prayer:—

> "Whether the Highest Being is called Vishnu or Siva, Brahma or Indra, Sun or Moon, Buddha or Mahavira, I always offer my salutations to Him alone who is free from attachment and hatred, worldliness and ignorance, who is endowed with compassion toward all creatures and is possessed of all noble attributes."

The sceptic may say that all such stories are mere inventions of miracle-loving, brain-sick people, but by saying so he only proves his own terrible estrangement from the eternal values known to the human heart in its innermost depths, and which fill it with golden light of their marvels.

However much a heart may have lost and scattered itself over the manifoldness of transient things and become a bond-slave of strife and hatred, yet it always realizes in its deepest strata that peace and harmony are its goal, good-will and love the law of its innermost existence, and that happiness comes to him through whom happiness goes out to others.—*Kalyana-Kalpataru.*

GREAT LEONARDO

"There seems to be precious little that Leonardo da Vinci did not think of 400 years ago. He even contemplated the flame-throwing tank. In that famous letter (still preserved), which, as a young man, he wrote to Ludovico il Moro, Duke of Milan, Leonardo states that he can make what we now call flying machines and tanks— 'covered chariots, immune from attack, which will be able to pass into the ranks of the enemy, despite the opposing artillery, and will be indestructible by even the largest body of men'—poison gas, flame-throwers, pontoon bridges. He designed the submarine, which he refers to as 'a boat to pass under the sea like a fish, and from its depth strike at the floating enemy.' There is also proof that he invented the turbine and the parachute. Of the latter he wrote: 'If a man have a canopy with the orifices filled up, twelve braccias broad and of the same height, he may throw himself from any height without personal danger. If the eagle can sustain himself in the rarest atmosphere, if great ships by sails can float across the waves, why cannot man, by means of powerful wings, make himself lord of the winds, and rise the conqueror of space?' he wrote. And yet 400 years had to elapse before we could produce an aeroplane!"
—QUIDNUNC, in the *Irish Times*.

Leonardo has left us his conception of the value of art in the following words:

"He who despises the art of painting thus despises a philosophic and refined conception of the universe, because the art of painting is the daughter, or rather grandchild of nature. Everything that exists was born from nature, and has borne in its turn the science of painting.

Value of Art

"The painter should be all-embracing. O, artist, may thy versatility be as infinite as the manifestations of nature. Continuing what God began, strive to multiply not human deeds but the eternal creations of God. Never imitate any one. Let every masterpiece of yours be a new manifestation of nature."

The great modern artist, Nicholas Roerich, writes of Leonardo as follows:

"History records the manifold remarkable achievements of Leonardo da Vinci in all domains of life. He left amazing mathematical writings, he investigated the nature of flying, he conducted medical researches, and was a distinguished anatomist. He invented musical instruments, he studied the chemistry of paint, he loved the wonders of natural history. He adorned cities with magnificent buildings, palaces, schools, libraries; he built large military barracks, constructed one of the best ports in the Adriatic, and planned and built great waterways; he founded mighty forts, constructed war machinery, sketched military plans. But he is best remembered as a great artist."

War and Its Remedy

By FRANCIS BELL



War in its last analysis is simply the crowning phase and folly of commercial competition, the natural outcome or effect of the international struggle for the possession of the world markets and source of supply, based as all competition is based on national and individual pride and selfishness, the antithesis of all that Christendom professes to be founded upon.

The only remedy for war—no war can end war, evil cannot be cast out by evil—is to abolish commercial competition and replace it with international cooperation, establishing a "World Cooperative Commonwealth of Free Peoples," in which no nation or person can be subjugated or exploited by another but where all enjoy the same liberty and status in a new world order, the dynamic power of which will be "The Golden Rule" instead of the rule of gold which controls the present system of so-called civilization.

This means the end of all imperialistic ambitions—but it also will mean that the peoples of every nation will have "more than enough and to spare" and "peace and plenty" will reign.

It will mean the breaking down of the man-made walls of separation—Tariffs, Creeds, Frontiers, Nationalities, Class and Caste.

It will mean that the machine will become the servant of man, instead of as at present a monster that is working for his destruction. It will mean that all that is being spent in men, wealth, and material for the mutual murder of mankind will be spent in construction purposes to improve the conditions of all.

It will mean the substitution of sanity for insanity.

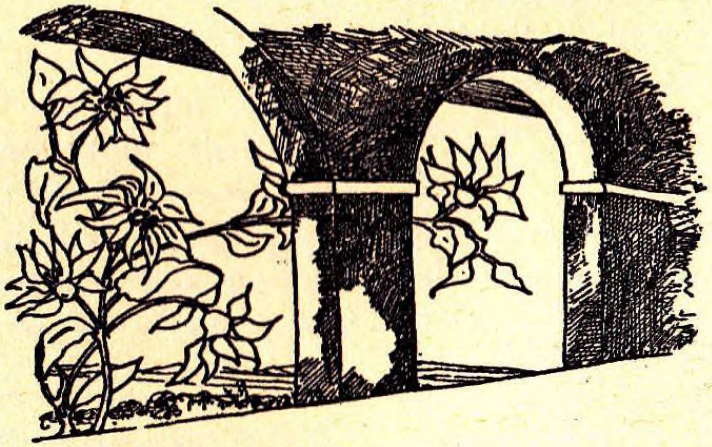
Humanitarian Ideals

This can only be accomplished by a change in the ideology of the people, when success will not be determined or measured by the individual or national bank balance —such things should be entirely foreign in the new order—but in the happiness and improved conditions of the peoples of all countries.

For this condition to be permanent, we must have the personal conviction of the common origin of all men in the Fatherhood of God—Who or Which has been revealed to us as the Universal and Indwelling Spirit of Love and to harmonize with Which is the only hope for or of humanity, the only path to peace and the brotherhood of man.

This is not an impossible Utopia —it will materialize when mankind so desires and is prepared to abide by its conditions, the realization of the purpose of life, the goal of human progress.

Whichever nation is great enough —and obviously it *should* be the nation that holds the most possessions—to place such a proposal before the world, will deliver humanity from the curse of war and all its bestialities forever and thus establish on this earth the new world order that was visualized by Jesus the founder of Christianity and by all the other spiritual leaders and seers of all the great faiths.— *New History.*



Meditations

Daily Meditations for October, 1940

By Paramhansa Yogananda

TUES., Oct. 1st. I am the child of the Supreme Spirit. My Heavenly Father possesses everything. Having Him, I have everything, for I own everything that He owns.

WED., Oct. 2nd. Every tomorrow is determined by every today. I will analyze my life, find out what it really is, then devise means to make it what it ought to be.

THURS., Oct. 3rd. Today I will cultivate initiative. The man of initiative is like a shooting star. He creates something from nothing and makes the impossible appear possible by the great inventive power of Spirit.

FRI., Oct. 4th. God is present in every atom, every cell, every corpuscle, and in every particle of nerve, brain, and tissue. I am well, for He is in all my body parts.

SAT., Oct. 5th. True friendship is the light with which we can help one another to see and pass through the door of heaven. When in mutual service we forget the little self, then only shall we discover the one big Self of the Spirit within us.

SUN., Oct. 6th. There is hidden strength within me to overcome all obstacles and temptations. I will bring forth that indomitable power and energy.

MON., Oct. 7th. With the spreading of the vital rays of the sun, I will spread the rays of hope in the hearts of the poor and forsaken. I will light a new strength in the hearts of those who think they are failures.

TUES., Oct. 8th. To eat, work, and die is not the true life. I will use my precious gift of reason to find God now. Then I will work out my salvation by serving my fellow-man.

WED., Oct. 9th. I want prosperity, health and wisdom without measure, not from earthly sources, but from God's abundant, all-possessing, all-powerful, all-bountiful hands.

THURS., Oct. 10th. Divine Mother, I have been Thy busy bee, soaring through the fields of incarnations, inhaling the breath of experiences; now I shall roam no more; Thy aroma has quenched the perfume-thirst of my soul.

FRI., Oct. 11th. Within my soul is the joy which my ego is seeking. I will break the hive of secret silence and drink the honey of unceasing blessedness.

SAT., Oct. 12th. Without the ideal of service for all, the intelligence which God has given me is not reaching out toward its goal.

SUN., Oct. 13th. I now recognize that all diseases are the result of my transgression against health laws. I shall try to undo the evil by right eating, less eating, by fasting, by more exercise, and by right thinking.

MON., Oct. 14th. Wealth does not necessarily bring health, peace, or efficiency, but acquirement of efficiency and peace are bound to bring a properly balanced material success.

TUES., Oct. 15th. Today I will seek the kingdom of God first, and make sure of my actual contact with Him. Then, if it is His will, all things will be added unto me as part of my divine birthright.

WED., Oct. 16th. I shall abolish ignorance by contacting God, and forthwith my body, mind and soul will be healed of all maladies.

THURS., Oct. 17th. In helping others to succeed, I shall find my own prosperity. In teaching others, I shall find wisdom. In the happiness of others, I shall find my own happiness.

FRI., Oct. 18th. Today I will worship God in deep silence and wait to hear His answer through the increasing peace of meditation.

SAT., Oct. 19th. All the pursuits of life offer only partial joy, although they may be crowned with the utmost fulfillment, but after finding God, we obtain the reservoir of perennial unending bliss.

SUN., Oct. 20th. Today I will open the door of my calmness and let silence gently enter the temple of all my activities. I will perform all duties serenely, saturated with peace.

MON., Oct. 21st. I will acquire divinely-deep meditation and then use its unlimited power to meet the God-given demands of my life.

TUES., Oct. 22nd. I will scatter the stars of my unlimited cheer to dispel the dark sadness of souls. I will spread the moon-rays of my sympathy to all individuals.

WED., Oct. 23rd. This day will be the best of my life. I will start with a new determination to dedicate my devotion forever at the feet of Omnipresence.

THURS., Oct. 24th. Today I will use my creative thinking ability to gain success in every worth-while project that I undertake. I will help myself, that I may bring into proper use all my God-given powers.

FRI., Oct. 25th. God's light of goodness and protective power are ever shining through me. His touch of peace has opened my eyes of wisdom.

SAT., Oct. 26th. I shall use the starry openings, the telescopes of sun and moon, the windows of open flowers, and luminous human minds in which to behold God's omnipresent hiding place.

SUN., Oct. 27th. Today I shall behold wisdom in ignorance, joy in sorrow, and health in weakness, for I know that God's perfection is the only Reality.

MON., Oct. 28th. In the solitude of my mind, my devotion is bursting to hear the voice of my Heavenly Father. I shall discard all earthly sounds which lurk in my mind. I shall listen to the quiet voice of God, ever singing in the silence of my soul.

TUES., Oct. 29th. In sleep and in wakefulness in this life and in the life beyond, God will remain with me as the consciously-responding Joy of my heart.

WED., Oct. 30th. Nothing shall tempt me to forget God and my daily meditation. I will not be held in the rut of sense pleasures, which lure me away from the joys of eternal life. Bad habits shall not obstruct my spiritual path.

THURS., Oct. 31st. This day I shall see God as the ever-increasing bliss of meditation. I shall feel Him as boundless joy throbbing in my heart. I shall seek to know Him first, last and all the time. Finding Him first, I shall find all things I crave through Him.

Daily Meditations for November, 1940

From "Kalyana-Kalpataru"

FRI., Nov. 1st. When you cannot determine your duty; when your intellect becomes incapable of discriminating between good and evil, do not worry. Take refuge in the Lord, the Repository of supreme good. Like Arjuna, in the *Bhagavad Gita,* pray to Him:—"Tell me what is decidedly good for me. I am Thy disciple, suppliant to Thee. Teach me."

SAT., Nov. 2nd. If you are getting indifferent to duty out of grief for those who have left you, or are about to leave you, then remember the immortal saying of the Lord:—"The wise grieve neither for the dead nor for the living."

SUN., Nov. 3rd. If you feel incapable of bearing with the pair of opposite sentiments which bring pleasure and pain, then remember the immortal saying of the Lord:—"The contacts between the senses and their objects, which produce cold and heat, pleasure and pain, are transitory, impermanent. Endure them. Balanced in pleasure and pain, he who remains unaffected by objects of the senses is fitted for immortality."

MON., Nov. 4th. If you hold that through the destruction of the body, you are yourself destroyed, it is an error on your part. You are the soul, and the soul is eternally indestructible. Remember in this connection the following exalted utterances of the Lord:—"Weapons cannot cleave the soul; fire cannot burn it; water cannot make it wet, nor can the wind make it dry. The soul cannot be cleft, cannot be burnt, cannot be made wet, nor can it be dried. It is, forsooth, eternal, all-pervasive, unchanging, immovable and ancient."

TUES., Nov. 5th. So long as man is possessed by the desires of worldly pleasure, gain and victory, it is possible for him to commit sin because of his attraction for those desires and his repulsion for sorrow, loss and defeat. That is why the Lord says:—"Regarding pleasure and pain, gain and loss, victory and defeat as equal, engage yourself in battle. You will then incur no sin."

WED., Nov. 6th. So long as there is craving for worldly objects, wisdom has not become permanent. That is why the Lord said:—"O Arjuna, when a man has renounced all the desires of the heart, and his Self is satisfied by the Self, he is then called a man of stable wisdom."

THURS., Nov. 7th. If you desire to save yourself from spiritual ruin by knowing how it gradually overtakes a person, then remember the following unfailing words of the Lord and renounce concentration on worldly objects according to His instruction. Concentration on sense-objects takes place when the mind remains away from God. "From concentration on worldly objects grows attachment for those objects, and attachment rouses the desire to acquire them. The satisfaction of the desire gives rise to greed, and frustration of desire leads to anger. From greed and anger grows foolishness, through foolishness memory loses its bearings, through loss of memory wisdom is lost, and loss of wisdom leads to total destruction."

FRI., Nov. 8th. Living in the world, a man finds it impossible to remain without contact of sense-objects, and yet the very thought of sense-objects leads to ruin. There should be some method by which ruin may be prevented even when there is contact with sense-objects. The Lord lays down the method thus:—"A man whose mind and intellect are under control, being free from attraction and repulsion, moves among sense-objects with senses which are thoroughly subdued (*i.e.,* without being a slave to the mind and senses, but making them his slave). He attains peace, and through that peace and purity all his sorrows are put to an end."

SAT., Nov. 9th—Who attains peace? Hear the answer of the Lord:—"He who forsaking all desires, and without depending on any external object or condition moves about free from all attachments and egoism, attains peace."

SUN., Nov. 10th. Never imagine that sin is ordained by your fate and therefore you are compelled to commit it. Sin originates from desire, and desire originates from attachment to sense-objects. Therefore, renounce desire and attachment to sense-objects, and free yourself from sin. In reply to Arjuna's query, the Lord said:—"Desire is another name for wrath. It is all-consuming; its stomach is never filled; the more nourishment you give it, the more will its appetite sharpen. A monster of sin, know it to be man's enemy on earth."

MON., Nov. 11th. The strength of the soul is the greatest strength. The mind and the senses do not possess the power to do anything without the consent of the soul. The seat

of desire lies in the mind, and the soul is superior to the mind, the senses and the intellect. Realizing the strength of the soul one should conquer the enemy in the form of desire. The Lord enjoins:—"Thus knowing the soul to be superior to (*i.e.,* stronger than and lord of) the intellect or reason, and controlling the mind through reason, O mighty-armed Arjuna, kill this enemy in the form of desire, who is so difficult to overcome."

TUES., Nov. 12th. There are three ways of attaining true divine knowledge—faith, exclusive devotion, and control over senses. The saying of the Lord is:—"He who is full of faith, exclusively devoted to spiritual practices and possesses mastery over the senses, attains knowledge; having attained knowledge, he swiftly gains supreme peace in the form of God-Realization."

WED., Nov. 13th. Follow definite rules for regulating your food and drink, your sleep and waking. It is then Yoga will be successful. The Lord said:—"He who regulates his food, recreation and actions as well as his sleep and waking, becomes accomplished in Yoga, which puts an end to all sorrows."

THURS., Nov. 14th. Who is a perfect Yogi? The Lord says:—"O Arjuna, the Yogi who sees the Self within him as the same Self which is within others, and regards pleasure or pain of others as his own pleasure or pain is a perfect Yogi." Who is the best among all Yogis? Learn this from the immortal utterance of the Lord, and try to become such a Yogi:—"Among all Yogis he is considered by Me to be the most perfect in Yoga who is full of faith, and who, abiding in Me through his inner Self, constantly goes on adoring Me."

FRI., Nov. 15th. What should be done at the time of death, so that it may lead to God-Realization? The Lord says:—"He who at the last moment gives up the body, thinking of Me only, attains My Being (Divine Love, or the Divine Form). There is no doubt about this."

SAT., Nov. 16th. When no one knows when his last moment will appear, when there is no idea of the last moment itself—how is it possible to remember Him at that very moment? The Lord lays down the means of doing this in the following words:—

"Therefore, at all times, think of Me only, and fight. (Then, death may appear whenever it likes.) Your mind and reason being constantly fixed on Me, you will without doubt attain Me."

SUN., Nov. 17th. Some people realize God very easily. The Lord Himself describes the marks of identification of such people. Attain God quickly by making yourself fit according to those marks laid down by the Lord:—"O Arjuna, he who constantly meditates on Me, and does not think of anything else, easily reaches Me."

MON., Nov. 18th. Among worldly men, who are those who regard each incarnation of the Lord as an ordinary human being, and why do they do so? The Lord Himself describes the character of such men:—"Fools possessed of wicked hearts, full of vain hopes, vain deeds, and vain knowledge, adopting the demoniacal and deceptive nature. (*i.e.,* being engrossed in anger, greed and lust), ignorant of Me as the Supreme Lord of all beings, fail to know Me appearing in human form."

TUES., Nov. 19th. How do men possessed of divine nature regard the Lord, and how do they adore Him? The Lord says:—"O Arjuna, great souls possessed of divine nature knowing Me as the eternal and imperishable Source of all beings adore Me with an undivided mind. Those devotees, steadfast in vows, go on constantly chanting My name (for attaining Divine Love), and prostrating before Me they worship Me with unwavering devotion."

WED., Nov. 20th. Go on practicing devotion with your mind fixed on God. You will then no longer have to worry for the acquirement and preservation of any worldly thing, or of any state of spiritual experience. God Himself will arrange everything for you. He Himself proclaims:—"Devotees who do not depend on anyone else, and who constantly worship Me, thinking of Me alone, to them I bring full security." That is, whatever earthly thing or experience in the form of divine union they require, God Himself arranges to bring to such devotees, and whatever things or spiritual experiences require to be preserved, He Himself preserves for them. God Himself decides what the devotee will require, and at what time, and He Himself helps the devotee to get them.

THURS., Nov. 21st. God is such a great Lover, so very dear and near, that He accepts the humblest of offerings you make with love. Impelled by overwhelming affection, He Himself makes the declarations:—"Whatever the devotee offers Me with love—a leaf, a flower, a fruit, or water—that offering of devotion of the pure-hearted devotee, I accept."

FRI., Nov. 22nd. Offer all your actions to God. When you do so, you will be freed from the bondage of good and evil effects of karma without any effort and will easily attain God. The Lord says:—"O Arjuna, whatever thou eatest, whatever offering thou makest, whatever thou givest away in charity, whatever austerity thou dost perform, whatever thou dost, offer all that to Me. With a heart harmonized by the Yoga of this form of renunciation, thou shalt be liberated from the bonds of good and evil fruits of karma, and come unto Me."

SAT., Nov. 23rd. Remember, God resides equally in all beings and deals equally with all beings. But with those who adore Him with devotion, He establishes a distinctive eternal relation. Knowing this one should constantly go on practicing adoration with love. He Himself says:—"I am the same in all beings. There is none hateful to Me. But those who adore Me with devotion are directly visible in Me, and I am directly visible in them."

SUN., Nov. 24th. Do not worry for your past sins. God, who is the Friend of the fallen, is prepared to forgive all your sins. He is prepared not only to forgive your sins, but to offer you supreme peace, which is of His very nature. Just absorb your mind wholly in His remembrance. The Lord proclaims:—"Even if the most sinful of men worships Me constantly with an undivided heart, it is proper to regard him as a *sadhu* (a virtuous man) inasmuch as he has made the resolution to spend all the remaining moments of his life only in adoration. Soon he becomes righteous and attains eternal peace. O Arjuna, know it for certain that My true devotee never perishes. That is, he never again suffers a spiritual fall."

MON., Nov. 25th. God does not judge whether you are a sinner or a man of virtue, a man of position or an outcast, a male or a female. He scrutinizes only whether your sentiment is a truthful sentiment. Whoever takes shelter under Him with a sincere heart attains Him. He Himself says:—"O Arjuna, whoever takes refuge in Me—male, female, those of the four

castes, or even those born of sinful wombs (outcasts), attain the Supreme State."

TUES., Nov. 26th. Realizing this grace of God, and recognizing His renown as the Friend of the friendless and the helpless, devote the whole of your mind and heart to Him, and worship Him alone. The Lord Himself commands:—"Fix thy mind on Me, be My devotee, adore Me and make obeisance to Me alone. Thus surrendering thyself to Me, *i.e.,* uniting thy soul with Me, thou shalt attain Me."

WED., Nov. 27th. Fix your mind on God; offer your life itself to God. Then, God Himself will give you the wisdom through which you can easily attain Him. He says:—"Those who fix their minds on Me, offer their lives to Me, find delight in conversing about Me and My glories and in enlightening one another about Me, thus rejoice only in Me. To those ever meditating on Me and worshipping Me, I give that Yoga of wisdom by which they attain me."

THURS., Nov. 28th. God's compassion is infinite. If you practice devotion, He will install Himself in your heart and remove therefrom the darkness of ignorance. He makes the promise:—"Out of compassion for My devotees I establish Myself in their heart, and by the shining light of wisdom dispel the darkness of their ignorance."

FRI., Nov. 29th. Whatever action you perform, perform it for the sake of God; renouncing all attachments of the world, devote yourself wholly to God. Cherish no hatred toward any being. Then, certainly, you will attain God. The Lord makes the definite declaration:—"O Arjuna, he who performs actions for Me, having devoted himself wholly to Me, renounces all worldly attachments, and entertains no hatred toward any being, comes to Me."

SAT., Nov. 30th. A man of wisdom will not show fondness for sense-enjoyments. Pay close attention to the immortal saying of the Lord on this point:—"All enjoyments derived through contact between the senses and sense-objects (though they may appear through ignorance as happiness) are verily sources of pain. They have a beginning and an end. O Arjuna, no wise man delights in them."

Daily Meditations for December, 1940

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

SUN., Dec. 1st. Keep thyself first in peace, and then shalt thou be able to pacify others.

MON., Dec. 2nd. A peaceable man doth more good than he that is well learned.

TUES., Dec. 3rd. A passionate man turneth even good into evil, and easily believeth evil. A good peaceable man turneth all things to good.

WED., Dec. 4th. Thou knowest well how to excuse and color thine own deeds, but thou art not willing to receive the excuses of others.

THURS., Dec. 5th. It were more just that thou shouldst accuse thyself, and excuse thy brother. If thou wilt be borne withal, bear also with another.

FRI., Dec. 6th. It is no great matter to associate with the good and gentle; for this is naturally pleasing to all, and every one willingly enjoyeth peace, and loveth those best that agree with him. But to be able to live peaceably with hard and perverse or undisciplined persons is a great grace, and an exceedingly commendable and manly deed.

SAT., Dec. 7th. By two wings a man is lifted up from things earthly, namely, by Simplicity and Purity. Simplicity ought to be in our intention; Purity in our affection. Simplicity tendeth toward God; Purity apprehendeth and tasteth Him.

SUN., Dec. 8th. No good action will hinder thee, if thou be inwardly free from inordinate affection. If thou intend and seek nothing else but the will of God and the good of thy neighbor, thou shalt thoroughly enjoy inward liberty.

MON., Dec. 9th. If thy heart were right, then every creature would be unto thee a looking-glass of life, and a book of holy doctrine.

TUES., Dec. 10th. There is no creature so small and mean that it doth not set forth the goodness of God. If thou wert inwardly good and pure, then wouldst thou be able to see and understand all things well without hindrance. A pure heart penetrateth heaven and hell.

WED., Dec. 11th. Such as every one is inwardly, so he judgeth outwardly. If there is joy in the world, surely a man of pure heart possesseth it. And if there be anywhere tribulation and affliction, an evil conscience best knoweth it.

THURS., Dec. 12th. As iron put into the fire loseth its rust and becometh altogether white and glowing, so he that wholly turneth himself unto God putteth off all slothfulness and is transformed into a new man.

FRI., Dec. 13th. When a man beginneth to grow lukewarm, then he is afraid of a small labor, and willingly receiveth outward comfort. But when he once beginneth to overcome himself perfectly, and to walk manfully in the way of God, then he esteemeth less those things which before he felt grievous unto him.

SAT., Dec. 14th. The inward Christian preferreth the care of himself before all other cares. And he that diligently attendeth unto himself, easily keepeth silence concerning others.

SUN., Dec. 15th. A soul that loveth God despiseth all things that are inferior unto God. God alone is everlasting and of infinite greatness, filling all things; the soul's solace, and the true joy of the heart.

MON., Dec. 16th. The glory of a good man is the testimony of a good conscience.

TUES., Dec. 17th. Sweetly shalt thou rest if thy heart does not blame thee. Never rejoice but when thou hast done well. Sinners never have true joy, nor feel inward peace, because there is no peace to the wicked, saith the Lord.

WED., Dec. 18th. The glory of the good is in their consciences, and not in the tongues of men. The gladness of the just is of God, and in God; and their joy is of the Truth. He that desireth true and everlasting glory careth not for that which is temporal.

THURS., Dec. 19th. He that seeketh temporal glory, or

despiseth it not from his soul, sheweth himself to love little the glory of heaven.

FRI., Dec. 20th. Great tranquillity of heart hath he that careth neither for the praises nor the fault-finding of men.

SAT., Dec. 21st. Thou are not more holy if thou art praised, nor the more worthless, if thou art found fault with. What thou art, that thou art; neither by words canst thou be made greater than what thou art in the sight of God.

SUN., Dec. 22nd. Man looketh on the countenance, but God on the heart. Man considereth the deeds, but God weigheth the intentions.

MON., Dec. 23rd. To be always doing well, and to esteem little of one's self, is the sign of an humble soul.

TUES., Dec. 24th. The love of things created is deceitful and inconstant; the love of Jesus is faithful and persevering.

WED., Dec. 25th. "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

THURS., Dec. 26th. Love Him, and keep Him for thy friend who, when all go away, will not forsake thee nor suffer thee to perish in the end.

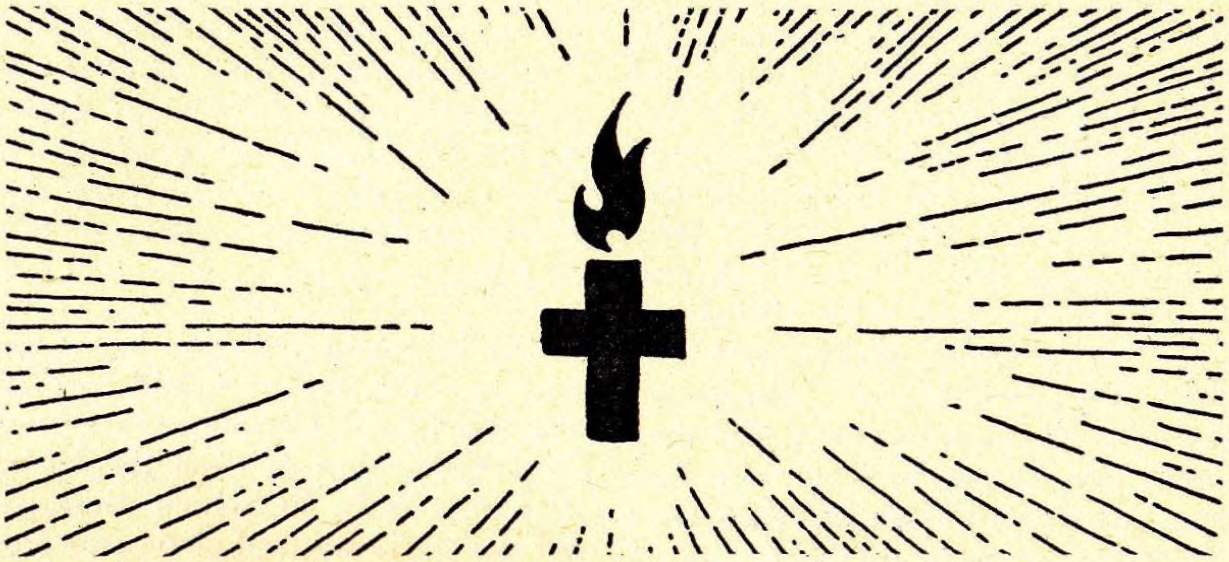
FRI., Dec. 27th. If thou couldest empty thyself perfectly from all creatures, Jesus would willingly dwell with thee.

SAT., Dec. 28th. Quickly shalt thou be deceived, if thou only look to the outward appearance of men. For if in others thou seekest thy comfort and profit, thou shalt too often feel loss.

SUN., Dec. 29th. It is no hard matter to despise human comfort, when we have divine.

MON., Dec. 30th. A man must strive much and long within himself before he can learn fully to master himself and to draw his whole affection unto God.

TUES., Dec. 31st. When a man standeth on himself, he easily slideth unto human comforts. But a true lover of Christ and a diligent follower of virtues doth not fall back on comforts, nor seek such sensible sweetness; but rather seeketh hard exercises, and to bear severe labors for Christ.



Second Coming of Christ

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

"Before Abraham Was, I Am". Jesus Explains the Omnipresent Christ Consciousness by which all Time and Space are Annihilated.

By PARAMHANSA YOGANANDA

(*Continued From Last Issue*)

"I know that you are the descendants of Abraham and also made after the image of my Father, but because you do not tune in with the words of my all-seeing wisdom, you have become the servant of sin through your desire to kill me. Therefore, temporarily, being the servant of sinful thoughts, you are in bondage. If you would only be in tune with my word or Cosmic Vibration, you could be free, no longer the servant of sin. My words are inspired by the wisdom of the Heavenly Father which I intuitively feel within myself, whereas you speak and act according to the limited understanding and behavior of your earthly parents."

Good Birth Is Not Enough

In the above words Jesus points out to the descendants of Abraham that they had lost the quality of their good birth by ignorance, sinful thoughts and by following tradition and family habits instead of God's laws.

Some sinful Brahmins of India also boast of their divine parentage, as the descendants of Abraham did

to Jesus. But Jesus points out that physical good birth is not enough. Each soul, though an image of God and born of good parents, can temporarily become the servant of sinful habits. So Jesus tells the descendants of Abraham that they had eclipsed their divine birth and divine consciousness by sinful actions. But while Jesus speaks of the degradation of Abraham's descendants, he tells them that they could not be servants of sin forever, but should realize that they are eternally made in the image of God.

They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceed forth and came from God; neither came I of myself, but he sent me.

"Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. —John 8: 39-47.

"If by meditation you knew God as your Father, you would love me, for the Christ Consciousness in me is the reflection of God the Father, and my body in which that consciousness is encased also came from Him. I was not born of myself; He has sent my body to the earth that the Christ Consciousness reflected in me might remind other sleeping souls of the Christ Consciousness present in them.

His Inspired Speech

"Do you realize why you cannot understand my speech? It is because your consciousness is not tuned to the Cosmic Vibration or the Word, therefore you do not understand my speech which is inspired by Christ Consciousness vibrating within the Cosmic Vibration or the Word. You have forgotten the Spirit within you, and by creating evil habits you are possessed by satanic ignorance which acts as your guiding advising father. The lustful tendencies implanted within you by your pseudo-father, satanic habit, will be the guiding force of your actions. Satan and satanic habits are the murderers of soul happiness from the beginning of creation; they do not manifest truth because they

shut it out of their nature. Satan speaks a lie or works delusion because of the misuse of his own free choice. Satan is the father of all cosmic delusion which lies about the nature of God and truth.

"Through your evil habits you have invited Satan or cosmic delusion to guide you—that is why you do not believe the truth in God which Satan always tries to hide. None of you can convince me of any value or truth in your sinful ways; why should you not be convinced of the real truth and believe in it when I present it before you?

"All those great ones, like Abraham, that are the true devotees of God, tuned their consciousness by meditation to the Cosmic Vibration or God's word within them. You never meditated; therefore you have not heard the Cosmic Vibration and the presence of God in it. So, you consider yourself as not coming from God."

Jesus points out that lust or evil tendencies are implanted in souls by Satan, and anyone who acts according to the dictates of lustful impulses invites Satan to be his guiding force. Jesus describes Satan as a liar who by cosmic delusion makes God appear as gross matter to man. The true devotee who feels the presence of God within himself is not guided by the prevaricating cosmic delusion and thus perceives God as the Only Existing Substance in nature and space.

Jesus also says that though all men are created in the image of God, still some by meditation perceive the presence of God within them as Cosmic Vibration or the Word, whereas others, being identified with their satanic habits, are oblivious to the presence of God within them.

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.—John 8: 48-51.

"I, being aware of the Christ Consciousness within me, am not deluded by cosmic delusion or Satan. I, Christ Consciousness, honor God the Father whose reflection I am. My human consciousness does not seek human glory but is glorified with the Christ Consciousness within me. There is one Cosmic Law which seeks to glorify the Father and this is the law which judges people according to their good or bad karmas.

"Verily by the truth I feel within me, I declare to you all that if a devotee keeps my saying—that is, if by daily meditation he contacts the Cosmic Vibration which I feel within me and follows my teachings and becomes fixed in the Absolute Changeless—he shall never find his inner vision distracted by the law of change which otherwise

immutably rules the body and matter."

In the above words Jesus emphasizes that his inner eye of wisdom was open and that is why he could not behold the darkness of evil anywhere. Beholding God within him, he could not extol his ego consciousness.

Most people, considering themselves in terms of their own mental acquisitions and family relations, glorify their material egos. But when a devotee finds his mind detached from his body and its relationships, he beholds within him nothing but God and seeks to glorify naught else but God. Thus Jesus says he did not seek to glorify himself.

Cosmic Law Is the Judge

It is the Cosmic Law which seeks the virtues of men and glory of God and declares its judgment about them. When Jesus uses the words "keep my saying," he distinctly mentions that one has to daily live his teachings and methods of contacting the Cosmic Vibration. When a man is tossing on a few waves, he has no time to see the whole ocean, but if he gets out of the waves and stands on the shore, he can have a clear perspective of the whole ocean. Similarly, an ordinary individual who is busy identifying himself with the changes in his body and his environment cannot perceive the changeless Infinite within him. But when the devotee, by meditation, tunes his consciousness with Cosmic Vibration and the Christ Consciousness within him he beholds the Infinite and becomes free from the visions of change affecting his body and environment.

Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad.—John 8: 52-56.

"If I honor my ego and my bodily connections, it is of little value to the world or God. It is the Heavenly Father within me, who has been pleased to accept my life and actions, who has made my life of value to the world. It is the same God whom you declare as your own God who recognizes the truth in me and therefore wants you all to recognize that truth in me that you might be benefited.

"You speak of your God about whom you know nothing, but I know Him; if I should say my human consciousness is not cognizant of the Cosmic Consciousness within it, I would be speaking untruth as

you are used to doing. But I know the Heavenly Consciousness within me and I practice all the divine rules in my life which I receive from its inner vibrations.

Abraham Was Emancipated

"Your enlightened father, Abraham, being tuned to Christ Consciousness within, was filled with divine bliss beholding "my day" or the light of the same Christ Consciousness which was within him and which is now within me. Abraham "saw it" or the wisdom in Christ Consciousness (which I and all liberated souls behold) and was filled with divine delight—the same joy which I feel within myself."

In the above words, when Jesus says, "Your father, Abraham, rejoiced to see my day: and he saw it, and was glad," he expounds some deep truths. Jesus with his Christ Consciousness and inner vision could distinctly see all past, present and future in his Eternal Now consciousness. Ordinarily mortals have their consciousness cut off or interrupted by death but Jesus, having attained the Absolute, could feel exactly what the liberated soul of Abraham felt centuries ago. Jesus emphasized that Abraham felt the same Christ Consciousness that he felt within himself. Jesus knew that the joy of Christ Consciousness is uniformly the same as felt by him or Abraham or any liberated soul.

When Jesus said, "Abraham rejoiced to see my day," he meant that Abraham rejoiced to feel the same eternal Christ Consciousness which he felt within his mind and body, but not the body which was called Jesus. Jesus does not say whether he lived in another form in the time of Abraham, but he distinctly says that with his eternal Christ Consciousness he could feel exactly what Abraham felt long before the body of Jesus was born on earth. Such are the remarkable powers of Christ Consciousness by which Jesus could feel the perceptions of the long-dead Abraham.

Then said the Jews unto him, Thou are not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.—John 8: 57-59.

No Past, Present or Future

"Verily, by the eternal, ever-present Christ Consciousness which I feel within me, I behold no division of past, present or future in my consciousness which, being ever-present and continuous, is only conscious of the Eternal Now. Therefore, the ever-present consciousness of the Eternal Now is aware of all the happenings before the time of Abraham and all the happenings after him and all the happenings yet to come through eternity."

In the above words, Jesus describes that in his Christ Con-

sciousness all the divisions of past, present, and future were annihilated. There was no time nor space in his consciousness. Whatever he felt, he felt within himself. He felt his oneness with God and thus realized naught existed but God. Therefore, Jesus saw all things happening within himself and God. All happenings and all things are God. Jesus, being one with God, realized his presence in everything; therefore, he said: "Before Abraham was, I am."

Since nothing can exist without the consciousness of God, all liberated devotees realize that all things are happening in God in their ever-present, ever-now, eternal consciousness. An advanced devotee like Jesus finds his consciousness tuned to the universal Christ Consciousness. Any Christlike devotee who suddenly attains the omnipresent Christ Consciousness suddenly realizes that the light of his consciousness simultaneously illumines and reveals the chambers of past, present, and future and all space. Such an illuminated soul suddenly finds his consciousness evenly present in the past, present and future and every point of space, so he says: "I am present in the chamber of the past, present, and future evenly, simultaneously at all times." That is why Jesus could say: "I am present before Abraham was, I am present now and, being-pervading, I am conscious of my presence in the future."

The ordinary individual being subject to delusion beholds all things as occupying space and events as happening in time. But Christlike souls find their consciousness equally distributed in all space and simultaneously present in all past, present and future categories of time; they find the consciousness of time and space annihilated within themselves. The ordinary individual beholding the different sizes of things existing in relation to one another conceives the idea of a space in which all things exist. The divine individual, finding his consciousness omnipresent sees his Spirit-identified Self existing through eternity. Such a soul has no room for time and space within his consciousness. When a man is in the sphere of a dream, he might make a world tour by bicycle in a few years but on waking, he discovers that he accomplished his dream world-tour in a few seconds.

When a man dreams he is making a world tour by bicycle in several years, he creates the consciousness of space and time which he finds does not exist when he awakes. This dreamer on waking analyzes his dream world-tour and finds that the space and time which he required in making that dream-tour were creations of his own imagination. Jesus and great masters who have awakened in God and forsaken the cosmic dream find space and time and all things have been created in the imagination of God

and thus, though temporarily real, are essentially unreal.

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.—John 9: 1-5.

"The blindness of this man from his birth is not due to his sins of this life nor due to the sins of his parents, but due to the hidden sins of a past life. Because this blind man does not know that he has sinned in a past life he wonders why he is blind, since neither he nor his parents have committed any sin in their present life. This blind man being good in this life and coming from virtuous parents has been enabled through some good past karma to come in contact with me now; thus he will find the miracle of divine healing manifest in his life.

"Day" Is Creation

"So long as it is day (*i.e.*, all creation is in manifestation and not dissolved in God), so long my Christ Intelligence must carry on the work of ordered creation. But when the night or cosmic dissolution of all creation arrives, my reflected Christ Consciousness, devoid of its receptacle of vibratory creation in which it is reflected, will be withdrawn in the transcendental God the Father. Then my Christ Consciousness will have nothing to work through due to the dissolution of all creation in God.

"So long as the world or cosmic creation exists, so long my Christ Consciousness shall remain as its guiding light or intelligent principle. But when all vibratory creation is dissolved in God in *Maha Pralaya* or complete cosmic dissolution (as distinguished from partial dissolutions or *Khanda Pralaya* in which a part of the earth is dissolved as happened during the flood experienced by Noah), then my Christ Consciousness is automatically withdrawn from the cosmos and becomes united with the Father even as the reflection of the moon becomes united with the moon at the destruction of the mirror."

In the above words, when Jesus says that the man was born blind not because of his sin or the sin of his parents, many become bewildered to think that God arbitrarily made the man blind in order that His miraculous divine powers might be manifested through Jesus. God would not make a man suffer blindness for years in order to demonstrate divine healing through Jesus. Jesus simply meant that though neither the man nor his parents sinned in

one life, the blindness of the man was caused by hidden sin of a past life. Jesus implied that the blind man had some good karma by which he was enabled to contact Jesus and experience the divine healing.

In this connection Jesus implies two things—first, that the Christ Consciousness was manifest in the body of Jesus only for a little while on earth and that he must utilize all his time on earth to do the will of God. Jesus realized that when his body would be dissolved in Spirit in the great nocturnal state of dissolution and Cosmic Consciousness, he could not manifest divine healing to the afflicted people of this earth. That is why Jesus wanted to do all the good he could so long as his body lasted on earth.

Guide of All Creation

Secondly, Jesus signified that Christ Consciousness was the light of intelligence which guided the cosmos. When the cosmos disappears during cosmic dissolution, the Christ Consciousness within him would be united with the transcendental Cosmic Consciousness of God the Father.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he.

Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes.

Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.—John 9: 6-34.

Though Jesus asked the blind man to go to the pool of Siloam and there wash his eyes which were anointed by the clay made of spittle, Jesus could have healed him without the spittle or the waters of the pool of Siloam; he did this in order to create faith in the blind man. He made the blind man realize that he charged his life force into the clay ointment which he made with the spittle.

Reinforcing His Faith

In order to reinforce the faith of the blind man, Jesus asked him to go into the pool of Siloam which was popular for its healing waters. All places of pilgrimage wherein many people gather and concentrate on divine thoughts possess divine healing vibrations and also help to create faith in persons desirous of divine healing.

Jesus knew that in all divine healings, the seed of divine power and the proper soil of faith of the person to be healed were necessary to produce a plant of divine healing. Jesus was sure of the seed of divine healing power within him, but he was not sure of the proper divine soil of faith of the blind man in which he wanted to grow the plant of healing. That is why Jesus went through the out

ward procedure of creating the clay ointment and asking the blind man to wash his anointed eyes in the pool of Siloam.

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?—John 9: 35.

"Dost thou believe in the Christ Consciousness within me which is the only begotten reflection, or Son, present in all vibratory creation, and within my body, emanating from God the Father?"

In the above words of Jesus, the word "Son" signifies the Christ Consciousness which is the only or sole reflection of God the Father present in all vibratory creation. The word "God" signifies God the Father or the Cosmic Consciousness which is present beyond all vibratory creation.

It must be strictly remembered that Jesus never claimed his body to be the only begotten Son of God but meant the Christ Consciousness within him. Orthodox Christians think that the body of Jesus was the only Son of God. All orthodox Christians must rectify their mistaken idea by admitting the truth of the following saying of Jesus: "All those that received Him, to them He gave the power to be the Sons of God."

Any soul who can tune his consciousness with the Christ Consciousness within him can become the Son of God. Ignorant souls do not realize the presence of God within them, but divine souls, by meditation, learn to receive or feel the presence of Christ Consciousness within them. Just as the sun equally shines on pieces of diamond and charcoal, so God is equally present in the wise man and the ignorant man steeped in dark delusion. But as the diamond by its own quality receives and reflects the light of the sun, so the wise man by his meditations receives and reflects the light of God. As the charcoal by its own darkness shuts out the rays of the sun, so the ignorant man by his own dark delusion shuts out the light of God. Jesus himself said that all people who realized by wisdom and meditation the presence of God within them can become Sons of God. In fact, all people are potential Sons of God. Liberated souls are awakened Sons of God.

(*To Be Continued*)

THY WORK

"O Spirit, teach us to consider no work greater than Thy spiritual work, as no work is possible without the power to perform it being borrowed from Thee.

"Teach us to feel that no duty is more important than our duty to Thee, since no duty is possible without Thee! and teach us to love Thee above everything, as we cannot live or love anything or anyone without Thy life, Thy love."

—*Paramhansa Yogananda.*

For Christmas Gifts

Inspiring Books by Paramhansa Yogananda

WHISPERS FROM ETERNITY

A spiritual classic; universal prayers. $1.50.

SCIENCE OF RELIGION

Essence of teachings of the Hindu Masters. Cloth. $1.50.

SONGS OF THE SOUL

Poems of divine love and God-Realization. Cloth. $1.00.

COSMIC CHANTS

38 Devotional Songs with Music for Piano. $1.00.

METAPHYSICAL MEDITATIONS

Daily Thoughts for Divine Peace and Joy. 50c.

SCIENTIFIC HEALING AFFIRMATIONS

How to Free Yourself from Physical Disease and Mental Worry. 50c.

PRAYER BEADS

Hindu sandalwood and tulsi-wood beads, useful for religious purposes, helpful vibrations. $1.00 each, boxed.

SONG CELESTIAL

Edwin Arnold's immortal translation of the *Bhagavad Gita*. $1 cloth; $1.50 leather.

Books by Brahmachari Jotin and Sri R. K. Das. Send for complete list.

PHOTOGRAPHS

of Paramhansa Yogananda, Sri Yukteswarji and Lahiri Mahasaya, 8 x 10, unmounted, 75c each. Prints, 25c each. Views of Golden Lotus Temple and Hermitage at Encinitas, 10c each.

INDIA INCENSE

Sticks and cubes, containing frankincense and myrrh. 6 odors, 25c package.

S. R. F. PINS

Lotus design, gold-plated, orange and blue enamel. Pins and buttons, 50c.

WONDER SILENCE MAKER

Device for the ears, to help concentration and deaden outside noise. $1.00.

PSYCHOLOGICAL CHART

A Helpful Analytical Guide to Your Nature. 15c.

Order From Self-Realization Fellowship
3880 San Rafael Ave., Los Angeles, Cal.

SCIENTIFIC DIGEST

"SIAMESE TWINS" SOLVE MANY PHYSIOLOGICAL PROBLEMS

At All-Union Institute of Experimental Medicine in Moscow, coalescent twins, commonly called "Siamese twins", Irina and Galiana, are providing scientists with a so far unparallelled laboratory specimen for research on many questions of physiology.

Few such freaks survive birth, or at most live more than a few days. Irina and Galiana, with separate arms, heads, chests, stomachs and nervous systems, provide great scientific interest by having a united blood stream, common intestines, and general lower anatomy.

U.S.S.R. researchists, G. N. Speransky and P. K. Anohkin, have observed the children since birth, found that each lives a separate mental and emotional life in a normal and healthy way, with one or two exceptions, mainly regarding the lower anatomy. The left twin controls the left leg, the other twin the right.

Theories Of Pain

Faced with the possibility of settling numerous medical questions, the researchists set out to experiment on the twins. The first question they tackled was that of the theory of pain. They pricked Irina's finger: Irina yelled. Galiana just played on, feeling nothing.

This proved to a great extent the theory that pain is caused by an irritation of the central nervous system. Galiana did not feel the pin prick because it affected only Irina's central nervous system. It also sank a long talked of theory which said pain resulted from the rising of active biological substances in the organism on the irritation of one organ on another.

In much the same way the problem of hunger was tackled. They fed Irina, starved Galiana. Irina went off to sleep, Galiana yelled for food. Since they had separate stomachs and nervous systems, the theory that the nervous system was responsible for the feeling of hunger seemed far more feasible than another which claimed that it arose from the blood becoming "starved" from want of food: both having the same blood, one should have been satiated along with the other.

Then sleep: the twins could sleep individually at different times without affecting the other. The French physiologist, Pierron, heads a school which says sleep results from a collection of poisonous hypnotoxins in the blood. If so, how could the twins sleep at different times with the same blood?

The theory seems to have been discredited in favor of that advanced by the Russian scientist Pavlov, which says sleep comes as a result of "inhibitions developing

in the brain cortex and spreading along the central nervous system."

Time has more or less tenaciously held to a theory that individual temperaments are a direct result of the type of "humor" (fluids) which flow in the body.

Physiological Make-up

The coalescent twins have disproved this, since they each have similar physiological make-up, yet have different temperaments. Irina yells lustily, Galiana listlessly; one is temperamental, excitable, the other calm and composed.

As researchists observed the twins, they found a skin irritation developing on the head of Galiana. Excitedly they watched, waited for Irina to develop the same complaint; she did. And they found that a rise in one's temperature brought a similar reaction in the other.

These observations will be invaluable in medical science, in the determination of more advanced healing methods. The coalescent twins, if they survive, will provide science with great material for medical research.

SUPER MICROSCOPE

Whole unexplored universes of Lilliputian creatures are being made visible to human eyes with new super microscopes.

Combining certain methods of X-rays and television, one of these amazing instruments has just been subjected to initial tests at California Institute of Technology. Already it has made visible objects that measure 1/1,000,000th of an inch in length.

This is like making a two-inch angleworm look like a two-block-long dragon, or like enlarging an air-mail stamp until it covers a nine-acre farm. The 200-inch telescope will discover realms that are too far away and too vast for eyes to encompass. The electron microscope, looking inward instead of outward, promises to make at least as important discoveries in the realms of things that hitherto have been too small and too closely packed together to see.

May Spy on Atoms

Prof. W. V. Houston, builder of Caltech's 20,000-volt electron microscope, reported preliminary results of the use of the apparatus at a conference of physicists. He succeeded in making visible holes in powdered silver which measure about 1/1,000,000th of an inch across, or something like 1/10th the size of things visible with the most powerful ordinary microscopes.

He reported success, also, in studying yeast cells, and in making visible heretofore unseen knobs on quartz fibers which themselves are difficult to see. His own view is that predictions that the new microscope actually will make it possible for men to see individual atoms are overly optimistic. Others are less conservative.

Dr. Franz Krause has reported from Berlin, Germany, that his electron microscope has made the smallpox virus visible for the first time.

Dr. V. K. Zworykin of R.C.A.'s electronic research laboratories has built one of the most powerful of the instruments. He has reported one discovery of previously unknown particles that evidently are associated with disease germs. His apparatus is said to have detected individual molecules in tungsten crystals and to have made it possible to obtain penny-size photographs of pus germs.

Electron "Eye"

The University of Toronto has an electron "eye" that Dr. E. F. Burton asserts has a practical magnifying power of 12,700 diameters. It is said to have made visible objects that are only a fifth the size of those spied on with the Caltech instrument.

Ordinary microscopes make things look larger than they are by bending and spreading light rays in such a way that they form an expanded image of the object being studied. But they are believed to be forever limited to making visible only objects that are larger than one-half the length of a light wave. This means that even with the aid of the shortest light waves human beings can see, violet light, objects smaller than 1/160,000th of an inch in diameter are invisible. Objects smaller than light waves have thus escaped like mosquitoes one tries to catch with a badminton net. And scientists thus insist that there are still many times as many things in creation for the human eye to see for the first time as have already been seen.

One reason why the electron microscope is starting to tear the veil of mystery from realms of the infinitely small is that electrons have waves that are 100,000 times smaller than those of light.

Realms of Infinitely Small

There is very little in common between the old and the new microscopes. In the new, streams of electrons take the place of light and these electron beams are bent and focused by lenses made out of magnetic fields instead of glass. The electrons make objects visible to the eye by striking a fluorescent screen which transforms the electron energy into light energy. And they make photographs of the object because, like light, they make impressions on photographic emulsions.

Almost like X-rays, the electrons dart right through the object they make visible. The result is a profile, or semi-X-ray view of the material studied. This results from the filtering out of some of the electron beam by denser parts of the material. Because the electrons must shoot through the object, the latter cannot be over 1/50,000th of an inch thick. Dr. Zworykin is reported to have succeeded in locating minerals in thin sections of animal tissue with his microscope.

To prevent the electrons from colliding with air atoms, the objects studied must be in a high vacuum, which tends to squeeze germs dry, or even cause them to blow up. Another problem in using the new instrument is that the high-speed electrons may burn speci-

mens. Prof. Houston's microscope has overcome the burning problem in an ingenious manner. Before the electron beam penetrates the specimen, the electrons must pass through a tiny hole in a metal washer that carries off the heat. Specimens are embedded in a thin film of collodion above this hole, a magnifying glass being required to place them.

The electron beam is manufactured by "boiling" electrons out of a nickel plug that is coated with oxides of rare earths, a tungsten coil heater serving to set the electrons free. A 20,000-volt current then shoots the electrons through the magnetic lenses and the object at a speed of many miles a second.

As electrons are attracted by magnets, these magnetic fields can be made to make the beam of electrons converge and diverge just as glass lenses make light rays come to a focus or spread out. The focal length of Prof. Houston's microscope is determined by the amount of current applied.

On theory alone, the ultimate in electron microscopes should be able to make visible an object measuring less than 1,000,000,000 of an inch in diameter. Some atoms are larger than that, an oxygen atom being more than 10 times that size. But Prof. Houston thinks there is little hope of making a single atom visible until the magnetic lenses of electron microscopes can be improved. He does think that a realm of hitherto invisible disease viruses will be seen at last.—*Los Angeles Times.*

NUTRITIVE NUGGETS

Nourishing nut food; sprinkle on salads or eat with any meal. 50c lb., postage 20c extra.

INDIA NUT STEAK

Excellent meat substitute; a wholesome and body-building food. 50c lb.; postage 20c.

Sra-mint ALFALFA TEA

Contains natural cleansing elements; useful in overcoming fatigue; invigorating. 50c package; postage 20c.

Self-Realization Fellowship
3880 San Rafael Avenue
Los Angeles, Calif.

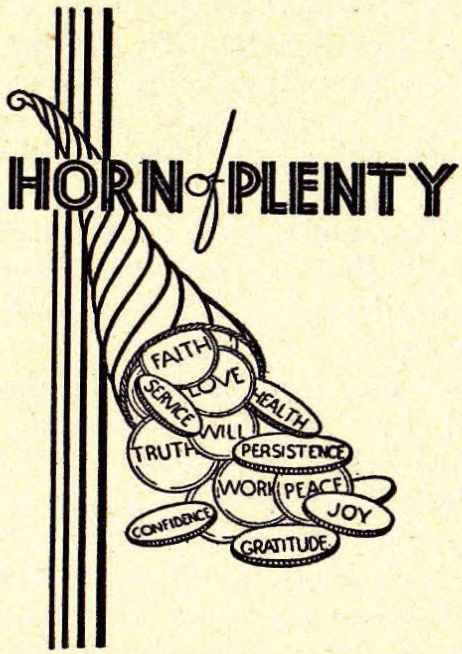
"WHEN FEAR IS DEAD"
By George Raffalovich

(*Fortuny's Publishers, Inc.*, 87 *Fifth Ave., New York*, $3.00)

This interesting story of Ukrainian patriots from 1905 to 1938 is a thoughtful study of international relationships, problems and their solution. Martha Lee reviews the book as follows:

"Future generations will call this an historical novel. They will consult it as we consult the works of Scott for English and Scottish history—but they will be consulting it for the dire history of all Europe in the terrible first half of the twentieth century.

"*When Fear is Dead* is to us the voice of Europe crying out a plea for the settlement of its problems, that the common man may live without fear of brutal men and the bombs they bring, that he may have the right to work for a living and bring up his family in peace. Seldom has a voice cried more desperately and more poignantly than through the inspired speech of George Raffalovich, who is one of those rare personalities who are both European and American. He writes of the peasants of the Ukraine, which represents in itself the essence of all Europe's problems, almost as though he were one of them, and yet he detaches himself sufficiently to make every word and attitude, both of his characters and himself, entirely understandable to the American reader."



Please send for your free "Horn of Plenty" Bank, to keep the idea of divine abundance always present in your consciousness. Lesson on Demonstration included without charge.

INNER CULTURE

Quarterly, $1.00 year, anywhere in the world.
An Ideal Christmas Gift.
Back Issues, 10c each. Sets of 12, Back Issues, 50c each. Foreign Postage, 50c additional.

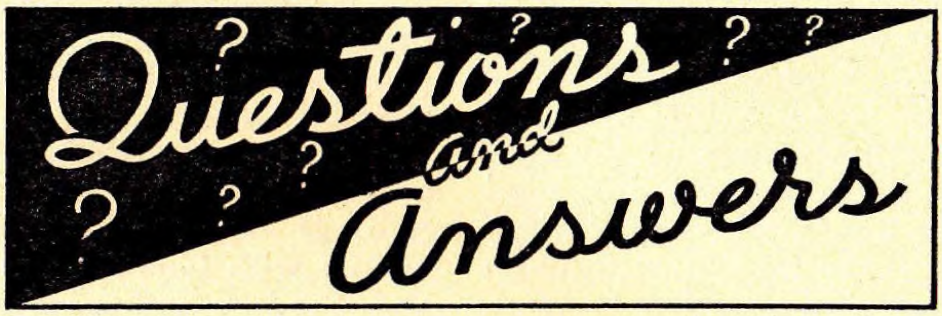
ASTROLOGICAL WORLD CYCLES

A special set of 13 back issues of Inner Culture, containing these interesting articles, 60c set.

HINDU SCRIPTURES AND YOGA PATHS

Set of 15 issues containing these informative articles. 75c set.

Self-Realization Fellowship
3880 San Rafael Avenue
Los Angeles, Calif.



By PARAMHANSA YOGANANDA

What Is Spirit?

Question: Please explain the difference between Spirit and God. —*D. W.*

Answer: There is a great deal of confusion as to the difference between Spirit and God. Spirit existed before God. God is the Creator of the universe, but Spirit is the Creator of God. Spirit is not the universe; Spirit is that which *was* and *will be* whether the universe does or does not exist. Spirit includes everything.

Spirit is motionless, vibrationless, both in thought and energy. It has no dimensions, no relativity. It is like nothing in creation. It knows neither pleasure nor pain. It is beyond the relativity of the four mental states of pleasure, pain, indifference or temporary peace. The fifth state is bliss, which is deeper than peace, and is always new and unceasing. That is the only quality of Spirit. When you feel that, nothing else satisfies; then you have true spiritual consciousness.

Spirit cannot be named. A name always expresses certain definite vibrations, but a name is only applied to things that are limited. Spirit is nameless and formless. If you try to name Spirit, immediately you limit it. Spirit is not knowable by the limitation of understanding, but that does not mean that Spirit is entirely unknowable, because Spirit can be felt. When a dumb man eats honey, he cannot explain but he knows what it is. When you are one with Spirit, if you try to explain, your language and understanding limit Spirit and separate you from it.

Spirit divided itself into subject and object. What is the difference between subject and object? The spiritual vibration of Spirit objectified produces material consciousness, or matter, and Spirit vibration as thoughts is spoken of as subjective consciousness which manifests thoughts and feelings. Everything is One, but when that One differentiates itself into many, it has many forms and many names. The *Great One Reality* cannot be named.

Spirit created God, and God is the Creator of the universe and has Personality. God is indestructible but dissoluble in Spirit with the periodic disappearance of the universe. If the universe exists, God exists. If not, God vanishes into Spirit. God can be known through spiritual law and devotion to Him. Following the law will give you the knowledge of God, but you must never put law above God. Devotion, knowledge, action — each separately leads to the knowledge of God.

Obtaining Divine Healing

Question: How can I obtain permanent divine healing?—*M. I.*

Answer: Perfect health is given by God. Disease is man-made. 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 God's image, leads a life of inharmony, he hurts himself. Man punishes himself by reaping the results of his wrong actions; God does not punish man.

The demand to be one with God must precede all other desires God-contact will be accomplished through regular, intense, long-continued meditations. Pray until an answer is received. Just an imaginary contact of God through blind prayers will not produce the desired healing. But, as darkness cannot remain where light is, so the light of God's perfect presence felt in the body must drive away the darkness of disease.

All diseases are the result of collisions of the brittle inharmonious life with the stone wall of God's harmony within. Peaceful actions tune in with God's peace as felt in silence within, and the result is happiness. Wrong actions collide with God's peace of silence and produce unhappiness and ill-health.

There are diseases which result from breaking hygienic laws and consequent bacterial invasion. There are maladies which come from disobeying the mental laws of being, and the consequent attack of mental bacterias of fear, anger, worry, greed, temptation and lack of self-control. There are diseases which arise from the soul's ignorance. Remember, ignorance is the mother of all physical, mental and spiritual diseases. Abolish ignorance by contacting God and forthwith body, mind and soul will be healed of all maladies.

No doubt some medicines have healing power, since God gave herbs and minerals the power to affect the body of man, but medicines and doctors have only limited power and often reveal their helplessness in cases of chronic disease.

What is it that will destroy pain and ignorance and prevent accidents forever, so that your body, mind and soul will be the perfect image of Spirit? It is this: Convince your mind first that all human methods of cure are limited in their healing power, and that only God's all-permeating, all-healing power is unlimited.

Remember, a beggar gets only a beggar's share, but a son receives a son's share, so do not beg for money or health; rather demand your lost divine birthright of oneness with the Father. When that is actually accomplished by the ever-increasing, ever-new joy contact of God in silence, then all things, including health, abundance and wisdom will be added unto you. The soul, mind and body will be perceived as the perfect manifestation of God Himself. It is after such realization that the body can remain permanently healed.

How Can We Tap the Source of All Knowledge?

Question: What is the source of all knowledge?—*S. T.*

Answer: Knowledge is vast, spiritual wisdom is vast,—and although this world is vast to us, it is only a speck in the universe. It is impossible in this life to acquire all the wisdom that human beings have gathered from time to time in the school of life. So long as you live on earth, so long as the power in the eye gives you strength to see the stars, so long as you enjoy God's sunshine and breathe His air, so long will you yearn for knowledge. Therefore, you must realize the value of the immortal time which God has given you. Very few of us try to find out what life can give to us.

When you want to accomplish anything, do not depend only on outside sources of knowledge. All knowledge really comes from an inner source—from the soul without limitation. You must tap your inner source, which is omniscient. Go deep and seek the Infinite Source. All methods of business success, inventions, vibrations of music, and inspirational thoughts and writings are recorded in the office-files of God.

You must concentrate upon increasing the receptive quality of your brain cells instead of depending too much on books and college work for your progress. Since God has made us in His image, we cannot have limitations, if we probe deeply enough within ourselves. With an awakened brain, a myriad mentalities will awaken and all things will be apprehended by you. You will study the vast book of nature and truth with billions of awakened and spiritualized microscopic brains and mentalities. Why be satisfied with half educating only a small part of your brain cells?

By consciously condensing all your experiences by the power of concentration, you can quicken your evolution. By concentration you gather your attention, focusing it to a point. By condensation you use your attention to do quickly a thing which ordinarily would take a long time. If man can quicken evolution in business, then he can also quicken his evolution in all branches of life, including his own inner life.

One thing must be your very vital concern; you must find your

right vocation. By contact with the cosmic vibration in meditation, you will be led to the goal—to the thing that you ought to do. You must concentrate upon that work, make yourself proficient in it. You cannot learn everything about all things, but you can learn everything about one thing.

First find out what you want, then ask divine aid in directing you to the right action whereby your want will be fulfilled; then retire within yourself. Act according to the inner direction that you receive; you will then find what you want. When your mind is calm, quickly, smoothly and beautifully you will perceive everything. Success in all ways will come to pass in a short time, for cosmic power can be proved by the application of the right law.

Increase Your Intuition

Most people start with books and outside methods. You must start with increasing the receptivity of your intuition. In you lies the infinite seat of all knowledge. Calmness, concentration and condensation of experiences by intuitional perception will make you master of all knowledge. Potentially, all knowledge is within you.

The sun shines equally on the charcoal and the diamond; it is the charcoal which is responsible for not reflecting the sunlight as brilliantly as the diamond. All congenital limitations come through man's own transgression of a law sometime in the past. Through right action now all limitations can be overcome.

Should a Student Discontinue His Spiritual Studies?

Question: I have gained much good from the *Praecepta* studies, but now I believe it is best that I discontinue the lessons.—*A. J.*

Answer: First of all you intimate in your letter that by discontinuing your *Praecepta* you believe you are following the will of God. I do not believe this is so. All evil experiences are brought to one by the Cosmic Delusion or Satan, and all good experiences are given to one by God. It was God who willed you to take the *Praecepta* which contain those truths that have brought only good to thousands of our students all over the world.

You admit that the lessons have helped you and I believe they would have helped you more if you had continued them. It seems that it is the voice of delusion that has dissuaded you from following the *Praecepta;* by discontinuing them you will not be fulfilling God's will which brought you these divine lessons.

Passing Examinations

To pass the Ph. D. examination in college is not easy. It requires a person to begin his studies from his childhood days in kindergarten on through his youthful days in high school until finally he reaches his maturity in college. It is only after he has passed his Master of

Arts examination that he can be eligible for the Doctor's degree. Hence, every individual wanting his Doctor's degree must follow a certain curriculum. He cannot attain his goal by whimsical methods or without going through a prescribed course of study.

Likewise, it is not easy to know God by simple faith. It requires scientific methods. Show me one person in the churches who can stand before me and say, "I know God." A few, under the impulse of imagination, would say that they knew God, while in truth they do not. But India specialized in the science and art of knowing God. India found out the definite discipline of body, mind and soul that leads to communion with God. There are definite tests which are taught in the *Praecepta* by which people who have communed with God can be recognized. There are definite ways taught in the *Praecepta* by which God can be known.

The way to the superconscious mind from the conscious lies through the subconscious. Everyone has to pass through the psychic or subconscious state in order to reach the superconscious state. You have not reached the superconscious but have been passing through the subconscious state.

There are inferior techniques which lead to the development of the psychic or subconscious plane of imagination and hallucinations. Students following these methods remain locked up in the subconscious or psychic state and cannot go beyond to the superconscious realm. These people constantly suffer from hallucinations. S. R. F. techniques are called superconscious methods and have been tested out on a great number of people of the East and the West; they all have testified to the immense value of these lessons in developing the superconscious state which gives the contact of God.

It is your lack of patience and of steady application of the techniques that has caused your mind to give false excuses to discontinue your spiritual studies.

Psychic manifestations and psychic concentration are condemnable when they manifest in one's consciousness against his will. But when psychic manifestations and visions can be demonstrated at will it shows great concentration and mastery of the subconscious mind. Your psychic development distinctly shows that you have a fertile spiritual ground on which the seeds of Self-realization, properly sown and watered with regular meditation, will in time produce a rich harvest of God-realization. Didn't Jesus say, "The harvest is plenteous but the laborers are few on the field"? Didn't he say, "If thine eye prevent thee, pluck it out . . . It is better to enter into life maimed . . . "? Indeed, it is better to find God, maiming oneself of all lesser delusions and desires.

I do not understand how, finding the real path by the direction

of God through your secret inner prayers, you are now turning away from the path. God cannot be known by ignorant faith but by wise faith and continuous meditation. Any Christian mystic like St. Francis who has known God has spent hours in meditation and the practice of Christianity. It requires more than simple faith to know God. He must be experienced within. And no minister has a right to preach about God if he has not communed with Him. Did not Jesus say, "The blind cannot lead the blind"?

Jesus taught to the masses simple faith for it is better to believe in God than in material life, but to His disciples he gave strict discipline and taught them to pray unceasingly. That means to pray until all disturbing thoughts leave the mind and the thought of God alone becomes uppermost there. Jesus taught his students to love God with all their hearts, which means that one should love God with the same great devotion that he feels for his family or dearest friend.

Full Concentration on God

Jesus went further and taught his disciples to love God with all their mind which means to love God with full concentration upon Him alone when praying to Him and not just idly saying the Lord's prayer while thinking about lesser things in the background of the mind. When Jesus said, "Love God with all your strength," he meant that one should withdraw the mind and energy from the body and place them on God. This we do in sleep unconsciously. The mind is no longer conscious of the body and the energy is switched off from the five senses so that sensations of light, smell, taste, sight or touch are not perceived.

When one does this consciously, he is able to place complete concentration upon God. By following the *Praecepta* you will learn in time, but not all at once, to switch off the current from the telephones of sight, hearing, smell, taste and touch and unite it with God. This is what is meant by loving God with all one's strength. The disciples of Jesus knew of these methods but the modern Christian world knows nothing of it.

Lastly Jesus said, "Love God with all your soul." When one concentrates and gradually passes the psychic state he reaches the superconscious state which lies beyond the state of deep sleep. Here he learns to develop his intuitive powers and feels the soul as the perfect image of God. This final state requires years of study and meditation and prayer. Only when the soul is known does one really know God. That is why the ancients said, "Know Thyself." The true Self is the soul which is the image of God within every individual.

Last of all, please remember that as you cannot satisfy hunger by feeding someone else or as you cannot reach the top of one of the high buildings in Chicago by merely thinking you are there, so you

cannot reach God by imagination.

The master minds of India sent Self-realization teachings here because Jesus Christ, who communed with them, was grieved that the Christian world has made Christianity only a social uplifting religion and has forgotten the method of directly communing with God.

Persevere to Reach Goal

I have written the above only with the desire to help you for I feel that you are a very sincere, truth-seeking soul. I feel that along with your sincerity and eagerness to know truth you must have spiritual patience and learn to finish whatever you have taken up, practicing life-long the techniques which are taught in the *Praecepta.*

Lastly please remember that whether you decide to take up the study of the *Praecepta* again or not, I shall always remain your spiritual friend, and any time in the future, if not now, that you want to come back and receive my advice and the lessons, I shall willingly offer them to you. I realize, however, that now is the most important time to earnestly seek God through meditation. I pray that God guide your reason, will and feeling, activity and wisdom to so righteously influence you that you will continue your meditations regularly as well as your lessons.

What Is Perfect Diet?

Question: Which is best: a mixed diet of meat and vegetables, or a diet of vegetables alone?—*B. C.*

Answer: Longevity depends not only upon proper eating, but also upon controlling the breath, not overworking the heart, proper elimination, control of sex-force, and proper recharging of the body from the Divine Source.

All foods have one of three qualities—some foods have spiritual qualities, some have activating qualities, and some have evil qualities. Since the expression of the soul of a person is dependent upon the condition of his body, and his body is dependent upon food, it is desirable to know not only the physical but also the spiritual and psychical effects of food.

Cruelty in Nature

In nature we find that big fish eat smaller fish, the lizard swallows the little worm, and the strong lion and tiger prey upon smaller animals. We also find that vegetables eat the earth chemicals, and birds, beasts, and human beings eat vegetable and animal food. Human beings eat animals, vegetables and earth chemicals through food and medicine, and the grand old earth is always hungry and cannibalistic, since out of its womb all the chemicals composing living organisms came, and into its all-devouring stomach all vegetables, animals and men must return. This shows that the greedy earth, the vegetables, animals and human beings are both vegetarians and carnivorous. As in nature we find more carnivorous animals than vegetarian animals, so we find that more people subsist on meat than on vegetables alone.

It is found, by comparison of national characteristics of different nations, that our food is largely responsible for our mentalities. Too much meat produces a fighting quality; vegetables produce peace-loving qualities.

Meat is a concentrated food and is strengthening but is highly constipating and acts as a retainer of body poisons; thus it may be a harbinger of disease. Vegetables have to be prepared with more patience and are not as concentrated as meat; hence the improper eating of vegetables destroys their good effect. Vegetables and fruits, having a natural laxative action, are conducive to health and to the elimination of diseases.

Every form of beef and pork should be strictly avoided. Those who feel that they must eat meat should confine themselves to lamb, chicken and fish. It is better to eat eggs and nuts in place of meat, or use good meat substitutes.

No absolute rule can be given which will be good for all times and all peoples, but it has been scientifically proven that overeating of meat tends to produce more diseases than overeating of vegetables.

"Spiritual comforts exceed all the delights of the world and pleasures of the flesh. For all worldly delights are either vain or unclean; but spiritual delights are only pleasant and honest, sprung from virtues, and infused by God into pure minds."—*Thomas A. Kempis.*

MADONNA AND CHILD

The beautiful Madonna and Child which appears as the frontispiece in this issue of *Inner Culture* is the center portion of a design, by the famous artist, Frank O. Salisbury, for a large window entitled "Divine Manifestation." Dedicated to the honor and glory of womanhood, the design is to be placed in the magnificent Church in Medak in the Nizam Dominion, India. Mr. Salisbury specially sent a print of this design for the Christmas issue of *Inner Culture.*

Mr. Salisbury, a member of Self-Realization Fellowship and for many years a friend of Paramhansa Yogananda, is one of England's most outstanding artists. An honor paid him several years ago was the commission to paint the coronation ceremony of King George and Queen Elizabeth in London.

"HINDU DIETETICS FOR BODY BUILDING"

Including the Nervous and Glandular Systems

Translations from Bengali

A Unique and Valuable Recipe Book

50c postpaid

TRUTH BURBERY

1769 Bush St.

San Francisco Calif.

NEWS OF THE CENTERS

Boston News

On June 20th, the Boston S.R.F. Center celebrated the beautiful ceremony of the Festival, as they do in India this time each year. Paying tribute, in flowers and fruit, to the Great Ones, each devotee knelt at the altar, giving thanks to the Lord for the Guru and his message.

Sister Yogmata recounted the birth of Yogoda Sat-Sanga (Self-Realization) in America in 1920. It was in her home in Somerville, Massachusetts, that the first festival, led by Paramhansa Yogananda, was held in this country.

Dr. and Mrs. M. W. Lewis, leaders of the Boston Center since 1920, spent the past summer with Paramhansa Yogananda in Encinitas and Los Angeles.

Washington News

Brahmachari Jotin, leader of the flourishing S.R.F. Center in the nation's capital, entertained 300 members and friends in July at a tea at his residence. "We all had a grand time," he writes. "We consumed 1600 sandwiches, 1000 macaroons, 1000 cookies, 15 pounds of nuts, 8 pounds of mints, and unlimited fruit punch!"

Sri Khagen in Miami

Yogacharya Sri Khagen is visiting the S.R.F. Center in Miami, Florida, at present and will give classes there.

Sri Das In Buffalo

Sri Das is at the Hotel Lenox in Buffalo for a series of lectures there during late September and October.

Sri Das Holds Conference of Centers at Indianapolis

On August 10 and 11, the first Yogoda Conference of the Self-Realization Fellowship Centers of the Middle West was held at Indianapolis Self-Realization Temple, which has just been newly decorated. The walls and rugs are of olive green with rich, harmonious hangings and Venetian window shades. The temple was especially air conditioned for the Conference and Summer School which were held by Sri Ranendra Kumar Das.

Students represented the cities of Minneapolis and St. Paul, Minnesota; Milwaukee, Wisconsin; Chicago and Peoria, Illinois; Dayton and Cincinnati, Ohio; Detroit, Michigan; Des Moines, Iowa; and Indianapolis, Indiana.

Saturday morning opened with registration, distribution of badges, songs, chants and an open forum led by Sri Das. After luncheon, the Conference discussion was lead by Mrs. Charles Hoffman.

In the evening, a delightful Hindu-American banquet, especial-

ly prepared by Sri Das, was served. Short talks were given by the leaders of the different centers, and the cosmic chants by Paramhansa Yogananda were featured throughout the Conference.

The Sunday program opened with a group of piano and organ selections by Mrs. Paul Summit of Detroit and Miss Violet Walbrant of Milwaukee, followed by an inspirational address by Mrs. Charles Hoffman, the leader of the Indianapolis Center, on "Today's Needs in Religion."

Sri Das conducted the regular Sunday morning service with a soul stirring address, "The Dawn of Life—First Great Awakening in the Spiritual Life of Man." The afternoon program included short talks, music and poetry by the visiting students. The program was continued through the evening with a spiritual lecture by Sri Das, solos and chants.

All the students felt the high spiritual vibrations of the Temple. The open forums, being informal, encouraged free expression of the problems of the different centers and suggestions for their solution. Some of the subjects discussed were: Practical benefit of the S.R.F. centers to a community; losing and gaining of the membership of the groups; benefits of Self-Realization Fellowship to the individual; methods and effectiveness of concentration and meditation; defects of our work today; objectives of the movement; cooperation between the different centers; timeliness of this movement in present world conditions in promoting peace and good-will of all nations and nationalities.

S. R. F. Ministers

The following are ordained ministers of the Self-Realization Fellowship Church, Inc.:

Helen Briggs, Santa Barbara
Michael Krull, Los Angeles
Arthur Bernard Cole, Encinitas
John Carlton Elliott, Encinitas
Casmer Nickleber, Encinitas

Greetings From Noted Editor

The following letter to the editor of *Inner Culture* is from L. Cranmer Byng, noted editor of *The Wisdom of the East Series.* He writes from war-torn England:

"When I read your letter and the copy of *Inner Culture* you kindly sent me I realized how far apart we seemed to be, apparently living in two different worlds. Beauty, order, calm and peace both inward and outward come to me from Los Angeles, sailing into port as a vessel laden with the blessings and comfort of the Holy Grail to a beleaguered city.

"I see as in a dream your palm tree grove, and the Golden Lotus Temple at Encinitas with its ocean stretches and inspiring mountain views, and above all its fellowship of spiritually minded men and women, a community comprehended in unity, absorbed in creative work, and replenished in contemplation. It is the world of my own vision, in the making of which I

hoped to bear my little part, and now . . .

"Perhaps in the body I shall never reach your golden shores nor worship in your Golden Temple. But it is something and more, to have had the vision and know that in the midst of war there is still a peace that abides in your harbors and among your hills.

"Greetings to Paramhansa Yogananda and to all the Fellowship from a common soldier, written on the watch-tower waiting for the dawn."

News from London

From Mr. Roland Hunt, leader of the Self-Realization Fellowship Center in London, comes the following inspiring letter, dated June 20th:

"Dear Paramhansaji: We thank you for your heartening letter recently received and shared with students, appropriately enough, at the opening meetings of our new London Headquarters on May 19th and 20th.

"I am happy to say that students seem staunchly to appreciate our persistence, at this time, in establishing this new and we hope permanent Headquarters for our work. Although it is true many faithful ones who used to be with us are now evacuated far into the country, there remains a strong inner nucleus which regularly attends our Sunday morning and Monday evening meetings to the extent that none of them seems to want to disperse afterwards—here, at least, all feel that they are in tune with the true reality of life and not outside; here is true nourishment, a home, a sanctuary. In these days when we can hardly be certain of harmony in the world outside we can at least be sure of harmony here, and take it away with us.

Peace and Poise

"Students evidence such peace and poise from the S. R. F. teachings and technique, at our meetings, that one and all can feel the calm deepen and spread to those who have come with disturbed minds and nerves. In our meditations there is such prolonged, deep stillness, such beautiful silence, fellowship and well-being, that the destructive noise in the city and in untuned hearts seems hardly true. I feel that our regular students have built up and prepared in silent communion their fortitude to withstand the trials which may be shortly ahead for our friends and countrymen. It may well be that their assured and firm serenity in difficult circumstances may give calm and balm to the many less fortunate.

"Therefore, dear Paramhansaji, we realize anew the boon of your teachings, and offer new grateful thanks to you for having brought them within our reach as provision for such a time, to promote the fortitude of ourselves, our friends and others, so that, come what may, in Divine At-one-ment we share together that which cannot be taken away or destroyed, but remains permanent and immutable."

On July 30th Mr. Hunt writes again to Paramhansa Yogananda, as follows:

"I continually share parts of your letters with students and they are much comforted and encouraged to know of your continued thoughts and prayers reinforcing theirs. In recent months the work has taken on a new meaning for many. There is, I believe, a deeper appreciative understanding of the value of meditation as a means of fortifying ourselves with God-Power, with inner strength to meet all that we may be called upon to face—Divine Protection always, whatever may outwardly happen.

Ready for Any Emergency

"Several of our students are in occupations which demand all their time, week-days, evenings, Saturdays and Sundays. Many insist on having the Sunday devotional hour with us. One student told his employer that he must have Monday evening off, informing us that the discourse on the *Praecepta* Lesson inspired and encouraged him, and the practice of the super-exercises made him feel like a new man the rest of the week, ready for any emergencies, his fellow-workers remarking on his buoyancy. Despite the fact that many old students are now evacuated into the country we constantly have newcomers joining with us."

Whatsoever ye shall ask the Father in my name, He will give it to you.—*John* 16:23.

Members and Friends Welcome at Golden Lotus Hotel in Encinitas, and at S.R.F. Headquarters on Mt. Washington in Los Angeles.

S.R.F. members and their friends are invited to visit the Golden Lotus Hotel at Encinitas, near San Diego, close to the beautiful S.R.F. Hermitage and Golden Lotus Temple where Paramhansa Yogananda speaks each Sunday. The hotel has newly renovated attractive rooms, and offers delightful meals at the Cosmopolitan Cafe in the hotel. The climate is ideal, and the nearby ocean beach offers bathing and quiet secluded spots for meditation and relaxation.

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

The rates by day, week or month at the Golden Lotus Hotel, or Mt. Washington Center, are very reasonable. Those wishing further information will please write to Miss Orpha L. Sahly, 3880 San Rafael Avenue, Los Angeles, Calif.

"When therefore spiritual comfort is given thee from God, receive it with thanksgiving; but understand that it is the gift of God, not thy deserving."—*Thomas A. Kempis.*

Directory of Self-Realization Fellowship Centers

(Affiliated with Yogoda Sat-Sanga Society of India)

Paramhansa Yogananda, President



Los Angeles, California

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

Free Public Lecture by Paramhansa Yogananda every Thursday at 7:30 p.m. Take northbound "W" car, get off at Avenue 41, where autos will be waiting to take you up the hill to the Center, from 6:30 to 7:25 p.m. on Thursdays.

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

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

Encinitas, Calif.

GOLDEN LOTUS TEMPLE OF ALL RELIGIONS, (100 miles south of Los Angeles). Phone: Encinitas 4341. Sunday services at 11 a.m., conducted by Paramhansa Yogananda and eminent speakers. All welcome.

HERMITAGE. Visitors wishing to see the grounds and ocean view are welcome at the Yogoda Hermitage at Encinitas on Sundays between the hours of 3 and 5 p.m.

GOLDEN LOTUS HOTEL, adjoining the Temple and Hermitage grounds. Daily, weekly and monthly accommodations with or without meals.

COSMOPOLITAN CAFE. Exceptional Health Meals. East Indian recipes and American dishes.

***Santa Barbara, Calif.**

Meetings each Thursday at 8 p.m. at 29 E. de la Guerra St. Meditation on Sundays at 7:30 p.m. Associate Teacher, Mrs. Lloyd Briggs, 1740 Prospect Ave. Phone 27984.

***Gardena, Calif.**

Meetings on Mondays and Tuesdays at 7:45 p.m. at the home of Mrs. E. C. Fredricks, 1630 W. 168 St. Conducting Teacher, Mrs. Harriet Grove, 16425 Halldale Ave. Secretary: Mrs. Blanche Fredricks.

***Fresno, Calif.**

Conducting Teacher, Dr. George H. Sciaroni; Associate Teacher, Mr. Charles Klint; Secretary, Ellen Hinkle. Meetings at Pacific Southwest Bldg., 1060 Fulton St., Room 1410, each Wednesday at 8 p.m. Phone 2-5181.

***San Francisco, Calif.**

Conducting Teacher, Yogacharya Sri Khagen, 450 Geary St., Room 206. Center is open daily from 1 to 3 p.m. Sunday services at 11 a.m. Classes on Tuesday, Wednesday, and Friday, at 8 p.m. Phone: PR. 6909. Secretary, Mrs. Helen Malnburg. Treasurer, Mrs. Roena M. Mathson.

Washington, D. C.

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

Boston, Mass.

First Self-Realization Fellowship Center in America, founded by Paramhansa Yogananda in 1920. Services each Sunday at 11 a.m., open to the public. Class meetings each Thursday at 8 p.m. All meetings held at 543 Boylston St., Cluny Bldg.

Conducting Teacher, Dr. M. W. Lewis, 123 Orchard St., Suite 37, West Somerville, Mass. Assistant, Arthur W. Smith. Corresponding Secretary, Miss Ellen MacTwiggan, 158 Summer St., Somerville, Mass.

New York, N. Y.

Center at Carnegie Hall, 7th Avenue and 56th St., Studio 915, 7th Avenue entrance. Meetings every Monday at 8:15 p.m. Treasurer, Mr. John Fuerth, 804 W. 180th St., N. Y. Secretary, Mr. John Edward Mulligan, 136 E. 208th St., % Chandler Apt. 4-G, Bronx.

***Chicago, Ill.**

Conducting Teacher, Mr. Waldo Campbell Moe. Secretary, Miss Marie M. Schwarz, 360 No. Michigan Avenue. Meetings each Thursday at 8 p.m., at 431 So. Wabash Avenue.

***Rockford, Ill.**

Meetings each Wednesday evening, 8 o'clock, Nelson Hotel, 306 S. Main St. Secretary, Mrs. Victoria Sundgren, 1913 18th Ave. Treasurer, Mr. Bruce Legell; phone Main 3592.

***Miami, Florida**

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

***Detroit, Mich.**

Meetings each Thursday at 8 p.m., at the home of Mrs. Maude Emerson, 49 Orchestra place. Phone, Columbia 3737.

***St. Louis, Mo.**

Meetings each Wednesday at 8 p.m., Y.W.C.A. Bldg., 1411 Locust St., Room 204. Secretary, Miss Bertha Kleinberg, 4976 Rosalie Ave.

***Des Moines, Iowa**

Meetings each Thursday at 8 p.m., Y.M.C.A. Bldg., 4th and Keosauqua Way. Chairman, Mrs. Marshall McCleary. Treasurer, Mr. Carl Bertelsen. Secretary, Miss Elsie L. Dachroth, Hotel Fort Des Moines.

Cincinnati, Ohio

Conducting Teacher, Mrs. Bertha Shimler, 5642 Bramble Ave. Phone, Bramble 2078W. Classes on alternate Friday evenings at 8 p.m., at 403 Palace Theatre Bldg., 16 E. Sixth St. Open Forum on third Sunday of each month, 8 p.m., at Liberal Savings Bank Bldg., 24 E. Sixth St., Room 700.

Canton, Ohio

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

Dayton, Ohio

Conducting Teacher, Mrs. Alma King, 732 North Main St. Telephone Adams 2835. Secretary, Miss Otilia F. Flamm, 329 N. Wilkinson St. Meetings each Thursday at 8:30 p.m.

Minneapolis, Minn.

Meetings at Y.M.C.A. Building, on Sundays, 8 p.m., open to the public. Class on Wednesdays at 8 p.m. Secretary, Miss Virginia Newhall, 335 Loeb Arcade. Associate Teachers: Mrs. Martha Jaeger and Miss J. Sverkerson.

***St. Paul, Minn.**

Meetings each Monday evening at Y. W. C. A. Chapel, 123 W. 5th St. Secretary, Mr. George Young, 1476 Osage St.

***Duluth, Minn.**

Meetings at the home of Mrs. M. McCool, 4223 McCulloch Ave. Secretary, Mrs. Jessica Wakefield, 2809 Minnesota Ave.

***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.

Indianapolis, Indiana

Conducting Teacher, Sri Ranendra Kumar Das, 38½ Pennsylvania Street, Penn. Bldg., Rm. 408; phone Riley 1064. Sunday services at 11 a.m and 8 p.m. Class, Mondays and Tuesdays at 8 p.m. Lending Library. Associate Teachers, Mrs. Chas. Hoffman and Miss M. Eckhardt.

Salt Lake City, Utah

Conducting Teacher, Mr. M. W. Nabrotsky, 968 Blain Ave. Secretary, Mrs. Mary Paul. Meetings each Sunday at 11 a.m. at Hotel Newhouse.

***Denver, Colorado**

Conducting Teacher, Frederick H. Wadley, 3428 Colfax Ave. A. Secretary, Mr. G. F. Bateman, 1393 S. York St. Treasurer, Mr. C. C. Norton, 1325 So. York. Meetings each Thursday at 8 p.m. at Y.W.C.A. Bldg.

***London, England**

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

Tukuma, Latvia, Europe

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

Johannesburg, South Africa

Representative, Mrs. Elizabeth Schulman, 84 High St., Rosettenville.

Ranchi, India

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

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

Dakshineswar, Bengal

Yogoda Asram (Self-Realization Fellowship Hermitage) on the Ganges River near Calcutta.

Accommodations for Western students and tourists.

Calcutta, India

Self-Realization Fellowship (Yogoda Sat-Sanga Society) and the Students' Home. Secretary: S. Majumdar, B. A.; 165-A Vivekananda Road. Sailen Das Gupta, M. Sc., Superintendent.

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

Puri and Serampore, India

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

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

Midnapore, India

Yogoda Sat-Sanga Ashram, Khukurda.

Yogoda Sat-Sanga Ashram, Gobardhanpur.

Yogoda Sat-Sanga Ashram, Handol.

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

Yogoda Sat-Sanga Ashram, Ghatal.

***Bangalore, India**

Yogoda Sat-Sanga (Self-Realization Fellowship) Center, 52 Second Cross Road, Basavangudi. Yogoda Fortnightly Praecepta and Bhagavad Gita are read in the class. Meetings and prayer are held fortnightly.

Lakshmanpur, Bihar

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

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

★Diet and Health★

The following recipes are compiled by Mary Horton in *The Vegetarian News,* London:

Raw Vegetable Salad

Ingredients. — Carrot, beet-root, lettuce, watercress, celery, onion, minced parsley.

Method. — Prepare ingredients carefully, scrubbing with a hard brush. Dry and then grate into separate heaps with vegetable-grater. Place on lettuce leaves as desired and garnish with sliced celery, parsley, and watercress. Serve with oil, olives, mayonnaise dressing, etc., to taste, also with grated nuts.

Russian Salad

Ingredients.—Cooked carrot, potato, peas, beans, etc., minced parsley.

Method. — Dice and slice cold vegetables. Toss and mix carefully with mayonnaise dressing and parsley. Serve with green salad.

Stuffed Pimento with Green Salad

Ingredients. — Pimento, lettuce, watercress, tomato, parsley, onion, wholemeal bread, grated nuts.

Method. — Make a stuffing for pimento with bread-crumbs, milled nuts, a little grated onion and minced parsley, and just enough milk to moisten. Bake stuffed pimento carefully in oven until tender, in tin with a little butter. Baste occasionally. Allow to go cold and then serve on daintily prepared green salad (allow about half a good sized pimento at least to each person). Potatoes in their jackets add to the enjoyment of this appetizing dish.

Banana and Raisin Jelly

Ingredients.—Ripe bananas, agar-agar, raisin-, fig,- or prune water.

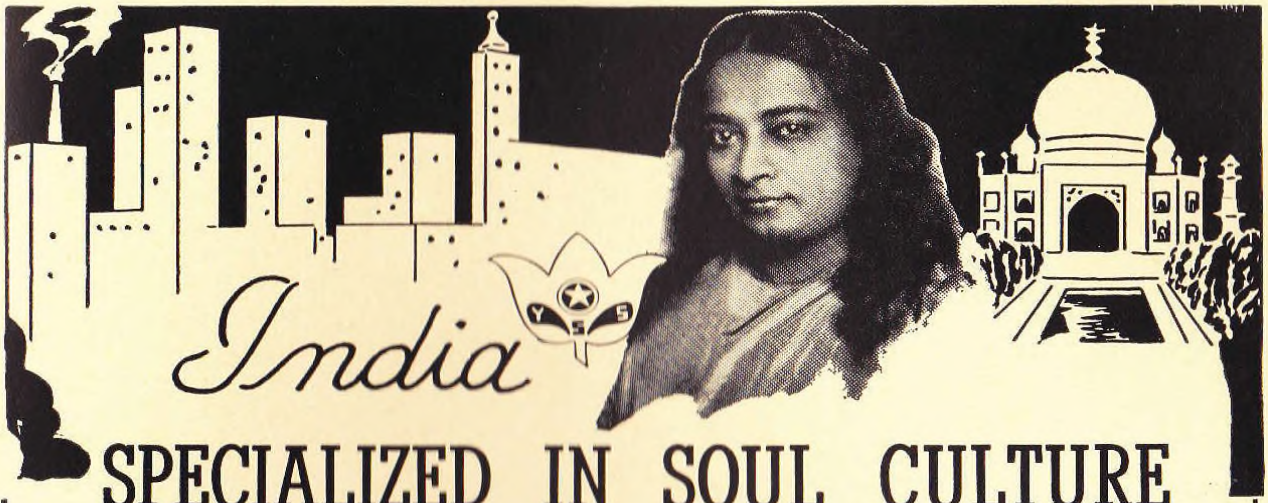
Method. — Dissolve sufficient agar-agar (simmer for ten minutes) in water in which prunes, raisins or black figs have been soaked. Stir in a few ripe bananas (sliced) and set in individual dishes. Sprinkle with milled Brazil nuts and teaspoonful of whipped cream.

Banana and Date Sweet

Simmer some stoned dates and keep stirring for about fifteen minutes, using as little water as possible. Fill individual glasses with alternate layers of dates and sliced bananas. Small quantity whipped cream and milled nuts at top.

Cottage Cheese

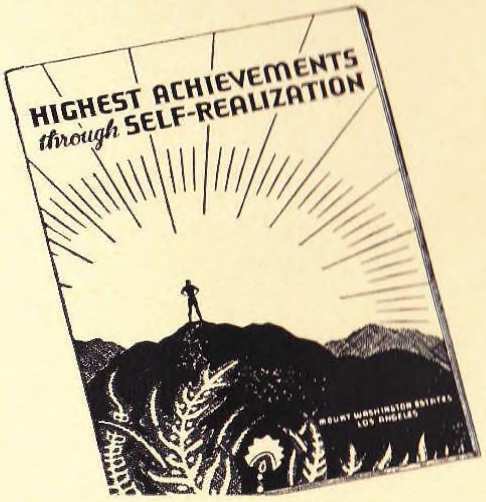
Place milk in saucepan and heat gently, stirring with a wooden spoon. When warm, pour into it sufficient lemon juice to turn into curds. Stir well, and when quite turned strain through a metal sieve. Press out all superfluous liquid with spoon and form into balls or cake.



SPECIALIZED IN SOUL CULTURE

Each land makes its distinct contribution to world-culture. America has specialized in industrial expansion, England in political science, Germany in mechanical science. France in art, Italy in music, Japan in agricultural science. But INDIA FROM TIME IMMEMORIAL HAS SPECIALIZED IN THE SCIENCE OF THE SOUL. Learn from her masters the divine soul-unveiling teachings that have kept India's culture alive through millenniums of vicissitudes. The Self-Realization Fellowship of America and India will gladly send to every inquirer a copy of its enlightening booklet, inspired by Paramhansa Yogananda whose teachings are available to all sincere seekers in the western world.

FREE BOOK



SELF-REALIZATION FELLOWSHIP
Mt. Washington Estates
Dept. IC-12, Los Angeles, Calif.
Please send free book: "Highest Achievements through Self-Realization." I am truly interested.

Name .....

Street .....

City ..... State .....

Also to these friends:

Name .....

Address .....

.....

Name .....

Address .....

.....

Be a True Christ-One

By Paramhansa Yogananda

This is my Christmas Song to you, that by daily meditation you will so prepare the cradle of your consciousness that you will behold the Infinite Baby Christ laid there anew. From today until Christmas pray deep and long until every day becomes a true Christmas day of Christ-communion.

Spiritualize the social ceremonious Christmas celebration around the Christmas tree of material gifts by exchanging spiritual gifts of soul qualities of love, peace, joy and forgiveness with other true souls around the Christmas tree of universal brotherhood.

Kindle a glamorous light of love for all nations of the earth in the fireplace of patriotism to drive away the gloom of war. As a true Christ's son, make a solemn vow within: "I will love America with all my being and I will love all God's people as I love America."

Live Christ's unifying influence at home, at business, at church, in society, in politics, in international understanding, and Christ will be with you. You will be a Christ-one—Christian—one with Christ.