INNER CULTURE

FOR SELF-REALIZATION



Wholesome Spices

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Retribution: A Short Story

By RABINDRANATH TAGORE

"Never Man Spake Like This Man"

By PARAMHANSA YOGANANDA

Mastering the Senses

THOUGHTS FROM THE BHAGAVAD GITA

JUNE
1940
Price 20 Cents
Vol. XII, No. 8



—*Bharatvarsha*

Emperor Asoka Sending a Cutting of the Famous Bo Tree to Ceylon, Where it Still Flourishes. *(See Page 38)*

INNER CULTURE

FOR SELF-REALIZATION

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RETRIBUTION

By RABINDRANATH TAGORE



(The following is a more or less literal translation in prose, by Kshitish Roy, of the original narrative poem, "Parishodh," written by India's greatest poet, Rabindranath Tagore, in September, 1899. The poem has also been set to music by the author and was recently staged in Calcutta under the title of "Shyama."

The theme is the tragedy of love's passionate and blind egoism, which unscrupulously sacrifices every other happiness to its own, only to find that it has thereby lost its right to happiness. Shyama, the beautiful courtesan, is struck with the looks of Bajrasen, a handsome foreigner, who, although innocent, is arrested and condemned to death. To possess him she saves his life by allowing one of her admirers to sacrifice himself in his place. The grateful foreigner easily turns Shyama's lover, but when he comes to know of the inhuman conduct by which she procured his freedom, he is filled with disgust and shame and leaves her.

Love is not enough, nor is desire a law unto itself; for man is a moral being and may owe allegiance to standards of virtue and justice, independent of his desires. If the needs of love cannot be reconciled with his moral being, then his personality splits into two warring selves and, instead of happiness, love's satisfaction may bring frustration. That is what happens to the

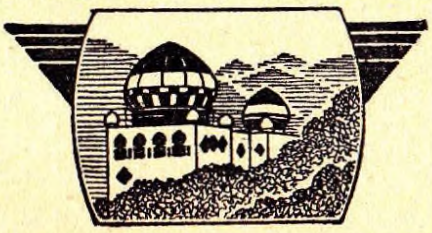
handsome foreigner who loves Shyama and is grateful to her for his life and yet cannot forgive her for violating the dignity of his inner moral self by purchasing his life with a crime. The moral law working through him brings the nemesis, the inevitable retribution, to the unfortunate heroine, so devoted to her lover, so guilty to humanity. —Editor, Visva-Bharati Quarterly.)

"A theft in the King's Treasury! The thief or your head!" So ran the royal behest to the Captain of the guards. For fear of the royal threat guards scoured each street and searched every house for the thief.

Outside the city gate, in the crumbling ruins of a temple, they found Bajrasen, a Taxila merchant, who had come to Kashi (Benares) to sell horses, and robbed of all his belongings by highwaymen, was trudging back home with a heavy heart. Taken for the thief and bound in iron shackles, he was led to the prison by the Captain of the guards.

At that time Shyama, the beautiful courtesan, was sitting by a casement, amusing her idle hours with watching the passing scenes below. Suddenly she started and cried to her maids-in-waiting, "What a handsome man—a veritable rival of the king of gods! Alas! Why is he chained like a common criminal? Go, my friends, to the Captain and beg him, in my name, to honor this place with his captive."

A call from Shyama, the beautiful, sent a thrill of joy through the voluptuous heart of the Captain and forthwith he hurried to Shyama's place with the captive behind him. Smiling, the Captain said, "Why this sudden favor to this humble admirer of yours? Allow me to hurry on the King's service." Suddenly raising his head, Bajrasen, his face flushed with indignant shame, asked, "What sport is this, fair maiden, adding insult to the injury of an innocent foreigner? Was I led hither to be humiliated out of mere flippancy?"



The theme of this story by Rabindranath Tagore, India's famous poet and Nobel prizeman, is taken from an old Buddhist legend of Nepal, where it is given as the reason why Buddha abandoned his faithful wife Yasodhara, who grieved for him during his long years away from home and kingdom. Buddha was Bajrasen in a former incarnation, and Yasodhara was none other than Shyama, according to this ancient tale.

"Alas!" replied Shyama, "No sport is this, strange wayfarer. On the contrary, so overwhelmed am I by your misfortune, that fain would I exchange these ornaments of mine for your chains. Your humiliation I feel as mine." So saying, she seemed to wash away the stranger's shame with her flowing tears. Then turning to the Captain she pleaded, "Take my all and set free this innocent man wrongly accused." "So impossible a request," answered the Captain, "I dare not entertain, O beautiful one. The King is furious and some one's blood must appease his wrath." Shyama took the Captain's hands in her own and implored, "Allow the stranger two more nights at least."

"That shall be done," said the Captain, as he led his prisoner away.

On the second night the dungeon door was suddenly opened to let in a woman with a lighted torch in her hand. In a corner, heavily fettered, Bajrasen was awaiting in prayerful silence the fateful morn to dawn. At the woman's glance, the guard removed the chains from the prisoner's limbs and the amazed foreigner saw before him the fair face of Shyama, delicate and luminous as a full-blown lotus.

Profoundly moved,Bajrasen cried, "Who are you, who have come like the goddess of dawn with the morning star in her hand, to dispel the nightmare of this dungeon? You who are come like the breath of life to one dying, how am I to know you—the one merciful goddess in this cruel town?"

"I, merciful!" A bitter, hysteric laughter broke from her, filling the cell with awe. Laughing and sobbing, she cried, "Not one stone in the dungeon is harder than this heart of mine." So saying, she took hold of his hand and led him out of the prison walls.

The dawn was breaking over the forest-top in the east, beyond the banks of the river Varuna. A boat was moored, and leading him on board, Shyama whispered, "Come, stranger from foreign land, let us sail on the same current, recking no bar. Let me accept you as the lord of my life." The boat was set adrift. From either side of the river came joyous notes of warbling birds.

Clasping her face close to his breast, Bajrasen asked, "Tell me, what price did you pay to purchase my freedom? I want to hear it all, beloved, to know to what extent this miserable self is indebted to you." Nestling close Shyama murmured, "Let that alone now."

Backed by a lusty breeze, the boat sailed by swiftly on the hurrying current. Midday came. The village women had already gone back to their huts after their bath in drenched clothes, carrying holy water in brass pots. The market place was empty and silent, the pathways were deserted. Fastening the vessel to the worn-out steps under an ancient tree, the two made preparations for their bath and food. Above, the foliage was heavy with nests. The birds were without a twitter. The crickets lazily chirped away the long noonday.

A gust of warm wind, fragrant with the smell of ripe corn, fluttered away the veil from Shyama's face. Sudden passion inflamed Bajrasen's being and in a choked voice he poured broken words into Shyama's ears. "You brought me freedom, only to make me a slave for ever. I owe you my life, and with my life shall I repay this debt,—only tell me how you procured my freedom." Replacing the veil, Shyama murmured, "Let that alone now."

Silently were the golden sails furled, and as the boat of light glided down to the haven below the western mount, the lovers' boat was wafted by the evening breeze to a wooded bank. The crescent moon was dying; a dim glow glimmered aslant upon the smooth surface of the water. The twilight shadows quivered with the song of the crickets, like the strings of a lyre.

Shyama put out the lamp and sat leaning on the shoulder of her companion, while the southern wind mingled with her breath. Like a mysterious magic web, the scented mass of her black wavy hair covered his chest. Shyama whispered, "What I did for you, my love, was difficult indeed, but far more difficult is my avowing of it. The few words I shall speak, forget them as soon as you have heard them. Uttiya, a mere youth pining in a hopeless love for me, took upon himself your punishment to oblige me. This, the worst crime of my life, I have committed for your sake, and let that be my glory, O you best of men."

The dying moon had disappeared. The forest trees stood mute with the slumber of countless birds. Slowly the arm encircling Shyama's waist was withdrawn, and relentless separation yawned between the erstwhile lovers.

Like a statue of stone Bajrasen sat motionless. Shyama threw herself at his feet and lay there like a creeper torn asunder. Darkness deepened over the inky surface of the river. Suddenly clasping Bajrasen's knee with all her strength, Shyama cried in hoarse, tearless sobs, "Forgive me, beloved. Let providence heap the cruelest retribution upon this cursed guilt of mine! But you must forgive what I did for you."

Shaking his feet free and gazing fixedly at Shyama, Bajrasen said, "What need had you to save this life of mine? Forever is my breath polluted with the memory that it was purchased with your crime. Dishonorable woman, cursed be this life that is indebted to your shame."

So saying he broke away and disappeared into the darkness of the deep forest, startling at each step the bed of dry leaves. The heavy scent of foliage hung upon the motionless wind. In the encircling gloom the hordes of branches assumed grotesque and ghostly forms. The dense forest with its chain of creepers stretched its hands in a silent prohibition. The worn-out traveler sank on the ground wearily.

A spectral form stood by him like a shadow. Silently she had hung upon his footsteps through the long and arduous path in dark-

ness, her delicate feet covered with blood. Shaking his fist, Bajrasen roared in anger, "Will you not leave me alone?" Quick as lightning the woman clung to him, his body enveloped and flooded over, as with a torrent, by her embraces, her sweeping hair, her burning kisses and sighs. Speechless with emotion she could only murmur, "Never will I leave you. For you I have sinned and from you must I receive my final retribution or recompense."

What blind intuition of an impending horror made the dumb trees in that starless gloom shiver in awe! A last mournful appeal before the woman's voice was smothered, and with a dull thud a form rolled over the ground.

As the first glimmer of dawn gilded the tridents on the temple top by the holy river, Bajrasen wended his way back from the forest. In glass-eyed madness he spent the livelong day wandering aimlessly on the lonely bank. The midday sun lashed him with its fiery thongs. Peasants returning home with their pitchers were touched by his desolate look and called to him in tender tones, "Who are you, O homeless one?" No response came from him. His throat was parched with thirst but he touched not a drop from the near-by river.

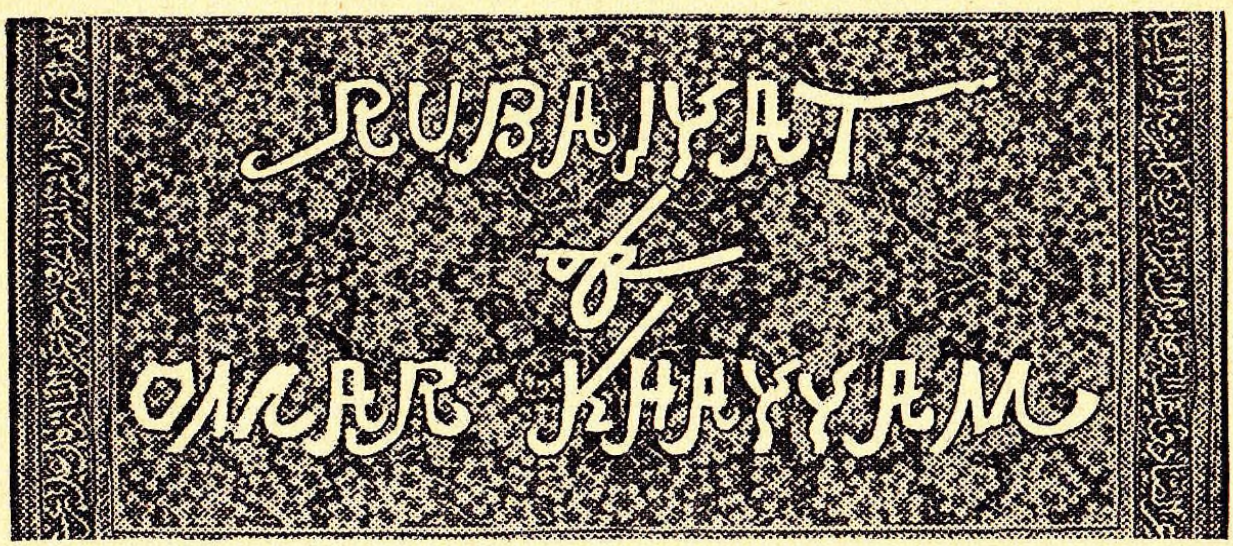
After the day was done, his body burning with fever, Bajrasen hurried towards the boat that lay moored where the lovers had left it, even as the moth hurries to the flame. His glance caught an anklet lying on the board. He hugged it to his breast, its jingles cutting into his heart like a hundred barbed arrows. On one side lay her blue dress thrown in a heap. He hid his face in its folds.

When the setting moon flickered through the branches of the seven-leaved tree, Bajrasen stretched forth both his arms towards the dark forest and called, "Come back to me, my beloved."

On the sandy bank appeared a shadowy form like a ghost among the ghostly trees. "Come back to me, beloved!" cried Bajrasen. "Here I am, my lord!" So saying Shyama flung herself at his feet. "Forgive me, for your pitying hands, alas, could not stifle my stubborn breath."

For an instant Bajrasen gazed at her face and made as if to gather up her prostrate form in his arms, but a shiver woke him from his trance and pushing her away he thundered, "Why did you come back?" He flung aside the anklet and kicked at the blue garment as if it were a heap of burning embers. He closed both his eyes and turning his face the other way cried, "Away, away! Leave me alone."

Shyama stood still for a while with bowed head, and then kneeling, bent her forehead in obeisance. Descending from the bank she slowly walked away into the darkness of the forest. Like an unearthly dream that disturbs one's repose for a while, she vanished into the blackness of the night.—*Visva-Bharati Quarterly.*



RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

SPIRITUAL INTERPRETATION BY

PARAMHANSA YOGANANDA

LVII

Oh Thou who didst with Pitfall and with Gin
Beset the Road I was to wander in,
Thou wilt not with Predestination round
Enmesh me and impute my Fall to Sin?

Spiritual Interpretation:

The Soul says: "O Thou, my error-stricken Ego, with self-created snares of ignorance and intoxication of sense-pleasures you obstructed the road of wisdom through which I was to wander to freedom. It is through your own erroneous choice that my divine path is barricaded.

"I hope you will not lay the blame for my falling into the pit of ignorance to predestination or to God's law of Karma, actions of the past of this or other lives, or to Satanic delusion. You

must not find excuses in order to pass on your blame to others—the blame which belongs to you alone as originator and perpetrator of wrong actions."

Applied to Daily Life:

Many people think that God predestines them to be either good or bad. Even though one is virtuous or vicious due to tendencies acquired in the past of this life or in the past of many lives, still one should not excuse himself by saying: "I am bad because I am inclined to be so through instinct and Karma." This thought is dangerous, for few try to resist evil if they reason in this way. Wrong temptation, no matter how strong, can be resisted by right discrimination and courageous acknowledgment of one's faults. Evil habits are created only by our own misuse of the free choice of our will.

No one should seek subterfuges and excuses for continuing in evil ways, blaming fate, Satan or Karma. Everyone should assume full responsibility for all his shortcomings and try to get rid of them as quickly as possible.

Glossary:

1—*Thou*—The erroneously guided pseudo-soul or ego.

2—*Pitfall*—Snares of ignorance and misery—mental quagmires of wrong habits out of which it is very hard to extricate the soul.

3—*Gin*—Sense-pleasures which stupefy the consciousness of the spiritual aspirant.

4—*Beset the Road I was to wander in*—Obstruct the path of wisdom and Self-realization.

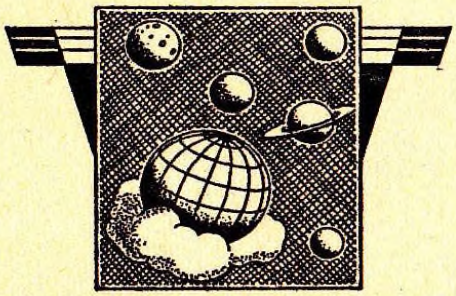
5—*With Predestination round Enmesh me*—With fallacies try to keep me stationary in and bound to my faults through making me think God has predestined me to be a prisoner of evil or of the law of Karma.

6—*And impute my Fall to Sin*—"Put the cart before the horse", i.e., reverse the established postulate of cause and effect. Since good or evil karmic tendencies cannot arise without having been first developed through the soul's free choice, each man is responsible for his own destiny.

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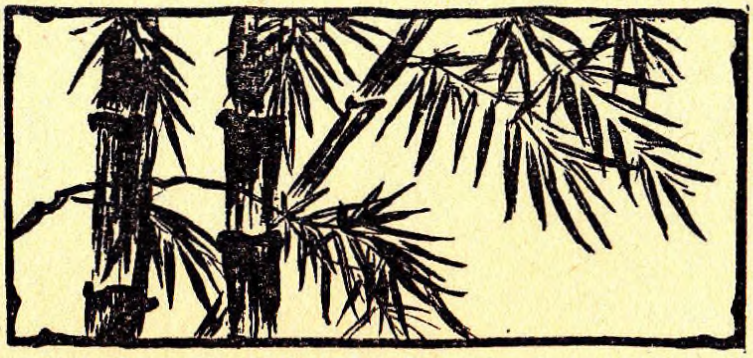
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Pure Seasonings and Flavorings

Edited By

CARQUE NATURAL BRANDS RESEARCH FOUNDATION



During World War No. 1 English soldiers ate tons of dried vegetables that were more than fifteen years old. The soldiers not only liked this new food but actually thrived on it, because the nutritive elements were present despite its age.

The Boer War suddenly came to a close and England was left with about 30,000 lbs. of the products on hand. The difficulty in combating an unfounded prejudice for a new type of food left the British Government with no market for it in England, Canada or the United States. The food was removed to barrels and sealed up with paraffin to prevent oxidation. Fifteen years after the date of sealing, England sent another order. The barrels were opened, critically examined, looked all right and proved all right.

Investigations made by Dr. L. D. Sweet of the United States Food Administration during the World War disclosed that the English Government ordered soup products for its army in South Africa comprising about forty per cent potatoes, twenty per cent carrots, twenty per cent turnips, ten per cent cabbage and ten per cent onion, one hundred pounds of the raw vegetable being reduced to fifteen pounds of the dried.

Dried Vegetables in War

Dr. Sweet officially testified that large quantities were consumed, one hundred pounds of the dried vegetables making a soup ration for about six thousand soldiers. Five or six rations a week kept them in good health. But the most astonishing tribute to the excellence of these dried vegetables was failure

on the part of the soldiers to detect any difference between their dried soup rations and fresh soup stock.

This nutritional feat was achieved even before modern dehydration was perfected to a degree that renders it much more efficacious in preserving the life principle or vitality of dehydrated produce. Modern dehydration does not seriously alter the valuable organic salt content or other nutrient elements of the fresh produce, according to chemical analysis.

Today's modern, scientific and sanitary processes first insure the growth of garden vegetables under expert supervision; the produce is then gathered at the exact point of maturity when vitamin, mineral and chlorophyll content are at their maximum, and finally is dehydrated in a manner that removes the moisture only, retaining the indispensable organic elements practically at their maximum content.

Vegetables as Seasoning

Dried powdered vegetables admirably and hygienically replace harsh, irritating condiments or spices as seasoning and flavoring agents. Acid-forming foods like eggs, fish, meat and muffins can be vegetized by the addition of powdered spinach, parsley, celery or beet leaves, thus rendering more neutral otherwise acid-reacting foods. The nutritive and therapeutic value of salads is often ruined by the addition of unwholesome preservatives and condiments. Condiments have an irritating effect on the mucous membrane of the stomach and retard proper digestion and assimilation.

High quality POWDERED CELERY (not commercial celery salt) comprise both the leaves and stalk of unbleached celery. The leaves of celery are more valuable than the stalks. Powdered celery is rich in magnesium, iron, potash, lime, sulphur and chlorine.

DRIED POWDERED GARLIC is characterized by the presence of an acrid volatile principle, and oil-like organic compound of sulphur, which gives it valuable purifying properties. It makes an agreeably pungent seasoning, distinctively zestful, and available in convenient powdered form.

POWDERED OKRA — The seeds of okra contain a large proportion of a mucilaginous substance which forms a jelly when boiled in water, contributing demulcent properties helpful to the stomach. Its mineral matter predominates in soda and lime. The conventional method of thickening soup with flour, heated in oil, fat or butter, might well be replaced by more hygienic methods. Okra, fresh or canned, as well as in a dried and pulverized consistency, contributes the needed bulk through release of its mucilaginous content. Indeed the incorporation of any of the dried powdered vegetables to soup yields the necessary thickening by virtue of their capacity to absorb moisture.

POWDERED ONION contributes that inimitable zippy tang characteristic of the fresh vegetable,

without the inconvenience of tear-brimmed eyes, or unpleasant after-taste and odor.

POWDERED PARSLEY is unexcelled for flavoring and coloring salads and soups. It is useful in counteracting the pungent odors of garlic and onions. It is emphatically alkaline, high in chlorophyll.

POWDERED SPINACH is rich in sodium, calcium and iron. Spinach is an excellent blood builder. It has been recognized from time immemorial as the finest organic material for the cleansing, reconstruction and regeneration of the intestinal tract.

POWDERED WATERCRESS imparts a moderately pungent taste and intriguing appeal to all dishes. A delightful and hygienic relish in convenient powdered form, it is rich in alkaline elements, especially potassium, calcium, magnesium, sodium and chlorine.

In place of vinegar, pepper, mustard, salt or white sugar, one or several of the following ingredients may be added in small quantities for flavoring and garnishing: lemon juice, honey, yellow crystal (remineralized and unrefined) sugar, grated horseradish, garlic, minced onions, finely chopped leaves of mustard, sorrel, dandelion or watercress.

Combination salads should be made at least an hour before they are served to permit the harmonious blending of the different ingredients and flavorings.

Pure apple vinegar of the highest quality is not harmful in small quantities, but the great majority of vinegars, condiments and relishes embody chemicals which exert a pernicious influence both on the food with which they are mixed and on the digestive organs. Many vinegars are the product of acetic acid fermentation of alcohol, and in this composition they destroy the red blood corpuscles.

The craving for vinegar, pepper and salt is the result of a perverted taste; its origin can be traced back to a desire for something pungent. Wholesome salad dressings, skillfully united with pure ingredients, can be blended in such a manner as will produce the zippy tang craved.

VINEGAR SUBSTITUTES — Unfermented and non-alcoholic lactic acid vinegars, comprising wholesome natural fluids (some of which are a product of milk) may be used in place of vinegar in similar proportions in all preservative and culinary uses where vinegar is required. Such vinegar substitutes are superb for homemade pickles, horseradish, relishes, mayonnaise and salad dressings, insuring long-sustaining keeping qualities without danger of mold. A never-ending variety of nature's sustaining but otherwise bland dishes can now be given that appetizing zip.

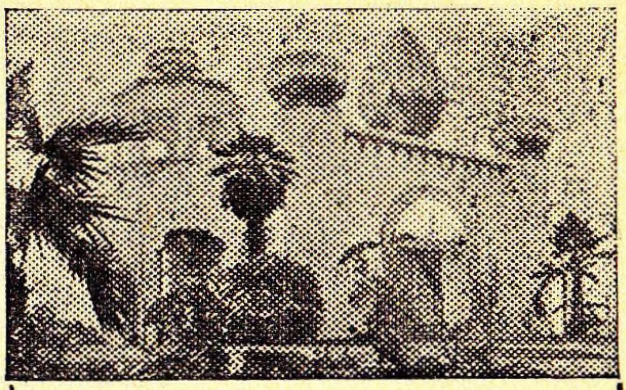
THE BHAGAVAD GITA ON SPICES—"The food which is liked by those of the *rajas* (over-active) quality is over-bitter, too acid, excessively salt, hot, pungent, dry and burning, and causeth unpleasant-

ness, pain and disease. Whatever food is such as was dressed the day before, that is tasteless or rotting, that is impure, is that which is preferred by those in whom predominates the quality of *tamas* or lethargy."

Personal Ambition Produces Wrong Food Cravings

The quick ambitious mind is driven by desires of personal possessions, aggrandizement and achievements. The unduly accelerated physiological activity stimulated by desires for more and more excites with corresponding avarice every cell-life comprising the human edifice. Since spices and condiments stimulate the appetite for food far in excess of physiological needs, bitter, too acid, excessively hot and salty foods are actually craved by the cells of a body quickened by unsatiated overbearing mental and psychic impulses.

When there is a burning zealousness within ourselves to be efficient intelligent vehicles for human service, the foods we select are of a purity that will maintain the temple of the soul at the highest point of efficiency for work and constructive endeavor. To eat in response to physiological necessity rather than to the craving of a more or less exaggerated appetite is to gradually turn eating into a moral rather than a sensuous or physical act. It must be within the power of man to gradually assume complete control over every function and faculty of his nature, and to wield them in the service of universal progress.



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Spiritual Interpretation OF THE ★ BHAGAVAD GITA

Wisdom Becomes Steadfast in the Devotee who Masters His Senses.

By PARAMHANSA YOGANANDA

Chapter II, Stanza 61

Literal Translation:

He who unites his spirit to Me, having subjugated all his senses, remains concentrated on Me as the Supremely Desirable. The intuitive wisdom of that one becomes steadfast and unwavering, whose senses are obedient to him.

Poetical Rendition:

Withdrawing all the rays of desires from the tinsel luminosity of the lack-lustre sense objects, the God-united devotees focus the searchlight of their thoughts on the ever-joyous Spirit.

Thus the self-controlled individual finds that his senses forsake their rebellion and become ever-ready to obey him as their sovereign.

Spiritual Interpretation:

Two things are required of a wise man. First, he must withdraw his mind from the senses and second, he must keep it united with the Deity, yielding only to the supreme temptation of the everlasting joy of God.

This twofold outer and inner control over the mind and the senses makes the wisdom of the devotee unwavering, that is, not hovering between divine joy and sense-pleasures. A soul who constantly enjoys the supreme joy of Spirit finds his senses ever-obedient, well trained to prefer the better and finer joys of God, not running for the lesser, disappointing and pleasure-promising lures of the senses.

A man's intellect is not steady if he is the victim of constant sense indulgences. A sense-slave's mind and judgment are ever clouded; he springs from one error to another, from one wrong action to another, from one bad judgment to another.

Unerring Judgment

The wise man whose mind and senses are in tune with the Infinite finds them always guided by the unerring, ever-ready, all-seeing wisdom of the Spirit.

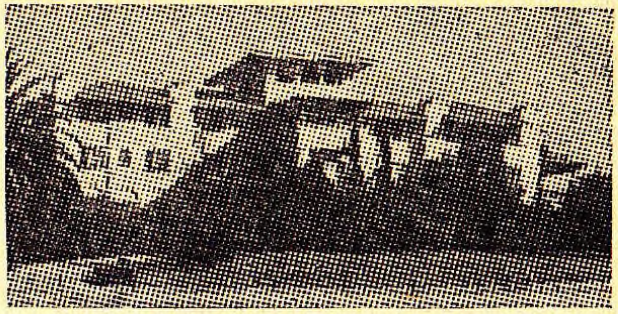
To have good judgment in all his decisions of life, the wise man should keep his mind focused on the supreme intuitive wisdom within.

SEER WITHOUT EYES

The yogi through inward development sees without eyes, tastes without a tongue, hears without ears, smells without a nose and touches without a skin. His will can work miracles. This state has been described in *Taittiriya Aranyaka*: "The blind man pierced the pearl; the fingerless put a thread into it; the neckless wore it and the tongueless praised it."

DEFEATING ENEMIES

Fierce foes, obstinate unhallowed habits of restlessness, often entrench themselves in the territory of my heart. Let me defeat my enemies, who are bent on robbing me of my wealth of peace. Lead Thou my battling power to the kingdom of fulfillment.—*Paramhansa Yogananda.*



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Meditations

For Each Day in June, 1940

Thoughts From "Kalyana-Kalpataru"

Saturday, 1st. Just as a man suffering from intense cold thinks of the fire, even so remember God.

Sunday, 2nd. Just as a woman, possessing the highest type of devotion to her husband, thinks of her husband, even so remember God.

Monday, 3rd. Just as a man terribly unnerved by fear thinks of a powerful patron, even so remember God.

Tuesday, 4th. Just as a greedy man thinks of wealth, even so remember God.

Wednesday, 5th. Just as a lustful person thinks of woman, even so remember God.

Thursday, 6th. Just as a mother thinks of her only son, even so remember God.

Friday, 7th. Just as the sparrow-hawk, suffering from thirst, thinks of the cloud, even so remember God.

Saturday, 8th. Just as a man, who has lost his way in the dark, craves for light, even so remember God.

Sunday, 9th. Just as a terribly exhausted man craves for rest, even so remember God.

Monday, 10th. Just as a man exclusively fond of learning devotes his thoughts to knowledge, even so remember God.

Tuesday, 11th. Just as a creature dying of thirst thinks of water, even so remember God.

Wednesday, 12th. The body is dear to all. Remember God to be as dear as the body.

Thursday, 13th. Just as a small child seeks its mother, even so remember God.

Friday, 14th. Just as a man, who has lost his way, thinks of his home, even so remember God.

Saturday, 15th. To seek to attain happiness in the world, forgetting God, is like desiring to quench thirst with the water in a mirage.

Sunday, 16th. Without the practice of devotion to God, the body is as useless as water tied up in a piece of cloth.

Monday, 17th. To seek to cross the ocean of worldly existence without the shelter of God is like the desire of a man, devoid of hands, to swim across the ocean.

Tuesday, 18th. To seek to observe truth, non-violence and similar virtues without faith in God is like raising a building of stone without any foundation.

Wednesday, 19th. To seek to make life a success without dependence on God is like attempting to appease hunger with imaginary food.

Thursday, 20th. To give up dependence on God and expect help from others is like leaving the treasury at home to earn a livelihood by parching grains.

Friday, 21st. To love the world without seeking God is like loving a dead body.

Saturday, 22nd. To disdain the strength of God and depend on one's own strength is like digging canals from a river which carries no water.

Sunday, 23rd. To leave remembrance of God and concentrate only on worldly objects is like leaving nectar for a cup of poison.

Monday, 24th. To leave spiritual devotion and get attached to worldly enjoyments is like taking a piece of glass in exchange for a precious diamond.

Tuesday, 25th. To depend on one's own egoistic efforts, without dependence on God, is like attempting to confine an elephant by raising a wall of sand.

Wednesday, 26th. Learning without God-realization is like a load of camphor or sandal on the back of a camel, who is ignorant of good odors.

Thursday, 27th. To seek for bliss (*Ananda*) without knowing that it emanates from God, is like the deer smelling the *shal* tree for the presence of the musk-deer.

Friday, 28th. Without recognition of God the beauty of a body is like a decorated dead body.

Saturday, 29th. Religious discussion without knowledge of God is like a dry skeleton of bones.

Sunday, 30th. Life is dear to all. Remember God to be as dear as life itself.

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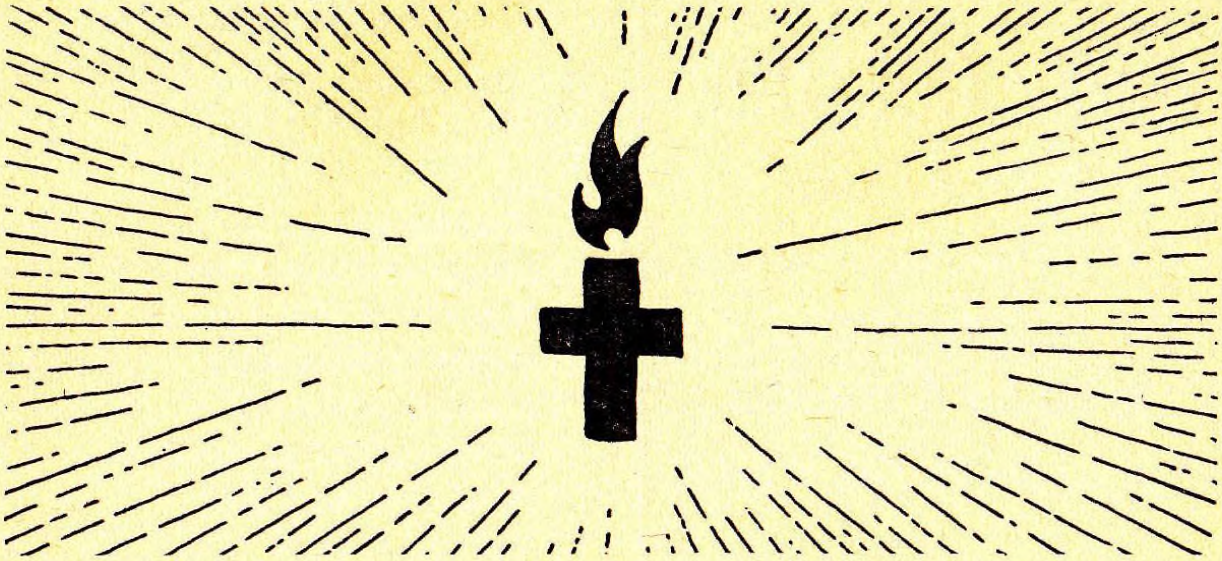
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Second Coming of Christ

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

"Never Man Spake Like This Man." Jesus Confounds His Critics.

By PARAMHANSA YOGANANDA

Jesus Christ did not wish to publicly demonstrate his miracles like a salesman advertising his material goods, but acted according to divine dignity and divine commandment.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

The people answered and said, Thou hast a devil: who goeth about to kill thee?—John 7:14-20.

"I did not prepare anything as a concoction of my own intelligence and imagination. My teachings are not mine just because I utter them through my mouth.

My words, my mind, my intelligence, my intuition, my consciousness in all creation are all inspired by the consciousness of the Father through whose will I am here on earth in order to declare His message. Any person who is in tune with God's will, will know I am tuned with His will and that I preach the truth as desired by Him, and that I do not speak through myself or my ego-consciousness.

Egotists Are Far From God

"He who speaks actuated by his ego-consciousness always seeks fame and glory for his little ego. But he who feels the presence of Cosmic Consciousness behind his own consciousness seeks only to glorify and declare God as his Creator. He is a real prophet who declares God and thus is loyal to Him. He who is true to God and feels Him constantly, continuously demonstrating His consciousness through his life, cannot do anything wrong. Didn't Moses give you the law not to kill? Yet none of you obey the law of divine commandments as is demonstrated by your desire to kill me. I know this desire is in your mind, though you deny it."

Jesus did not learn from any ordinary school of life. His training and wisdom came from God Consciousness which he acquired in previous lives. Jesus emphasized the fact that his entire life was guided by God and that he was trying to declare Him and not himself. He pointed out because he was trying to do the will of God he could not have any unrighteous thoughts within him, but that the Jewish people who were egotists did not obey the divine law as given by Moses and it was they who were harboring unrighteous thoughts.

Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision: (*not because it is of Moses, but of the fathers;*) *and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.*—John 7:21-24.

Jesus, referring here to his having "done one work", meant the healing of the impotent man at the pool of Bethseda, on the Sabbath, which had provoked the murderous wrath of the Pharisees against him. (*John* 5:1-18).

Healing on the Sabbath

Though the Mosaic law forbade servile work on the Sabbath, circumcision was permitted on that day. Jesus points out the inconsistency of his critics in allowing the lesser purification symbolized by the rite of circumcision, while opposing the total physical and spiritual rejuvenation accomplished on the Sabbath by the Lord for the man who had "had an infirmity thirty and eight years."

"Judge not actions of others from a hasty, superficial standpoint, but judge according to the inner motive behind them."

Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me.— John 7:25-29.

The people, knowing that the Pharisees sought Jesus' life, wondered why he was openly teaching at the Feast of Tabernacles. Had the rulers become convinced that Jesus was the Messiah? Many wondered, but others, referring to some traditional belief that the family origin of the Messiah would be mysterious ("no man knoweth whence he is"), refused to believe in Jesus as Christ, since they were acquainted with his family at Nazareth.

Jesus said: "You all know me as the son of Joseph and you know the place of my earthly home, but you don't know that I did not come on earth because of my own will, or exclusively due to the compelling influence of my past karma. My desire to come on earth was to act as a message-bearer of my Father.

"My Father truly exists in all space even though you don't feel Him in your life or understanding. But my Christ Consciousness is a reflection of the Cosmic Consciousness of my Father, therefore I know Him. My universal consciousness also came from Him."

Divine Message-Bearer

In the above words Jesus was emphasizing His divine origin and the fact that He came as a message-bearer of the Lord. Because Jesus said that he came from the Father and was sent by Him does not mean that Jesus through many lives had not made conscious effort to know God. After attaining a high state of consciousness, Jesus was chosen as a message-bearer of the Infinite.

With the advanced state of his consciousness Jesus knew that he and all beings originally were sent to the earth through the will of God. Those beings who do not realize this truth misuse their God-given free will by identifying themselves with mortal desires, reincarnating again and again in this misery-making world. All souls who come on earth according to the will of God and live a life guided by divine will and wisdom go back to God after fulfilling their divine purposes on earth.

When Jesus said, "I am not come of myself," he meant that he had not come compelled by his reincarnation-making earthly desires. Jesus, being very spiritually ad-

vanced, did not come just to work out seeds of actions that might have been left from some past lives; he came distinctly to fulfill the mission of God.

Advanced masters can work out their seeds of past actions by visions in the earth or in the astral world, as explained in the last issue of INNER CULTURE. Jesus could have worked out all his seeds of actions in the astral world and did not need to return to this earth at all. Jesus was very highly advanced in spirit; he had very little karma to work out, so that it was not at all necessary for him to be born on earth. Therefore Jesus said: "I come on earth being chosen by the Spirit, and not because of the karma of my self or my ego."

Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?—John 7:30-36.

"It is now only a little while that my body will be on earth with all of you. Then my soul and the Christ Consciousness in it will mingle in the Cosmic Consciousness from which it came. Then some of you will realize the importance of my life and will seek me but it will be too late. I will be gone by that time to the abode of my Father in Cosmic Consciousness where your consciousness cannot reach. Even in the present moment, I feel my Christ Consciousness as the Eternal Now that your consciousness cannot comprehend. When my body will be gone through crucifixion, my Christ Consciousness will remain the same, knowing the Eternal Now. All this is beyond the grasp of your material consciousness."

Unique Opportunity

In the above Jesus points out the unique opportunity the people there had in him as the embodiment of Christ Consciousness. Ordinary people are ignorant of Christ Consciousness. But even ignorant people in the time of Jesus had the opportunity to behold with their eyes Christ Consciousness manifested in the body of Jesus. But due to their perversity they did not utilize this grand opportunity to follow Jesus and become redeemed.

He said that many would awaken

after he was gone and they would seek him and not find him. Jesus specially speaks of the state of the universal consciousness present in him. He describes his state as the consciousness of the Eternal Now. In Spirit there is no past nor future but only the consciousness of the present. Jesus expressed that consciousness by saying "where I am."

The Eternal Now

Jesus knew whether he was in the body or in the Spirit after crucifixion he would always feel the Eternal Now. This consciousness of the Eternal Presence can be reached, not by ordinary mortals, but by great devotees. When the advanced devotee feels God as eternal, the consciousness of past and future vanishes from within him. He always feels he *is* forever and not that he *was* nor *will be* existing forever. That is why Jesus said, "Where my consciousness is, experiencing the Eternal Now, that state your consciousness has not realized."

The Jews, not understanding the inner meaning of the above sayings of Jesus, began to misinterpret them in many ways. They thought, "Where will he go that we may not be able to find him?"

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)—John 7:37-39.

"If any man is maddened with desires and has not found peace; if any man is thirsty for the kingdom of God Consciousness and everlasting bliss, let him tune his consciousness with the Christ Consciousness within me; let him drink the immortal waters of bliss flowing from there. The scriptures have prophesied (for example, *Isaiah* 58:11) that any person who will tune his consciousness with Christ Consciousness by attentive concentration and devotion will find that out of his belly or solar plexus in the lumbar regions, many rivers of light or life forces relaxed from the sense regions by meditation will flow and float his consciousness towards the Spirit in the brain."

Christ Gives Deep Yoga Instructions

In the above words Jesus describes how devotees like the great Hindu yogis could satisfy the thirst of mortal desires by controlling them, by renunciation and by uniting them in meditation with everlasting, ever-new bliss of God. To the ordinary person the saying of Jesus, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water," may be meaningless, but these words are very dear to the yogi who scientifically tries to unite his consciousness with the inner consciousness.

Any devotee who knows the technique of yoga concentration knows that when concentration becomes interiorized he finds his life force and attention withdrawn from the motor nerves, sensory nerves and heart and accumulated in the coccygeal region. Then during deep meditation the accumulated life force and consciousness in the coccygeal region begin to travel through the sacral, lumbar, dorsal, cervical and medullary plexuses to the Spirit in the brain.

"Rivers of Light"

The yogi devotee in deep meditation finds his consciousness and life force in the form of luminous rivers of light flowing from coccygeal, sacral, and lumbar regions (or belly which covers these regions) to the ocean of light of Spirit in the brain. These rivers of light are nothing but life forces and consciousness withdrawn from the sense regions by meditation and reversed through the plexuses to the Spirit.

Anyone who cannot understand this technical metaphysical experience should reflect that consciousness flowing through the five rivers of sight, hearing, smell, taste and touch makes man conscious of matter. But by meditation when consciousness and life force are really withdrawn from the five senses they look like several rivers of light or life force (with consciousness and many other forces in the spine) flowing upward toward the ocean of light of Spirit in the brain.

In the above words Jesus signified that not only those who believed intellectually in him but who were in tune with his Christ Consciousness and the Holy Ghost or Creative Vibration would understand the meaning of his deep sayings about "rivers of living water" flowing from the inward parts of the devotee.

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him.

And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed.

Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no proph-

et. And every man went unto his own house.—John 7:40-53.

That Christ would come from the house of David was predicted in the Jewish scriptures (2 *Samuel* 7:12), and out of the town of Bethlehem (*Micah* 5:2). Thus Jesus, born to the house of David at Bethlehem, fulfilled the Messiah expectations of the Jews, though his accusers did not stop to investigate the matter and considered him as only from Galilee.

Nicodemus the Pharisee ventures a mild defense of the Lord, whom he worshipped in secret (*John* 3:2) but cannot influence those who were determined to kill Jesus.

THE LAW OF SELF-MANIFESTATION

By Brahmachari Jotin

(*Self-Realization Fellowship, 4748 Western Ave. N. W., Washington, D. C. Paper,* 134 *pp.* $1.00)

The newest book from the scholarly pen of the S.R.F. leader at Washington deals with Karma Yoga or the methods of spiritual emancipation through worldly activity. In a clear and concise manner Brahmachari Jotin discusses many deep philosophic points and applies them to man's daily life. In the chapter on "The Threefold Nature of Man," he says:

"There never will be a time when the world will be completely free from undeveloped souls. By undeveloped souls I mean those who have yet to be consciously awakened to the innate divinity of the indwelling soul of man. These undeveloped souls may be called by any name we choose. We may call them unrighteous persons, sinners, heathen, or ignorant people. But all these terms simply mean those at a low state of unfoldment. The world can never be totally rid of them. How could it be otherwise! Every soul must be given a chance to progress and to develop. This world is a field of progress. Here we are born to learn, work, love and unfold. This world is a plane of consciousness through which we all must pass. The earth is the physical plane of consciousness. This earth may disappear, but another earth will appear in its place. The physical plane of consciousness must have a physical world. No individual soul can attain perfection without passing through the plane of physical consciousness, hence, through the physical world. This present world may vanish, but in future new worlds will be shaped for the progress of evolving human souls.

"In the last analysis it is selfish to desire that the world should become totally free from ignorant people. It is really unrighteous to cherish such a hope, because that would amount to denying less developed souls the opportunity to progress, to advance on their way to God. When we see a man who seems to be unrighteous from his very birth, instead of denouncing him, we must try to understand and help him. We must discover the

cause of his non-spiritual behavior. Why is he cruel? Why is he so selfish? Why does he lack the power of understanding? Why is he unrighteous? The answer is clear and true. A man is unrighteous because he is undeveloped. We ourselves need not feel so self-righteous in our spiritual life. At one time we, too, were undeveloped. We also manifested unrighteousness. Once we realize this truth, we cannot harbor hatred towards one who is unrighteous, nor can we be harsh or cruel to him.

"In this connection we may well remember the example of Jesus when he saved the life of, and gave illumination to, the woman who was brought before him to be stoned to death. Naturally Jesus could hold no hateful thought towards her, nay, not even towards her accusers. Why? Because he knew that both the accused and the accusers were undeveloped souls, that only ignorant people carried hatred in their hearts. They were all ignorant. Jesus was wise. He realized the truth. He knew why they were unrighteous and cruel. He was fully aware of the fact that their soul's perfection was not unfolded enough to make them act like true children of God."

I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.—*Psalms of David.*

The fruit of the righteous is a tree of life, and he that winneth souls is wise.—*Prov.* 11:30.

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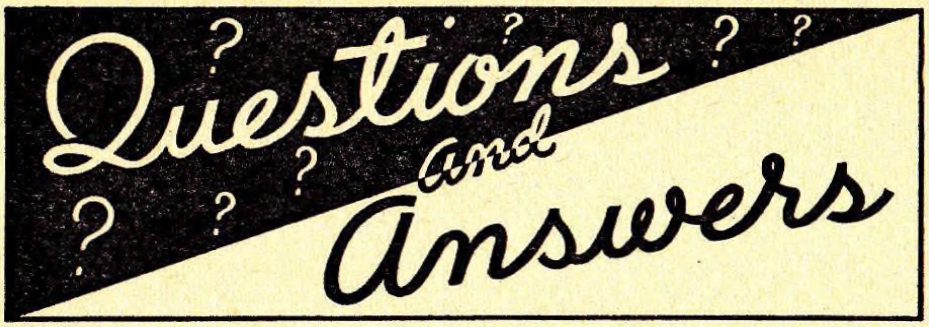
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By PARAMHANSA YOGANANDA

Divine Abundance

Question: How can I gain all-round efficiency?—*J. K.*

Answer: The surest way to all-round efficiency, or the attainment of health, wealth, peace, and wisdom, lies in first broadcasting your desires to God through your calm mental microphone until you receive His answer to your prayers in the form of fulfillments of your proper desires. You must always remember, however, that God helps those who help themselves, so you must put forth every effort for accomplishment.

Most people live almost mechanically, unconscious of any ideal or plan of life and without any apparent knowledge of spiritual truth. They come on earth, struggle for a living, then leave the shores of mortality without knowing why they came here and what their duties were. You must never forget that an important part of your equipment is your purpose in life. The whole world stands aside for the person who knows where he is going and is determined to get there. When you have resolved definitely upon a purpose in life, you must then make everything serve that purpose.

The goal of your material life should be maximum business efficiency, peace, health, and general success. Material prosperity consists in acquiring the mental efficiency by which you can gain all these things at will. Great wealth does not necessarily bring health, peace or efficiency, but acquirement of efficiency and peace are sure to bring a balanced material success.

Do not expect to be successful in all your attempts the first time. Some ventures may fail, but others will be successful. Success and failure are interrelated. One cannot exist without the other. With concentrated energy you must approach your nearest problem or duty and do your utmost to bring to pass whatever is needed. This must be the philosophy of your life.

Most people develop mental efficiency as the by-product of their efforts for material success. Few people know that money is made for happiness, but happiness cannot be found just by developing a desire for money. Mental efficiency depends upon the art of concentra-

tion. You must know the scientific method of concentration by which you can disengage your attention from objects of distraction and focus it upon one thing at a time without deviation.

Limited Power of Visualization

By visualizing efficiency, or by affirmations, you may strengthen your subconscious mind, which in turn encourages your conscious mind, but that is all that visualization or affirmation alone can do. The conscious mind still has to achieve the success, and is hindered by the law of cause and effect. The conscious mind cannot initiate a new cause which will bring positive success in any direction, but when the human mind can contact God, then the superconscious mind can be sure of success, due to the unlimited power of God and due to creating a new cause of success.

In order to align yourself with God's abundance, you must eradicate forever from your mind all thought of lack or poverty. Universal mind is perfect; it knows no lack, and to align yourself with that never-failing Supply-House, you must create a consciousness of abundance, even if you do not know where the next dollar will come from.

Think of Divine Abundance as a mighty refreshing rain; whatever receptacle you have at hand will receive it. If you hold up a tin cup, you will receive only that quantity. If you hold up a barrel, that will be filled. What kind of a receptacle are you holding up to Divine Abundance? Perhaps your receptacle is defective; if so, it must be repaired by casting out all fear, hate, doubt, envy and so forth, and then be cleansed by the purifying waters of peace, tranquillity, devotion, and love. Divine Abundance follows the law of service and generosity. Give and then receive. Give to the world the best you have and the best will come back to you.

True Christianity

Question: What is "True Christianity?"—*R. I.*

Answer: True Christianity must not be confused with the forms that hide it. It is neither Oriental nor Occidental, nor does it belong to Jesus alone. Spiritual Truth is one: interpreted by Christians, it is called "Christianity," by Hindus, "Hinduism," and so forth. Narrow-minded Christians and Hindus think that true Christianity and Hinduism mean church or temple worship, thus mistaking the form for the spirit. Truth has suffered measurement from all narrow and even liberal interpretations. We must choose the ever-widening interpretations until we reach the goal where man-made interpretations no longer limit us.

All May Be Sons of God

Jesus, the son of man, lifted himself to the state of being a Son of God. From human consciousness, he grew into Christ and Cosmic Consciousness. When Jesus said that all those who received

Him would become the Sons of God, He meant that all those who could receive the infinite ocean of Truth could be Sons of God. There would be no use imitating the life of Jesus if He were the *only* Son of God and we could not be like Him.

Jesus was not given to us to symbolize an unattainable goal, but came as a living inspiration of what we all may successfully seek and achieve. If God created all men in His image, then He did not make Jesus any different from the rest of us. We are all God's children, created by the power of His being. He could not give to one more than He gives to all. He cannot be accused of partiality and still be divine.

Jesus would not concentrate today upon a radical change in the forms and conditions of our life; now, as then, he would point out that forms of life are secondary, that the only worth while change, the only permanent advance, is the inner evolution of man toward spiritual perfection. The outer conditions of life will never be perfect until the inner is perfect. The effect cannot precede the cause. Do not concentrate upon forms but upon the one Reality behind all forms, the Truth that is the kernel of all religious beliefs.

The ideal of the Self-Realization Fellowship is not to unite all churches into one church and one form, or to destroy individual expressions of religion, but to show the scientific methods by which the utility and truth of church and creed may be proven and demonstrated. Change of religious customs, or the fusion of all forms into one common form, would not change the essential religious attitude. Nothing but proven truth, religious truth that can be tested and experienced individually, will ever satisfy man and do away with religious bigotry and ignorance.

The essence of religion is twofold. First and most important, it consists of certain inner principles which make life progressive, permanently happy, and beautiful in every way. Secondly, it has material and mental forms of routine and discipline which are required to bring those inner principles into manifestation in man's material life.

Enlarge Channels of Your Life

Spirit is the infinite reservoir of wisdom. Each human life is a channel through which this wisdom flows. There are wide and narrow channels. The larger the channel, the greater the flow of God-power. It lies in our power to make ourselves narrower or wider. There are those who keep on digging, widening, deepening the channels of their lives by self-discipline and culture, thus inviting bigger volumes of God-wisdom to pass through them. Jesus was one of the greatest channels through which cosmic wisdom flowed.

East and West need balance. In the West, because of the lack of scientific methods for directly perceiving Truth, there is not an over-

whelming interest in spiritual matters. In the East, however, where thousands ot saints and men of spiritual realization testify to the truth that all men may know God through a definite series of steps and methods of concentration and meditation, we find that religion plays a prominent part in the daily life of the multitude. However, East and West alike suffer from over-development of one phase of life and under-development of other phases. Each needs the other's help to achieve perfection.

The gift of reason and choice, the power to exercise free will, is peculiar to man and is sufficient to demonstrate to him that he must acquire his own spiritual growth by struggle and individual achievement. Jesus struggled, fasted, disciplined himself in every way. We admire and love him more because, being human, he became divine.

ATTAINING PEACE

"How can one have peace? By loving God, and by having true faith in Him. You cannot have it at the very beginning. At first there must be great restlessness; your heart will be full of anguish at not yet having realized the Lord. But it is all right; the more thirsty you are, the better you will relish water. When men no longer find any joy in the world, they feel restless and then they are attracted toward God."—*Brahmananda.*

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SCIENTIFIC DIGEST

NERVE CELLS FOUND LINKED TO ELECTRICITY

Electrical activity of human nerve cells has at last been measured in terms of voltage, thus laying the cornerstone for an interpretation of the body in terms of electricity, it was recently disclosed at the California Institute of Technology at Pasadena.

Dr. R. Lorente de No of the Rockefeller Institute reported that "a single nerve cell, by statistical treatment, has been found to produce an electric potential of as much as a 16th of a volt." The Rockefeller scientist, formerly of Spain, came to Caltech, he explained, because he needed the help of mathematical physicists in interpreting records of a series of crucial experiments on nerves.

Nerve Cell Linked

"Out of the Caltech assistance," he said, "already has come the true nature of the potential change in a single nerve cell." The speaker, a doctor of medicine, likened the nerve cell to a combination electric generator and telegraph instrument. Continuing this comparison, he said, messages sent to the brain, and then from the brain to muscles, are in a code that consists of one or more dots, spaced closer or farther apart depending upon electrical frequency.

"The brain," Dr. Lorente de No asserted, "sends dots to the muscle and every dot produces some contraction of the muscle. Each tap of the nerve cell telegraph key sends a dot, but after the message is sent there is a 50th of a second in which electrical currents flow."

Cell Prepared

These currents, he indicated, prepare the cell for sending the next message, something like the strengthening of the tension of a telegraph key for more sending.

Experiments conducted by the investigator involved the placing of tiny electrodes that are less than a 2000th of an inch in diameter in groups of motor nerves of the tongue and eye muscles. Rabbits and cats were used as research subjects. Artificial nerve currents were thus developed to control movement of eyes and tongues.

Records of the experiments consisted of photographs of the electrical activity involved.

When the nerve cell telegraph key sends out its message, the scientist explained, a short-circuit ensues which allows the current that prepares the cell to send another message to flow. "This current," he noted, "stimulates neighboring nerve cells, so brain activity can be said to consist of the transmission of thousands of electrical pulses.

"The problem is increased by the fact that thousands of nerve cells could be placed inside a grain of wheat, so it is necessary to obtain the help of physicists to study the vast number of electrical fields involved." — Wm. S. Barton in *Los Angeles Times.*

TELESCOPIC TELEVISION

An electron-telescope which permits magnification or demagnification of distant scenes without distortion by the use of electrons is revealed in a series of patents issued to George A. Morton of Haddon Heights, N. J.

The electron-telescope is said to reveal objects in the dark by the infra-red or heat waves they give off. Thus, airplanes flying at night might be made visible in the electron-telescope by the heat given off by their motors. Magnification can be so adjusted that close-ups of distant scenes are possible, it is pointed out.

The electro-telescope comprises a cylindrical vacuum tube. Inside one end of the tube is a photosensitive cathode on which the scene is focused by means of a lens. The light image falling on this photosensitive cathode generates a "family" of electrons, or an electron image of the scene.

Down the tube the electrons fly through a series of rings. These rings serve as lens to focus the electrons upon an "electron-center," a disc with a hole which corresponds to the pinhole in a pinhole camera. Here the electrons cross eventually to form an upright visible magnified image on a fluorescent screen.

The "electron-center" can be electrically shifted. It is by thus shifting this "center" that variable magnification of the image is obtained.

The electron-telescope can easily be hooked up with a television camera tube so that distant scenes may be readily televised, it is stated.

The patents are assigned to the Radio Corporation of America.— *New York Times.*

ECLIPSES TO ORDER

The McDonald Observatory at Fort Davis, Texas, has decided to use the "coronaviser" invented by Dr. A. Melvin Skellett of the Bell Telephone laboratories to study the sun's corona in full daylight. Instead of waiting for the moon to blot out the sun's glaring disk during a total solar eclipse the astronomers of McDonald now will study the corona whenever the weather permits.

Astronomers have been trying for fifty years to produce artificial eclipses. The first to succeed was M. Lyot, who began his observations from the summit of the Pic du Midi in France in 1930. His methods were not essentially new. In front of a small telescope, where the image of the sun was focused, he placed a disk (the equivalent of the moon) just large enough to hide

the disk of the sun. Looking directly through this telescope Lyot could see the great red tongues of hydrogen that leap up from the sun's limb. With red filters he even photographed the corona directly.

Dr. Skellett approaches the problem of the corona in a much more original way. He uses television; in other words, a form of radio which makes its appeal to the eye instead of the ear.

The Sun as a Radio Station

The sun may be conceived as a colossal radio station. It is sending out waves of all possible frequencies. Some of these waves come from the corona. What Dr. Skellett does is to set up a television radio receiver of a special type and to tune in on the corona, just as you would tune in to a particular station that you want to hear. He "receives" the corona, changes its feeble light into electric waves by means of a photoelectric cell, amplifies these, changes them back into light images which appear on a television screen and then photographs the images.

Like Lyot, Dr. Skellett simplifies his task by blotting out as much of the sun's glare as possible with a disk of the proper size. The next step is to scan the ring-shaped region of the corona. The scanner spirals its way outwardly from the sun. The rays that come from the spiral path strike a photoelectric cell, which converts the light into electricity.

The current generated by the cell is direct but not variable. Part of it is steady—the part that is generated by the sun's glare. The fluctuations come from the corona streamers. In the process of amplification the steady part is discarded and the fluctuations are amplified so that they can operate a television tube and thus make the corona visible.

Radio and telephone engineers know that disturbances in transmission and reception have their origin in the sun. A day-to-day knowledge of the corona will probably prove useful in predicting the kind of transmission that engineers must face. Here we have the principal reason for Dr. Skellett's work.—*New York Times.*

VIRGIN BIRTH

Birth of a female rabbit whose father was merely 20 minutes of ice water coldness, was announced recently by the National Academy of Sciences.

The ovum was cooled while in its own mother's body and she later gave it normal birth. This event marked the first time science has accomplished virgin birth in the same animal where the ovum originated.—*A. P.*

INVISIBLE LIGHT

A super-sensitive device for detecting minute qualities of both visible and invisible light by the use of temperatures near "absolute" zero, 460 degrees Fahrenheit below zero,

the temperature where atoms stop vibrating, has been developed by the Research Corporation of New York City.

The device is said to be more sensitive than photoelectric cells, since its sensitivity is not limited to radiant energy of any particular wave length. It also detects minute quantities of infra-red rays. It may be of value in detecting the radiation of distant stars which cannot be caught by photographic plates. The inventor asserts that it will "sense" radiations of but a few quanta.—*New York Times.*

DIVINE THOUGHTS

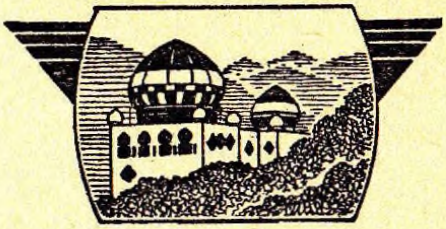
In all thy ways acknowledge Him, and He shall direct thy paths. —*Prov.* 3:3.

The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance unto thee, and give thee peace.— *Num.* 6:24.

Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will make a way in the wilderness, and rivers in the desert.—*Is.* 43:18.

This is the day which the Lord hath made; we will rejoice and be glad in it.—*Ps.* 118:24.

Oh, how great is thy goodness, which thou hast laid up for them that love Thee, which thou hast wrought for them that trust in Thee before the sons of men.— *Ps.* 31:10.



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EMPEROR ASOKA

The frontispiece in *Inner Culture* this month, painted by Lala Barada Prasanna Das for *Bharatvarsha Magazine,* pictures Emperor Asoka entrusting two Buddhist monks with the gift of a small *bo* or *banyan* plant, of the fig genus, to be sent to Ceylon. The artist shows us the quaint ship, of the third century B.C., which was to carry the missionaries on their distant journey to Ceylon. This gift was a cutting from the famous Bo Tree near Benares under which Gautama Buddha is said to have received his Illumination. Asoka sent the cutting to Ceylon in 245 B.C. It was planted there by the Buddhist monks, and flourishes today, the oldest historical tree in the world, carefully tended by devout gardeners.

Extraordinary Monarch

Asoka was an extraordinary Emperor of India. H. G. Wells, in his *Outline of History,* says of him: "Asoka was one of the great monarchs of history, whose dominions extended from Afghanistan to Madras. He is the only military monarch on record who abandoned warfare after victory. He had invaded Kalinga (255 B.C.), a country along the east coast of Madras, perhaps with some intention of completing the conquest of the tip of the Indian peninsula. The expedition was successful, but he was disgusted by what he saw of the cruelties and horrors of war. He declared, in certain inscriptions that still exist, that he would no longer seek conquest by war, but by religion, and the rest of his life was devoted to the spreading of Buddhism throughout the world.

Ruled Empire in Peace

"He seems to have ruled his vast empire in peace and with great ability. He was no mere religious fanatic. But in the year of his one and only war he joined the Buddhist community as a layman, and some years later he became a full member of the Order, and devoted himself to the attainment of *Nirvana* by the Eightfold Path. How entirely compatible that way of living then was with the most useful and beneficent activities his life shows.

"Right Aspiration, Right Effort, and Right Livelihood distinguished the Emperor's career. He organized a great digging of wells in India, and the planting of trees for shade. He appointed officers for the supervision of charitable works. He founded hospitals and public gardens. He had gardens made for the growing of medicinal herbs. Had he had an Aristotle to inspire him, he would no doubt have endowed scientific research upon a great scale. He created a ministry for the care of the aborigines and subject races. He made provision for the education of women.

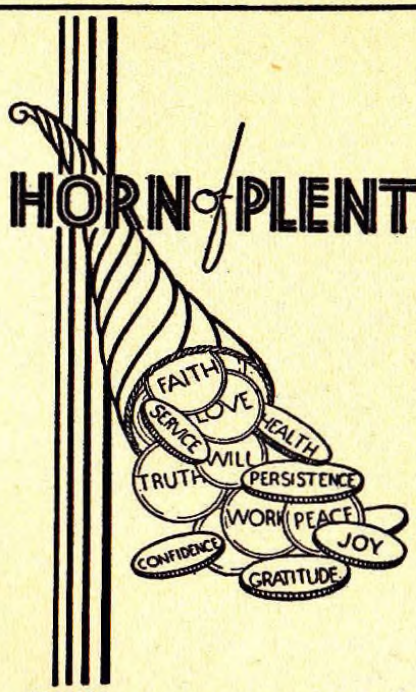
"He made, he was the first monarch to make, attempts to educate his people into a common view of the ends and way of life. He made vast benefactions to the Buddhist teaching orders, and tried to stimu-

late them to a better study of their own literature. All over the land he set up long inscriptions rehearsing the teaching of Gautama, and it is the simple and human teaching and not the preposterous accretions. Thirty-five of his inscriptions survive today. Moreover, he sent missionaries to spread the noble and reasonable teaching of his master throughout the world, to Kashmir, to Ceylon, to the Seleucids, and the Ptolemies.

"For eight and twenty years Asoka worked sanely for the real needs of men. Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, a star. From the Volga to Japan his name is still honored. China, Tibet and India preserve the tradition of his greatness. More living men cherish his memory today than have ever heard the names of Constantine or Charlemagne."

LEAD MY WILL

I want to use my own will; but lead it, O Father, for use in the golden paradise of all fulfillment. For I would be infinitude's happy child, knowing that Thou hast not limited me behind the prison bars of fruitless desire and withered hope. I would break the shameful cords of lethargy, and step forth in fearless freedom, to blaze my way through forests of limitations and delusions.—*Paramhansa Yogananda.*



Will you accept, without charge, a Horn of Plenty Bank from the Self-Realization Fellowship, as a beautiful reminder to keep the idea of divine abundance always present in your consciousness? The services of trained workers who pray for your success, health and happiness are freely offered to you. Complete instructions in the use of the bank and also a lesson in Demonstration are sent with each request.

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GOLDEN LOTUS HOTEL OPEN FOR GUESTS—CLASSES AND MEALS AT INDIA CAFE

The Golden Lotus Hotel, which adjoins the grounds of the Self-Realization Fellowship Hermitage and Golden Lotus Temple at Encinitas, California, has recently been acquired by the Fellowship. It has been newly painted and renovated. Improvements in the grounds include a pleasing palm tree grove.

Three very attractive features for guests are the Sunday services conducted by Paramhansa Yogananda at the Golden Lotus Temple, special classes in Self-Realization Fellowship instruction, and unique health meals which are fast winning an enviable reputation for the hotel, served in the adjoining Cosmopolitan Cafe.

The climate of Encinitas is, according to Government weather records, the most healthful in the country. Guests at the hotel will also enjoy the glorious ocean stretches and the beach nearby. The hotel is only a few miles distant from famous Del Mar and San Diego.

Rates for transient and permanent guests are very reasonable. Special rates for S. R. F. students. Write for reservations to Manager, Golden Lotus Hotel, Encinitas, California.

ROOMS AVAILABLE AT L. A. HEADQUARTERS

The Western Headquarters of Self-Realization Fellowship on Mt. Washington, twenty minutes from downtown Los Angeles, has available a few rooms for the use of members and those in sympathy with the S. R. F. ideals of life.

Those who have retired from business or domestic activities and who wish to spend the remainder of their lives in spiritual surroundings, and those who wish to devote themselves to spiritual development and service to all will be welcome to live at Headquarters. The requirements are that they must be healthy, upright in character, of peaceful, harmonious disposition, and financially stable. Rates are very reasonable.

Such persons will find the Headquarters a heaven of their dreams. Charming rooms with inspiring mountain views, enjoyable vegetarian meals, the company of spiritually-minded S. R. F. members, and class instruction and meditation periods, all contribute to the joy of living at this beautiful place.

The Headquarters is the most scenic, ideally located, healthful mountain resort in southern California. On clear days the ocean is visible over the hills. At night the Headquarters looks like an island swimming in the twinkling waves of myriads of city lights. There are twenty acres of grounds, with an orchard and tennis court.

Those interested are requested to write to Miss Orpha L. Sahly, Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, Cal.

Rooms are also available by the day and week.

RECENT TESTIMONIALS FROM STUDENTS

"May a very new reader of *Inner Culture* express her appreciation for your very beautiful frontispieces? The magazine as a whole is thought-provoking and inspiring."—*M. A., Calif.*

"I have received so much good from the *Praecepta* and *Inner Culture* magazine. My health is very much improved; in fact, better than it has been for the last few years, thanks to Paramhansa Yogananda's teachings."—*L. W., Wisconsin.*

"The lessons in the *Weekly Praecepta* are clear, concise and easy to understand. I feel that I have wasted ten years of my life by not hearing of Self-Realization Fellowship sooner. With thanks to Paramhansa Yogananda for bringing the Teachings to this country, I bow my head in devotion."—*W. S., Illinois.*

"I like *Inner Culture* better than any other magazine I have ever seen. The *Weekly Praecepta* are fine, too, and just what I have been seeking, lo, these many years. I thank you for your prayers and interest in me."—*T. L. K., Texas.*

"I am very grateful to you for the blessings of health and strength I am receiving through the study of the *Weekly Praecepta* and *Inner Culture.* I am enclosing a love offering for the spread of the cause. It is from my heart."—*K. K., Wisconsin.*

"Since I have been receiving the *Weekly Praecepta* I find a vast improvement in myself. You have been so kind to me I don't know how to thank you. You are doing a great work."—*N. G., New Jersey.*

"I am delighted with the contents of the *Praecepta.* The Teaching is enlightening and keenly interesting. There can be no excuse whatever for not improving oneself mentally, physically and spiritually, if one follows implicitly all the clear directions."—*M. C. K., Wisconsin.*

"I never lose interest. I have reviewed my lessons many times and I have gotten a great deal out of them. I work hard physically and the *Weekly Praecepta* give me the mental and spiritual stimulation that I need to keep my balance."—*R. S., Illinois.*

"Your idea of life and its unfoldment and development, as taught in the *Weekly Praecepta,* is the only way. It must be realized by each individual. It is the only worth while thing, which will bring that inner peace which the world cannot destroy."—*B. M., Washington, D. C.*

"Please accept my sincerest gratitude for the *Praecepta* and the *Inner Culture Magazine.* I have experienced many benefits. The Lessons are adding inspiration and color to a life that would otherwise be relatively drab and despondent."—*B. W., Pennsylvania.*

"The *Weekly Praecepta Lessons* have become very vital to me. Their

weekly appearance is the most important event in my life. I wish to thank you for the work done for me, which has kept my eyes fixed on God and His great light of Truth."—*M. C. K., Wisconsin.*

"Sorry I did not hear of Self-Realization Fellowship years ago, as this Teaching is what I have been looking for all my life. I am very glad to become a student of this great work."—*B. V. M., Rhode Island.*

"I know that if I do right and serve my fellow man, God will take care of my every need. Since studying the *Praecepta Lessons,* I do not have the fear and worry that I used to have. God works with me and supplies all my needs. I am very happy and grateful."—*L. G., Wisconsin.*

"I have been greatly helped and enlightened by the study of the *Praecepta.* I want you to know that your prayers did wonders for my daughter whom I wrote about and I am humbly grateful."—*L. F. P. D., Washington, D. C.*

"I wish to say with deepest gratitude and appreciation that Paramhansa Yogananda has awakened my enthusiasm and zeal along spiritual lines, as I have never experienced before. His teachings are marvelous and their value is unlimited."—*M. V., Washington.*

"The study of the *Weekly Praecepta* has given me a new insight into the full expression of life; it has taught me a definite method of concentration and meditation. I have been shown the pathway to God through Self-Realization."—*P. G., Oregon.*

"Thank you for your prayers. I want you to know that our neighbor got the help needed. His hand is all right now, and his son got work this week. I am happy that my native land is at peace. All our problems at present seem to be solved. I have great confidence in you."—*E. K., British Columbia.*

"I am very grateful for your help. My stomach is behaving very much better. It is through your help as God's channel that I have found relief."—*C. A. E., Calif.*

"I am very happy to state that I have received wonderful help from the prayers of your Personal Problems Department. Everything I have asked for has been given me. I was very ill when I started my studies two years ago. I asked Paramhansa Yogananda and the Group to pray for my health. I am happy to say that I weigh more than I have ever weighed in my life, have a wonderful appetite and am really well on the road to perfect health."—*L. P., Calif.*

"I wish to thank you for all the new happiness I have received since I have come in contact with your most enlightening Teachings. May your Teachings of peace and love spread over the whole universe so that we can live as God intended us to live." — *W. S., Illinois.*

★Diet and Health★

Recipes Compiled By
CARQUE NATURAL BRANDS RESEARCH FOUNDATION

Baked Savory Potatoes

2 large potatoes, 6 large onions, 2 teaspoons of sage, 1 ounce bread crumbs, 2 ounces salad or olive oil or butter as preferred, ½ teaspoon each salt or salt substitute and pepper or any preferred dried powdered vegetable as seasoning.

Peel the potatoes and cut them lengthways into slices about half an inch thick; place these slices in a baking tin or dish which has been well greased with one and a half ounces of the oil or butter. In the meantime, peel and boil the onions for 15 minutes and the sage (tied in a piece of muslin) with them for the last 5 minutes.

Chop the onions and sage and mix with the bread crumbs, salt, salt substitute, dried powdered vegetables or any other preferred seasoning, blending all with half ounce of oil. Spread the mixture thickly over the sliced potatoes, and bake slowly for 45 minutes or until the potatoes are done.

Corn Omelet

2 eggs, 1 can sweet corn or its equivalent in fresh corn stripped from the cob, salt, salt substitute, dried powdered vegetables or any preferred hygienic seasoning for flavoring, 1 oz. butter or nut margarine.

Beat the yolks of 2 eggs, add seasonings as preferred and 2 teaspoons of sweet corn. Now beat the whites into a very stiff froth, add to the yolks and stir together.

Put 1 ounce of butter into the omelet pan and when very hot pour in the omelet and stir round a few times until it begins to set; when brown at the bottom, place under a grill, or in front of a clear fire to brown the top; sprinkle over some chopped parsley, fold over in half and serve quickly.

Salad Suggestions

Lettuce with any fruit or vegetable.

Nut meats with celery, onion and green pepper.

Cabbage with celery, green peppers and raw carrots.

Cabbage with nuts, celery and apple.

Pineapple, cottage or cream cheese, sundried or fresh pitted cherries.

Grapefruit, dates, nuts and properly sweetened marshmallows.

Cooked spinach and hard-boiled eggs.

Apples and nuts, raisins and dates.

Tomato, celery and cucumber.

Lettuce leaf, tomato slice, asparagus tips.

Pineapple, orange crescents, banana discs.

2-Minute Salad

1½ cups diced pickled beets (beets may be pickled hygienically by immersing cooked beets into citrus fruit juices or better still a high grade lactic acid vinegar substitute); small onion, chopped fine; 1½ cups cucumber, diced; 1 tablespoon chopped parsley; lemon juice or lactic acid vinegar substitute; lettuce; Thousand Island dressing or mayonnaise, thinned.

Thin Thousand Island dressing with lactic acid vinegar substitute to taste, and pour over the vegetables that have been lightly mixed together; serve on lettuce.

Knickerbocker Salad

4 slices of pineapple

½ cup 1 inch stripped celery

½ cup ground Brazil nuts.

Mix celery with nuts; pile in center of pineapple, and garnish each pile with a small cluster of raisins or grapes.

DISCRIMINATION

"This human life is for the attainment of knowledge. If a man always analyzes the root causes of everything, his sorrows will become less and less. Remember this and with determination always analyze the root of all things."—*Ramayana.*

All things are possible to him that believeth.—*Mark* 9.23.

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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, or "Highland Park" bus on Hill St.; 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.

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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.

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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 8 p.m. Classes on Tuesday, Wednesday, and Friday, at 8 p.m. Phone: PR. 6909. Secretary, Mrs. Roena M. Mathson; Assistant Secretary, Mrs. Helen Malnburg. Treasurer, Miss Lillian Houser; phone: OR. 8434.

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. Elsie M. Wertsch; phone Main 6272. 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.

ADI-SANAT, Self-Realization Fellowship Church, 6445 N. Biscayne Blvd. Conducting Teacher, Yogacharya Praetorius. Secretary, Lucille Andre. Services Sundays at 11 a.m. and 8 p.m. Classes on Wednesdays at 8 p.m.

***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 Esther Robinson, 5208 Delor St. Treasurer, Miss Bertha Kleinberg, 4976 Rosalie Ave.

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.

***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; Sunday services at 11 a.m. Class, Fridays 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 Blaine Ave. Joseph A. Reiser, Secretary. 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.

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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.

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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

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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.

BOOKS WANTED FOR LIBRARY IN INDIA

A great library in India, for the Calcutta Students' Home and the coming World-Colony in Bengal and the Ranchi Yogoda Sat-Sanga School of the Self-Realization Fellowship, is desirable. An appeal is hereby issued to all members and friends of the Fellowship in America to donate books with an educational value for this purpose.

Dictionaries and encyclopedias, reference books, books on science, philosophy, history, drama, art, religion, English language, mathematics, dietetics, and health, also bound periodicals, maps, atlases, etchings, oils and busts will be welcome for this important library.

Please address such parcels of books to Self-Realization Fellowship, India Library Secretary, 3880 San Rafael Ave., Los Angeles, California.

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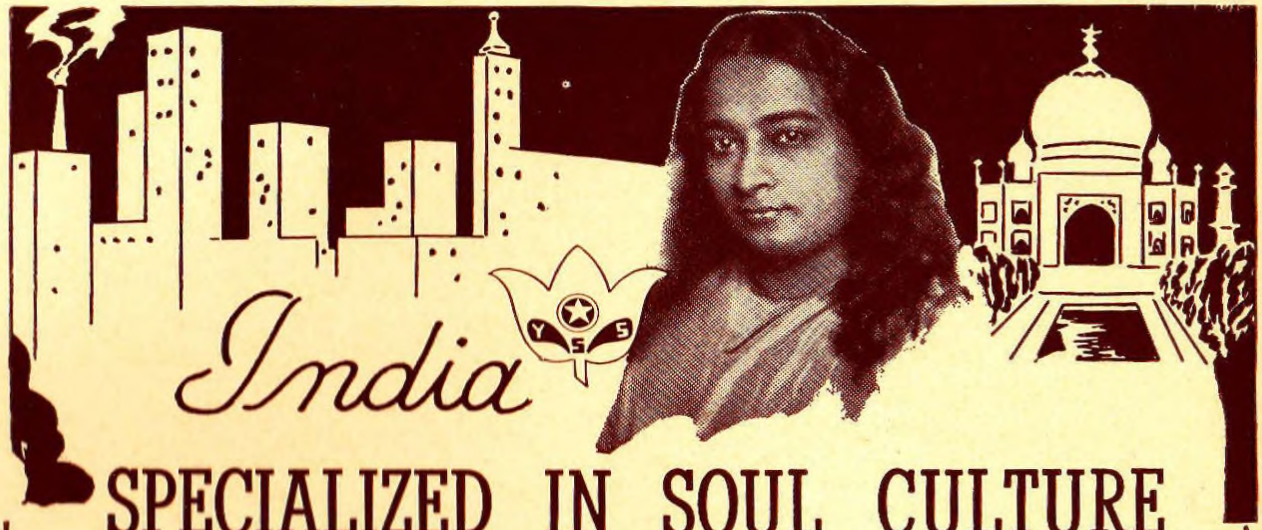
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Dreamers All

By Paramhansa Yogananda

I am only awake
When I enter the chamber of slumber,
Then I forsake all dreams of wakefulness
Or nocturnal dreams of fancy.
I am awake when I silence my mind
And its dreams of this cosmic puzzle.
The dreams of sleep are one dream for me
And the dream of wakefulness is another dream.
When both these dreams
Disappear from my mental stream
Then alone I am awake.
At night I may have many dreams,
But every day during wakeful hours
I dream I live in a temple of flesh
And have eyes, ears, smell, taste and touch,
And that I have to live or die.
But when I sleep I awake in blissful vastness
Forgetting all my dream titles of the day.
All those who think they are born are dreaming
All those who died have been dreaming too.
Those who thought they were sick,
And those that gloated o'er health,
Were dreamers all.
Those who thought they were man or woman
Ah, all dreamed,
For when they sleep, die or melt in God
They are really awake from this dream of life.