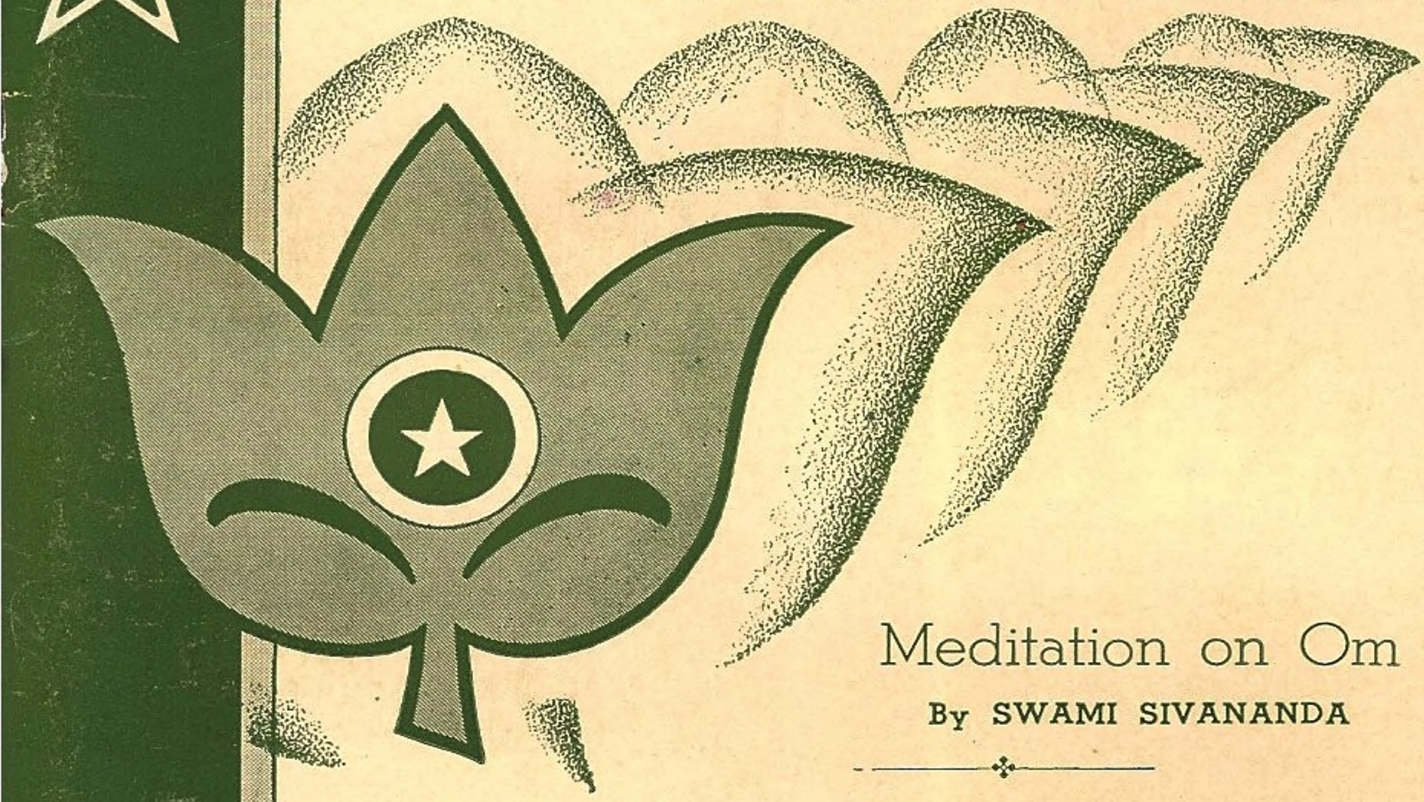
INNER CULTURE

FOR SELF-REALIZATION



Meditation on Om

By SWAMI SIVANANDA

What Jesus Means to Me

By MAHATMA GANDHI

Overcoming Satan or World Delusion

By PARAMHANSA YOGANANDA

True Sleep and True Wakefulness

COUNSEL FROM THE BHAGAVAD GITA

Tibetan Wisdom

PRECEPTS OF THE SAGES

JULY
AUGUST
SEPTEMBER
1941
Price 25 Cents
Vol. XIII, No. 1



—*Kalyana-Kalpataru*

LAKSHMI, GODDESS OF WEALTH

By Jagannath

The four arms symbolize four qualities, (1) Devotion, represented by the prayer beads, (2) Universal Blessing, symbolized by the upraised hand, (3) Learning or Wisdom, represented by the pages of scripture, and (4) Wealth, symbolized by the artistic jar.

INNER CULTURE

FOR SELF-REALIZATION

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What Jesus Means To Me

By MAHATMA GANDHI



Although I have devoted a large part of my life to the study of religion and to discussion with religious leaders of all faiths, I know very well that I cannot but seem presumptuous in writing about Jesus Christ and trying to explain what He means to me. I do so only because my Christian friends have told me on more than a few occasions that for the very reason that I am not a Christian and that (I shall quote their words exactly) "I do not accept Christ in the bottom of my heart as the only Son of God," it is impossible for me to understand the profound significance of His teachings, or to know and interpret the greatest source of spiritual strength that man has ever known.

Although this may or may not be true in my case, I have reasons to believe that it is an erroneous point of view. I believe that such an estimate is incompatible with the message that Jesus Christ gave to the world. For He was, certainly, the highest example of One who wished to give everything, asking nothing in return, and not caring what creed might happen to be professed by the recipient. I am sure that if He were living here now among men, He would bless the lives of many who perhaps have never even heard His name, if only their lives embodied the virtues of which He was a living example on earth; the virtues of loving one's neighbor as oneself and of doing good and charitable works among one's fellow men.

This was, I believe, the thing that mattered most to Him, just as it is written in the great Book of Christianity: "Not he who cries 'Lord! Lord!' but rather he that doeth the will of my Father in Heaven."

What, then, does Jesus mean to me? To me, He was one of the greatest teachers humanity has ever had. To His believers, He was God's only begotten Son. Could the fact that I do or do not accept this belief make Jesus have any more or less influence in my life? Is all the grandeur of His teaching and of His doctrine to be forbidden to me? I cannot believe so.

One of the Greatest

The word "begotten" has for me a significance that is more profound and possibly nobler than its simple literal meaning. To me it implies a spiritual birth. My interpretation, in other words, is that in Jesus' own life is the key to His nearness to God; that He expressed, as no other could, the spirit and will of God. It is in this sense that I see Him and recognize Him as the Son of God.

But I do believe that something of this spirit that Jesus exemplified in the highest measure, in its most profound human sense, does exist. I must believe this; if I did not believe it I should be a skeptic: and to be a skeptic is to live a life that is empty and lacks moral content. Or, what is the same thing, to condemn the entire human race to a negative end.

It is true that there certainly is reason for skepticism when one observes the bloody butchery that European aggressors have unloosed, and when one thinks about the misery and suffering prevalent in every corner of the world, as well as the pestilence and famine that always follow, terribly and inevitably, upon war.

In the face of this, how can one speak seriously of the divine spirit incarnate in man? Because these acts of terror and murder offend the conscience of man; because man knows that they represent evil; because in the inner depths of his heart and of his mind, he deplores them. And because, moreover, when he does not go astray, misled by false teachings or corrupted by false leaders, man has within his breast an impulse for good and a compassion that is the spark of divinity, and which some day, I believe, will burst forth into the full flower that is the hope of all mankind.

All Humanity Benefits From Jesus' Example

An example of this flowering may be found in the figure and in the life of Jesus. I refuse to believe that there now exists or has ever existed a person that has not made use of His example to lessen his sins, even though he may have done so without realizing it. The lives of all have, in some greater or lesser degree, been changed by His presence, His actions, and the words spoken by His divine voice.

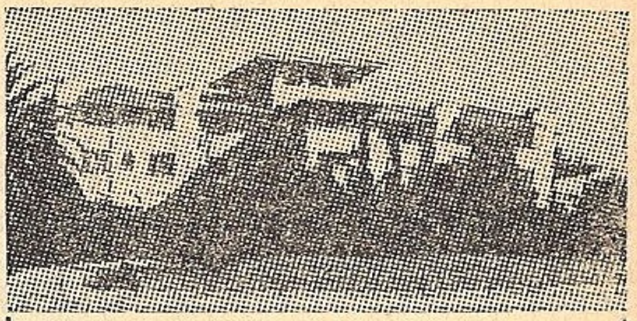
I believe that it is impossible to estimate the merits of the various religions of the world, and moreover I believe that it is unnecessary and harmful even to attempt it. But each one of them, in my judgment, embodies a common motivating force: the desire

to uplift man's life and give it purpose.

I interpret Jesus' miracles not in a literal sense, which seems to me quite unimportant, but rather as the dramatic and unforgettable expression of that impulse, as the most vivid lesson which could be offered to us: this is, not to make men endure sickness and not to render judgment against those who have sinned in the eyes of the world, but rather to forgive them and help all to enter upon a new and better life, in the firm belief that the man reborn can redeem and wipe away his former sin.

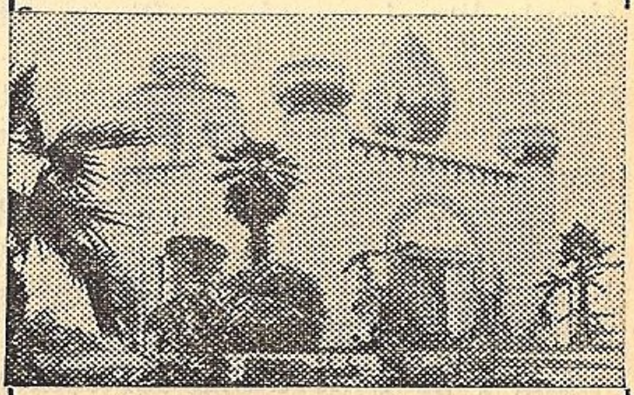
This lesson comes to us today just as it was offered to men and women in Jesus' own time. In this lesson, and in the lesson of His own life, Jesus gave humanity the magnificent purpose and the single objective toward which we all ought to aspire. It is precisely because of such ideals and objectives as those preached by Jesus and because of the existence of a being like Jesus Himself, that I cannot be a pessimist; but, on the contrary, I feel hopeful and full of confidence for the future.

And because the life of Jesus has the significance and the transcendency to which I have alluded, I believe that He belongs not solely to Christianity, but to the entire world; to all races and people, it matters little under what flag, name, or doctrine they may work, profess a faith, or worship a God inherited from their ancestors.



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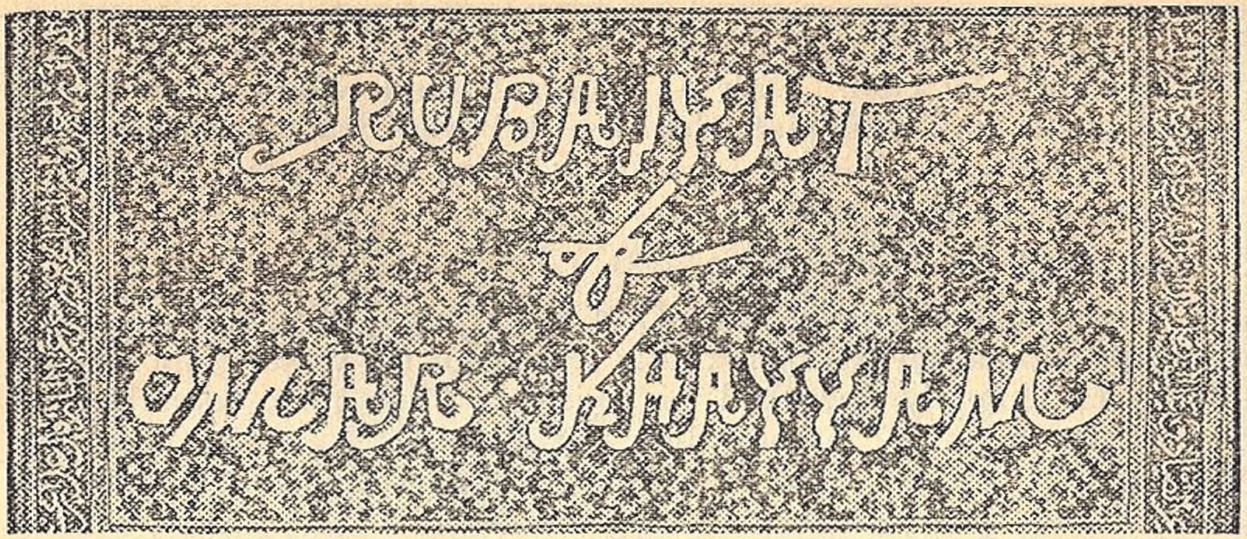
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RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

SPIRITUAL INTERPRETATION BY

PARAMHANSA YOGANANDA

LXII

Another said—"Why, ne'er a peevish Boy
Would break the Bowl from which he drank in Joy:
Shall He that made the Vessel in pure Love
And Fancy, in an after Rage destroy!"

Spiritual Interpretation:

Another truth-seeker reflects within himself, saying: "I doubt if the God of Love has any anger or would destroy the vessel of life which He created through His delicate, divine imagination and from which He drinks the devotional offerings of tender human hearts. God, being all-wise, must have a good reason for the creation of death as well as life."

Death comes through two reasons—(1) When the nectar of ultimate divine wisdom is completely drunk from the Holy Grail of life, (2) When the law of Karma (cause and effect) so ordains. Hence, death by disease and accident are caused by seeds of evil actions stored in the past, and are not brought on

arbitrarily by God. Only an ignorant mind would accuse God of wrath and vengeance when a man brings death upon himself by evil Karma. God has no anger, being the Cosmic Fountainhead of limitless Love.

Applied To Daily Life:

Man should not think of God as less sensible than a perverse child who always holds a kindly regard for the vessel from which he has happily quenched his thirst. When man beholds the "dance macabre" around him, he should not accuse God as being its cause. Man is a free agent; he brings salvation or suffering upon himself according to his own already accomplished actions and their effects, stored as habit tendencies in the archives of his subconsciousness. Whenever misfortunes pay man a visit, he should blame himself for having invited them through his past self-created actions and tendencies.

Glossary:

1—*He that made the Vessel*—God who created the bodily vehicle.

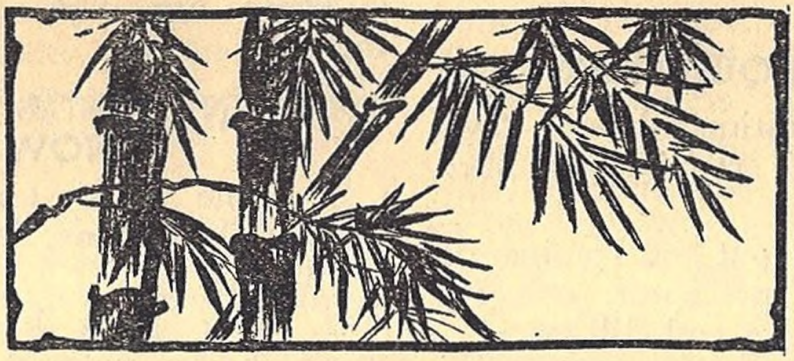
2—*Fancy*—Great tender imagination.

3—*In an after Rage destroy* — Suffering and death are not attributable to the loving Father of all, to whom we mistakenly ascribe the passions of men.



Precepts of the Gurus

From Tibetan Sages



THE TEN CAUSES OF REGRET

The devotee seeking Liberation should first meditate upon these ten things which are causes of regret:

1. Having obtained the difficult-to-obtain, free, and endowed human body, it would be a cause of regret to fritter life away.

2. Having obtained this pure and difficult-to-obtain, free, and endowed human body, it would be a cause of regret to die an irreligious and worldly man.

3. This human life in the *Kali-Yuga* (or Age of Darkness) being so brief and uncertain, it would be a cause of regret to spend it in worldly aims and pursuits.

4. One's own mind being of the nature of the *Dharma-Kaya,* uncreated, it would be a cause of regret to let it be swallowed up in the morass of the world's illusions.

5. The holy *guru* being the guide on the path, it would be a cause of regret to be separated from him before attaining enlightenment.

6. Religious faith and vows being the vessel which conveyeth one to emancipation, it would be a cause of regret were they to be shattered by the force of uncontrolled passions.

7. The Perfect Wisdom having been found within oneself in virtue of the *guru's* grace, it would be a cause of regret to dissipate it amidst the jungle of worldliness.

8. To sell like so much merchandise the Sublime Doctrine of the sages would be a cause of regret.

9. Inasmuch as all beings are our kindly parents,* it would be a cause of regret to have aversion for and thus disown or abandon any of them.

10. The prime of youth being

*In the Hindu view, so interminably during inconceivable aeons have evolution and transition and rebirth been going on that all sentient beings have been our parents.

the period of development of the body, speech, and mind, it would be a cause of regret to waste it in vulgar indifference.

These are The Ten Causes of Regret.

THE TEN REQUIREMENTS

1. Having estimated one's own capabilities, one requireth a sure line of action.

2. To carry out the commands of a religious preceptor, one requireth confidence and diligence.

3. To avoid error in choosing a *guru*, the disciple requireth knowledge of his own faults and virtues.

4. Keenness of intellect and unwavering faith are required to tune in with the mind of the spiritual preceptor.

5. Unceasing watchfulness and mental alertness, graced with humility, are required to keep the body, speech, and mind unsullied by evil.

6. Spiritual armor and strength of intellect are required for the fulfilment of one's heart's vows.

7. Habitual freedom from desire and attachment is necessary if one would be free from bondage.

8. To acquire the Twofold Merit, born of right motive, right actions, and the altruistic dedication of their results, there is need of unceasing effort.

9. The mind, imbued with love and compassion in thought and deed, ought ever to be directed to the service of all sentient beings.

10. Through hearing, understanding, and wisdom, one should so comprehend the nature of all things as not to fall into the error of regarding matter and phenomena as real.

These are The Ten Requirements.

THE TEN THINGS ONE MUST KNOW

1. One must know that all visible phenomena, being illusory, are unreal.

2. One must know that the mind, being without independent existence (apart from the One Mind), is impermanent.

3. One must know that ideas arise from a concatenation of causes.

4. One must know that the body and speech, being compounded of the four elements, are transitory.

5. One must know that the effects of past actions, whence cometh all sorrow, are inevitable.

6. One must know that sorrow, being the means of convincing one of the need of religious life, is a *guru*.

7. One must know that attachment to worldly things maketh material prosperity inimical to spiritual progress.

8. One must know that misfortune, being the means of leading one to the Doctrine, is also a *guru*.

9. One must know that no existing thing has an independent existence.

10. One must know that all things are interdependent.

These are The Ten Things One Must Know.

THE TEN THINGS TO BE PRACTISED

1. One should acquire practical knowledge of the path by treading it, and not be as are the multitude (who profess, but do not practise, religion).

2. By quitting one's own country and dwelling in foreign lands* one should acquire practical knowledge of non-attachment.

3. Having chosen a religious preceptor, separate thyself from egotism and follow his teachings implicitly.

4. Having acquired mental discipline by hearing and meditating upon religious teachings, boast not of thine attainment, but apply it to the realization of Truth.

5. Spiritual knowledge having dawned in oneself, neglect it not through slothfulness, but cultivate it with ceaseless vigilance.

6. Once having experienced spiritual illumination, commune with it in solitude, relinquishing the worldly activities of the multitude.

7. Having acquired practical knowledge of spiritual things and made the Great Renunciation, permit not the body, speech, or mind to become unruly, but observe the Three Vows, of poverty, chastity, and obedience.

8. Having resolved to attain the Highest Goal, abandon selfishness and devote thyself to the service of others.

9. Having entered upon the mystic *Mantrayanic* pathway, permit not the body, the speech, or the mind to remain unsanctified, but practise the threefold *Mandala.**

10. During the period of youth, frequent not those who cannot direct thee spiritually, but acquire practical knowledge painstakingly at the feet of a learned and pious *guru.*

These are The Ten Things To Be Practised.

---

*This implies non-attachment to all worldly possessions, to home and kin, as to the tyranny of social intercourse and custom which commonly cause the attached man to fritter life away in what Milarepa calls the worthless doings of this world. As Milarepa so wisely teaches, "All worldly pursuits have but the one unavoidable and inevitable end, which is sorrow: acquisitions end in dispersion; buildings, in destruction; meetings, in separation; births, in death." All the great sages, in every land and generation, have traversed the garden of human experience, have plucked and eaten of the glamorous varicolored fruits of the Tree of Life growing in the midst thereof, and, as a result, have attained world-disillusionment, whereby man first sees that Divine Vision which alone can give to him imperishable contentment both now and in the hour of death. Ecclesiastes, The Jewish Sage, who was once "king over Israel in Jerusalem," in language very much like that of Milarepa, tells us, "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation in spirit." (*Ecclesiastes* i. 14.)

*A *Mandala* is a symbolical geometrical diagram wherein deities are invoked. The threefold *Mandala* is dedicated to the spiritual forces (often personified as Tantric deities) presiding over, or manifesting through, the body, the speech, and the mind of man.

THE TEN THINGS WHEREIN ONE DOETH GOOD TO ONESELF

1. One doeth good to oneself by abandoning worldly conventions and devoting oneself to the Holy *Dharma* (law).

2. One doeth good to oneself by departing from home and kindred and attaching oneself to a *guru.*

3. One doeth good to oneself by relinquishing worldly activities and devoting oneself to the three religious activities, — hearing, reflecting, and meditation (upon the chosen teachings).

4. One doeth good to oneself by giving up social intercourse and dwelling alone in solitude.

5. One doeth good to oneself by renouncing desire for luxury and ease, and enduring hardship.

6. One doeth good to oneself by being contented with simple things and free from craving for worldly possessions.

7. One doeth good to oneself by making and firmly adhering to the resolution not to take advantage of others.

8. One doeth good to onself by attaining freedom from hankering after the transitory pleasure of this life and devoting oneself to the realization of the eternal bliss of *nirvana* (liberation).

9. One doeth good to oneself by abandoning attachment to visible material things (which are transitory and unreal) and attaining knowledge of Reality.

10. One doeth good to oneself by preventing the three doors to knowledge (the body, the speech, and the mind) from remaining spiritually undisciplined and by acquiring, through right use of them, the Twofold Merit.

These are The Ten Things Wherein One Doeth Good to Oneself.

THE TEN BEST THINGS

1. For one of little intellect, the best things is to have faith in the law of cause and effect.

2. For one of ordinary intellect, the best thing is to recognize, both within and without oneself, the working of the law of opposites.

3. For one of superior intellect, the best thing is to have thorough comprehension of the inseparableness of the knower, the object of knowledge, and the act of knowing.

4. For one of little intellect, the best meditation is complete concentration of mind upon a single object.

5. For one of ordinary intellect, the best meditation is unbroken concentration of mind upon two dualistic concepts (of phenomena and noumena, and consciousness and mind).

6. For one of a superior intellect, the best meditation is to remain in mental quiescence, the mind devoid of all thought-processes, knowing that the meditator, the object of meditation, and the act of meditating constitute an inseparable unity.

7. For one of little intellect, the best religious practice is to live in strict conformity with the law of cause and effect.

8. For one of ordinary intellect, the best religious practice is to regard all objective things as though they were images seen in a dream or produced by magic.

9. For one of superior intellect, the best religious practice is to abstain from all worldly desires and actions, (regarding all *samsaric* —phenomenal — things as though they were non-existent.)

10. For those of all three grades of intellect, the best indication of spiritual progress is the gradual diminution of obscuring passions and selfishness.

These are The Ten Best Things. — From *The Precepts of the Gurus,* compiled by the Tibetan teacher Dvagpo-Lharje in the 12th century, translated for the first time into English by the late Lama Kazi Dawa-Samdup, and edited by W. Y. Evans-Wentz in *Tibetan Yoga and Secret Doctrines* (Oxford University Press).

WORLD OF MIND

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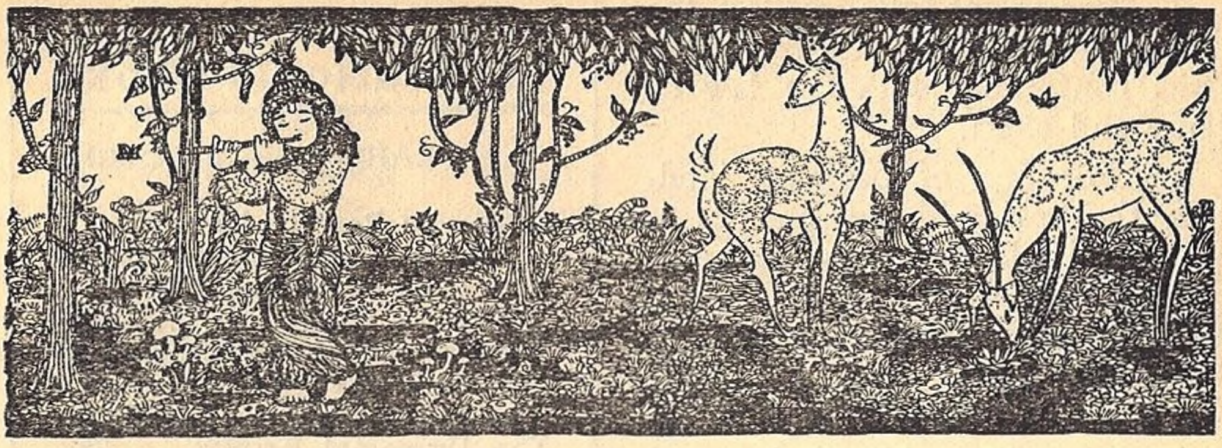
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Spiritual Interpretation OF THE BHAGAVAD GITA

The Secret of True Sleep and True Wakefulness. How Meditation and Activity Should Be Balanced.

By PARAMHANSA YOGANANDA

Chapter 2, Stanza 69

Literal Translation:

That which is night (of slumber) to all creatures is (luminous) wakefulness to the man of self-control. That which holds all beings in a seeming state of wakefulness is (usually) the sleeping nocturnal state to the Self-perceiving savant.

Poetical Rendition:

When all creatures slumber in gloom there the x-ray eyes of the seer remain awake in wisdom's light. That which keeps all beings engrossed in the wakefulness of attachment to material objects induces the slumber of non-attachment in sky-soaring saints.

Spiritual Interpretation:

In this stanza the writer of the *Bhagavad Gita* is using an example from the customary habit of some Hindu yogis who meditate all night, when people of the world sleep. These yogis sleep in the daytime when mundane beings are awake, busy with material pursuits. This example illustrates the difference in the habits of yogis and materialists.

People who love matter use all wakeful hours to pursue perishable objects. So the yogi, knowing the wasteful foolish habits of such men, remains in the slumber of indifference to such concerns. The real yogi whose whole attention is fixed on God is withdrawn

from the world, undergoing a state of spiritual somnambulism. He is in the world but not of the world. Seeing, the yogi sees not. Though physically awake in the world, the yogi is spiritually asleep in the utter oblivion of non-attachment.

Thus it can be said that the worldly man is alive and awake in material pursuits and asleep in spiritual matters. The yogi is just the opposite—awake in spiritual pursuits and asleep in the bazaar of worldly desires.

Night and Day of Yogi

So the nightly slumber of the worldly man is the day of the wakeful yogi. When the yogi sleeps in the kingdom of matter, the material man is pursuing and seeking material objects.

The material man is asleep in ignorance and the yogi is awake in wisdom. The wise man is slumbering in indifference while the worldly man is awake pursuing matter.

The sense-hypnotized man sees nothing but matter and is unable to perceive God.

The wise man wakefully enjoys the presence of God while the material man spiritually slumbers.

The *Gita,* however, does not necessarily mean that yogis should sleep during the day and remain awake at night, nor that worldly people should not go on sleeping at night, remaining awake pursuing material objects during the day. For if all people of the world became yogis and slept during the day the God-created world could not function at all. But man should not live a life of activity without a spiritual purpose and fall asleep at night due to sheer fatigue.

The yogi, by sleeping during the day and leading an inactive existence, may not achieve his goal just by remaining awake at night if he does not practice meditation and does not lead a life of self-discipline, service and active kindness to all.

A worldly man, busy during the day with reasonable material duties, should slumber at night but should use some part of the quiet hours to meditate and devote himself to spiritual studies.

The *Gita* emphasizes in the above stanza that all true yogis, who perceive the indestructible ever-joyous Divine Omnipresence, the true Reality, automatically remains indifferent to the delusive appearances of material unreality.

Remember God!

People in general should not remain engrossed in impermanent material pleasures, utterly oblivious of the ever-new everlasting blessedness hidden in the soul.

The yogi though indifferent to material desires should not neglect to perform necessary material duties with an attitude of non-attachment. The yogi who loves God can never forget Him just because of the performance of material duties. A yogi who performs his duties for God is free and non-attached, though he is busy with activities. An unselfish man pursuing

material duties with the constant remembrance and perception of God is not asleep in ignorance but is ever awake in Him.

Therefore non-activity does not necessarily denote that an individual is God-conscious. The lazy man is bound to flesh and is not free, and is therefore not a yogi.

Duties Must Be Performed

The materially active man, ever fixed in God within himself, is not a worldly man but is united to God; in other words, he is a yogi. Therefore an individual who loves God deeply can do so both while he is non-active and silently meditating on God, or when he is tremendously active outwardly.

It is therefore good to be ever awake in God during all hours and walks of life. One should never become so deeply engrossed in material duties as to be oblivious to the contact of divine bliss in meditation.

To ignore the cultivation of God Consciousness through being overwhelmed with too many material duties is the greatest error. To be inactive in the pretense of being spiritual and without deep effort to contact God during meditation is dangerous self-deceit.

The worldly man should lessen his material duties and meditate on God. Every man should remember he could not perform his material duties if God suddenly said, "Well, I am so busy with Cosmic Creation that I cannot throb in your heart."

Nor should the yogi, just because he meditates upon God, refuse to do his necessary material duties. When a yogi becomes really engrossed in God during non-activity and intense activity, then the Divine Deity gives him a pension, or liberation from all earthly duties. But the yogi should depend on God's will in everything and not on his own will.

In non-activity or intense activity the yogi should deeply concentrate upon God. The yogi should not let inactivity or intense spiritual activity (whatever is his lot) produce lethargy or enslavement leading to the loss of meditation and God-contact.

GOD OF BEAUTY AND UNDERSTANDING

By Zita Harris

I behold You in the smoke-veiled hills
Of early morning;
Across the vast slopes Your sun falls
Like golden hair waiting to be combed
By the fingers of day.
Your voice is in the wind
That circles through the javelin-pointed trees,
Re-echoing against my heart.
The amethyst arms of night
Clinging to the white shoulders of day
Reveal Your presence.
And when the forest is wrapped
In the midnight wings of blackness
The very stillness brings me into Your presence.

Meditation on Om

By SWAMI SIVANANDA



A. U. M. are the life of all articulate words. A and U, when connected together, coalesce into O. Therefore the right way to write OM is A. U. M. "A" of the sacred syllable AUM is a symbol of *Virat* aspect (gross manifestation); "U" of the *Hiranyagarbha* (or subtle manifestation) and "M" of the *Iswara* aspect (or unmanifested state) of Brahman. OM is called *Sat Nam* or (*EK*) *OM Kara* by the Sikhs, *Jehovah* by the Jews, *Allah Hoo* by the Muslims, *Ahurmazda* by Zoroastrians, *Hanovn* by the Persians, *Elohem* by the Christians, *Tao* by Chinese and *Monad* by Greeks. OM is called *Pranava* because it runs through *Prana* or breath and pervades life.

The life of all words is vowels. A vowel is that which shines by itself. It can be pronounced by itself. A consonant is that which cannot be pronounced without the help of a vowel placed either before or after it. What the soul is to the body, that vowel is to the consonant. A and U are the parents of all other vowels in Sanskrit. Sanskrit possesses a larger number of vowels than any other language in the world. All the letters of the alphabets of all languages are contained in this mysterious, sacred monosyllable OM (AUM). Therefore it is quite proper to regard OM as the symbol or name of Brahman (God).

OM or the real *Atman* (soul) is the substratum for all sounds, languages, this universe, body, mind, *prana* and senses. OM is the substratum or the underlying reality in which all objects appear as waves in the ocean. The waves are mere appearances. So also the forms are mere appearances. The

forms are unreal in the sense that they are only relatively real; they are changing and impermanent. The ocean is real. So also OM or Brahman is real.

OM represents the canvas or the background. The forms of this universe represent the pictures in the canvas. The canvas is real, but the pictures in the canvas are unreal because fire in the canvas cannot burn your fingers, the knife in the canvas cannot cut your fingers, the tiger in the canvas cannot bite you. Even so OM or Brahman is the only solid reality. The names and forms are unreal like the pictures in the canvas.

Chant OM for One Hour

Why is OM taken as the symbol of Brahman? Can we not have any other word besides OM to represent Brahman or the solid Reality or living Truth? OM is a mysterious, sacred syllable. Chant OM for one hour. Chant any other word also for one hour. You yourself will feel the difference.

There is a real connection between OM, the symbol, and Brahman, the thing signified by the symbol OM. Thought and word are inseparable. OM and Brahman are inseparable. When you think of the name of your son, the name will bring to your memory the image of your son; when you think of the image of your son, the image will bring to your memory his name. Even so when the symbol OM is pronounced it will bring to your memory Brahman, the thing signified. There is an intimate relationship between the symbol and the thing signified.

Rishis and sages of yore who attained Self-realization have experienced the mysterious effects of the repetition or chanting of OM. Having made long researches and experiments on OM and its vibrations, they have meditated on OM for a considerable period and then they have given to the world OM as the right symbol of Brahman. OM served as a beacon-light for them when they sailed in the turbulent waters of this ocean of *Samsara* (phenomenal world). Through OM they ascended safely to the summit of the hill of *Nirvikalpa Samadhi* or knowledge of Self or *Brahma Gnana.* You may rely on their teachings.

Just as the President represents the voice of the people of a country, so also OM represents the voice of all names of God, because OM is the substratum or matrix for all sounds or names. In OM all names are included. OM is the ocean into which all rivers of sounds or names or words flow.

OM Is Universal Symbol

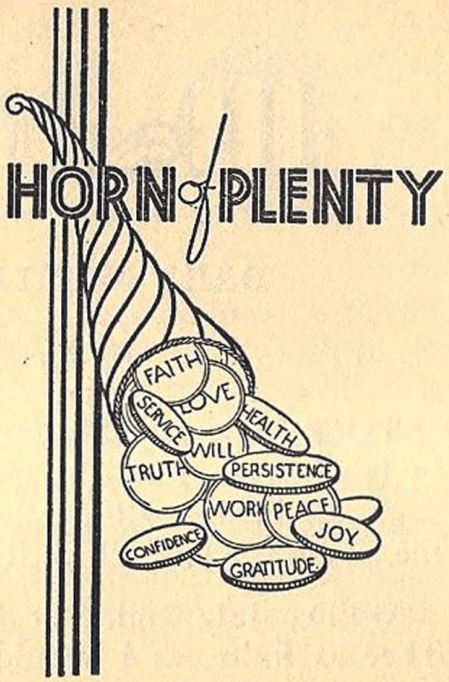
OM is the common symbol. It will represent all symbols of God, all symbols of all religions, all cults and schools. Just as a large-hearted spiritual man, of catholic and liberal nature without prejudice of any kind, represents all and becomes the supreme head of a conference of world religions, so also the common symbol OM, the basis of all sounds and all languages, represents all names and becomes the head of all names of God.

All *Mantras* (religious chants) begin with OM. All religious ideas are centered in OM. The breath sings always OM, the song of Infinity and Immortality. Thought of OM elevates the minds of all; the Christians and Hebrews end their prayers with *Amen*—modification of OM. The Muslims end their prayers with *Ahmeen,* also a modification of OM.

OM is your best companion in life because it gives you immortality and eternal bliss. OM is your guide or preceptor. Therefore keep company or constant *satsanga* with OM, by practising chanting of OM.

Vichara of OM is enquiry into the nature of Brahman. The feeling, "I am all-pervading Brahman," while meditating should go deep into the very core of your heart. Every cell, every pore of your body, every atom, every molecule, every nerve, every fibre, every drop of blood, every artery, every vein, should powerfully vibrate or pulsate with this sacred, soul-elevating, sublime feeling.

Feel when you chant, meditate on or sing OM that you are one with the Supreme Self. Transcend the world of names and forms and identify yourself with the all-pervading pure consciousness. When you chant, sing or meditate on OM, melt the mind in the Immortal Self and feel that you are the Light of lights, the Lord of lords, Emperor of emperors, King of kings, the Soul of souls, the Self of all selves, the Immortal Brahman of the *Upanishads* (scriptures).



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Meditations

DAILY MEDITATIONS FOR JULY, 1941

By Paramhansa Yogananda

TUES., July 1st. My Heavenly Father is Love, and I am made in His image. I am the sphere of Love in which all planets, all stars, all beings, all creation, are glimmering like lights within me. I am the love which lights the whole universe.

WED., July 2nd. O Infinite Spirit, today I will worship Thee as finite, as I behold the wonders of Thy beautiful universe.

THURS., July 3rd. I will speak the truth, but will at all times avoid speaking unpleasant or harmful truths. I will offer nothing but kind criticism.

FRI., July 4th. Unity is the way that leads to the Infinite. By discord and diversity, the world is thrown into the boiling pot of sorrow, wars and death. Uniting souls with truth by ideal living is the way to happiness, peace and immortality.

SAT., July 5th. I will behold God as the Father, Mother, Friend, and Beloved. I will seek Him in the temple of Self-realization and meditation.

SUN., July 6th. I will lead a life of service. Without that ideal for all the world, the intelligence which God has given me is not reaching out toward its goal. I will develop my mind-power.

MON., July 7th. My path may be sunlit by opportunities or dreary with trials. Whatever happens, I will do my best. Then I know that out of the gloom of mysteries the all-illuminating light and divine guidance will emblazon my path.

TUES., July 8th. I will realize that too much material ambition is just as bad as too much passive contentment. To have lots of

health, wealth and mental efficiency, but no knowledge of the ultimate truth, and with a lack of peace, is useless and disturbing.

WED., July 9th. Today I will meditate no matter how tired I think I feel. I will not allow myself to be a victim to noise while trying to meditate. I will transfer my consciousness, like a yogi, to the inner world.

THURS., July 10th. While we know that nothing can heal except God, and that the sure way to contact God is through prayer and meditation, we also know that we must take advantage of all natural methods of healing and healthful habits of living to prevent sickness and disease.

FRI., July 11th. Heavenly Father, teach me to resurrect my soul from beneath the tomb of false pleasures into Thy everlasting happiness. Teach me to resurrect my wisdom from beneath the debris of ignorance.

SAT., July 12th. The ocean of God's abundance flows through me. I am His child. I am the channel through which all divine creative power flows. Bless me, Father, that I seek Thee first above all things and be Thy true child.

SUN., July 13th. Divine Father, teach me to worship Thee on the altar of silence within and on the altar of activity without. Finding Thee as peace within, teach me to worship Thee without in the peace of all spiritually-minded people.

MON., July 14th. Christ was resurrected not only on one Easter morn, but reanimates Himself in the dawn of each soul's awakening. Our souls die whenever we are buried in the tomb of ignorance, and we resurrect ourselves again by cosmic wisdom.

TUES., July 15th. Heavenly Father, I will seek Thee first, last and all the time. I am Thy child. Save me from beggary, and let all things, including health, prosperity and wisdom, seek me instead of my pursuing them.

WED., July 16th. Beloved Father, my wordless chants of yearning for Thee will sing in cadence with my heart-throbs. I will feel Thy heart-throb in all hearts. I will watch Thy working hands in the law of gravitation and in all other natural forces. In the feet of all living creatures I will hear Thy footsteps.

THURS., July 17th. O Spirit, my love was made to throw incandescent searchlight flames to find Thee hidden in the forest of my desires. My heart was made to respond to Thy call alone. My soul was made to be the channel through which Thy love might flow uninterruptedly into all thirsty souls.

FRI., July 18th. Divine Beloved, bless us with Thy intoxicating, ever-new, joyous, supremely satisfying contact. Teach us to drink Thee, that every blood cell, every thought, and every feeling may become saturated with Thy joy and have their pleasure-thirst quenched forever.

SAT., July 19th. With the soft veil of Divine Mother's peace I will wipe the dream fears of disease, sadness and ignorance from the soul's face of silence. Thou art the Mother of all affections, and in Thy breast of love throbs the heart of God.

SUN., July 20th. I will not look for my spiritual flower every day. I will sow the seed, water it with prayer and right endeavor, and when the sprout comes, I will busy myself with the health of my plant, picking out the weeds of doubt, indecision and inactivity. Finally, I shall behold my long-looked-for spiritual Flower of Realization.

MON., July 21st. Heavenly Father, Thou unseen charmer of souls, Thou art the fountain flowing from the bosom of friendship. Thou art the rays of secret warmth which break buds of feeling into blossoms of endearing, soulful words of poetry and loyalty.

TUES., July 22nd. Though discouraging darkness, barbed wire fences of habits, and mountains of indifference may stand in my path to prevent my march to Thee, O Heavenly Father, yet a million kingdoms and sextillions of years of untrammelled worldly happiness will not tempt me to forsake my search for Thee.

WED., July 23rd. O Divine Broadcaster, tune our souls that are smothered beneath the static of indifference. Tune us with the fine touches of Thy perceptions, and grant us the privilege of hearing Thy magic song of ecstatic awakening.

THURS., July 24th. O, Father, my little prayers are all aroused in reverence, waiting for Thee. My little joys are dancing in tune with the temple-bells of harmony. The muffled

drum of my craving beats deep for Thee. I will say my prayers with mystic beads, made of my crystal tear-drops, polished with my love for Thee. I shall cleanse the altar of my heart with repentance.

FRI., July 25th. Beloved God, the terrors of the dreamland of life are all forgotten. Thou hast changed my sorrow into tears of joy. My joys are blazing into bliss. My body-temple is filled with light. The rays of Thy Light will keep the eyes of my wisdom from drooping. I thank Thee!

SAT., July 26th. Divine Mother, teach us to forsake the misery-making ignorant ways of living, by letting us know and feel the comforting ways of wise living. Teach us to be so much attached to Thee that we cannot become bound to material pleasures. Teach us by Thy love to conquer all love for a worldly life.

SUN., July 27th. I will behold the Invisible in the form of my visible father, mother, and friends, sent here to love and help me. I will show my love to God by loving them with divine love. I will recognize only the One Divine Love in all their human expressions of love.

MON., July 28th. Dear Father, the divine gift of Thyself is useable at all times. I can always draw perpetual power from Thee in life and death. Why should I waste life's time begging for perishable prosperity? Why should I not profitably and properly use my perishable life to gain the Precious Imperishable Treasure?

TUES., July 29th. Divine Spirit, I will seek Thee from now on until I find Thee. Finding Thee, I will reverently receive whatever gifts it is Thy desire I should have. But I ask for nothing throughout eternity but the complete gift of Thyself.

WED., July 30th. O Father, this day I will make my love for Thee eternal and sweetly fragrant with the embrace of inner silence. I have made a paradise in my heart, wherein Thou wilt dwell. Wilt Thou be my most honored pilgrim-guest in the sacred nook of my devotion?

THURS., July 31st. O Spirit, the flood of my continuous tears will float me down to Thy secret haunt. I will jump from the lofty peak of my pride and lie recumbent at Thy feet.

DAILY MEDITATIONS FOR AUGUST, 1941

By Paramhansa Yogananda

FRI., Aug. 1st. Wisdom's fire is burning. I am feeding the flame. All perishable pleasures, all temporary aspirations, I am using as faggots to feed the eternal fire of knowledge. The old cherished logs of desire, which I had saved to fashion furniture of pleasure, I now cast into the sacred flames.

SAT., Aug. 2nd. Beloved God, Thou art the life behind my body, the intelligence behind my mind, the love behind my feeling, the wisdom behind my ignorance. Take the empty basket of my soul and fill it with Thy loaves of wisdom.

SUN., Aug. 3rd. Dear Father, unite our fading life with Thy imperishable life. Blend our flickering happiness into Thy enduring ever-new blessedness. Make us fearless by letting us know that we are waking and dreaming in Thee, and that we are Thy all-protected, ever-happy Self.

MON., Aug. 4th. Blessed Father, teach me to feel that Thou art the power behind all wealth, and the value in all things. Teach me to behold Thee as the only friend, helping me, encouraging me, through my earthly friends.

TUES., Aug. 5th. I can perform all duties only after borrowing the powers of action from God, so my desire is to love God first. The first love of my heart, the first ambition of my soul, the first and foremost effort of my reason and will is—God alone!

WED., Aug. 6th. O, Father, Thou art just behind my vision, with which I see Thy beauty without. Thou art just behind my listening power, with which I hear Thy voice in creation. Thou art just behind my thoughts. Thou art just behind my craving for Thee. Thou art just behind the veil of nature's splendors. Thou art just behind the screen of my love. *Reveal Thyself as Thou art,* behind these mystic screens.

THURS., Aug. 7th. Dear Father, I will not waste my life begging for perishable prosperity. I will not chase the rainbow of elusive material riches. I will seek true prosperity, which consists in the peace-contact of Thee.

FRI., Aug. 8th. Divine Mother, still the restless mirror of my mind, that I may behold Thy Face, undistorted, ever reflected there. Open all the windows of faith, that I may behold Thee in the mansion of peace.

SAT., Aug. 9th. Divine Father, twinkle Thy light through my thoughts and my whole being. Strengthen me. Make me realize that I am immortal and teach me to follow the One Highway that leads to Thee. Awaken my soul!

SUN., Aug. 10th. Perfect Father, Thou art in me, Thy Light is flowing through Christ, through the saints of all religions, through the master minds of India, and through me. Thy perfect Light is present in all my body parts. Wherever that healing Light is manifest, there is perfection. I am well, for perfection is in me.

MON., Aug. 11th. Come, Father, come! Take away all the veils that hide Thee. No more behind the indifferent veil of nature, no more behind the obscure veil of matter, no more behind the veil of souls will I perceive Thee, but behind my devotion, behind my inmost soul Thou art, evermore.

TUES., Aug. 12th. Beloved God, never will I turn my mind to do anything which reminds me not of Thee. I will abhor nightmares of ignorant acts. I will love dreams of noble achievements. I will love all dreams of goodness, for they are Thy dreams. I may dream many dreams, but I am ever awake thinking of Thee.

WED., Aug. 13th. O Father, teach me to love Thee with the love of the saints, that I may realize that Thou art the ocean and my love is the wave. Teach me to pray with all my soul. Break Thy vow of silence. Speak to me through my thoughts. I invoke Thy presence. May I realize Thy nearness, O Father!

THURS., Aug. 14th. O Father, when I was blind, I found not a door which led to Thee, but now that Thou hast opened my eyes, I find doors everywhere: through the hearts of flowers, through the voice of friendship, and through sweet remembrances of all lovely experiences. Every gust of my prayer opens a door into the vast temple of Thy presence.

FRI., Aug. 15th. O Conscious Cosmic Energy, it is Thou who dost directly support my body. Help me to learn, O Spirit, to

live more and more by direct cosmic energy and less and less by food. By Thy energy, burning in the bulb of the senses, I recharge myself.

SAT., Aug. 16th. My eyes are enthralled, O Father, with the beauty of the flowers, the passing scenes of life, and the sailing, silent clouds. Open that eye in me which sees nothing but Thee. With that gaze above, beneath, around, within, and without, may I behold Thee. Open in me that eye which beholds in all beauty only Thy Reigning Beauty.

SUN., Aug. 17th. The Christ in me will behold the Christ in all men. I will behold naught but Him, resting on the altar of wisdom in all people. Let His reason be the preceptor of my reason.

MON., Aug. 18th. It is through delusion that I perceive evil. Behind the veil of apparently unjust occurrences is the presence of God, eternal good, which I will perceive by lifting the shades of my self-created evil thoughts.

TUES., Aug. 19th. Divine Mother, keep my hands busy serving all my brothers. Keep my voice forever casting seeds of love for Thee on the soil of seeking souls. Keep my feet ever moving on the pathway of right action.

WED., Aug. 20th. Beloved God, make my love Thy love, that I may know all things as mine. Throb through my heart and make me feel sympathy for all living creatures. Kindle in me the flame of Thy wisdom and burn the dark forest of my mundane desires.

THURS., Aug. 21st. Heavenly Father, I was made for Thee alone. I was made for dropping flowers of devotion gently at Thy feet on the altar of the morning. My hands were made to serve Thee willingly; my ears were made to catch the music of Thy footsteps; my voice was made to sing Thy glory.

FRI., Aug. 22nd. Dear Father, whether I have poverty or riches, I know that Thou art the unlimited source. I shall receive what I deserve through the law of cause and effect, but when I realize the kingdom of God, I shall be beyond cause and effect.

SAT., Aug. 23rd. Today I will develop the power of visualization and the power of hearing. I will concentrate upon one good thing strongly. I know that if I concentrate for long on a certain image, the life force becomes concentrated in the spiritual eye, reproducing an astral motion picture of that image.

SUN., Aug. 24th. Beloved God, make me transparent with purity, that Thou mayest shine through me. Make me luminous with wisdom, that I may behold Thee in me. Open all the windows of faith, that I may behold Thee in the mansion of peace. Fling open the doors of silence, that I may enter Thy temple of bliss.

MON., Aug. 25th. Beloved Divine, make me know at once and forever that Thou hast always been mine, ever mine. My error dreams are past, buried beneath the sepulcher of oblivion. I am awake, basking in the sunlight of awakening in Thee.

TUES., Aug. 26th. Each morning I will offer my body, mind and any ability which I possess, to be used by the Infinite Creator in whatever way He chooses to express Himself through me. I know that all work is God's work, so no task is too difficult or too menial when offered to Him in loving service.

WED., Aug. 27th. Dear Father, whatever conditions confront me, I know that they represent my next step in unfoldment. I will welcome all tests, no matter how trying, because I know that within me is the intelligence to understand and the power to overcome.

THURS., Aug. 28th. Today I will be a master of my feelings. I will keep alive the supreme feeling that brought me to a new understanding of life and its beauties. I will not let lesser feelings kill this higher one. I will be cautious and steadfast.

FRI., Aug. 29th. This day I will transform every regret for shattered hopes of success into the joy of new achievement. I will bury old sorrows and disappointments beneath the sepulcher of the past. I will banish dark bandits of discouragement who desire to steal the wealth of my desire to succeed.

SAT., Aug. 30th. Today I will take the salvaged treasures of good experiences from the sea of past experience and use them to buy new accomplishments. In my garden of good deeds I will

water the seeds of well-planned new activities until they grow into fragrant flowering plants of diverse successes.

SUN., Aug. 31st. Divine Mother, with the language of my soul I demand Thy presence. Thou art the essence of everything and I am Thy child. I am awake in Thy presence, for Thou art the Light. Make me see Thee in every fiber of my being, in every wisp of thought. Awaken my heart!

DAILY MEDITATIONS FOR SEPTEMBER, 1941

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

MON., Sept. 1st. O Lord God, Holy Father, be Thou now and forever blessed, because as Thou wilt, so it is come to pass, and what Thou doest is good.

TUES., Sept. 2nd. Let Thy servant rejoice in Thee, not in himself, nor in any one else; for Thou alone art true gladness, Thou art my hope and my crown, Thou art my joy and my honor, O Lord.

WED., Sept. 3rd. What has Thy servant but what he has received from Thee, and without any merit of his own?

THURS., Sept. 4th. All things are Thine, which Thou hast bestowed and which Thou hast made.

FRI., Sept. 5th. I desire the joy of peace, the peace of Thy children I crave, whom Thou feedest in the light of Thy consolation.

SAT., Sept. 6th. If Thou give peace, if Thou infuse holy joy, the soul of Thy servant shall be full of melody, and devout in Thy praise.

SUN., Sept. 7th. Nothing takes place on the earth without Thy counsel, and Thy providence, and Thy purpose.

MON., Sept. 8th. It is good for me, O Lord, that Thou hast humbled me, that I may learn Thy righteous judgments, and may cast away all proud and presumptuous thoughts.

TUES., Sept. 9th. It is profitable to me that shame has covered my face, that I might seek Thy consolation, and not that of men.

WED., Sept. 10th. I have also learnt to fear Thy unsearchable judgments, which fall upon the just as well as on the sinner, but not without equity and justice.

THURS., Sept. 11th. There is not one who can console me of all that are under Heaven; none but Thyself, O Lord my God, Heavenly Physician of souls, Who woundest and healest.

FRI., Sept. 12th. Let me be under Thy discipline, and let Thy rod itself teach me.

SAT., Sept. 13th. Behold, beloved Father, I am in Thy hands; under the rod of Thy correction I bow myself.

SUN., Sept. 14th. Make me a devout and humble disciple (as Thou hast been accustomed to do me good), that my steps may henceforth be in accordance with Thy will.

MON., Sept. 15th. To Thee I commit myself and all that is mine, to be corrected; it is better to be chastened here than hereafter.

TUES., Sept. 16th. Thou knowest all things, and each thing in particular, and nothing in the human conscience is hidden from Thine eye.

WED., Sept. 17th. Thou knowest what is expedient for my progress and how greatly trials serve to cleanse away the rust of vices.

THURS., Sept. 18th. Grant me, O Lord, to know what I ought to know, to love what I ought to love, to praise what delights Thee most, to value what is precious in Thy sight, to hate what is offensive to Thee.

FRI., Sept. 19th. Do not suffer me to judge according to the sight of my eyes, nor to pass sentence according to the hearing of the ears of ignorant men; but to discern with a true judgment between things visible and spiritual, and above all things always to inquire what is the good pleasure of Thy will.

SAT., Sept. 20th. When men judge according to their senses, they often err; and the lovers of the world, by loving visible things only, are deceived.

SUN., Sept. 21st. For what is a man the better, for being thought greater by man? The deceitful deceive the deceitful; the

vain deceive the vain; the blind, the blind; the weak, the weak, when he extols him; and, indeed, when he is giving him empty praise, he is rather putting him to shame. For a man is what he is in Thy sight, and nothing more, according to the saying of the humble Saint Francis.

MON., Sept. 22nd. The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.

TUES., Sept. 23rd. Thou art gracious and merciful, and willest not that those whom Thou hast made should perish, in order to shew the riches of Thy goodness upon the vessels of mercy; and Thou dost vouchsafe to comfort Thy servant beyond all desert of his own, and all human bounds.

WED., Sept. 24th. From true contrition and a humbled heart spring hope of pardon; the troubled conscience is reconciled; lost grace is recovered; man is sheltered from the wrath to come, and God and the repentant soul meet together with a holy kiss.

THURS., Sept. 25th. Humble contrition for sins is a sacrifice acceptable to Thee, O Lord, a savor far sweeter in Thy sight than fumes of incense.

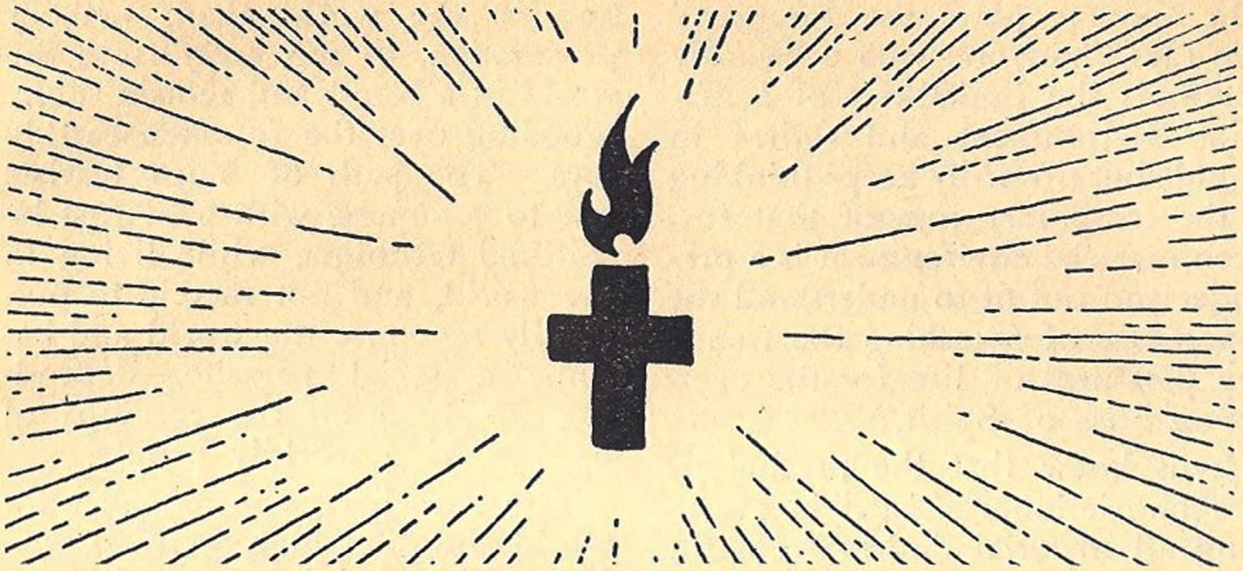
FRI., Sept. 26th. This is also the fragrant ointment, which Thou didst desire to be poured upon Thy sacred feet; for a contrite and humble heart Thou never didst despise.

SAT., Sept. 27th. Seek privacy; love to dwell alone with yourself; seek not for conversation with any one, but rather pour out devout prayer to God, that you may keep your heart contrite, and your conscience pure.

SUN., Sept. 28th. Esteem the whole world as nothing; prefer the service of God before all outward things.

MON., Sept. 29th. If you perfectly conquer yourself, you will the more easily subdue all things else.

TUES., Sept. 30th. For the perfect victory is the victory over self; for he who keeps himself in subjection, having his sensual appetites in subordination to his reason, and his reason in all things obedient to the Lord, is a true conqueror of himself, and lord of the world.



Second Coming of Christ

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

Jesus Explains the Meaning of Satan and How to Overcome his World Delusion

By PARAMHANSA YOGANANDA

(*Continued from last issue*)

The scriptures of India advise that children should leave their material home environment and live in the company of great spiritual teachers for several years. After receiving a thorough spiritual training the children return to lead the lives of householders. They become ideal spiritual examples in society in that they govern their material lives by spiritual discipline and divine happiness. Of course, there are some children in India who become renunciates throughout life. Jesus himself was a man of renunciation, never having married nor identified himself with a single family. He knew his father was God and his kingdom was in all space.

The *Bhagavad Gita* says, "Forsake all duties in order to think of Me alone," for no duties can be performed without borrowing the powers of brain and mental energy which come from God alone. "I shall free thee from all sin accruing from the non-performance of small duties and other sins if you sincerely seek Me, who am the giver of life to all."

In another place the *Bhagavad Gita* says, "Anyone who outwardly renounces the limitations of a material environment and retires in solitude but inwardly keeps thinking of the temporary joys of that forsaken material environment is a pretender and not fit to understand the importance of forsaking the transitory pleasures of life for the everlasting bliss of Spirit."

Jesus knew that the psychology of renunciation consisted in evacuating all material desires from the mind in order to make it a temple of God Consciousness. Jesus, as in the *Bhagavad Gita,* pointed out that a person is foolish to outwardly renounce material pleasures while he is inwardly thinking of them. Such a person does not receive the benefit of God-contact. Along with outward renunciation of material pleasures, there must be inward renunciation of them also. When that is accomplished, the mind, free from sense pleasure and material habits, begins to be established in the kingdom of bliss in meditation.

Inner Renunciation

It is a psychological and metaphysical impossibility to be free from a bad habit by material renunciation. Evil habits are gone only when they are cast off from the domain of thought as well as actions. Since thought is the spring of action, thinking evil may be as dangerous as acting evil. All devotees must realize that mental renunciation is of primary importance in the attainment of God. It is better to practice inner renunciation in the world than, without preparation, to run away from the world in a forest and remain there, brooding over the forsaken earthly joys. The path of Yoga teaches one to commune with God first by spiritual technique while living in the world, and not merely to outwardly renounce the world and become a social parasite, depending for food on the earnings of hard-working worldly people.

Great teachers who renounce the world and offer high spiritual service are justified in renouncing the smaller duties of a family life for the greater duty to the greater human family. Many people who are afraid to struggle for a living often try to renounce worldly life and live on others. Such people become mentally and physically and spiritually idle and never attain God Consciousness. Only those who leave everything, inwardly impelled by the sincere love of God, are justified in their renunciation. Such renunciates do not care whether they starve or die for the love of God.

Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

And in the same house remain, eating and drinking such things as they give: for the labourer is worthy

of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.—Luke 10: 3-9.

"After being true laborers or devotees and having reaped the harvest of wisdom and God-contact, go to the world to share your divine realization with others. In your travels do not burden your consciousness with material things like purses and clothes. Do not salute any man on the way but within your mind keep thinking of God, giving highest respect to Him. When you enter a house give peace unto it. Remain there accepting that hospitality, eat anything given you, heal the sick and tell them the kingdom of heavenly bliss lies hidden very near, just behind their waking consciousness. Teach them by meditation to enter into the kingdom of Cosmic Consciousness and divine bliss."

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.—Luke 10: 16.

"Any devotee who listens to your teachings and follows you follows me. O ye disciples, my Christ Consciousness is with you through your devotion and meditation, and anyone who will be in tune with you will be in tune with my Christ Consciousness. Anyone who hates you hates my Christ Consciousness and rebels against it; he is out of tune with the Cosmic Consciousness, whose reflection I am."

In the above words Jesus emphasizes how truth-seekers can reach Cosmic Consciousness by tuning in their consciousness with true guru-preceptors, who in turn have been trained by their Christlike teachers. Through the hierarchy and chain of true guru-preceptors a truth-seeker is properly introduced to God.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

And he said unto them, I beheld Satan as lightning fall from heaven.

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.—Luke 10: 17-20.

"While I was in my omnipresent Christ Consciousness I beheld satanic delusion as a conscious cosmic force and lightning-like energy repulsed out of heavenly Cosmic Consciousness. Behold, I give you divine power by which you will be able to conquer Satan-created serpents and scorpions and all human enemies and animal pests so that nothing shall in any way hurt you

physically. Behold, through my Christ Consciousness I will give you the will power by which you will be able to control the coiled serpent force at the base of the spine which feeds the sex desires and other scorpion - like, tormenting, poisonous, evil instincts. When you know the technique of withdrawing the coiled serpent force from the base of the spine to the heavenly region in the cerebrum, then you will have full self-control over the unruly sex-force and all other tormenting evil desires which obstruct the devotee from attaining heavenly bliss. Be not elated that the evil spirits and evil forces are under your control, but rather rejoice in the positive fact that your souls have attained enough divine Self-realization that they have access to the heavenly region of Cosmic Consciousness."

Origin of Satan

In the above words, Jesus describes the origin of Satan who was originally an archangel or conscious heavenly force endowed with cosmic energy to create only beautiful things in creation. This archangel of God was given the power and freedom to create anything he pleased according to the will of God. But later when all created things reached perfection and began to retire into God again, the archangel was afraid of losing his power of creation after all things were withdrawn into God after a perfect mundane existence. Therefore the archangel rebelled against God and created patterns of evils to counteract the patterns of good created according to the will of God. Ever since Satan has created pain, mortal desires, death, inharmony and warfare in nature and men, so that by imperfection they become tied to the earth plane and cannot retire in God and become dissolved in Him. This is what Jesus meant by Satan falling from heaven.

The archangel, with cosmic energy tuned with heaven, created perfect heavenly things in all creation. But ever since the archangel rebelled against God Consciousness, he was turned into a force fallen from divine grace, not guided by heavenly vibrations of God. All Cosmic Intelligent Energy, working in tune with the vibrations of Cosmic Consciousness or the will of God, is called energy working in tune with God Consciousness. But any energy which is controlled by the conscious cosmic force of Satan is termed satanic energy fallen from heaven. As in space the Cosmic Consciousness is heaven, so that sphere of space where there is the creation and presence of imperfect creation is the field of the satanic evil force trying to work imperfection in all creation.

Similarly, in the human body there are two distinct regions—the heavenly region and the satanic region. In the human body the heavenly region extends from the dorsal plexus and heart center up to the cerebral plexus. The satanic region and the receptacle of baser instincts extend from below the heart, through the lumbar, sacral,

and coccygeal plexuses. When all the energy from the senses is centered in the brain by meditation, the devotee is spoken of as having attained heaven. But most people who do not meditate find their consciousness flowing downwards with the satanic lighting, or life force falling from the heavenly region of the brain down to the region of the senses.

Avoid Sense Delusion

The satanic force in every human being keeps the lightning-like life force continuously falling from the heavenly region towards the senses. That is why the searchlight of the senses reveals to us the attraction of sense objects only. That is what Jesus also found in the bodies of his disciples—the life force falling from the brain downwards. But Jesus taught them by meditation and will power to reverse the life force brainward. This enabled the disciples to enjoy the heavenly consciousness in the brain and become free from the torturing sex forces.

The life force withdrawn into the brain reveals heavenly bliss and heavenly forces and prevents the baser sensations which pervade the lumbar, sacral, and coccygeal plexuses from reaching the brain. This is why Jesus said to his disciples that they should rejoice, not only for being free from devils or evil passions at the base of the spine, but for the power to withdraw the energy through the coiled serpent-like passage at the base of the spine and thus establish their consciousness in the heavenly region in the brain.

When Jesus said, "Your names are written in heaven," he meant that the disciples had acquired enough spirituality by obedience and meditation to be recalled to the mansion of the Heavenly Father.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.—Luke 10: 21-22.

Hidden from Egotists

"I thank Thee, O Heavenly Father, pervading as Cosmic Consciousness in the vibrationless region beyond creation (heaven), and as Christ Consciousness existing in all vibratory creation (earth), because You have kept the inner wisdom hidden from the egotistically wise and theoretically prudent individuals, and have revealed the mystery of truth unto simple, child-like sons of Thine who are but babes in wisdom compared to Thy wisdom. Even so, Heavenly Father, for the above procedure of revealing Yourself unto Thy children who are filled with spiritual simplicity and sincerity seems proper in Thy judgment.

"All truth and wisdom in Cosmic Consciousness are transmitted to the Christ Consciousness so that all creation can be intelligently governed by it. No materially-minded man knows who the Christ consciousness (Son) is except the Cosmic Consciousness which is the Father of Christ Consciousness; no one knows the Cosmic Consciousness unless he tries to know it through Christ Consciousness (Son). Devotees can reach Cosmic Consciousness only by first feeling the Christ Consciousness in meditation.

Jesus also said elsewhere: "I and my Father are one." Jesus scientifically realized the unity of the Christ Consciousness within his consciousness and the Cosmic Consciousness. As the reflection of the moon in the lake and the moon in the sky are essentially the same, so Cosmic Consciousness, mirrored in all cosmic vibration as Christ Consciousness, is the same as the Cosmic Consciousness which exists beyond all vibration.

The Higher Ecstasy

The ordinary man is bound by the consciousness of the body and its relations, but by meditation he does away with all bodily attachments and realizes the super-bliss of meditation which lies beyond the subconscious. The subconscious is experienced during sleep or in a semi-conscious state of drowsiness. The deep superconscious state is marked by an unfathomable depth of bliss.

When the devotee goes into ecstasy and becomes one with the superconscious state for many years, then he attains, with the help of his Guru-Preceptor and higher techniques, the higher ecstasy in which he perceives a vast light, and feels an endless consciousness in which he finds all planets, universes, star-rivers and vibratory objects glimmering like glow-worms. When the devotee by his inner eye can see this vast space and see his body as well as all other things in it, he is spoken of as having attained Christ Consciousness. In this state, the devotee feels the whole universe of vibration and everything in it as his own, just as he feels all the cells and the different parts of his own physical body. After attaining Christ Consciousness, the devotee goes further, beyond all vibratory space, into an indescribable state of Cosmic Consciousness where exists pure, ever-new joy, consciousness and existence. Here in this Cosmic Consciousness no eddies of vibration or change can ever disturb the vision or consciousness of the devotee.

After attaining this state in this highest ecstasy or *Nirbikalpa Samadhi,* the devotee simultaneously beholds and feels both the vibrationless Cosmic Consciousness, and the ocean of vibration with bubbles of created planets, nebulae, comets, stars and universes. Christ attained this state, hence he said, "The Father (Cosmic Consciousness) knows the Son (Christ Consciousness) and the Son knows the Father."

And he turned him unto his disciples, and said privately, Blessed

are the eyes which see the things that ye see:

For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.—Luke 10: 23-24.

"Blessed are your physical eyes, for your lives are full of good karma by which you see the miracles of the silent God through my life. Many prophets and powerful kings have desired to see those divine demonstrations which you see, and they have not been able to see them. Many devotees have tried to hear the words of wisdom from a God-known soul but have not been able to have that privilege."

The Humility of God

Centuries pass before a divine soul comes on earth who can openly and yet subtly demonstrate the powers and proofs of the presence of the great God, who in His humbleness has vowed Himself to silence. God is so great and so all-knowing and ever-understanding that He silently goes on regulating His vast family of the cosmos without seeking any recognition from man by any show of His power and excellence.

Man, on the other hand, likes to believe in God through some definite proof of His existence and by divine miracles. Great devotees know that God never satisfies by miracles the idle curiosity of doubting Thomases. But God has been working enough miracles in nature and has given man the greatest gift of intelligence so that he should be able to understand that all things including his mind come from Divine Intelligence.

Man should use his God-given intelligence and freedom of will to love and seek God in preference to the objects created by Him in the cosmos. God gave man freedom to choose Him and His Wisdom, or Satan and his delusion. God gave man, made in His own image, His highest gift of freedom of will. If perchance man uses his free will to cast Satan away and seek God, that would please Him most. That is why Jesus said, "Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed."

It is the nature of God to silently and subtly reveal Himself unto His devotees. Jesus, knowing God's will, refused to offer spectacular signs and miracles to prove his divinity and God's presence. Jesus revealed his miracles of healing, raising the dead, walking on the sea, to the true believers, strictly under divine guidance and permission. He always emphasized that he was strictly doing the will of God who sent him. That is why Jesus says that it was very fortunate for the disciples to be able to witness the manifestation of divine powers which are very seldom openly manifested as in the life of Jesus and a few great masters of India.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? how readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.—Luke 10: 25-28.

Twofold Duty of Man

"If you can love God by actual, daily meditation and communion, and show by your actions that you love your neighbor (your divine brother) as you love yourself, then you will rise above the consciousness of delusive change and behold the changeless Spirit everywhere."

One of the most earnest prayers from *Whispers from Eternity* is: "Heavenly Father, may Thy love shine forever on the sanctuary of my devotion and may I be able to awaken Thy love in all hearts." This prayer points out the highest duty of man—to love God and to share that love with his fellow man.

One should share his divine attainment with his neighbors because neighbors live outside the family and yet are nearer than the world at large. Persons through instinct usually give everything to their families in preference to strangers. People neglect the world, thinking it to be far and distant. When a person lives just for himself, from the spiritual standpoint he does not live at all, for he chokes the expansion of his life. But when a person extends his sympathy from his family to his neighbors and to the world, he expands his little life into the greater life of God. This connects man's life to its source, the Eternal Life.

Most people live in a narrow well of selfishness, never feeling the greater life of God. Anyone who lives without knowing that his life comes from the eternal life does not live at all. The souls of those who live a material life, die and reincarnate, forget their past lives and hence may be said not to live at all. Any devotee who by meditation feels the eternal life behind his mortal life lives forever—that is, he is conscious of his existence even after his death, or even if he has to go through several more incarnations on earth.



THE HIDDEN TEACHING BEYOND YOGA

By Paul Brunton

(*E. P. Dutton & Co., New York.* $3.50.)

This latest book of Mr. Brunton is by far his most stimulating and thought-rousing work. He seeks to throw a bridge across the chasm which separates yoga and pure ancient philosophy for his Western readers. Mr. Brunton predicates that there are three great steps to truth: religion, yoga, philosophy. His real purpose here is to approach the final goal, to lay hold on the philosophy which has been kept hidden and secret for over five thousand years by a succession of Indian sages.

There are illuminating chapters on "Beyond Yoga", "The Ultimate Path", "Religious and Mystic Grades", "The Hidden Philosophy of India", "The Philosophical Discipline", "The Worship of Words", "The Arbitrament of Thinking Power", "The Revelation of Relativity", "From Thing to Thought", "The Secret of Space and Time", "The Magic of the Mind", and "The Downfall of Materialism".

Some interesting extracts from the book follow:

A Summary of Mysticism

"Mysticism might be cryptically described as a mode of life which claims, without long and laudatory praises of God, to bring us nearer to Him than do ordinary religious methods; as a view of life which rejects the all-too-human God made by man in his own image and out of his own imagination, replacing it by a formless infinite divinity; and as a psychological technique which seeks to establish direct communication with this spirit, through the channel of interior contemplation.

"Certain collective tenets of mysticism are not confined to any one faith, to any one country, or to any one people, and are roughly universal. These cardinal positions of the mystic's thought are five in number and may be briefly picked out and exhibited as follows.

"Mystics hold first that God is not to be located in any particular place, church, or temple but that His spirit is everywhere present in Nature and that Nature everywhere abides in it. The orthodox notion that God is a particular Person among many other persons, only much more powerful yet still saddled with likes and dislikes, anger and jealousy is rejected as childish. Pantheism is therefore the initial note to be sounded. Right thought hallows a place or makes it profane, and real sacredness dwells within the mind alone.

"Next they hold that as a corollary from the first tenet, God abides inside the heart of every man as the sun abides in all its myriad rays. He is not merely a physical body alone, as materialists believe, nor a body plus a ghost-like soul which emanates from it after death, as religionists believe, but he is here and now divine in the very flesh.

The heavenly kingdom must be found whilst we are yet alive, or not at all. It is not a prize which is bestowed on us in the nebulous courts of death.

Man Can Contact God

"The practical consequence of this doctrine is embodied in the third tenet of the mystics, which asserts that it is perfectly possible for any man, who will submit to the prerequisite ascetic discipline, to enter into direct communion by contemplation and meditation with the spirit of God without the use of any priest or prelate as an intermediary and without the formal utterance of verbal prayer. This renders it quite unnecessary to lift upturned palms in suppliant adjuration of a higher Being. Silent aspiration thus replaces mechanical recitation.

"The fourth tenet is as obnoxious to official religion as the last for it declares that the stories, events, incidents, and sayings, which in their totality constitute a holy scripture, are merely a mixture of imaginary allegories and actual happenings, a literary concoction whereby mystical truths are cleverly conveyed through the medium of symbolic myth, legendary personification and true historic fact; that the twentieth century indeed could quite justifiably write its new Bibles, its new Qurans, its new Vedas afresh if it wished, for the divine afflatus may descend again at any hour.

"Mystics hold, fifthly, that their practices ultimately lead to the development of supernormal faculties and extraordinary mental powers or even strange physical ones, either as the gift of God's grace or as the consequence of their own efforts . . ."

"The aspirant must learn how to go down on his knees for freedom from ignorance. No Asiatic sage of olden days would even touch on the alphabet of philosophy to any enquirer if he noticed that this yearning was absent or extremely feeble. One cannot set a water-sodden wood-pile ablaze until it is somewhat dry; neither can any honest teacher take a satisfied worldling, to whom the world needs no questioning and looks good enough as it is, and take his mind to the higher regions of being. This yearning is a higher octave of the same deep-felt longing to get at the hidden heart of life which mystics call "the manifestation of Grace," only here it rises from compelling emotion to calm thought as it takes a more advanced form and demands ultimate truth rather than temporary satisfaction.

The Truth Above All

"Not many are born with such an attribute of loving truth for its own sake, for ordinarily the mind does not want to exert itself to find it. Those others who acquire it later in life usually do so out of the depths of agonized suffering, tragic loss or disappointment with religion or mysticism. It may also arise from personal contact with a genuine sage, when the outward demonstration of its benefits, espe-

cially in critical times, may become both plainly apparent and mentally attractive.

"The desire for truth really means the desire to get rid of ignorance. No truly thoughtful man can rest satisfied like a merely sensual animal but after initial wonder or doubt about the cosmic spectacle must at some time or other strive to tear aside the veil that hides life's meaning. He must be bent on the removal of this ignorance; if he dogmatizes that truth is unattainable he thereby becomes unqualified. Let him strive first and never desist from such striving, if he wishes to dogmatize correctly on this point.

"And whoever is merely or momentarily curious likewise renders himself unfit, for he too will soon fall by the wayside. Wisdom must win a man as her ardent disciple, or not at all. He is best fitted for philosophy who is attracted to it by a burning passion for truth rather than by an ascetic repugnance to the world. Truth demands a deep devotion before revealment. Very few want it so strongly.

"Most men and women may be interested in it as a hobby or for polite intellectual discussions, but stop at permitting it to tincture their lives. Therefore they are hoodwinked and given shoddy substitutes because just as in everyday transactions for material things they get what they pay for. They are soon tested on this quest anyhow. Those who are unconsciously insincere or whose motives are quite mediocre or whose aims are limited will let their love of lesser but more tangible things outweigh their love of intangible truth. For they will be brought to consider deeply and deliberately whether by time or by teacher not only if they want the highest truth but also if they want it irrespective of its unpleasantness or pleasantness.

"No Pleasure Is Comparable"

"The right kind of seeker will pursue it to the end and then accept it whatever its taste, be it like poison or like nectar, for he has understood the implication and felt the force of Bacon's saying that 'No pleasure is comparable to the standing upon the vantage-ground of truth.' Whoever yearns to hear the veiled goddess' call and to follow her wherever she be found, whether in unfamiliar lands or in unfamiliar thoughts, becomes her beloved votary . . . "

Definition of Truth

"Truth is that which is beyond all contradiction and free from all doubt; which is indeed beyond the very possibility of both contradiction and doubt; beyond the changes and alternations of time and vicissitude; forever one and the same, unalterable and unaltering; universal and therefore independent of all human ideation . . . "

"We live in an age of revolution. Kings, governments and constitutions have been hurled from their pedestals and familiar scientific concepts have been hurled out of the laboratory windows. But the greatest revolution of all in the

world of twentieth-century knowledge is that which the front rank of scientific investigators are effecting before our eyes. This fundamental turnover in the outlook of educated men will consist of nothing less than bringing the whole world into the circle of thought and thus converting matter into idea. Just as the study of radio-active substance opened a new horizon for science when its old lines of research seemed to be at an end, so this study of the relation between the world and man, between matter and mind, will before long end in the discovery that the entire panorama of the world from telescope-seen star to microscope-seen cell which confronts our eyes, is in reality a mental construction. It will destroy materialism root and branch, and will throw wide open the gates which lead to the infinite reality whose knowledge is Truth . . . "

"Pure philosophy does have the most practical bearing on life. Whatever a man sets up as right or wrong, is the conscious or unconscious reflection of his conscious or unconscious philosophy of life. His general view of the universe, that is to say, his conscious or unconscious philosophic view, supplies him with a standard to mark out or to test either duty or desire. When it applies itself to conduct, philosophy is less concerned with laying down particular rules than with laying down foundational principles. It cares less for little legal clauses and more for large ways of living.

Desire Guides Conduct

"Human conduct is ordinarily governed by desire. All desires, emotions, passions, energies, longings, sympathies and antipathies begin to regulate themselves when we understand them better, when we understand ourselves better and when we understand the world better. The value of this study in restoring emotional balance may be expressed in such physical terms as these. It normalizes blood pressure and beneficially regulates glandular secretions. Still more it harmoniously integrates the neuro-physiological functions. It disciplines passions, overcomes bad habits and eliminates nervous fears. It tranquilizes the heart, put reason into the head and purpose into life. It is of special value to kings, rulers, presidents, ministers of state and governmental chiefs, and to a lesser extent to professional men such as physicians, lawyers, educators and business executives. The benefits received affect both the personal and professional sides of life."

This eternal, transcendent soul is not born, nor does it die; it is not the effect of any other preceding cause, nor has it transformed itself into anything. It is unborn, beginningless, eternal and ancient; it does not die if the body is put to death.—*Kathopanisad.*

Lust, anger and greed: these are the gates to hell. Therefore, man should renounce these three.—*Gita.*

SCIENTIFIC DIGEST

ASTRONOMERS FIND STARS FIT ORDERLY PLAN

Throughout the cosmos are stars that throb, heaving and contracting with an infinitely tremendous beat. That pulse cycle ranges from a few hours to many days, but each star has a characteristic rate that is maintained with a high degree of accuracy. These are the unstable mysteries of the family of stars, always threatening to explode, and astronomers have wondered where they fit into an orderly cosmic plan, or whether they are misfits on the way to the celestial junk box.

Investigations under way at Harvard Observatory have revealed that they have a very definite place in the evolutionary cosmic scheme and, incidentally, have cast new light on the chemical structure of our own universe.

All stars may look much alike to the casual observer, with the principal difference their relative brightness, but the more careful observer will note also differences in color. Scientific studies of this variance of color and brightness have enabled astronomers to discover an orderly arrangement.

When it is understood that the sun is a star occupying a midway position in the size and brightness scale, the stars may be more properly evaluated. We see the sun as a star from a distance of about 90,000,000 miles, or eight minutes in terms of the velocity of light. The next nearest star, *Proxima Centauri,* we see from a distance of nearly four light years. Space has been exploded for a distance up to 500,000,000 light years, and these outer realms are populated with galaxies, or universes, just like our own Milky Way, and made up of the same kind of stars.

Degrees of Brightness

The fact that all stars do not remain at a constant degree of brightness gave the astronomers a clew which enabled them to work out a relationship between the periods of a star's pulse beat; this in turn enabled them to calculate distances. With the distance of a star known, it is possible to calculate its absolute brightness or magnitude. Studies of double stars made it possible to calculate the absolute mass of such stars.

Colors range from white through blue and yellow to red. Refinement of this grouping by spectrum analysis has made it possible to group the stars in well defined classes on the basis of their spectrums, conforming largely to color gradations.

When all of these facts about individual stars were charted on a single diagram, as was done some years ago by Professor Henry Nor-

ris Russell, of Princeton University, an orderly stellar system became apparent. The brighter a star the higher its position in the diagram. The white stars are charted at the far left, and the blue, yellow and red stars in successive positions to the right. A single point locates both the brightness and color of each star.

The points of most of the stars charted, nearly 75 per cent of the total, fell within a narrow band extending diagonally from the upper left of the diagram to the lower right corner. The stars which did not fall within this remarkably regular sequence were recognized as unusual stars, the real giants and super-giants and the white dwarfs. The stars of the two red-giant groups fell into positions in parallel bands in the upper right corner of the diagram, and the stars of the white-dwarf class occupied the lower left.

If the hypothesis that the entire cosmos is a single creation and that all stars came into being at the same time, is correct, this diagram indicates that a regular sequence of change is taking place.

The diagram's evidence seems to indicate that the sequence is a quiet, orderly one, but the astronomers have observed a great number of novae, not actually new stars but dim stars that have exploded. Most of the knowledge of these stars has been gained after their explosive flare-up, so it is not known whether this is a natural and repeated event in the evolutionary process of all stars.

Then there is the group of common variable stars whose brightness waxes and wanes at a rapid rate and sometimes to a very large extent, indicating that these flare up almost to the exploding point.—John J. O'Neill in *Washington Post.*

OCEANS ONCE LOWER

That there are beneath the ocean canyons that dwarf the Grand Canyon is now common knowledge. They tell a story of an earth which was physically different from that which we know. And part of that story now comes from Professor Francis P. Shepard of the University of Illinois.

Professor Shepard has been measuring submarine canyons for fifteen years. Out of his studies emerges the discovery that ocean floors have been lower by possibly 3,000 feet than their present level. Previous estimates placed the lowering at only 300 feet. Some of the submerged canyons that Professor Shepard has studied have bottoms that lie thousands of feet below the waves.

There is no doubt that these immense submarine fissures were cut by mighty foaming rivers that rushed seaward. Such a process of erosion leads to the conclusion that the ocean must once have been lower than the canyon bottoms.

Whence came the water of these tremendous rivers of the past? Professor Shepard believes that it

must have been locked on land. How? By huge glaciers.

That the earth was covered with ice from the poles deep into the temperate zones 100,000 years ago is well established. The northern glacial mass, for example, extended south as far as Virginia on the North American Continent, France and Germany in Europe and Northern China in Asia. The ice must have been miles high in places, though the total amount is a matter of conjecture. As the ice melted water poured in colossal Niagaras and cascades to the sea.—*New York Times.*

INFRA-RED "FINGERPRINTS" MOLECULES

A new method of analysis of organic compounds has recently been put into practical application, it was reported before the American Chemical Society at Detroit by Norman Wright of the Dow Chemical Company. It has been found possible, he reported, to use infra-red, or heat radiation, to "fingerprint" complex organic molecules for identification and analysis. This method applies only to molecules and is not to be confused with the well-established spectrum analysis of the elements that utilizes the visible and ultra-violet light given off by atoms.

The infra-red radiation, sometimes called "black light," used for this purpose, is not only invisible but cannot even be photographed. Instead, it must be picked up by a very sensitive heat detector, known as the thermopile, which can "feel" and measure a rise in temperature as small as a hundred-millionth of a degree.

An instrument known as an infra-red spectrometer does the actual "finger-printing" of the molecules. This instrument, the heart of which is a two-pound prism of rock salt (large single crystal of common table salt), automatically separates the radiation into its various wave lengths and records their intensities. A sample of the organic compound under investigation is placed in the path of a beam of infra-red radiation and the radiation that passes through is measured and recorded by the spectrometer.

It has been found that after passing through any given organic compound the infra-red radiation will have lost a certain set of its wave lengths, resulting in what is called an absorption pattern. The key to the whole matter is that no two different organic compounds have ever been found to have identical absorption patterns.

Absorption Pattern

This fact makes possible the rapid identification of an unknown compound simply by comparing its absorption patterns with the patterns of known compounds. The task is ended when a perfect match is found. A more important use of the method is the identification of compounds which are present as impurities in other compounds.

Perhaps even more important is the fact that accurate quantitative

determination of the amount of impurity in a compound can be made with the infra-red spectrometer. Amounts of impurity in organic compounds as small as one thousandth of one per cent have been detached and measured. Only a few drops of the sample are needed for the analysis and even these few drops can be returned unchanged after the test.—*New York Times.*

BRAIN WAVES AND INTELLIGENCE

That the brain beats electrically is pretty well known to readers of this department. The beats are measured by an instrument formidably christened "electroencephalograph."

Connect the instrument with the scalp and the beats appear as waves on a strip of paper. Just as the heart has a normal beat when it is not driven by exercise, so has the brain when it is not engaged in thinking or telling hands, feet to move or eyes to open. This fundamental beat of the brain is known as the "alpha rhythm." It appears on the paper record in the form of waves traced at the rate of about ten a second.

Brain waves have been used to locate tumors and also to spot masked types of epilepsy. Encouraged by this success, Professor George L. Keezer of Cornell thought that he would find out, if he could, whether or not there was any relation of alpha rhythm and intelligence.

Three different types of mental deficiency were studied by Professor Keezer. He discovered what he believes is significant evidence of some relation between the alpha rhythm and intelligence. As the intelligence increased the rate at which the alpha waves appeared on the record did not change, but the height of the waves did.

Intelligence Varies With Age

Dr. Keezer is not one of your wish-fulfillers who sets out to find what he wants to find and then finds it. He knows perfectly well that machines have their idiosyncracies, that intelligence varies with age, that the mere opening of the eyes is enough to make the alpha waves vary or to swamp them entirely with faster waves and that emotion may throw a record off. It is hard to make allowance for all these factors in measuring so subtle a thing as intelligence, for which reason Dr. Keezer does not offer his results as final.

If it does turn out that brain-wave recorders can distinguish one level of intelligence from another, psychology will have a highly important instrumental method of investigation. For instance, experiments on animals would show that specific factors in the brain are responsible for differences in the appearance of the alpha waves and hence for variations in intelligence. —*Wm. L. Laurence* in *New York Times.*

The Lord redeemeth the soul of His servants; and none of them that trust in Him shall be desolate. —*Psalms.*

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LAY THY BLESSED HAND

To A Stone Image of the Lord or Siva of the Little Hill-Temple near Bangalore

By Umadevi

O Lord, lay Thy black stony Hand
upon my heart
and stop its beating.
The uneven rhythm
jars with pain.
Harsh strands of memory
snare in their magic net.
Sever the thread, O Lord,
and set me free.
Through hidden channellings of thought
all life-blood seeps away;
past images
stamp their deep ruts upon the heart.
The well-conned forms of old ideas
like pillared water surging
darken the soul's fair sky
and hide the sun.
Faint far-off echoings
like stones thrown by an unseen hand
disturb my garden's peace
and crush the fresh garden grass.
O make them still for ever, burn away
their meteor scars
with the black flame of Thy most holy Hand.
Lay that black Hand of stone,
that fiery, icy Hand,
upon my heart.
Shadows of fear,
the cracking sore of faults,
seal hardening blood-tracks of the heart.
Yet at Thy stony touch
transmuted into flower of thine own flame,
they will spring forth at Thy feet.
Lay Thy black blessed Hand
upon my heart
and stop its beating.
The uneven rhythm
jars with pain.
Suspended in Thy silence,
let its rambling flow
merge in that vast unfathomable sea
wherein the subtle heave of earth is oned
with the great cosmic breath:
Expunge, O Lord, heart's separate life.
With Thy Trident touch my brow
that I may cease to see.
No longer I desire
form, light and color,
all the wonder of life—
I want Thee only, let me pass
into Thy endless vast of depth.
Future or past no longer holds me,
Splendor or beauty and delight
no longer lift my heart.
Enough of multiplicity, I want
only the Oneness
where Thou art
eternally Alone.
O Lord, achieve the miracle, arrest
the flashing force between extremes
whose glamour holds us bound.
Lean Thy Trident on my brow
and touch my eyes,
stop nature's whirling storm of gleam or glare
and let me cease to see.
I feel Thy Trident like a point of light
sunny and cold between my brows.
Siva, I do not want
this godlike eye,;—
only to plunge forever
into Thy vast unfathomable sea.

Questions and Answers

By Paramhansa Yogananda

The Astral World

Question: "How are we connected with the astral world?"—*H. J.*

Answer: The infinite astral world is the true world. Everything in this world of ours has first been astrally conceived. It has first been produced in the ether. The blueprints of this world have been created first in the astral world. This world has many limitations, but the astral world has no limitations.

Why Wait for Death?

We came from the astral world and we shall return to it. We get to the astral world after death, but why wait for death? If you can consciously get there now, you will certainly be able to consciously go there after death, and you will be able to come back to earth again consciously if you wish. When your earthly bad karma (action) is burned up, then you will return to the astral world and remain there forever if you wish, unless you desire to return to earth to finish some important good work which you started.

It is foolish to think that your physical body is permanent. It seems real now, but it will disappear. Then where will your soul go? To the astral world, of course. Your soul goes to the astral world now, when you are asleep, but you are not conscious of it. When you are using the subconscious mind, dreaming, or seeing visions, you are in the astral world. It is your love and attachment to this material world that has made it seem so real. It has limited you. You must become acquainted with your base of operations—the astral world.

It is very important to spend more time in the astral world. In this world we get tired of everything. In the astral world we can create anything we want. That is the difference between that world and this world. The astral kingdom is your home. Live there now by deep concentration upon peace and calmness. By increasing the intensity of concentration and the depth of calmness, you can be in the astral world.

Keep your mind at the point between the eyebrows, where the

spiritual eye is located. If you concentrate long and deeply through the spiritual eye, you will get the right answer to any problem. Meditate until the light of God appears. Never go to sleep until you have contacted the divine joyful vibration of God. Always remain in the mental sphere of happiness born of meditation, no matter what happens. Concentrate upon the great peace within, and you will see the shadow of world limitations melting away. Out of it you will see that behind this motion picture of delusion there is a world eternal—the infinite astral world.

Activity Is Very Desirable

Activity is wonderfully effective for good if your mind is centered upon God. Be "calmly active and actively calm." Nervous people are concentrated on the physical world. If you are calm and happy, you are in the astral world. You must remain in a calm state even in the midst of noise. This ability shows the astral influence upon you. When you live in the astral world, you will be guided by the unlimited Supreme Power within you.

The real control of the physical body is in the astral world. Any trouble that is in the astral cannot be cured by physical means. You must go to the astral world to find the cause of a disease. If a house is lighted and a certain wire doesn't give light, you will have to go to the dynamo. If there is something wrong with the dynamo, the whole house will be in darkness. The whole electric system is then out of order. So it is with disease. Any trouble that is situated in the astral will have to be corrected there.

By entering the astral world, we learn the cause of all diseases and the secret of our existence. We know what happens after death and before we are born. The astral world is the factory from which everything is produced.

Because we are so identified with the physical world, the astral world is not real to us. The material world is a gross astral world limited by the law of relativity.

You see the difference between light and shadow. If there were no shadow, you would not know about light. We are made of light. Healing in the future will come more and more by using rays. The astral world is a world of light. In this life we do not perceive everything as light.

No Limitations In Astral World

The difference here between solids, liquids, and gases is so plain that if we jump from the solid shore into the liquid ocean we will drown. But in the astral world we can cognize the shore as solid and the ocean as liquid, but we don't drown if we jump into the astral liquid. There is no limitation in the astral world. We can differentiate the solids from the liquids, but they are known as manifestations of light. We can glide through solid and liquid. That is what happened when Jesus walked on the water. He realized that both were made of astral light.

The law of relativity has delusive power. In this earthly life, for instance, we find that our body cannot go through a wall, but in the astral world we realize that both are made of light and we can go through a wall of light with our body of light.

True freedom can come only from living in the astral world. In the physical world you will become distracted trying to cope with your problems unless you mentally live more in the infinite astral world. To fly away from your material troubles is to live in the astral world. You will then find eternal freedom.

Is God All-Powerful?

Question: "Is God all-powerful?"—*I. W.*

Answer: The *Bhavavad Gita,* (Hindu Bible) says: "Some speak of God in wondrous terms. Some are charmed at thought of Him, but few know what He really is."

As we look through the windows of scriptures, written by great saints, we get glimpses of a Great Power, which is almighty because all things are in God. Through our intelligence, which also is the gift of God, we see that all things are linked to one supreme Intelligence. For instance, there is the sun far away and here we are on this little earth and yet, due to the direction of a living intelligence, there is a cooperation between the sun and our lives. Without that sun we could not exist. Even the stars govern our lives to some extent. We have hunger, and nature supplies all our need for food Some mysterious power transforms that food into energy and tissues of the body. We don't know how.

Infinite Is Beyond Thought

The Infinite is inconceivable. The finite gives us a beginning. Science tells us that everything came from vibration, which is a moving intelligence out of which all things were created. All things in this universe are nothing but different rates of one vibration. Science does not tell how this vibration differentiated itself, but the scriptures tell us that this vibration was with God and that the vibration was God. Vibration could not differentiate itself into different forms following definite laws if it did not have intelligence.

Eternity is beyond the circle of our imagination and our mind. We cannot encircle eternity by the limits of our finite understanding. We live within the circle of our mind. God is beyond that circle. God is the cause of all things, but He is also beyond cause. We can know that God is all-powerful because we have the germ of that infinite power within ourselves.

A professor in a university once said to me: "Can you give me a reasonable thought by which I can believe that there is a possibility of the existence of God?" I replied: "Yes. Here is a table in front of you; there is a tree outside; in this room there is air to breathe and there is water. All things you see are the result of

the differentiation of vibration, which is the cause of all things. Therefore it is one vibration which has created the solids, liquids, gases, and all substances. Isn't it so?"

He said: "Yes." Then I asked: "How is it that one vibration becomes solid, another becomes liquid, and another becomes gases, and how is it that these vibrations are so coordinated that human life becomes possible? Doesn't it show that there is an Intelligence behind all this?" He said: "Yes. I have found the answer."

God Sleeps and Wakes

In the clod of earth, God may be said to be sleeping. Then He became the metals, but there He found He was cold and hard, so He became the flower, expressing tender beauty. Then God became the little bird, freeing it from the earth's breast. Then He became the human baby and He became the mother to look after the baby. In man God becomes aware of Himself; in superman He finds Himself again.

In the garden of life the blossoms of lives are beautiful to behold. Watching the blossoms of nature, and the starry flowers in the infinite fields of the sky, we begin to think: "Is there a greater beauty behind the glimmering stars? Is there a deeper beauty behind the flowers? Is there an Intelligence behind man's intelligence?" Somewhere there is a fount of intelligence from which we came and from which all things come, and into that fount we shall merge.

Thought is infinite. We find that our wisdom is a reflection from some infinite light of wisdom. Therefore we can say: "God is wisdom, the wisdom behind all wisdom, of which we can see glimpses through the intelligence of human beings and the intelligence expressed in all nature." God is cosmic wisdom. All vibratory nature manifests itself in two ways—through cosmic light and cosmic sound, which is God. Our senses cannot hear the lowest or the highest vibrations of nature.

Everything in the universe is related. We may sometimes think we are puppets of destiny; yet when we project our intelligence outward and see the colossal extent of our power and perceptions we begin to understand that somewhere, hidden within us, must be the germ of an Almighty Power that has linked us all together. From this thought we can deduce that there is a God and that He is omnipotent.

Contact the Universal Channel

We do not find truth by studying the differences in churches and teachings. We have to contact the universal channel. The teachings of Yoga show the scientific method of uniting body, mind, and soul until all the static of restlessness is driven away and we find ourselves in the Infinite.

The surest proof of the existence of God is given in meditation. Since He exists, He is all-powerful. The

testimony of the great saints is another proof that God exists.

Calmness is a positive state of mental expansion. When we are calm, stilling the waves of thought within us, we can perceive the Infinite. Then the greatest manifestation of God is the ever-new joy that becomes reflected in our soul. Thus we know that God is cosmic ever-new joy.

God is all-powerful because He is eternal. He was always all-powerful. Our finite minds, being made according to the laws of causation, have no right to ask how God originated. He always existed and was always all-powerful. Our superconscious mind or intuition alone can grasp this truth.

Acquiring Magnetism

Question: "How can I acquire magnetism?"—*S. T.*

Answer: There is within us a magnetic force by which we attract those who have a living relationship to our magnetic power. Thus, a human being cannot attract a stone because a stone has no relation to a human being. We know that an ordinary magnet has a certain range and power. Small magnets draw small things. Larger magnets draw larger objects. The human magnet draws according to its power of attraction. Some people attract physical things, some attract mental things, and some attract spiritual things. It depends on what kind of a magnet one wishes to be.

We must develop two kinds of magnetism—one to attract God and another to attract our material necessities. If we use all our magnetism to gain material things, sooner or later we shall be disillusioned. It is true that God gave us bodies and we must look after them, but if we first develop spiritual magnetism, it will guide us in the proper ways to supply all our material needs.

Body Must Obey Commands

We must develop physical magnetism in order to have a body that is strong and conscious of itself—not to the point of vanity, but a body that obeys our command. Recharging the body with energy develops great magnetism. Keep the body magnetized by right eating. Too much protein and starchy foods retain the poisons in the body. Eating freely of fruits and vegetables has a tendency to develop magnetism. Fruits have a great magnetic quality. Overeating is bad. Fasting often is very good, as it gives the stomach a rest.

To acquire mental magnetism, we must do everything with deep concentration. People who have reached the top in any profession or business have great magnetic power. If one is a slave to any of the senses, he is losing magnetism. If he has control over them, he is developing magnetism. To maintain and develop an even mind without getting emotional is the way to magnetic living. Emotionalism must be converted into power and be governed by wisdom; then one has great magnetism.

We must be careful with whom we associate, because we are continually exchanging magnetism with other people through our thoughts, through shaking hands and through looking into the eyes of another person. As soon as we shake hands with some one, a magnet is formed. The person who is the strongest gives his vibration to the other person. We become like the people we mingle with, not through their conversation, but through the silent magnetic vibration which goes out of their bodies. When we come in the range of their magnetism we become like them.

If a man wants to become an artist, he must associate with artists. If he wants to be a good business man, he must associate with successful leaders. If he wants to become a spiritual giant, he must associate with devotees of God.

Develop Cosmic Magnetism

One can develop cosmic magnetism by thinking of God and saintly people. By concentrating deeply upon a certain personality, one can attract that personality. That is why one should think only of great individuals. If we concentrate on thoughts of wicked people, we will attract their qualities unless we are stronger than they are. If our whole heart is with some one, we draw all the defects and all the good qualities of that person.

If one is a material magnet, he notices that power in others he meets. If he is a moral magnet, he notices that power in others. If he is a spiritual magnet, he notices that magnetism in others.

Divine magnetism is the power of all powers. When our prayer bursts out of our heart and God gives up His vow of silence and speaks to us, then we have gained divine magnetism. We must use our time to develop spiritual magnetism in order to attract the Imperishable. Develop power to attract the highest thing—then we can easily attract all lesser things.

We must detach ourself from this body—this physical residence. Each of us is a spark of the Infinite. We must differentiate between perishable objects and imperishable possessions. Anything that belongs to the body is perishable; anything that belongs to the mind is semi-perishable; anything that belongs to the soul is imperishable.

Keep in tune with the Divine Magnetic Power. Think of God so constantly that He will be with you wherever you go. Then all your good desires will materialize, even those formed in the distant past.



MICROFILMS DISPLAY INDIC CULTURE

Library of Congress Plans to Exhibit Photos of Rare Indian Manuscripts, Washington, D. C., April 12, 1941. The Library of Congress is attempting to ascertain the needs of American scholars, universities and institutions engaged in the study of Indic culture so that their wants may serve as a guide in selecting the manuscripts and rare books which the Library will copy through its new microfilm service established in India. Although still in a formative stage, the service has obtained the cooperation of the leading manuscript libraries and museums of India and has placed microfilm apparatus at strategic cultural and geographical points in that country under a grant from the American Council of Learned Societies, Archibald MacLeish, the Librarian of Congress, announces.

Resources Surveyed

Arrangements for microfilming materials in Indian libraries were made last year by Dr. Horace L. Poleman, director of Indic Studies at the Library, when he made an official tour surveying the bibliographic resources of India and the Middle East. In addition to India, where he spent eight months visiting publishers and purchasing materials, Dr. Poleman's trip also took him to Java, Indo-China, the Malay Straits, Ceylon and the Philippine Islands, and he reports that traces of Indic culture in some form still exist throughout all of this territory.

The headquarters of the library's new Indic microfilming service have been established at the Royal Asiatic Society of Bengal in Calcutta, and more than twenty-five universities and museums located throughout India have agreed to allow manuscripts in their collections to be copied for American use.

Rare Manuscripts Obtained

While on his tour Dr. Poleman obtained for the Library microphotographs of more than 6,000 pages of rare Indian manuscripts in Sanskrit and dialects. Among them are rare ritualistic texts, rare Jain manuscripts, a rare manuscript of the *Vetalapancavimsati,* and old Tantric texts. As the result of this addition, the new Indic bibliofilm archive at the Library of Congress now contains more than 8,000 microfilm copies of manuscript pages. The microfilms supplement its collection of original manuscripts, to which several hundred additions, including collections in Sanskrit, Prakrit, Hindi and other vernaculars, also were made last year.

Dr. Poleman points to the interest of India in the use of microfilm to preserve copies of rare manuscripts and to implement research as "only one small part of her developing interests in many fields which give promise of a great intellectual and scientific progress in the next half century."

"The universities and colleges of India are growing in size, number

and enterprise," he reports. "They are becoming increasingly important as publication centers, and they display a marked tendency to supplement curricula, based largely on Western patterns, with a new and rigorous study of Indian culture and achievement. It is evident therefore that these institutions should be recognized as strategic points of contact between India and the Library." — *New York Times.*

TRUE WHOLENESS

We can no longer set body against spirit and let them come to grips after the light-hearted fashion of our ancestors. We realize that their intertwinings are of infinite delicacy, endless multiplicity: no stroke upon the one but is innumerably reverberated by the other . . . If this body of death be, in ways of hitherto undreamed subtlety, a clod upon the spirit, it is no less true that the spirit can lift up the body. In the knowledge of the body's endless interplay with the spirit . . . we have grown paralysingly learned in late days; but our knowledge is paralysing because it is one-sided. Of the body's reactions and commands upon the spirit we know far indeed from all, yet fearfully much: of the potency, magisterial, benevolent, even tyrannous, which goes forth from the spirit upon the body we have but young knowledge. Nevertheless, it is in rapid act of blossoming . . . Health, I have well-nigh said, is Holiness. What if Holiness be Health? Two sides of one truth. In their coordination and embrace resides the rounded answer. It is that embrace of body and spirit, Seen and Unseen, to which mortality, sagging but pertinacious, unalterably tends.—FRANCIS THOMPSON (*Essay entitled "Health and Holiness: A study of the Relations between Brother Ass, the Body, and his Rider, the Soul".*)

STARS VIBRATE

Evidence that some stars appear to vibrate like violin strings was recently reported to the American Association for the Advancement of Science.

Although a star is spherical, the violin string is a close analogy to the newly found motion, which apparently is an S-shaped wave of the star's whole interior, while simultaneously the star's entire bulk swells enormously like a balloon being inflated.

Members of the American Astronomical Society, which heard the report, spoke enthusiastically about the observations, which were made by Martin Schwarzschild, a young astronomer of Columbia University.

The peculiar stars are known as Cepheid variables.

For years evidence has been growing that the rise and fall in brightness of the Cepheids is due to pulsations of the whole star.

Schwarzschild's study is considered to be almost the clinching proof.—*Associated Press.*

★ Diet and Health ★



Compiled by the London Vegetarian Society

Cabbage Salad

½ lb. very finely shredded raw white cabbage; 4 tomatoes; 2 large chopped apples; olive oil; minced parsley; a few seedless raisins; lemon juice.

Moisten the shredded cabbage with olive oil and lemon juice, mix with the chopped raisins and put in a glass dish. Halve the tomatoes and arrange round the cabbage. Mayonnaise may be added.

Walnut Sandwiches

Walnut butter; chopped watercress; wholemeal bread and vegetable margarine.

Spread the bread first with vegetable margarine, then with walnut butter (from all health food stores). Add a layer of chopped cress, dust with seasoning and finish as usual. (Use peanut butter in place of walnut butter, if desired.)

Banana Sweet

Slice banana (one for each person). Add soaked raisins, or dates cut up finely. Place in individual dishes, sprinkle over with milled nuts, add to each a few blobs thick cream and one teaspoonful of maple syrup, and serve.

Glazed Carrots

1 lb. carrots, 2 oz. margarine, 4 tablespoons water, 1 teaspoonful chopped parsley, 1 tablespoonful sugar.

Trim, wash, lightly scrape, and slice the carrots. Heat the water and margarine in a saucepan. Add the carrots and cook very gently till tender. The carrots should be tossed frequently to prevent burning, and it is best to use a thick saucepan for this method, so that the heat is really gradual. When the sliced carrots are cooked, arrange them in a vegetable dish. Add the sugar to the remaining liquid, and dissolve the sugar. Evaporate the liquid to one tablespoonful, and pour this over the carrots. If this is to be the main dish at supper or luncheon put the

carrots in a fire-proof dish, and when the liquid has been poured over, brown the carrots lightly under the grill.

Wholemeal Date Cake

½ lb. wholemeal flour; 2 tablespoonfuls vegetable margarine; 3 tablespoonfuls brown sugar; 2 tablespoonfuls honey; 1 egg; ½ lb. chopped stoned dates; 1 teaspoonful baking powder; pinch salt; milk to mix.

Sift the flour, salt and baking powder into a bowl. Rub in the vegetable margarine. Add the sugar, honey and dates. Beat the egg with half a cupful of milk and stir in. Mix to a smooth batter, adding a little more milk if necessary. Pour into a greased cake tin and bake for forty minutes or until done in a moderate oven.

Creamed Turnips

1 lb. turnips, boiling salted water, ¼-pint milk, 1 oz. margarine, 1 oz. flour, ¼-pint vegetable stock.

Peel and slice the turnips. Add the salt to the water and bring to boiling point. Put in the turnips and boil till tender. Drain thoroughly and place in a vegetable dish. Melt the margarine and add the flour. Cook for a few seconds without discoloring the flour. Very slowly add the milk and stock. Bring to boiling point, stirring well. Season carefully with salt and pepper. Pour the sauce over the turnips, and garnish with fresh chopped parsley.

Steamed Carrots, Cheese Sauce

1 lb. carrots, 1 oz. flour, 1 oz. margarine, 2 oz. grated cheese, ½-pint milk.

Trim off the tops and lightly scrape the carrots. Place them in a steamer and cook till tender. Drain them very thoroughly. Arrange them in a vegetable dish. Pour over the cheese sauce. Sprinkle with browned crumbs. Serve very hot.

Cheese Sauce. Melt the margarine. Add the flour. Slowly stir in the milk. Bring to boiling point. Season well. Stir in the cheese, reserving a spoonful. Coat the carrots with this sauce. Sprinkle the cheese on top. Brown in a quick oven or under a grill.

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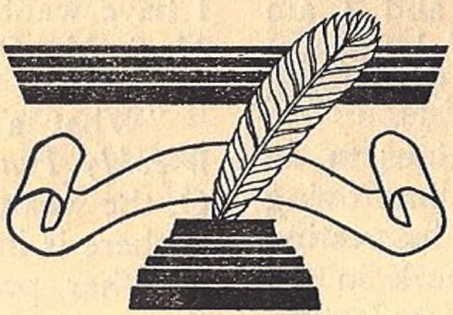
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edge I have ever received from anywhere. My whole outlook on life has been changed and I am now living a more useful, joyous, and peaceful life."—*W. S., Illinois.*

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"I am certainly grateful for having been led to Self-Realization Fellowship. I cannot tell you how happy I am to receive these Instructions. They are the very thing I have wanted for a long time."—*N. S. M., Ohio.*

"What a comfort and joy the *Weekly Praecepta* are to me, and O, the wealth of thought and beauty there is in them! I often wonder if other people read and re-read them as often as I do and get the Divine Comfort from them as I do."—*E. H. C., Canada.*

"I am very happy to have become a subscriber to *Inner Culture.* It has opened up many new avenues of accomplishment. I have learned many things that have been helpful to me."—*C. C., Pennsylvania.*

"May you continue to give to the seeking public your valuable Teaching and additional light upon the subject of life in all its multiple phases, so that we may come to a common knowledge and a common means of expression."—*C. C. G., Missouri.*

"I am deeply grateful for the help and inspiration you have given me and I am trusting that all your efforts for good may bring abundant blessings to your Fellowship. This Teaching is what the world needs!"—*E. H., Ohio.*

"I wish to assure you that I have greatly benefited by the study of the *Weekly Praecepta* and *Inner Culture.* I have grasped the fineness and beauty, and feel the good influence of your Teachings."—*G. S. R., New York.*

"I wish to express my great and sincere admiration for *Inner Culture.* In my humble opinion its qualities surpass any magazine I have ever come in contact with. It is full of information, inspiration, and common sense." — *T. L. M., Illinois.*

"I am still body and soul with your Organization. I have an inner feeling that I am definitely on the upward grade. It has been necessary that I receive hard knocks from destiny in order to pull me into the right direction—the one and only way of Self-Realization. Instead of complaining, I congratulate myself that I am one of those who have the opportunity to go deeper into the mystery we call 'life.' In my estimation, there is one really true Organization, namely, the 'Self-Realization Fellowship,' which has done away with all limited and ungodly conceptions. I have not found any better teaching than this."—*H. B., New York City.*

"I am amazed at the richness of the reading matter in *Inner Culture.* The articles are so helpful, I cannot praise them too highly. 'Questions and Answers' and comment are highly interesting and helpful."—*J. S. H., New York.*

"Kindly accept the enclosed love offering, to be used in any way you see fit. I am deeply grateful for the benefits derived from the study of the *Weekly Praecepta.* I have been blessed with fine health and strength. I realize that one only advances according to the time and effort devoted to meditation and the study put into these teachings. I cannot tell you how much I enjoy *Inner Culture.* I especially like 'Second Coming of Christ.' I cannot understand why it has taken me so long to commence the study of your fine *Praecepta,* for I have felt a bond of friendship between Self-Realization Fellowship and myself for at least ten years. After attending the Initiation Service to which Sri Das was kind enough to extend to me an invitation, there was such peace, harmony, and loveliness in that room that I could no longer put off the regular study of your Teachings."—*E. B. S., New York.*

"I am a new person, thanks to your kind and loving help and prayers. I grasp the meaning in the Teaching more quickly now than I did at first. In whatever I undertake to do, it seems as if there is a 'guiding hand' there to see me through. May your beautiful work go on forever."—*L. C. S., Minnesota.*

"Each day I thank God for all His blessings, among which is the knowledge that I have gained from my study of the *Praecepta* and *Inner Culture.* I am reviewing the lessons and magazines, for each time they hold a wealth of new spiritual and material information."—*J. C., Canada.*

"My boy's arm is out of the cast now. The doctor was amazed as the X-ray picture showed a perfect healing. Last Saturday he was able to play the trombone with the orchestra. We are very grateful for your prayers."—*L. V., California.*

LONDON NEWS

The Self-Realization Fellowship is proud to announce that the London Center celebrated the completion of its probationary period of three years on October 20, 1940, and is now a full-fledged S.R.F. Center. Its survival and loyal perseverance in these difficult war times make its achievement all the more laudable.

On the recent occasion of the Silver Wedding Anniversary of Mr. and Mrs. W. A. Johnson, the London Center students presented them with a silver twin-inkstand, illumined centrally with a special lotus lamp fitting, reproducing the Yogoda Sat-Sanga (S. R. F.) lotus symbol.

Our American members who plan to send contributions to England as a gesture of sympathy may wish to assist the brave London Center. Donations for the Center may be mailed to Mr. Roland T. Hunt, care of Mr. W. A. Johnson, St. Mary's Mount, Bexley, Kent, England.

ATTENTION, MEMBERS

S.R.F. Headquarters at Los Angeles, and Paramhansa Yogananda's secretary at Encinitas, will appreciate it if the members will write their membership number at the top of each one of their letters. Those who wish a reply will PLEASE ENCLOSE A STAMPED, SELF-ADDRESSED ENVELOPE.

Readers in India who wish our S.R.F. literature, magazine or healing prayers will please write direct to India (see Directory address).

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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 two Sundays in each month at 11 a.m. Take northbound "W" car, get off at Avenue 41, where autos will be waiting to take you up the hill to the Center.

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

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

Encinitas, Calif.

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

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

GOLDEN LOTUS HOTEL, adjoining the Temple and Hermitage grounds. Daily, weekly and monthly accommodations. Phone 4111.

***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.

Gardena, Calif.

Center meetings held each Tuesday 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.

***Santa Barbara, Calif.**

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

***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.

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.

Miami, Florida

Conducting Teacher, Sister Kripa, The Professional Bldg., 216 N. E. 2nd Ave., Rm. 602. Associate Teacher, Mr. Fred Terry. Secretary, Mrs. Alice Bates.

Meetings on Sundays, Thursdays and Fridays at 8 p.m. Library. Phone 25305.

***Chicago, Ill.**

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

***Rockford, Ill.**

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

Indianapolis, Indiana

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

***Des Moines, Iowa**

Meetings each Thursday at 8 p.m., 1451 17th St. Chairman, Mrs. Marshall McCleary. Treasurer, Mr. Carl Bertelsen. Secretary, Miss Elsie L. Dachroth, Hotel Fort Des Moines.

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.

***Detroit, Mich.**

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

***Duluth, Minn.**

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

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. Chairman, Mrs. G. Hirschfield. Treasurer, 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.

***St. Louis, Mo.**

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

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.

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.

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.

***Cleveland, Ohio**

Chairman, Volta R. Hall, 9304 Amesbury Ave. Secretaries: Mrs. Carolyne Macurdy, 3017 Kingsley Rd., Mrs. H. Lindberg, 6412 St. Clair Ave. Treasurers: Mrs. E. P. Hill, 9794 Newton Ave., Dr. Eleanore S. Gordon, 2236

E. 105th St. Meetings each Tuesday at 8 p.m., Room 809, Carnegie Hall, 1220 Huron Road. Phone Garfield 8396.

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.

Salt Lake City, Utah

Conducting Teacher and Secretary, Mrs. Mary Paul. Meetings each Sunday at 11 a.m. at Hotel Newhouse.

***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. Treasurer, Miss Margarethe Reichstein, 927 N. Marshall St.

London, England

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

Johannesburg, South Africa

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

Tukuma, Latvia, Europe

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

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.

***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.

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.

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Yogoda Sat-Sanga Ashram, Gobardhanpur.

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

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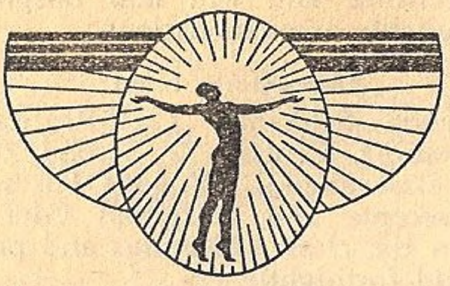
Puri and Serampore, India

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.

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

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.)

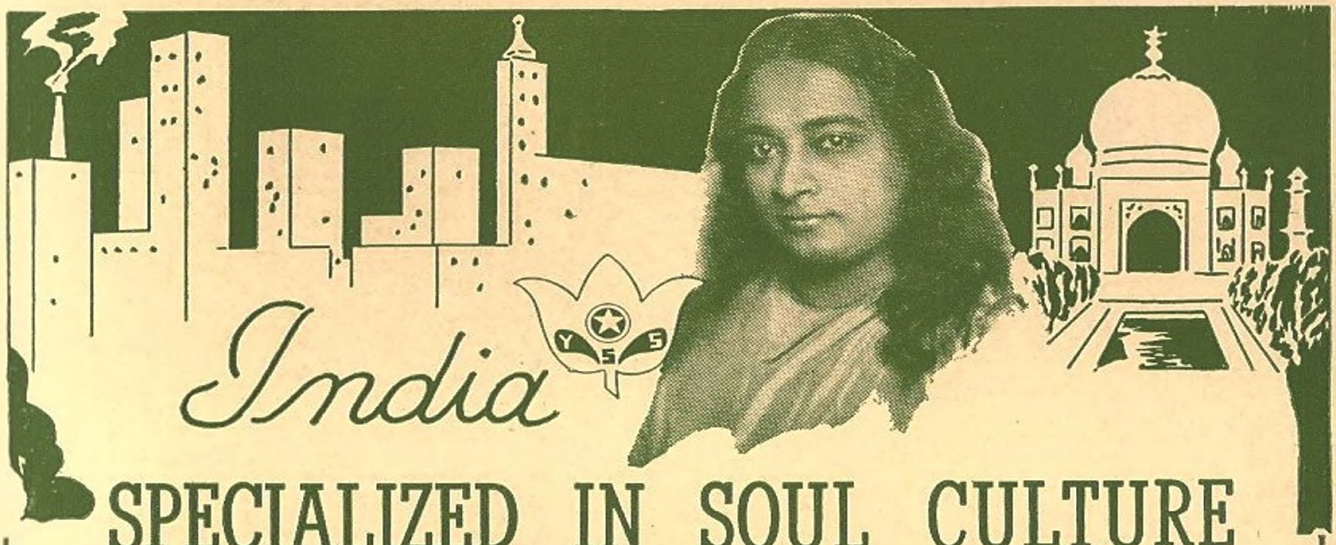
The title of *Paramhansa* was bestowed on Yogananda when he visited his Guru in India in 1936.

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

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

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

The rates by day, week or month at the Golden Lotus Hotel in Encinitas, or Mt. Washington Center in Los Angeles, are very reasonable. Those wishing to make reservations will please write to Miss Orpha L. Sahly, 3880 San Rafael Avenue, Los Angeles, California, phone CApitol 0212.



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If You Want His Answer

By Paramhansa Yogananda



Whether He replies or not
Keep calling Him
Ever calling in the chamber
Of continuous prayer.
Whether He comes or not
You must believe He is ever
Approaching nearer to you.
With every command of your heart's love,
Whether He answers or not
You must keep entreating Him.
Even if He makes no reply
In the way you expect,
Ever know He will respond
In some subtle way.
In the darkness of your deepest prayers,
Know He is playing hide-and-seek
With you.
And in the midst of the dance of life, disease, and death,
If you keep calling Him,
Undepressed by His seeming silence,
You will receive His answer.