INNER CULTURE

FOR SELF-REALIZATION



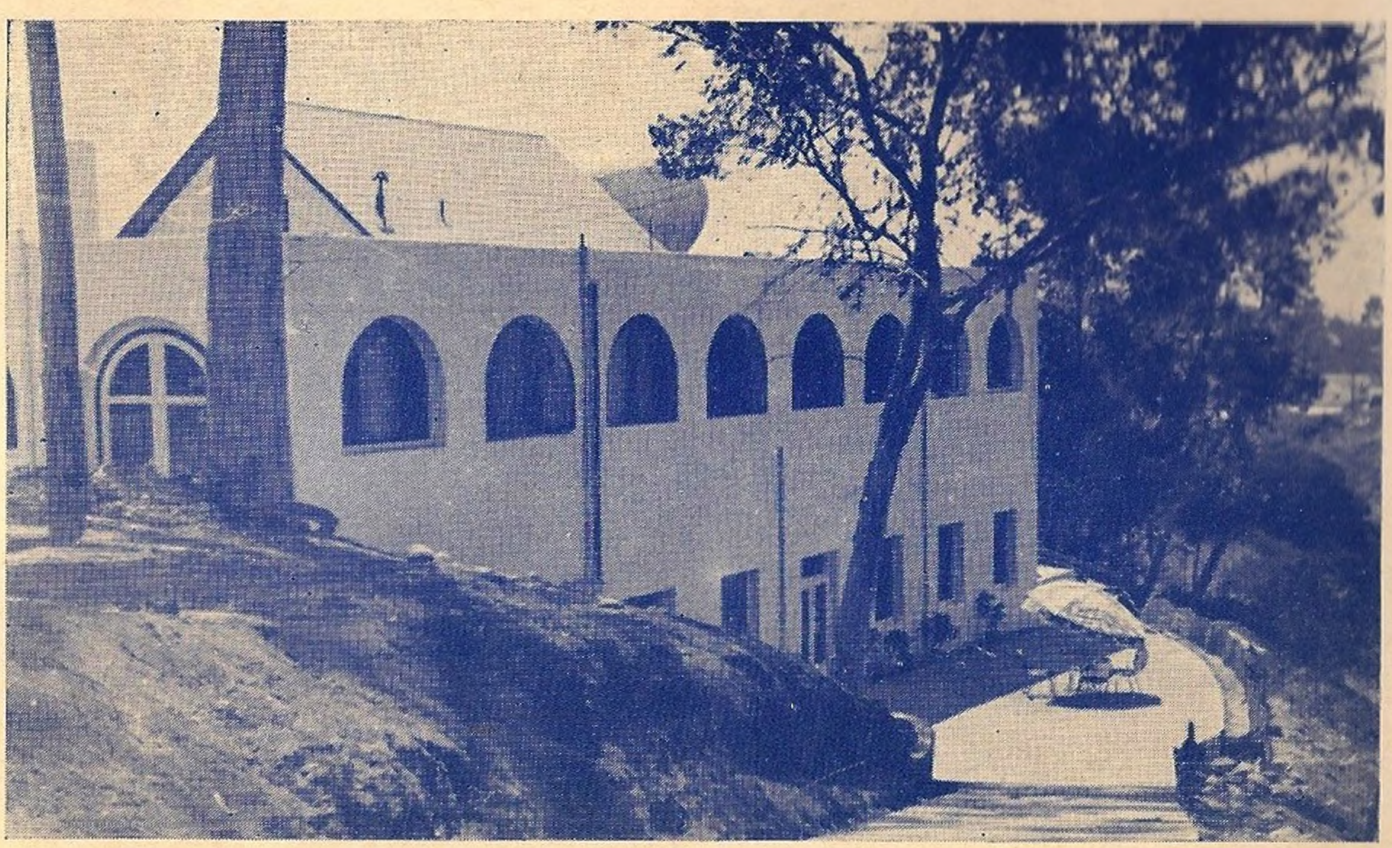
A Strange Question
By ARTHUR E. MASSEY

Temporal Wealth Or Divine Riches?
By PARAMHANSA YOGANANDA

The Monk And The Police Constable
By LI HONG CHONG

Infinite Beauty
By GEORGE H. SCIARONI, M.D.

OCTOBER
NOVEMBER
DECEMBER
1943
Price 25 Cents
Vol. XV, No. 2



Self-Realization Church Of All Religions, San Diego, California

On Sunday morning, September 5th, at 11 o'clock, dedicatory services were held at the new San Diego Self-Realization Church of All Religions. Visitors and students who filled the church for this service, and for ensuing meetings at 3 p.m. and 8 p.m., were enthusiastic over the new hilltop temple, whose white simplicity is enriched by the blue and gold color scheme—carried out in carpeting, drapes and decorations. The windows and doorways, which fill one side of the church, look out upon a wide cement patio flanked by a quiet valley of redolent eucalypti trees, while from the spacious grounds in front of the building there is a view of San Diego bay.

Paramhansa Yogananda, dedicating the new church to the work of Self-Realization, hoped that within its walls many seekers may attain the true realization of those fundamental truths inherent in all great religions. He spoke at each of the three services, as well as introducing the guest speakers. Among these were: Rabbi Moise Bergman of the San Diego Synagogue; Antonia Brico, the first woman to achieve world renown as a conductor of symphony orchestras; Judge Georgia Bullock of the Los Angeles Superior Court; Dr. Fred W. Hadler, Professor of Languages, Andhra Research University, India; Dr. M. W. Lewis of Boston; Lloyd Kennell of San Diego; Arthur Kennedy, Los Angeles attorney; Douglas K. DeVorss, publisher; and Sri Das, lecturer and minister of the S.R.F.

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Vol. XV, No. 2 October-November-December, 1943

Inner Culture, 3880 San Rafael Avenue, Los Angeles 31, California. L. V. Pratt, Editor.

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

Published quarterly by the Self-Realization Fellowship, established in America in 1920 by Paramhansa Yogananda, Founder and President.

Copyright, 1943, by the Self-Realization Fellowship, 3880 San Rafael Avenue. Los Angeles 31, California.

Entered as second-class matter November 4, 1940 at the Post Office in Los Angeles, California, under the Act of March 3, 1879. Printed in U. S. A.

Infinite Beauty

By GEORGE H. SCIARONI, M.D.



Beauty, in this world, is the aura of God. Throughout all nature we see beauty, born in the darkness of the soil, make its slow, sure way to the sunlight. Lovely flowers, the smiles of God, are nourished by the lowly earth. Color schemes throughout nature form intricate patterns of divine harmony.

We remember the immortal line of the poet, John Keats, *"A thing of beauty is a joy forever,"* as we behold the delicately tinted petals of deep red roses, the velvety creaminess of magnolia blossoms, and the deep hued purple of tiny spring violets. In our foods, too, the perfect color scheme of nature is carried out. Consider the deep purple of eggplants contrasted with their gray-green stems, the orange-gold of carrots with their green lacy throated tops, and the sunset-flame of ripe watermelon slices framed by the delicately tinted green of the rind. These examples show the unequaled skill in the artistry of nature for arranging color schemes of the highest beauty. Men have never been able to improve upon the perfect art which exists naturally in the universe.

The lines and proportions of the human figure, when not overburdened by fat, or gnarled from toil or faulty posture, form a beautiful symmetry. The faces of our friends are good to look upon. We like to gaze into the blue eyes set in the face of blonde skin framed by a crest of light hair, or at dark lambent eyes in a swarthy face, framed by dark tresses.

Sometimes, however, these loved faces become marred and disfigured through accident or some mishap

in nature, oftentimes even before birth. Then we see men and women with grotesquely shapen noses, with unsightly birthmarks, and other disfigurements, trying to make their way in the world of more handsomely endowed individuals.

These people are missing their own birthright of beauty. They do not do justice to themselves and their own possibilities. Much misery is borne by the possessor of a badly misshapen nose. More people than we realize have been driven to insanity and even suicide because they could not endure having an unsightly scar, or ugly birthmark. These things might all have been corrected by the skill of the plastic surgeon.

The old attitude of physicians toward this work was that the surgeon's mission in life was *to heal not to beautify.* But the modern physician with sympathy and understanding has come to realize that the two motives are not so far apart after all.

The knowledge that we have a good appearance helps us to create a positive aura, so necessary for happiness and success in the world, as well as for the peace of our own souls.

The ancient Hindus gained a wide reputation for their work in plastic surgery. Many hundreds of years B.C. they performed successful operations on the nose. A number of methods in use today in skin grafting are not very different from the ones used by those skilled surgeons of old.

Plastic surgery is not limited to the correction of facial defects but includes repair of any deformities, reconstruction of the features following injury or disease, repair of congenital or acquired malformations throughout the body, and all operative measures to improve the appearance.

Plastic Surgery

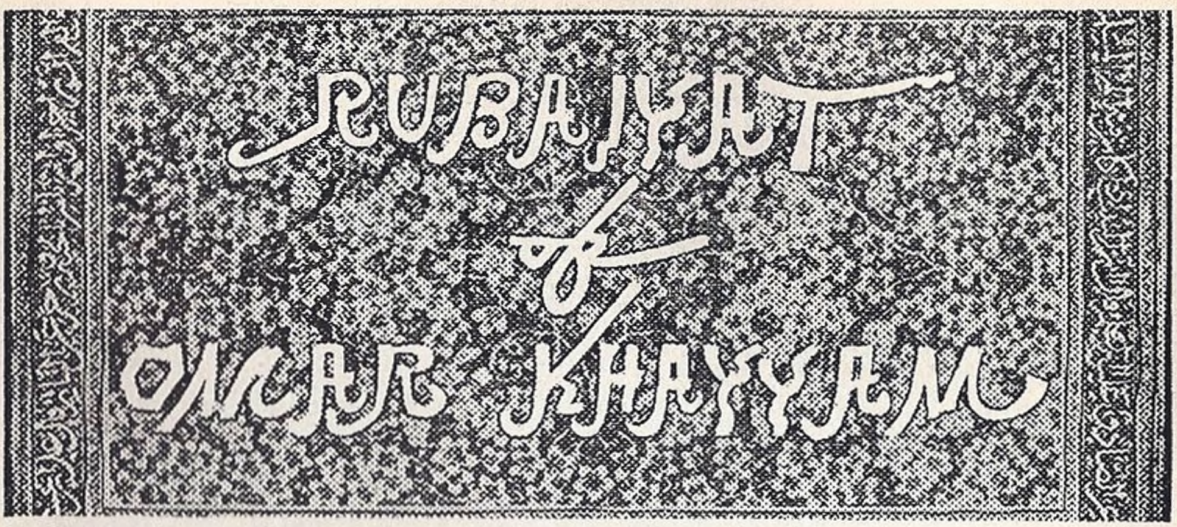
After this war is over, skill in plastic surgery will be needed to correct the ugliness which resulted from the maelstrom of hate. Our boys will want *new faces for old,* insofar as we are able to grant them.

We must remember that not all have the power to remove from their eyes the veil of externals. They have not all the power to thrust off the form of confusion. To these, then, the form must be made as perfect as possible.

Let us remember that a person's character is a part of the universe and as such it concerns the whole world. Any skill which will bring back an individual's confidence in himself, that will help him gain a positive aura of love, is worthwhile and even necessary.

Even the small wave is an infinitesimal part of the great ocean of the universe. No atom can stir without sending out whirlpools of vibrations which eventually affect the entire orbits of the planets.

The skill of plastic surgery can add to the sum total of human happiness by creating human beauty to blossom in the garden of God.



RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

LXXI

And much as Wine has play'd the Infidel,
And robb'd me of my Robe of Honour—well
I often wonder what the Vintners buy
One half so precious as the Goods they sell.

Spiritual Interpretation:

"By drinking the wine of divine inspiration, I have become a disbeliever in the joy of sense-pleasures. Being thus spiritual, I have lost the respect of my sense-addicted pleasure-mad friends. Some devotees garner inspiration from the wine-press of their hearts, and then sell their divine joys for the spurious coins of sense-delights. Those folly-crazed ones, clutching their counter-

feit treasures of sense, cannot buy nor obtain any of the precious divine joys which they have sold or given up in order to secure short-lived sense-enjoyment."

Applied To Daily Life:

If we seriously and earnestly pursue the spiritual path, we may become objects of ridicule to worldly-minded friends and thus lose soulless social prestige. But think, how foolish some spiritual devotees are, to give up their Godly quest, being shamed by social critics, and again revert to the world-honored state of delusion! If we secure the false coin of physical pleasures by selling our divine joy, then, with the money of sense-indulgence we cannot obtain anything comparable to what we have sold and relinquished.

Glossary:

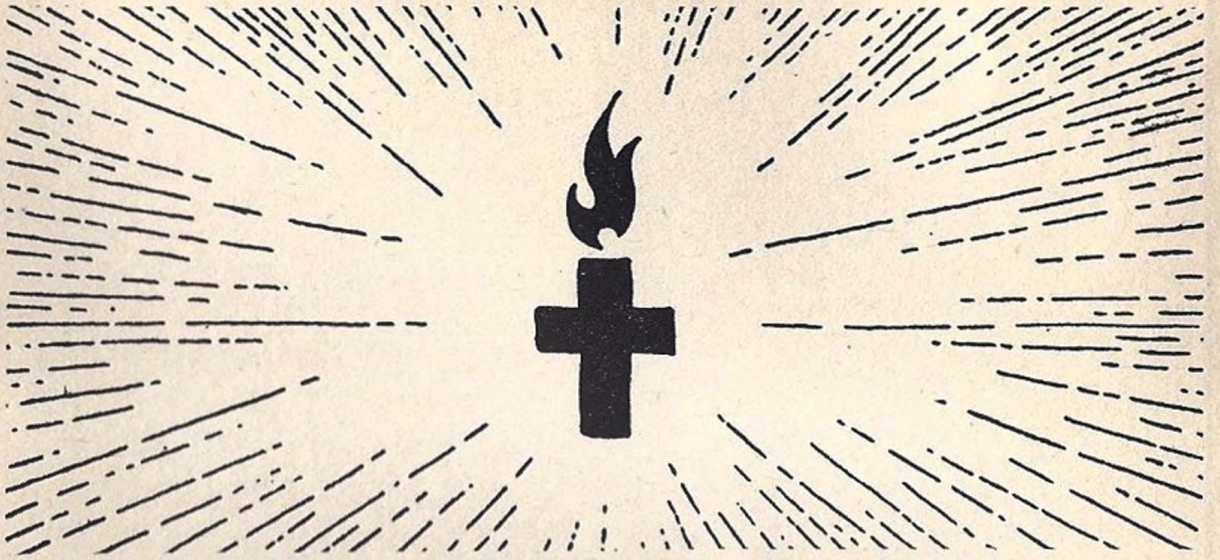
1.—*Wine* — Divine intoxication.

2.—*Has play'd the Infidel* — Has caused me to relinquish my loyalty to sense-indulgences.

3.—*Robb'd me of my Robe of Honour* — Deprived me of the earthly praise I had previously received from pleasure-mad friends in return for my surrender to false sense-pleasures.

4.—*The Goods they sell* — The God-perception which they lose for the sake of sense-enjoyments.





Second Coming of Christ

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

Exchanging Temporal Wealth For Divine Riches

By PARAMHANSA YOGANANDA

And they brought young children to him, that he should teach them: and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them, and blessed them.—Mark 10:13-16.

"Allow little children to come unto me. Do not keep them away. All men who have attained cosmic consciousness are children in their simplicity. Of truth I say unto you, anyone who tries to attain cosmic consciousness without being simple, non-attached, truthful, good and trustful like a little child, cannot attain that divine state."

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal. Do not bear false witness, Defraud not, Honor thy father and mother.

And he answered and said unto him, Master, all these have I observed from my youth.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasures in heaven: and come, take up the cross, and follow me.

And he was sad at the saying, and went away grieved: for he had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

And the disciples were astonished at his words. But Jesus answered again, and saith unto them. Children, how hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. Mark 10:17-27.

"Why are you calling me good? For no good can exist without that only one Good, which is God. If you want to reunite your life with eternal life, follow the commandments or laws by which the ordinary human life can be changed into immortal life.

"You know the commandments, which are the following: Commit not murder, which causes you to lose your cosmic love for all, the power to see God in all. Commit not adultery, for by identifying yourself with sex pleasure you are deluded into forgetting the ever-new bliss of God present within your soul—the perfect image of God. Steal not, for thus you become drowned in the pit of selfishness and lose sight of the vast Self which can be recognized only through sympathy and giving. Bear not false witness, for when you put a veil of untruth over your consciousness it shrouds the presence of divine truth within you.

"Defraud not one, for the delusion of insincerity overclouds divine wisdom. Honor your father and mother, for they are the physical manifestation of God who looks after you through the fatherly reason and the unconditional love of the mother. Love your neighbor as your own self, and thus be not concentrated on your little self, but united with the Spirit in all by loving all—beginning with your neighbors.

"One thing you lack—if you want to be perfect, go your way and sell everything that you have and give the proceeds to the poor. By denying the power of material riches you will attain the treasure of cosmic consciousness and everlasting bliss. After that, take up the cross—adopt the mental attitude and determination to renounce everything for the attainment of cosmic consciousness—and follow my ways of discipline so that you may realize the Christ consciousness in me.

"Verily I say unto you, my disciples, that—as you see by analyzing the mentality of the rich young man who is loathe to give up his temporary material riches for the everlasting riches in God—as long as a rich man is satisfied with his riches, it is difficult for him to seek the kingdom of cosmic consciousness and eternal happiness.

"Dear children-devotees, how hard it is for those who are engrossed in the comforts of material pleasure to picture the everlasting happiness of cosmic consciousness! It is easier for a camel to pass through the eye of a needle than for a rich man—corpulent and humped like a camel with material happiness—to pass through the subtle gate of meditation which leads to cosmic consciousness. Rich men with habits of coarse physical pleasure find it difficult to cultivate the habit of divine pleasure found in meditation.

"Materially minded men are restless, but even though they find, due to their bad habits, that it is impossible to enter into the kingdom of God, still, if they pray, with God's help and blessings they can enter into cosmic consciousness. For what is impossible for man to accomplish by himself, he can accomplish with God's help and His almighty power."

In the above words, Jesus—absorbed in God's love—speaks of God as the only Good, existing within himself and everywhere. Jesus could not see any good apart from God, and, therefore, in his great consciousness could not see the good in himself as apart from God. Therefore, he said, "Why callest thou me good?" There is none good but one, that is God." Because Jesus was one with God, he could not see even his existence as separate from Him, and felt no egotistical separation between his Self and God.

The Commandments

The ten commandments are not autocratic orders from God to man, but are given to man in order that he may live in this world of cosmic delusion and satanic temptation as God's child, made in His image and manifesting divine qualities, rather than as a child of delusion and flesh identified with the senses and evil.

Murder is committed through identification with greed, selfishness or anger, all of which are satanic qualities and destroy the consciousness of soul peace.

Adultery develops identification with the physical body and loss of

the consciousness of the Omnipresence.

Stealing develops selfishness and loss of the consciousness of all-possession which comes by divine contact.

Bearing false witness develops spiritual blindness and loss of intuitive perception of truth within the Self.

Defrauding develops mental insincerity which stands as a veil between human consciousness and divine consciousness.

One who honors father and mother sees in them the presence of the Divine Father, protecting the child by taking the physical form of the father and the mother.

One who loves his neighbor, all human beings, birds, animals, flowers—all living things around him —as the expression of God, feels the presence of God in them all. To love all living creatures existing in the neighborhood of the Self as one loves the Self is to feel the presence of the Self, or Spirit, in all. He who loves himself alone shuts out the consciousness of God present in all living creatures. He whose mind is prepared to love all creatures as he loves himself, feels God in all.

Spiritual and Mental Riches

When Jesus found that the young man obeyed all of the ten commandments and yet did not have the consciousness of God, he saw that the young man was attached to riches. So Jesus remarked, "Those who are satisfied with the comforts of temporal pleasures do not feel the inclination to seek the subtle everlasting happiness of God consciousness."

Jesus pointed out that those materially minded rich people who identify their souls with the idle, physically-comfortable habits of well-to-do people find their physical habits obstructing them from cultivating the divine habit of being engrossed in the bliss of meditation. Even as a camel cannot go through the eye of a needle, so people with luxurious habits find it difficult to cultivate the quiet habits of enjoying God contact and divine bliss in meditation. The more aristocratic one's habits are, the less sensitive one is to God consciousness; the more one develops God consciousness the fewer aristocratic habits remain.

Aristocratic habits consist of not being able to live simply, without luxurious surroundings, numerous servants and sense pleasures. It does not necessarily mean merely because one lives in palatial buildings and among material comforts, that he cannot do without them. It is not the *position* of a rich man which destroys his God consciousness, but his mental attitude when he is possessed by his possessions.

Jesus used the term "a rich man" to indicate a person who is deluded into feeling that he is rich because of a few material possessions borrowed from God, and which, sooner or later, death will take away from him. It is foolish for any materially wealthy man to think he is rich when he is not so.

He is really rich who forever owns the divine qualities of immortality, divine bliss, omniscience and omnipresence. Jesus points out that human beings, being made in the image of God, should not be foolishly attached to temporary material riches, but should be able to renounce all temporal positions for the eternal possession of God consciousness. For human children made in the image of God, it should be easy and natural to forsake all material things in order to reclaim the eternal kingdom of cosmic consciousness.

If one closely studies the material habits of most rich people it is easy to understand why Jesus spoke as he did. Most of them are busy day and night thinking of money, no matter how much they have, and are busy devising new avenues of physical enjoyment. Therefore, when it comes to meditation and prayer, they cannot concentrate on God because their thoughts constantly waver and turn toward the many material things which are available to them.

Jesus condemned the material habits of the rich man and not his possession of riches, for some rich people have been divinely blessed. They can do much good by serving as examples to develop God consciousness in others, and by relieving the miseries of poverty of others.

But when a rich man becomes so intoxicated with his temporal power that he forgets to acquire the imperishable riches of divine attainment, and tries foolishly to build his life on the insecurity of material riches, then he is to be censured.

Yet, Jesus also assures mankind that materially minded people and rich people who cannot find God, due to their bad habits and the fact that they are hopelessly engrossed in material interests, can accomplish the seemingly impossible. With the help of God, who is almighty, they can pass through the gate into the divine kingdom—provided they seek His help through repentance and meditation.

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.—Matt. 19: 27-30.

"With the conviction of truth I say unto you that you who have followed me, or attained my Christ consciousness by deep prayer and meditation, shall find after the resurrection of the Son of man—

or the spiritualization of my physical body into cosmic Spirit—that my Christ consciousness, glorified by ecstasy, will rest on the throne of omnipresent cosmic consciousness. Your souls also—including that of Judas who, due to his betrayal, will be liberated only after many incarnations—will rest on the throne of omnipresent cosmic consciousness. You will be liberated at twelve different times according to the time required for working out all your seeds of actions of past lives.

"When your souls become one with Christ consciousness and cosmic consciousness, you will see how the souls of the twelve tribes of Israel and other human beings are judged in the astral world according to their actions of earthly life. Souls with good karma attain freedom in God and souls with bad karma reincarnate on earth to work for their spiritual freedom again.

"Through your divine vision, you shall see that according to the law of cause and effect, which governs all human actions, everyone who has sincerely forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, to attain the Holy Ghost and Christ consciousness shall receive a hundredfold in this earthly life. They shall receive spiritual comforts, divine brothers and sisters and divine mothers, divine disciples and divine friends—along with persecutions by the cosmic Satanic delusion which will try to shake their faith in God. Those souls who have renounced everything—that is, possessions, sense pleasures and human attachments—to attain God consciousness will regain the eternal life which is hidden in their souls.

"However, some who have entered into the spiritual path first may be the last to enter into cosmic consciousness, due to lack of enough spiritual intensity and in accordance with their different degrees of spiritual realization and tenacity. Those devotees who may come last, but have great spiritual intensity, may be the first to enter into cosmic consciousness and eternal freedom. In any case, those people whose spiritual enthusiasm lasts to the end of life will be the first to enter the eternal freedom."

In the above words, Jesus assures his disciples and all his followers that renunciation of material possessions, self-denial, and acceptance of poverty in order to attain cosmic consciousness, are not in vain. Those who forsake everything in mundane life will find everything—God as well as all things necessary to sustain material life. Jesus points out that the end of renunciation is not self-torture or a negative existence, but the positive attainment of the eternal treasure, God. However, Jesus warns that all renunciates, even though rewarded on earth and in heaven, must be prepared to meet persecutions and temptations of the flesh due to the power of cosmic delusion which tries to block all seekers from the attainment of cosmic consciousness. But once they con-

quer the temptations of flesh, they will attain the joys of unbroken, eternal, ever-new happiness in the bosom of cosmic consciousness.

Jesus also tells his disciples that when they are enthroned in omnipresent cosmic consciousness they will attain omnipresence, by which they will be able to behold the destiny of all souls in the after-death state and during their human existence. He points out that to persevere in spiritual pursuits is the only way by which one can surely attain cosmic consciousness, and that the time of attaining cosmic consciousness—early or late—depends on the intensity of the devotee in following his meditation and spiritual discipline.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the marketplace, And he said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

They say unto him. Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first.

And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal to us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

So the last shall be first, and the first last: for many be called, but few chosen. Matt. 20: 1-16.

For the kingdom of God is known by a master who comes on earth and, like a divine householder, calls material people to labor spiritually, to meditate in the vineyard of superconsciousness, thus earning the wages of wisdom.

"The master called all truth-seekers who stood idle, renouncing all material possessions but unable to find God. He told them, 'Come, in the first morning of my appearance on earth I invite you to work in my vineyard of self-discipline, and I will give you wisdom for your labor in the garden of discipline.'

"And the master went out in the third hour and saw more truth-seekers and renunciates standing inactive in the market-place of material activity, unable to find God and the right guru-preceptor to lead them into the divine path. So the master spoke to them, 'Go into the vineyard of my discipline and, according to your spiritual labors, whatever is right, that wisdom shall be given unto you,' and those truth-seekers followed him.

"Again the master went out for the sixth and the ninth times and gathered more disciples who were willing to work in the vineyard of self-discipline to receive the wages of wisdom. Long after, the master went out for the eleventh time and found some inactive renunciates. When he found that they had no spiritual preceptor to guide them, he asked them to work in his vineyard-school of discipline and assured them that they would receive wisdom according to the intensity of their work.

"Then the master of the vineyard-school of discipline called the steward—or the cosmic law of cause and effect which governs all human actions—and commanded that the spiritual laborers from the last to the first be given divine wisdom. But when, due to their spiritual intensity, the disciples who came last received the same wisdom as those who first joined the school of discipline, then those who had come there first began to murmur and told the master, 'O good man of the household of God, we expected more wisdom, for we have been with you longer and have borne the heat of many trials and self-discipline longer than those who came last. How is it that you have given wisdom equally to those who came last and to those who came first?'

"The master answered, 'All truth-seekers, being the divine children of God, get the same wisdom whether they come first or last—provided their spiritual enthusiasm is intense. Go your way in peace, for you should be satisfied with what you have received. According to the wish of the Heavenly Father, it is lawful for me to give the same eternal wisdom to those who came last as to those who came first, for all of you who have an intense hunger for spirituality deserve to receive the same eternal wisdom. Because the eternal wisdom of God flows through me I feel within me His eternal justice and impartiality which actuate me to give wisdom impartially to all truth-seekers. Therefore, the last to enter the spiritual path may, through his intensity, become the first to receive wisdom; and the first, due to his half-hearted spiritual enthusiasm, may be the last to receive emancipation.

"That is why many may be called to a master because of their spiritual desires, but few are chosen to receive cosmic consciousness; and those few are selected according to the intensity of their meditation and the spiritual discipline which they practice."

Time vs. Intensity

In the above words, Jesus wanted to convey to all spiritual aspirants the truth that a spiritual man may enter the spiritual path early in his life but, due to lack of enough spiritual ardor, may not attain cosmic consciousness until the latter part of his life. Another spiritual man may enter the path of God in the latter part of his life and, due to his intense spiritual ardor, may quickly attain cosmic consciousness, and thus, although he was last he may be the first in divine attainment.

Jesus also wanted to tell all truth-seekers that it does not matter whether a spiritual person enters the divine path early or late in life, or attains cosmic consciousness within a short time or in a protracted period of time, for, in the final attainment, all find the same unending wisdom, ever-new bliss and immortality in God.

In the kingdom of God-consciousness, all devotees are equally perfect and are treated as equals by the cosmic Father. No devotee receives more than the others for all devotees are given everything. In the kingdom of God-consciousness, therefore, all liberated souls are equal in spiritual status. No one is higher than another, for all are one with the great God.

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. Matt. 20:17-19.

"Behold, we go up to Jerusalem, and all predictions that have been made by the prophets concerning my physical body—in which the Christ consciousness is encased—will come to pass. My physical body shall be delivered into the hands of the chief priests and the scribes by treachery. They shall condemn it to physical death and also shall deliver it to the Gentiles, and they shall mock my physical presence and shall scourge my physical body and shall spit on it and ultimately kill it. But on the third day, after the three-fold *karmas* (seeds of actions of the physical, astral and causal bodies) have been worked out, my body will be spiritualized by divine energy and resurrected."

Mention of Prophecy

In the above words, Jesus mentions for the first time the predictions of earlier prophets about his future life.

The Monk and the Police Constable

By LI HONG CHONG



Once upon a time there was a monk living in the vicinity of a police station. An innocent man was he. The police used to torment and taunt the poor monk, calling him a monomaniac. They did not know what he was in reality. Whenever they asked him, "What are you?" his reply was invariably the same—"I am one and all." The preservers of law and order never did catch the purport of his pithy utterances, and they always teased him.

One day, to annoy and vex him, they stole his blanket which was the only property he possessed. For homeless and familyless as the monk was, he lived in a nearly-needy condition—half-naked just like a savage or a semi-barbarous being.

His blanket was taken away and concealed — where, he did not know. He went to the head constable and reported the incident of theft to him. The constable laughed and joked with him, but did nothing to find his blanket.

The poor fellow, feeling uneasy and calm at the same time, went to the chief officer and made the same complaint to him. He was a good man. He knew that the monk was a laughing-stock among the police myrmidons, and he wished to make an inquiry. He came to the spot and sent for all the custodians of law to gather around him. Then he asked the monk to make a report to him, promising to do what was needful to recover his property.

The monk said, "My all is gone."

"Name the article," directed the police officer.

The monk elucidated, "My blanket is stolen."

"What else?"

"My tent is gone."

"What else?" persisted the officer.

"I have been robbed of my dress."

"What else?"

"My cloak with which I used to protect my body has been stolen," continued the monk.

"What else?"

"My tent, my pillow, my bedding, my umbrella," the monk enumerated, "all these they deprived me of. Alas! they have made me a lonelier man."

The chief officer laughed outright in the very face of the monk, and his subordinates also joined in the mirth. "You are a very rich man, it seems," he remarked sarcastically.

The monk replied, "Yes, I was once, but now I have been made as poor as a mouse."

This produced more laughter, and there was a noisy commotion in the midst of them. In the end, at the intercession of the chief, the constables brought his blanket, and he became happy.

"You are a liar," asserted the chief. "Speak the truth or I shall bring a case of deception and falsehood against you."

"Do as you please," the monk replied indifferently. "I am a true man and my truth is as apparent and patent as the sunshine."

"Then," commanded the officer, "prove that all your riches have been stolen!"

"Well, look here," began the monk. He took hold of his blanket, covered his half-naked body with it and said, "Now see, it is my dress and overcoat." He then spread it over the floor, and lying upon it, remarked, "Here is my bedding." Then he took four poles of wood, and pitching them on the ground spread his blanket over them. Sitting beneath it he added, "Here is my tent." Then, putting it on his head, he pointed out, "Is it not my umbrella?"

Finally he folded the blanket and said, "Is it not a good pillow?" He then embraced it, calling it his only friend, his only companion, and the only member of his family. After this demonstration he thanked the chief for the recovery of his property.

The chief and the subordinates admired the quick wit of the monk, and appreciated his ready humor.

Before leaving them the monk said, "Here is a lesson for your lofty personalities. One is All. Know One and you know All. Ignorance of One is the ignorance of All. God is One, and God is All. Nothing else exists anywhere but Him. He is the Supreme Being, the Supreme Author, the Supreme Authority, and creation is his veritable book—worth reading, studying, meditating and pondering on."

After that the police constables left him alone and there was no more molestation. They venerated the monk for his unparalleled sagacity. —*Kalyana-Kalpataru.*



DAILY MEDITATIONS FOR OCTOBER, 1943

By Sharon O'Neil

FRI., Oct. 1. With the dawn of today, O God, may my soul rise on wings of meditation to new heights of consciousness.

SAT., Oct. 2. May the fire of Thy love, O Christ, consume all dross of doubt within my mind, that I may think only Thy thoughts of purity.

SUN., Oct. 3. O God, may the taper of my love for Thee be not extinguished by the winds of circumstance.

MON., Oct. 4. O God, let me so live today that I may greet tomorrow unafraid.

TUES., Oct. 5. For every gift I thank Thee, Lord. My heart and mind in one accord lift up a song of praise to Thee.

WED., Oct. 6. The door of my heart is open day and night, O God, that Thou mayest enter there whene'er Thou wilt.

THURS., Oct. 7. Beloved of the Universe, the flower of Thy love is filled with sweetest honey for which the bee of my mind is ever searching.

FRI., Oct. 8. With the coming of the sun of Thy presence, O God, the shadows of the night of delusion are past.

SAT., Oct. 9. Direct the restless journeys of my mind, O Divine Mother, and bring my roaming thoughts ever back to Thee.

SUN., Oct. 10. Be Thou the anchor for the ship of my life, O God, that it may not wreck itself upon the rocks of fear.

MON., Oct. 11. In the night of darkness, O God, Thine eyes are like a myriad stars watching me and guiding me until the dawn of Thy consciousness.

TUES., Oct. 12. The way is steep, O Christ. Guide my footsteps, that they falter not in my climb to Thee.

WED., Oct. 13. Let me perish not in the snow of hate, O Lord. Melt my heart with the warm rays of Thy presence, that I may radiate Thy love to everyone.

THURS., Oct. 14. In the windswept desert of despair, be Thou an oasis, O God. Let me find rest under the shadow of Thy palms of peace.

FRI., Oct. 15. O Divine Gardener, in the garden of my meditation I have planted thoughts of Thee. Water them with Thy love, that they may grow and blossom and offer up to Thee their rich perfume.

SAT., Oct. 16. I kneel before Thy lotus feet, O Divine Mother. Fill the empty cup of my heart with the liquid fragrance of Thy joy.

SUN., Oct. 17. O Master Healer, open my blind eyes that I may see Thy face.

MON., Oct. 18. I have searched everywhere for Thee without avail but I will not rest until I find Thee. O Illusive One, reveal Thyself that I may walk with Thee.

TUES., Oct. 19. O Swift Deer of Heaven, stay Thy racing feet, that I may follow Thee.

WED., Oct. 20. Let the raindrops of Thy compassion fall upon my upturned eyes, O Divine Mother, that they may pierce the veil into infinity.

THURS., Oct. 21. O Bird of the Universe, sing for me Thy song of beauty until my soul can re-echo every note and sing it back to Thee.

FRI., Oct. 22. O Pearl of the Universe, without Thee I am poor indeed. Therefore, I will search constantly for Thee until I can call Thee mine.

SAT., Oct. 23. Let the drops of wisdom from the fountain of Thy bliss fall upon my tongue, O Christ, that I may never thirst again.

SUN., Oct. 24. O God, let the fire of Thy divine compassion warm my feet, that I may walk through burning trials and feel not the pain.

MON., Oct. 25. I seek refuge in the shadow of the rock of Thine omnipotence, O God. Let me rest until I gather strength from Thee to journey on.

TUES., Oct. 26. First Thou thinkest my thoughts, O God. See that I do not color them with doubt, but think them as Thou dost.

WED., Oct. 27. All that I have is Thine, O Divine Mother. Teach me to return it to Thee at the end of life's journey, undefiled.

THURS., Oct. 28. O God, teach me to play well my part on earth, that I may enter upon the divine stage of heaven unafraid.

FRI., Oct. 29. Let not the butterflies of fancy lead me astray, O Lord. Thy wings of intuition are more beautiful and they are strong enough to lift me up and carry me to Thee.

SAT., Oct. 30. O God, with the key of my steadfast devotion to Thee I unlock the gates to the storehouse of Thine unlimited supply.

SUN., Oct. 31. Rise, O Divine Sun. Let a new day dawn within my consciousness, a day of eternal sunshine, that I may be a shining sun to brighten all dark corners of the earth.

DAILY MEDITATIONS FOR NOVEMBER, 1943

By Paramhansa Yogananda

MON., Nov. 1. Heavenly Father, my dreams of Thee are gathering together to make a rainbow-bridge of Self-realization.

TUES., Nov. 2. Teach me, O Spirit, to discern all laws of virtue, not with dread but with love.

WED., Nov. 3. In the depth of Thy footprints, O Father, may I find my castle of safety.

THURS., Nov. 4. Implant in me the habit by which I may always perceive virtuous ways to be more charming than sinful ways.

FRI., Nov. 5. Divine Artizan, burn away all the dross of weakness in me; give me the steel of endurance and the strength of calmness.

SAT., Nov. 6. I am the Eagle of Progress, soaring above narrowness and bigotry.

SUN., Nov. 7. May Thine unseen hand, O Divine Sower, throw the seeds of Thy thoughts into my mind.

MON., Nov. 8. I will strive to reap a great harvest in the short season of my earthly life.

TUES., Nov. 9. Beloved God, may the little streamlets of my love merge in the vastness of Thy presence.

WED., Nov. 10. The dove of my love will ever be attracted toward God.

THURS., Nov. 11. Today I will not be enslaved by bad habits; I will be guided by wisdom.

FRI., Nov. 12. Divine Father, bring the boat of my daily efforts to the shore of fulfillment.

SAT., Nov. 13. I will worship God through meditation and good deeds.

SUN., Nov. 14. With the sword of peace, O Lord, let me fight through the thick skirmish of trials.

MON., Nov. 15. I will be the Prince of Peace, directing the kingdom of activity.

TUES., Nov. 16. O Heavenly Father, may my sympathy be boundless for all suffering creatures.

WED., Nov. 17. O, Cosmic Sound of Om, guide me, be with me, lead me from darkness to light.

THURS., Nov. 18. Through Thee my thoughts are rescued from the wilderness of restlessness.

FRI., Nov. 19. I know that Thou art my Father, and naughty or good, successful or a failure, I am Thy child and Thou must help me.

SAT., Nov. 20. I will learn to find Thy presence on the altar of my constant peace, and the joy that springs from deep meditation.

SUN., Nov. 21. Bless me, that I may find Thee in the temple of each thought and activity.

MON., Nov. 22. Finding Thee within, I will find Thee without, in all people and all conditions.

TUES., Nov. 23. I know that it is Thy smile in the dawn, on the lips of roses, and on the smiling faces of noble men.

WED., Nov. 24. Teach me to behold Thy love only, in the love of my dear ones.

THURS., Nov. 25. Today I thank Thee, O Lord, for the infinite blessings of my life.

FRI., Nov. 26. I know that Thou art the power that keeps me healthy, prosperous, and seeking Spiritual Truth.

SAT., Nov. 27. I know Thee as the only friend, helping me, encouraging me, through all my friends.

SUN., Nov. 28. I will seek Thee as the bliss of meditation; feel Thee as boundless joy in my heart.

MON., Nov. 29. Seeking to know Thee always and finding Thee first, I shall find all things.

TUES., Nov. 30. I am Thy child, and as such, I demand without limitation.

DAILY MEDITATIONS FOR DECEMBER, 1943

By Paramhansa Yogananda

WED., Dec. 1. When I want to produce something, I will not depend upon outside sources. I will seek the Infinite Source.

THURS., Dec. 2. I know Thee, O Lord, as the only Father and Mother, comforting me through the love of my dear ones.

FRI., Dec. 3. I will love God with all my strength, with all my heart, and with all my mind and soul; then He will be with me always.

SAT., Dec. 4. I will learn the art of right living. It is not my passing thoughts or brilliant ideas that control my life as much as it is my everyday habits.

SUN., Dec. 5. Heavenly Father, teach me to resurrect my soul from the tomb of false pleasures into Thine everlasting happiness.

MON., Dec. 6. Today I will learn the great immortal truths of India's sages, which will make me master of my destiny.

TUES., Dec. 7. I will not waste my magnetism in trying to attract material things. I will use it to attract the Infinite.

WED., Dec. 8. Today I will learn the highest methods of scientific concentration and meditation, as taught by the great Hindu masters.

THURS., Dec. 9. Faith is good if I use it as a spur to drive me to greater efforts to find God. I will cultivate the immortality of God within myself.

FRI., Dec. 10. I will not let anything sit on the throne of my heart except God. I will break this mortal dream of delusion, by waking in God.

SAT., Dec. 11. As a child of God I have been given free choice and intelligence to overcome all difficulties.

SUN., Dec. 12. I will begin meditation today, as today's practice will stimulate the desire to meditate deeper tomorrow.

MON., Dec. 13. Beloved God, the rays of Thy light will keep the eyes of my wisdom from drooping. I thank Thee.

TUES., Dec. 14. I will learn to conquer in order to make the temple of life free from the darkness of ignorance and the weakness of disease.

WED., Dec. 15. There is no joy without God, no love without Him, no rest without Him. There is no life without Him. Therefore, I will seek God first and all else will be added.

THURS., Dec. 16. God will reveal Himself if my thoughts of Him are strong enough to blot out all other distracting thoughts.

FRI., Dec. 17. God comes within me as peace. When my thoughts are still, I feel the great vibration of His presence.

SAT., Dec. 18. My body is the universe and I am the big life which is throbbing as the little life in my heart.

SUN., Dec. 19. Today I will plant the garden of my life with the seeds of new creative efforts. I will sow seeds to bring forth the flowers of wisdom, health, prosperity and happiness.

MON., Dec. 20. I will strive for business success, that I may serve my country and the world in worth-while endeavors.

TUES., Dec. 21. I will help myself, that I may bring into proper use all my God-given powers.

WED., Dec. 22. I will spread the sunshine of my good will wherever the darkness of misunderstanding exists.

THURS., Dec. 23. I know that I can be of greatest service to people who appreciate my efforts to do them good.

FRI., Dec. 24. Today I will dispel the darkness of inharmony by the light of my silent but unceasing kindness.

SAT., Dec. 25. I will plunge the gaze of my faith through the window of the Spiritual Eye and baptize my body in the healing light of Christ Consciousness.

SUN., Dec. 26. Beloved God, teach us to conquer the Satan of dividing selfishness, which prevents our union into the one brotherly fold where Christ would lead us.

MON., Dec. 27. From today I will make permanent happiness for myself by letting nothing disturb me on my forward journey to success.

TUES., Dec. 28. I will make mental blueprints of little things and keep materializing them, until I can bring my great dreams to fulfillment.

WED., Dec. 29. Desire for one object alone keeps one's consciousness tied to that object. Love for all things keeps one's consciousness expanded in omnipresence.

THURS., Dec. 30. To know God is not the negation of all other desires, but is their complete fulfillment. I will distinguish between the desires of the world and those of the soul.

FRI., Dec. 31. I will find perpetual celestial happiness within. Peace will reign in silence, or in the midst of activities. Let me hear Thy voice, O God, in the cave of meditation.

SCIENTIFIC DIGEST

SCIENCE FINDS RATS KNOW VITAMIN NEEDS

Rats never have been known to go to college to study bio-chemistry or nutritional science, but there is adequate evidence that they know more about their own nutrition than the greatest scientists. This is said with reference to the specific knowledge of the rats concerning their requirements of the B vitamins. The rats recently demonstrated their superior knowledge in a series of laboratory tests.

Sometimes experiments demonstrate more than was expected by the scientists who staged them. The usual nutrition experiment using laboratory rats is staged with the scientist in control and to demonstrate the scientists' knowledge of nutrition. In one interesting series of experiments the rats were put in control, and they demonstrated that they could arrange their own diets much more efficiently than all the scientists who had labored for years to set up standards for normal growth and nutrition of rats.

Challenge to Philosophy

These experiments bring up a significant challenge to scientists and philosophers who are seeking to determine the fundamental nature of knowledge. The rats demonstrated a definite form of knowledge concerning vitamin requirements in general, the need for particular vitamins and the amounts of food required. When allowed to make their own selection of vitamins and foods they arranged their diets so that they grew and reproduced as well as did the rats receiving the scientifically standardized diets. Moreover, the rats on the self-selection diets did this while consuming 15 to 40 per cent less food, by weight, than was required by rats receiving scientific feeding.

How did the rats learn to arrange their diets better than the scientists? How did they learn they were at normal weight for the age? How did they know vitamins were required to maintain their health? How did they recognize the vitamins? How did they know several were required? How did they know the amount of each one that should be taken? Why did they reduce the amount of food eaten?

To say that the rats have instincts explains nothing. Giving a mystery a name and a label does not solve the mystery. The operation of the instincts of the rats applied to their nutritional requirements had a somewhat better result than the application of the knowledge of scientists acquired through years of experimentation in hundreds of laboratories.

Need No Graphs or Formulas

The scientists use intricate apparatus in their work. They draw complicated graphs. They apply complex mathematical formulas to their observations to extract the meaning thereof. They consult the findings of other scientists in a score of fields to study knowledge gained in the past. The rats have none of these facilities available, yet they act as if they possessed all the knowledge of the scientists plus some important additional data.

The situation brings up the question of whether there are sources of knowledge available to us that we are ignoring but which lower animals are able to use.

The experiments which give rise to these observations were made by Professor Curt P. Richter and his associates in the psychobiological laboratory of the Henry Phipps Psychiatry Clinic of John Hopkins Hospital in Baltimore.

Dr. Richter has been carrying on for years experiments designed to reveal the sources and mechanisms of the controls within the body that govern spontaneous activity in animals and human beings. He has studied the endocrine glands, the nervous system and nutritional processes. He has carried on numerous self-selection-of-diet experiments with animals.

In one experiment the rats received a variety of highly purified foodstuffs, each in a separate receptacle. The assortment contained at least one representative of each of the substances known to be needed for normal nutrition: sucrose (carbohydrate); olive oil (fat); casein (protein); sodium chloride (sodium); sodium phosphate (phosphorous); potassium chloride (potassium); calcium lactate (calcium); cod liver oil (Vitamins A and D); dried baker's yeast (Vitamin B complex), and wheat germ oil (Vitamin E).

Ate as Much as They Wanted

"The amount of each substance received by the rats depended entirely on appetite, that is, on individual selection," Dr. Richter has explained. "That the rats actually made beneficial selections we know from the fact that on such self-selection diets they grew and reproduced as well as on our standard McCollum diet, while consuming 15 to 40 per cent less food, as measured in grams. Clearly they must have eaten only needed substances."

Rats on this self-selection diet divided their food intake in this proportion: carbohydrate, 55.8 per cent; fat, 18.4 per cent; protein, 25.8 per cent.

In a second experiment the rats received the same self-selection diet except that they were deprived of yeast. They lost weight, lost their sex cycle in fourteen days and after forty days there was a marked shrinkage of the endocrine glands, particularly the thymus, ovaries, uterus and adrenals. There was a marked change in their choice of food materials. The amount of carbohydrate they

consumed was reduced to less than half, 24.9 per cent; protein was similarly reduced to 7.5 per cent, and they lived largely on fat, 67.6 per cent.

Adjusted Diet to Vitamins

The rats in another test made quick and definite changes in their food and mineral intake in adjustment to the vitamins they received, as if they were master physiologists and biochemists, could identify the vitamins they were receiving and knew which foods they could digest with these vitamins' aid, also which vitamins were lacking and on which foods they must cut down because of this lack.

Natural Dieticians

Dr. Richter, in his report in *The American Journal of Physiology,* points out that when thiamin chloride was available to the rats they ate heavily of carbohydrates, while riboflavin caused them to favor a fat diet. None of the vitamins, singly or in combination, caused a strong preference for protein. The rats that received all four of the B vitamins increased their appetites for the calcium and sodium salts.

The rats' reports on the experiments were written in the response of their bodies to the foods which they selected under the experimental conditions. — *John J. O'Neill,* in the *New York Herald Tribune.*

UPPER AIR IS FOUND TO CONTAIN HELIUM

A "cosmic Jacob's ladder," enabling man to "climb" into the furthermost reaches of the atmosphere a hundred miles up, and beyond it into comets, the atmospheres of exploding stars (novae) and the vast island universes of the nebulae, was described at the annual meeting of the American Association for the Advancement of Science at the University of Pennsylvania.

The cosmic "ladder," newly devised by Professor Joseph Kaplan and Dr. S. M. Ruben of the University of California at Los Angeles, has provided the first experimental evidence, they reported, that helium is one of the constituents of the upper atmosphere, thus solving a mystery which has baffled science for many years.

Professor Kaplan, who has gained international eminence for his researches into the nature of the eerie iridescence of the northern lights, devised his new space-explorer for the purpose of probing farther in to the strange auroral emanations, to explain the origin and cause of colors in the northern skies at night that hitherto could not be duplicated under terrestrial conditions.

"Rungs" Are Molecules

The "Jacob's ladder" consists of a tube filled with a mixture of nitrogen and helium gas. The "rungs" of the "ladder" are glowing molecules of these gases dancing madly

to the tune of a high-frequency electrical discharge. When the current is suddenly turned off the dancing molecules change their color into an afterglow.

Studying this afterglow through the spectrum, Professor Kaplan and Dr. Ruben saw lines and patterns of light never before observed in any similar experiments on earth. These lines were in every sense of the word a code message from the outer atmosphere. For they were at once identified as the very same mysterious lines produced in the spectrum of the lights of the northern night sky, lines that until now could neither be reproduced on earth, nor explained as to their origin. They were for this reason known among scientists as "forbidden" lines.

These lines showed, therefore, for the first time that the upper atmosphere, away beyond man's reach for exploration by other means, contains helium and nitrogen in a state of "afterglow." Professor Kaplan's earlier researches had provided the first experimental evidence that the aurora is due in part to the presence of nitrogen in a state of afterglow. More recent researches showed that some of the green colors in the aurora are produced by oxygen in a similar state of excitation.

Theory of Escape of Helium

However, oxygen and nitrogen, being the main constituents of our atmosphere, were known to exist in a more rarified state throughout our gaseous envelope and Professor Kaplan's studies only served to explain the origins of the auroral colors. Helium and hydrogen, being the two lightest elements in nature, were believed to have escaped our atmosphere soon after our earth became solidified, and previous researches had failed to reveal the existence of helium, the gas observed in the sun before its presence was discovered on earth, in our upper atmosphere.

For many years it had been suspected that the aurora was due to the nitrogen and oxygen in the upper air becoming excited by terrestrial electricity in the manner of glowing gases in tubes after an electrical discharge has passed through them, such as is the case in the neon tubes that light the streets in our cities.

However, all attempts to duplicate the colors in the aurora by passing electrical discharges through tubes filled with nitrogen, oxygen, or mixtures of both, had failed, the glow in these tubes not producing the same colors. Professor Kaplan was the first to discover that if the electrical current is suddenly turned off the nitrogen still yielded an afterglow, in which the colors were different from those when the current was on. The colors of the nitrogen afterglow were the first that matched in the spectrum some of the prominent spectrum lines produced by the aurora.

The latest nitrogen-helium tubes, however, promise to provide solutions to even greater cosmic mys-

(*Concluded on page* 31)

A Strange Question

By ARTHUR E. MASSEY



Who has not at some time or other heard the question propounded, "Who made God?" It is a question distinctly Western in its psychology, for the Eastern mentality is too deeply associated with the things of the Spirit to entertain so illogical an hypothesis.

I read somewhere of an enthusiastic young Christian who was ambitious to defend his faith in public. Addressing a circle of listeners one day in a London park, he pointed to all the trees, flowers and other natural beauties around them, as a proof of the creative work of God. How could all this beauty have come into existence, he asked, if God had not created it in the beginning?

At this, a working man in the audience spoke up and said that it might be true that things could not exist unless a Creator made them, but if so, who made God? This simple question has been described as unanswerable; but if it is unanswerable the reason is that it is meaningless.

The question contains only three words—"who", "made", and "God" —and in that context each of the three makes nonsense. For by the word "who" (in asking a question) one means "what person?" and as God is not a person, there is no ground for assuming the need for any other person behind God.

Nor is the question made any better by putting "what" for "who" and asking, "What made God?" The word "what" means "what thing?" and God is not a thing, for every "thing" has been created by God. God is Spirit in whom we all "live, move, and have our being."

It may be asked, if neither "who" nor "what" is right, with what word should one begin the sentence? The answer is that there is no proper word, because it is not a question which the human mind can intelligently formulate.

For, taking the second word of the question, "made," how can this be used in such a context? When we talk of "making" a thing, we mean constructing it out of suitable material. A silk purse, for instance, as the old proverb says, cannot be made out of a sow's ear; and what we have to remember is that when God "created" the universe, everything was made out of nothing.

What does "nothing" mean? It means an absence of everything of which our physical or mental senses could take cognizance. Nothing existed before anything was made. Therefore, there can be no talk of "making" at any time before that: because time itself belongs only to the things that were made. There is no such thing as time in relation to God. We may not be able to conceive this idea in our minds, but why should we be troubled by that? We cannot conceive God, so of course we cannot conceive all the attributes of God. But we can feel in our souls that we are the result of God's creative love.

When the Spirit shall leave our bodies, its view will not be limited as ours is now. This thought brings us to the last of the three words—"God." What does it mean? We can all feel—we *do* feel always—what "God" means; but we cannot put our feeling into words. We cannot even intelligently use a pronoun, instead of the word "God," which does not utterly misrepresent that feeling. God is not "He" or "She" or "It" or "They." Custom, indeed, has made it easy for us to say "He" when we mean God, but this is a dangerous convenience.

More than half our difficulties in trying to think of the truth arise, I think, from this habit of misconceiving God as a Masculine Person. Every person is one of God's creatures, and merely giving the word a capital letter does not abolish the difference between the creature and the Creator—but our misuse of the pronoun has made us forget most of the difference. Otherwise it would not be possible for us to think that the question, "Who made God?" presents any difficulties, or indeed presents any thought at all to the reasonable mind. The three words simply cannot be made to have any meaning when thus placed together.

God is Spirit — the Creative Force of the Universe! and before time itself was, there was God: but it is utterly futile for a human mind to try to cast thought back to a "time" before time existed. "Before Abraham was, I am" is a phrase used in the Bible, but even that does not fully reach the idea. No human word can reach it, no human mind can; but the human soul can feel it, because the soul is the Spirit of God, the Timeless One. Not that these last words really express what the soul feels when it feels God's power, any more than such phrases as "Alpha and Omega" in the Bible express it.

No Logical Basis

In all human experience we cannot find anything with even a distant analogy to creation, and such a question as "Who made God?" — "Who created the Creative Force?" — has no strength because it has no basis. It wanders around in an empty little circle answering itself. We must take the cosmic view of truth if we would see beyond our limitations with the inner eye of the soul, and so identify ourselves with the One Life.

We shall then be able to say with the Sufi poet, Ibnui Farid:

None lives but his life is from mine,
And every willing soul is obedient to my will;
And there is no speaker but tells his tale with my words,
Nor any seer but sees with the sight of mine eye;
And no silent listener but hears with my hearing;
Nor any one that grasps but with my strength and might;
And in the whole creation there is none save me
That speaks or sees or hears.

—*Kalyana-Kalpataru*

HELIUM IN UPPER AIR

(*Continued from page* 28)

teries than the origin of the still unexplained colors of the aurora, or the presence of helium in our upper atmosphere, the report stated.

"Forbidden" Radiations

"The main interest in this work," Dr. Kaplan explained, "is in the remarkably high intensity (observed in the experiments) of the 'forbidden' radiations of atomic and molecular nitrogen, since these radiations occur also with large intensities not only in the aurora but also in comets, and similar radiations are also observed in novae (exploding stars), nebulae (island universes) and other celestial sources."—*Wm. L. Laurence, in "The New York Times."*

GOD IN REVERSE

By Walter Batezel

However lowly the trails I have trod,
However unclean I may be,
There's a little dog who thinks I am God,
There's a child who bases its faith on me.

O, Lord, keep me worthy, O, Lord, keep me clean,
Fearless and unbeguiled.
Lest I lose caste in the sight of a dog
And the wide clear eyes of a child.

Lest there should come in the years to be
The blight of a withering grief,
And a little dog mourn for a fallen God
And a child for its lost belief.

THE SINGING HEART

By Grace Thompson Seton

In the secret deep of me
Glows a flame of cheer,
Flows unto the outer world,
Makes my living freer.

Light that is the Cosmic *All,*
Love that is our God,
Wipe away all sense of loss,
As the Path is trod.

Father-Mother glorious,
Sing within my heart!
Let my joy in Thee transfuse
All this earthly part.



Spiritual Interpretation OF THE ★ BHAGAVAD GITA

Driving the Senses Along the Path of Discipline.

By PARAMHANSA YOGANANDA

Chapter III, Stanza 7

Literal Translation:

The individual who, disciplining the senses by the mind, unattached, leads his organs of activity to the proper wisdom-directed, Karma Yoga-prescribed channel of actions, he, O Arjuna, succeeds.

Poetic Rendition:

He who mentally governs the stallions of his senses and, without being attached, directs them on the proper path of actions, is an expert royal rider and will reach his kingdom of bliss.

Spiritual Interpretation:

The moral man who governs his senses by his mind and remains unattached to the body, looking after it only as a divinely-given charge, and who, with such controlled senses and wisdom, directs his organs' activities—brain, hands, mouth, feet, sex, speech—to the path of right action in everything, specializes in activity which leads to the supreme goal of life—the attainment of ever-new joy or God.

The man of worldly responsibilities who with his senses under control works only for God and thus remains unattached to his own desires or ambitions, ultimately by right action will reach the divine goal, more quickly than the worldly man who works with attachment to his limited environment and desires. The ordinary worldly man erroneously thinks he is in the world to chalk out his own selfish

career. The spiritual business man realizes he is in the world not to satisfy his own desires and sense appetites, but to fulfill a divine mission.

The spiritual devotee meditates, not for the selfish enjoyment of supreme mental and bodily bliss, but in order to please God by returning home from the tour of incarnations to be reunited with the Divine One after whose image of bliss he is made.

The spiritual man does not let ignorance and restlessness spoil the divine image in him by wrong living. His motive is not selfish spiritual pleasure but a desire not to desecrate that which God has created perfectly. The spiritual man so loves God that he becomes spiritual only to please Him. The true devotee finds his happiness only in what pleases God.

The words, *Karma Yoga,* are used in this stanza to signify those proper activities which unite the soul with Spirit.

Whenever the moral man or the good worldly man or the meditative spiritual man keeps his senses under control, and harnesses his wisdom-guided desires to the organs of actions, he moves in the proper path of activity which will lead to God. All God-leading activity is *Karma Yoga.*

The good worldly way of action offers a long path to God. A life of moral discipline is a quicker way to God. The meditative life is the fastest way to God.

To do good actions in the world of business, to lead a moral, disciplined life, or a meditative life—all constitute *Karma Yoga* or God-uniting activity, as explained before. Meditation, to many, may seem a cessation of activity because it involves the outward stillness of action in the body. Deep meditation is intense mental activity and hence is the highest form of activity. Hence a person who, by special technique of the deep inner activity of meditation (*kriya*), can withdraw his mind from the senses and become non-attached or disconnected with the body, can direct his subtle inner organs or inner activity to the path of soul-freeing, meditative, intuitive work. Such a spiritual specialist knows the true God-uniting activity (*Karma Yoga*).

This is the true path of karma or action which directly leads to God, as differentiated from outer activities such as missionary work —converting others to a teaching or cult without converting self first by knowing God. The latter is an inferior path of action as it does not help in directly attaining God. For this reason, the ordinary missionary is different from Christ.

NOTICE!

All previous issues of *Inner Culture,* since its founding in 1925, have been printed at commercial printing establishments.

The present issue is the first one to be wholly printed by the new Self-Realization Publishing House, at the Mount Washington headquarters.

NO OTHER MAKER

By Rose Noller

"I make and unmake the universe. Than Me, there is no other Master, Prince! No other Maker! All these hang on Me, as hangs a row of pearls upon its string." —The Song Celestial, translated by Sir Edwin Arnold.

All things are fashioned for My desire;
I am the frost, and also the fire;
I gather the broken crystal bits
And mend them into infinites!
Than Me, there is no other, for I Am
The lion, the wolf, the sheep, the lamb;
None may recall his act from Me,
Though he be lost in the depth of the sea!
I Am the right; I Am also the wrong;
The tempter, the test, and also the song;
All foils are Mine and Mine the way;
Mine is the power and Mine the sway!
For force misfashioned is Mine still,
And the sword is Mine, its image to kill;
Mine is the law that molds all nature;
I Am Evolver and her nurture.
Change and habit and forms outgrown,
To lead from the known to the *unknown;*
I will wrench your toy—no longer a child—
Though indulgent, too, as your mother once smiled!
I give free-will, so you can learn
That Mine is the will, all others to spurn;
I Am the victory and creation;
You create in Me for Our elation!
Trees and birds and growth and flower,
Weakness and strength and love of power;
Body and vision and heaven and earth,
Death and life, and love and birth!
There is no creature so mean, but I Am
The life within it and its oriflame;
Strange are My ways, the good and the ill,
I Am both to those who know My will!
There is no cell, no piercing cry,
That leans without my infinite I;
How can life be, save I fashion it?
I who have spoken all Holy Writ!
I, who am silence and rhythm and speech,
The Savior of men, the prayers they beseech;
All force is Mine, both the low and the high,
The question and answer, the joy and the sigh!
The Trinity and the Absolute,
The sleep of creation, when Life is mute;
All place your thought and worship on Me;
For I am *yourself* and all *selves* to *be!*

BOOK REVIEWS

AMERICAN UNITY AND ASIA

By Pearl S. Buck

(*The John Day Co., New York.* $1.50)

Pearl S. Buck's *American Unity and Asia* is a gospel which every Westerner should read to understand how to avoid World War III, and to pave the way for the federation of nations and United States of the World through the dissolution of race prejudice. The world family cannot survive if its members are divided against one another.

In a remarkable chapter entitled *Women and Victory,* Miss Buck says:

"So far as most of the women of this country are concerned, it seems they do not know India exists or has any relation to the war or to our world. And yet it is true that India has far more to do with our American war and our victory and our life in the world tomorrow than the endless knitting we do and the programs of amusement for soldiers that we busy ourselves with and all the petty details of our present contribution to the war. These details are good and essential, but we ought to be doing them with our left hands while our right hands and our brains and our wills are absorbed in those great basic solutions which alone will end the problems of war and peace. Woman ought to be pre-eminent in every place where interpretation of one people to another is necessary, and for that pre-eminence she must have the necessary knowledge and the necessary breadth of view. Women ought to be in the power places of the world so that in the management of life women's gifts can be of value to all human beings." . . . . .

"But to do such great work after the war women must stretch their minds and their spirits. They must forget their little personal securities and personal longings and ambitions, and think far beyond themselves if they are to be ready for the new world which victory will bring. A little five-year-old of mine the other day was preparing to paint on a huge sheet of blank paper. She paused a moment. 'What is it?' I asked her. 'Don't you know what you want to paint?' 'I do know,' she said. 'But I want to make it big, and so first I have to think big.'

"That is what all women have to do before they put hand to the great jobs of tomorrow. We have to think big—not what can I get out of it for myself, but what can I do for the world in my lifetime, with my life, which, by a circumstance, is all I am to have?

"Think big for tomorrow, women of intelligence and wisdom, and think big, teachers of the women

who are to be. Tomorrow will take big thinking, because it will take big doing. Out of what they think and how they will, women can make tomorrow what they will. If they think too small they can make of tomorrow a personal disaster and a national calamity.

"But if women think big they can make for the whole world a victory out of peace."

Again, the distinguished author writes, in her chapter on *The Chinese Mind and India,* "India is not isolated now—she is not something that is England's business alone. India is the business of all the Allied Nations, the business of every one of us who wants to see victory for the democracies. Let us not today think of our pride or England's pride or of India's pride. Let us only work for the one practical end which we must attain, India at our side. The details can be worked out if we are determined on this end.

"No, we Americans, for victory's sake, cannot let India be none of our business. The democracies must win this war. And as gravely necessary is it that we must shape the peace—not white men, not Americans and Englishmen, but Indians and Chinese and all other peoples who choose freedom must be at our side and equal with us and we equal with them. One of the greatest dangers in this war is the shortsightedness that says, 'Let us win the war first and talk about peace when we have got it.' We shall not have the peace, nor even perhaps victory in this war, if we maintain this attitude of the inflexible mind. We must face present and future now and at the same time."

ONE WORLD

By Wendell L. Willkie

(*Simon & Schuster, New York. Cloth,* $2.00; *paper,* $1.00)

Reviewed by Virginia Scott

From his recent world tour Mr. Willkie returned with the conviction, first formulated in Alexandria and constantly strengthened during his trip, "that only new men and new ideas in the machinery of our relations with the peoples of the East can win the victory without which any peace will be only another armistice."

One World begins with a description of the war front at El Alamein and of political, economical and educational conditions throughout the Middle East. Mr. Willkie believes that this area has four outstanding needs: More education, more public health work, more industry and "the social dignity and self-confidence which come from freedom and self-rule."

Reconstructed Turkey

"One's feeling that the Middle East is stirring and changing finds conviction in Turkey," reports Mr. Willkie. He summarizes his impressions of this reconstructed country, "Finally, it looked good to me because I thought I saw, in Turkey, a nation which had found itself—a sign that the ideas of increasing health, education, free-

dom and democracy are as valid in the oldest portions of the world as they are in the newest."

Soviet Russia

In Russia Mr. Willkie had free access to factories, farms, schools, libraries, hospitals and the war front, as well as the privilege of questioning anyone on any subject. He took full advantage of this freedom in order to find an answer "to the actual problems posed for our generation of Americans by the simple fact that the Soviet Union, whether we like it or not, exists.

"Some of these answers I believe I found, at least to my own satisfaction. I can sum up the three most important in a few sentences.

"First, Russia is an effective society. It works. It has survival value. . . .

"Second, Russia is our ally in this war. The Russians, more sorely tested by Hitler's might even than the British, have met the test magnificently. Their hatred of fascism and the Nazi system is real and deep and bitter. . . .

"Third, we must work with Russia after the war. At least it seems to me that there can be no continued peace unless we learn to do so."

Mr. Willkie had the privilege of two long interviews with Joseph Stalin of whom he states, "He is one of the significant men of this generation." The descriptions of Stalin and other leading party officials should prove educational to those who have only a newspaper acquaintance with "the Reds," for all of them were "completely unlike in manner, appearance and speech the uncouth, wild Bolshevik of our cartoons."

Answering the fears of many who distrust Russia, the author says, "The best answer to Communism is a living, vibrant, fearless democracy—economic, social, and political. All we need to do is to stand up and perform according to our professed ideals. Then those ideals will be safe.

"No, we do not need to fear Russia. We need to learn to work with her against our common enemy Hitler. We need to learn to work with her in the world after the war. Russia is a dynamic country, a vital new society, a force that cannot be bypassed in any future world."

Free China

Our attitude toward China must be revised. There are still too many who like to think of Anglo-American dominance which "sounds good," admits Mr. Willkie, "provided you ignore the preachments of the Four Freedoms with which we have been trying to indoctrinate the world; provided you forget the thinking of about two billion people."

In China, as in Russia, Mr. Willkie saw many aspects of daily life. "After visiting China's cotton mills, its munitions factories, its pottery works and cement plants, after talking with their managers and with hundreds of their workers for many hours, I began really to appreciate the ingenuity and

adaptability of Chinese skill in modern industrial methods. And what is generally spoken of as the awakening of China came to mean something actual to me when I had discussed with college professors and grade-school teachers alike the irresistible urge to shake off the past which has caused modern China in a relatively few years to change literacy from the privilege of the few to the right of the masses. Almost 100,000,000 Chinese are now literate."

He also visited the Chengtu Military Academy and the war front, and met many of China's leaders. However, his visit was climaxed by six days spent with Generalissimo and Mme. Chiang Kai-shek. His account of Chiang Kai-shek includes the statement, "I can write no account of China without setting down my own conclusion that the Generalissimo, both as a man and as a leader, is bigger even than his legendary reputation," while all that he says of Mme. Chiang Kai-shek corroborates the high opinion of her which America already holds.

Concluding the chapters devoted to China, Mr. Willkie suggests that we "make our friendship for the Chinese, who are fighting on our side, more real and tangible. . . . We must decide whether or not we can ever find a better ally in eastern Asia than the Chinese, and if the answer is negative, as I predict it will be, then we must be prepared to fulfill the obligations of an ally. These obligations will include economic cooperation and present military help. But they also include the obligation to understand the Chinese and their problems. Chinese faith in noble phrases and protestations is wearing a little thin."

Reservoir of Good Will

"I came home certain of one clear and significant fact," Mr. Willkie reports, "that there exists in the world today a gigantic reservoir of good will toward us, the American people." It has been created by the hospitals, schools and colleges which Americans have founded; by our pioneer work in opening new roads, airways and shipping lines; by familiarity with our ways through the medium of motion pictures; by their admiration for the accomplishments and ideals of American labor—and by the fact that we are not associated with the widespread dread of foreign control.

"The preservation of this reservoir of good will is a sacred responsibility, not alone toward the aspiring peoples of the earth, but toward our own sons who are fighting this battle on every continent. For the water in this reservoir is the clean, invigorating water of freedom. . . . A policy of expediency will prove inexpedient. For it will lose us the invaluable spiritual and practical assets that come from the faith of the people of the world in both our ideals and our methods."

What Are We Fighting For?

"We must know that we shall win in the future peace only what

we are now winning in the war—no more and no less. First, to determine what we want to win, it is clearly necessary to reach substantial agreement with our allies."

Mr. Willkie quotes the statements of some of our leaders on the aspirations we have in common. For example:

> **Chiang Kai-shek:** "Unless real world cooperation replaces both isolationism and imperialism of whatever form in the new interdependent world of free nations, there will be no lasting security for you or for us."
>
> **Stalin:** "Abolition of racial exclusiveness, equality of nations and integrity of their territories, liberation of enslaved nations and restoration of their sovereign rights, the right of every nation to arrange its affairs as it wishes, economic aid to nations that have suffered and assistance to them in attaining their material welfare, restoration of democratic liberties, the destruction of the Hitlerite regime."

The United Nations are agreed that this is a war of liberation, but definitions differ. Shall this liberation include political and economic freedom for *all* peoples?

What about India? Mr. Willkie says that inasmuch as he did not go to India he cannot discuss the situation. "But it has one aspect, in the East, which I should report. From Cairo on, it confronted me at every turn. The wisest man in China said to me: 'When the aspiration of India for freedom was put aside to some future date, it was not Great Britain that suffered in public esteem in the Far East. It was the United States.'

"This wise man was not quarreling with British imperialism in India when he said this—a benevolent imperialism, if you like. He does not happen to believe in it, but he was not even talking about it. He was telling me that by our silence on India we have already drawn heavily on our reservoir of good will in the East. People of the East who would like to count on us are doubtful. They cannot ascertain from our attitude toward the problem of India what we are likely to feel at the end of the war about all the other hundreds of millions of Eastern peoples. They cannot tell from our vague and vacillating talk whether or not we really do stand for freedom, or what we mean by freedom."

But a discussion of Britain's imperialism should remind us of our domestic variety — race imperialism. The chapter on this subject should be required reading for those Americans who have not yet learned that "The test of a people is their aim and not their color." We must remember that "Our nation is composed of no one race, faith, or cultural heritage. It is a grouping of some thirty peoples possessing varying religious concepts, philosophies, and historical backgrounds." We must realize, therefore, "that whenever we take away the liberties of those whom we hate, we are opening the way to loss of liberty for those we love."

Winning The Peace

After the First World War the death of the League of Nations was

brought about by party strategy in this country and the selfish nationalism of our allies. We lost the peace. This time, if we win the peace as well as the war, we can look forward to what Mr. Willkie terms "the most challenging opportunity of all history—the chance to help create a new society in which men and women the world around can live and grow invigorated by independence and freedom."

Paramhansa Yogananda says, "Willkie's *One World* is a very great book which will help people to acknowledge the fatherhood of God and the brotherhood of man. Willkie is a spiritual statesman whose vision goes beyond the national horizon and helps all people to dwell in the temple of unity."

THE INNER SANCTUM

By Sri Ranendra Kumar Das

(*Self-Realization Publishing House, 3880 San Rafael Ave., Los Angeles 31, Calif. Price 25 cents per copy*)

Sri Das is already known to many readers through his former books as well as through nation-wide lectures presenting the teachings of the S.R.F. His new booklet is the first to come off the press at the Self-Realization Publishing House.

The Inner Sanctum is an exposition of prayer—its origin, meaning, forms and uses. In the first chapter, from which the booklet derives its title, the author says, "The soul within us may be likened to a spring. As it becomes choked or stifled with surface material, the spring itself disappears and the flow of water is checked. Only when the rubbish has been cleared away can the spring gush forth again with its clear, cool water, as pure as the depths from which it came.

Law of the Soul

"The mind, having clogged the soul by permitting an accumulation of erroneous and undesirable habits of thought, has deflected its inevitable course. Fortunately, because of its irrepressible nature, the soul will seek until it finds the channel to its eternal source. *This is an absolute Law.* Whether the channel be straight and deep, or circuitous and shallow, depends largely upon the application and intelligence of the individual.

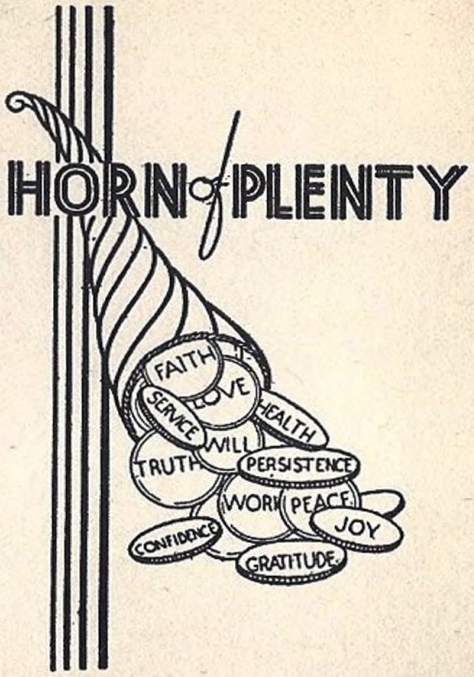
"Prayer is the activating force which is needed to form and to clear the soul's channel to God. In the final analysis, do not all of our desires and aspirations point toward oneness with Him? Real prayer is the conscious guidance of our inner powers to that attainment. And to learn how to pray is actually to experience the truth of a grand and elevating principle. It is then that we recognize prayer everywhere. The trees, with their branches stretched upward in supplication; the flowers, with their faces turned heavenward; the birds in their songs of praise—everything in the universe turns instinctively to its Creator and offers itself in joy and beauty, in praise and sacrifice."

The remaining sections deal with *The Right Way to Pray* and *When Are Prayers Answered?;* in the former Sri Das points out a common fallacy in reasoning. As he says:

"There are many thinking people who assert that God has given us all the power necessary to conduct our lives, and that there is, therefore, no necessity for prayer. They point out that man, through the power of his intelligence, unveils the natural laws and enslaves the forces of nature; that, through his study of human emotions man has been able to conquer the brute forces and make human beings better citizens; that, by his scientific studies he is conquering the diseases and catastrophes which afflict the world and, by the sheer dominance of his will, he is moulding life nearer to his heart's desire. What then, they ask, is the necessity for prayer?

"Those who put this question fail to consider that back of all of our successes, our improved modes of living and startling scientific discoveries, existed the *desire* for these things. The law which governed them was always there, but it took a tremendous desire to force us to seek it out. And desire is the very essence of prayer.

"Desire through prayer lifts the soul and creates within us a yearning to be like our Creator. It is true that if we pray for evil things, we shall become evil-minded and our actions will be evil; but if we pray for good things we shall be uplifted."



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Self-Realization Fellowship
3880 San Rafael Avenue
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By PARAMHANSA YOGANANDA

WHAT IS RELIGION?

Question: "What is the difference between conscious and unconscious religion?"—*L. Y.*

Answer: Traditional religion, blindly followed, is unconscious religion. Although it establishes good habits, it is inferior to conscious religion, for its adherents get some results, but not enough. Most people follow traditional religion because they are unconsciously brought up under that influence; that is, they follow some orthodox doctrine without consciously reasoning about its merits or deficiencies. Traditional religion has ossified progress. We must develop conscious religion. Just sitting in church is not enough; that is unconscious religion. Conscious religion is being practiced when you sit and talk to God night and morning and demand an answer; and when you keep your mind on Him during the day.

The religion which you live in the temple of God is the greatest of all religions. You are the pastor and your thoughts are your audience. If you can live in this invisible temple even for a few minutes every day and imbue your audience (your thoughts) with the idea of God, who is the only health and only peace and only home, and who is the only anchor in life you will ever need, then you will have the religion which is ideally suited to you. Whether you are a Christian, a Jew or a Gentile will not matter, for you will then have a religion which will give you solace, happiness and protection from all troubles—whether they be physical, mental or spiritual.

Never call yourself a sinner, for God made you in His image. You make your mistakes as a child of God, not as an outcast. No matter what your faults are, God will take you home and cleanse you. Nothing will make you happy if you forget Him, and everything will be yours if you serve Him willingly.

Don't be negative. Practice simple living, so that your body and mind will be a temple of God. Two minutes of intense prayer is more effective than five hours of just sitting and thinking. God is the fountain of all happiness and success. He is the only source of safety, and can answer all your

questions and fulfill all your worthy desires. Have a room for silence, a sacred place where you can talk to Him. In India one can always find a place of silence. There is a sanctuary set apart in every home.

The greatest religion to follow is that which builds a reservoir of peace and faith within yourself. Your real home is with God. Nothing can take that away from you. God has given you the liberty of your soul, which no forces of the world can destroy. Build your mental forces so strong that you can conquer the body. That is the knowledge which comes from the teachings of India's saints.

OVERCOMING FEAR

Question: "How can I abolish fear and worry?"—*R. G.*

Answer: Worry and fear take the greatest toll in health and efficiency. Fear was given to us as a natural instinct for caution, but we changed it into worry. It is all right to have caution but never fear, such as fear of illness, poverty, or death.

Fear paralyzes the will and also causes mental disturbances. When the impulse of fear comes, the brain discharges the message to all organs. If the shock is violent, it sends a message to the heart and lungs so strong that they become momentarily paralyzed. If they cannot be revived, one dies. The body is anything but permanent. It was made imperfect so that we might seek something that is perfect within.

Fear Punishes Us

Fear is the worst punishment we can bring upon ourselves. Fear will bring about the very thing that we are afraid of. Why fear death? It is more wonderful to die than to suffer, but do not long for death. It takes courage to live: death comes when you cannot stand suffering any longer.

Then God says: "Come out; get away from that worry and fear. You are neither bones nor flesh. You are Spirit. Come away!" It is good to take proper care of the body but first of all we must depend upon God.

Whenever there seems to be a cause for fear, try to remove the cause. Fear paralyzes all efforts and creates the diseases that one fears. There are so many germs everywhere that if one begins to fear them he will be in misery all the time.

If the fear of disease or sorrow comes, one should inhale deeply several times to make the circulation normal. If the heart is quiet, one will not have any fear. Fear comes from the consciousness of pain. It is dependent upon certain experiences.

Something happened to a man once and he fears it will happen again. The fear paralyzes his heart, his vitality becomes low, and disease germs get in. He should say to himself, "I am eternal wisdom; no fear, anger, misunderstanding, greed, or impatience can slay me."

Give good will to all, but develop a state of consciousness wherein no one can hurt you and no circumstances can disturb you. Share with others your wisdom and understanding. Never lose interest in life. Remember that the more you seek, the more you will find. In the valley of your humbleness, the rain drops of God's wisdom will gather.

Avoid associating with people who are always complaining about life in general. They will be a great hindrance to you, particularly at the beginning of your spiritual life. They will ruin your newly-awakened spirituality, which is like a tender plant growing within you.

Consider Others' Feelings

To love someone, being a slave, is different from loving someone, being a master. People in the same family should have loving fear and not be afraid to speak the truth. Loving fear is entirely different from slavish fear.

Loving fear makes one cautious lest he hurt some one unnecessarily. Slavish fear paralyzes the will and is the cause of all disease. If fear comes in spite of your will, you may create the thing you are fearing.

Do not be afraid of God. He will not punish you. It is you who punish yourself. God has given you freedom. If you fear Him, you will not know Him. Change fear into caution and put yourself into His hands. When you contact God, you will gain assurance and fearlessness. You must take your mind from the thing you fear, and trust in Him. All nature will harmonize with you when you are in tune with God.

Know that in reality you are not the body. Love God and remain in His consciousness. It is the greatest way to divert fear. Without God everything will be an object of fear. Be with Him. You have infinite opportunity to realize your soul's perfection.

Be sincere, as sincerity commands divinity. By your sincerity, you will be able to command God, who obeys the wish of a sincere heart. You must substitute the attachment of a material life for the love of Spirit. It is impossible to lose our matter-attachment, or matter consciousness, unless we have become lovers of Spirit and have realized Spirit in all.

Every night, before going to bed, say to yourself: "The Heavenly Father is with me; I am protected." Mentally surround yourself with God and cosmic energy, and affirm that all evil thoughts are annihilated.

Chant "Om" three times, or the word "God." You will then feel a wonderful protection. If you commune with God, His truth will flow to you in joyous floods.

My consciousness has reached immortality, the illusion of death has vanished away. *Aum*: I remember the state of my illuminated Self; I remember.—*Isha Upanishad.*

Letters From S.R.F. Students

"When I first took up the teaching in the *Weekly Praecepta* and came to the Second Step, how I wished and prayed that we would have a Church of all Religions in San Diego, where we could come together and learn more and more of these great teachings. Now we have the Church and I am very happy about it. I will donate every month to its support."—*O. O., California.*

"Taking the Higher Initiation on July 18, was very inspiring to me. It was so wonderful and blessed—something I never witnessed before. This teaching is what so many people, who don't know what is the matter with them, are missing in this life."—*A. W., California.*

"I could hardly live without the wonderful help from all of you, especially my guru, Paramhansa Yogananda, who started and is carrying on such an organization of wisdom and comfort. I feel so different since I started studying your wonderful truths. I take every opportunity to tell others of your help and guidance."—*J. S., Canada.*

"May God bless Paramhansa Yogananda and the Self-Realization Fellowship for all the benefits I have received through its kind assistance in my prayers, and for health, strength, wisdom and spiritual and physical development."—*A. J. Illinois.*

"I have now found what I have so long desired, and what others have failed to give me. It is wonderful to have a master in person right in our midst, who brings us this enlightenment. The true seeker need not go to the Himalayan Mountains to get this wisdom. If we are not spiritually awake, all other things are dead around us. I have felt in myself such expansion as I never before felt. Self-Realization gives to life a purpose, a new outlook, a new dawn, new strength, new power. I am grateful to my beloved Guru-Preceptor that he is showing me step-by-step how I can gain my greatest achievement in life. The *Praecepta Steps* are beautifully illustrated and the thoughts are fully explained."—*D. J. V., Michigan.*

"I have received many and great benefits as a member of Self-Realization Fellowship. They have made a new man of me. I have no words to express my devotion for our great Master, Paramhansa Yogananda. My knowledge of India and the task of its great masters has helped me a great deal to amply understand the supreme value of this path."—*R. C., Mexico.*

"*Inner Culture* magazine fills a precious niche all its own in my list of reading. No matter what other publications arrive in the mail with it, I always read *Inner Culture* through first."—*B. K. R., Alaska.*

HEALING SERVICE



Divine prayer vibrations are sent out daily by Paramhansa Yogananda and a group of trained divine healers. *Praecepta* students, readers of INNER CULTURE, and friends of the Self-Realization Fellowship who desire help in solving problems of health, finance, or adjustment of personal and domestic relations, may avail themselves of this help by writing or telegraphing to Self-Realization Fellowship, Personal Problems Department, 3880 San Rafael Avenue, Los Angeles 31, California, stating their name and address and the nature of their difficulties.

TITLE OF "PARAMHANSA"

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

The title *Paramhansa* supersedes the title of *Swami.* The followers of Yogananda's teachings now address him, in accordance with his Guru Sri 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.

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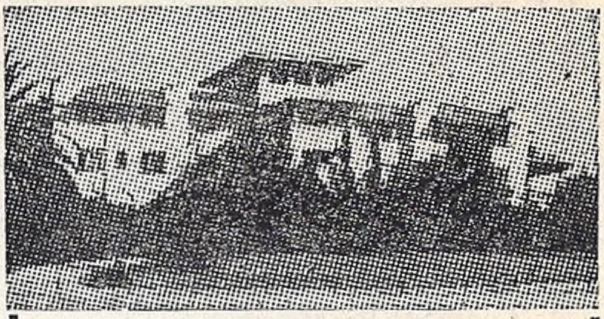
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The Little Eternity

By Paramhansa Yogananda

As a dream melts deep
Into the silent well of sleep,
So may this earthly dreaming
Dissolve in the depth of Thy being.
To fly from dream to dream
And from nightmare to nightmare,
And from birth to rebirth,
From death to repeated deaths, seems
Useless, hazardous traveling
When, behind the wings of Thy blessings,
My soul can be safe in Thy keeping.

The universe, so big through the eyes,
Is only a tiny egg of slimy thought
Beaten with the egg-beater of fancy
And frothed up into this fluffy cosmic dream
With sextillion worlds glimmering,
With milky way bubbles shimmering.
The giant cosmic lot
Throbs and lives in a single little thought.
The vast cosmic dream—albeit
Squeezed into tiniest nothingness—
Can be ever expanded, tier upon tier,
To an ever-growing, endless sphere.

My body with the universe-name,
And my little, finite frame,
Both recede or reside
In my thought's ebb and tide.
The colossal cosmic God
Somehow lives on my little self's sod,
And I, a tiny being,
Am in His palace of eternity living.
He lives in me, Him as my home I use,
He dreams in me, and in Him I muse.
He is awake in me and I was asleep in Him.
He dies in me when I sleep in delusion,
He is reborn in my wisdom-womb's seclusion.
Sleeps the little eternity
In my measureless amity.