

# INNER CULTURE

EAST - WEST MAGAZINE



MAY

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The Immortality of  
the Soul

The Second Coming  
of Christ

*A Magazine Devoted to the Healing  
of Body, Mind and Soul*

# Mother Divine

**M**OTHER MINE! With sweet and sacred memories of your loving self pouring into my heart, I speak to you.

Neither time nor space, nor any other limitations, can withhold me from your loving arms stretched out to me, for in spirit I am with you always. Your sweet devotion follows me and envelops me whenever I trace my steps.

When my childish ignorance held sway, or when sorrow and heart-aches which I could not understand would dare to cross my path, it was your tender counsel that smoothed the way, and life moved on again for me.

I cannot call it Fate that drew me to you and you to me so closely. It was but the Divine Mother, that spirit of love, who sees each need and is embodied in each and every child of Creation.

And so, to all mothers in the universe, it was no capricious force that interfered with the cosmic economy that cast you in that part, but a divine and orderly force.

One mother thoughtfully voiced the opinion that she considered it a blessed privilege to be the channel through which some soul again sought this earthly life for development in its climb to become aware of its divine nature.

And to that great mother-heart of those who assume the role of mother, who reaches out in loving guidance and protection to those of tender years until they have established a footing to assume the responsibility of the years to come, the Divine Mother again expresses Her universal Self.

Each kind thought, or word, or deed,  
No matter when or where or how—  
The Divine Mother it is who speaks,  
And to Her in you I bow.

Divine Mother and Mother Mine, I know you both as one.

—By Sri Ranendra Kumar Das.



The Divine Flute Player sounding his immortal music that recalls truant souls back to their eternal home, here symbolized by the Gopi or Maid of Brindaban.—By Sadara Charan Ukil.

# ANNOUNCEMENT

WITH this issue, INNER CULTURE presents itself in a new convenient pocket size, in response to the request of many readers.

¶ The size is not the only improvement, for the editors are planning new monthly departments, including Book Reviews, Travel, Children's Page, Questions and Answers, Comments on Current Events, Art and Literature from a Metaphysical Viewpoint, Home Gardening and Household Departments, Comments on Current Magazine Articles, and reproductions of Oriental art. The present regular monthly departments of Diet and Health, Music, Scientific Digest and Daily Meditations will also be continued.

¶ The series on the SECOND COMING OF CHRIST, which has aroused immense interest as the true interpretation of the New Testament, rendered as Jesus wished it to be understood, will continue. Another regular series will be the "Spiritual Interpretation of the Bhagavad Gita," the greatest soul-uplifting Hindu Bible.

¶ Another progressive change in the policy of INNER CULTURE is payment for articles and department items. In these various ways, INNER CULTURE will endeavor to be of greater service and inspiration to its international circle of readers, many of whom have been subscribing ever since the magazine was founded in 1925.

# INNER CULTURE

EAST-WEST MAGAZINE

*Master Minds of the East and the West are contributing their best efforts to this Magazine, dedicated to the super-art of living.*

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MAY, 1937

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# My Temple of Silence

THE world is too much with us. Very difficult it is to escape it—the world with all its rush and bustle, its pressure and dominance of material, so-called practical affairs! Amazing is the extent to which, in these modern days, all religions are becoming secularized. A clergyman of the Church of England, in a recent visit to this country, pointed out that Christianity is fast becoming a “worldly policy,” and that there is much less interest in ecclesiastical affairs and questions of divinity than there was a generation ago.

“We have passed into a new period,” he said, “one which seems to be obsessed with practical affairs. It has potently affected religion, and many people test the validity of creeds by their competence to solve social problems . . . We cannot, of course, accept a view of Christian life which will make us passive spectators in the struggles and conflicts of this world. It was not without significance that Christianity made the cross the symbol of its faith. World problems bear more heavily on true Christians than on anybody else.”

“Christian discipleship, however, must influence our social and economic life indirectly and not directly. The church is ordained to be a manufacturer of good citizens, not a road to politics. Christian citizenship should be no more than citizenship purged of its defects.”

It cannot be repeated too often that what the world needs today is, above all things, to heed the injunction: “Be still, and know that I am God.” We need no display, no blare of trumpets, no shouting from the housetops—only what Virginia Lee Eastham has so beautifully expressed in her tribute to her “Temple of Silence:”

“No church bells call me to worship. I hear no thundering prayer.

I enter my temple of silence and find God waiting there.

Silent, receptive, enlightened, my soul in its glory stands.

And I am one with my Maker, in the Temple Not Made by Hands.”

—By Louis E. Van Norman.

*Spiritual Interpretation*  
OF THE  
★ **BHAGAVAD GITA**

# The Immortality of The Soul

BY S. Y.

**I**N THE following stanza, the Spirit, Krishna, is telling the Soul, Arjuna, who is afraid to destroy the perishable senses and to establish the imperishable consciousness of God, that he should find the imperishable soul and its everlasting happiness by relinquishing the perishable dualities of pleasure and pain commingled with the physical body.

Chapter 2, Verse 20

## LITERAL TRANSLATION

This soul in essence, the reflection of the Spirit, never has to undergo the throes of death or the pangs of birth nor, having breathed its being once, does it cease to repeat that experience. This soul was never born, it is everlastingly existent, untouched by the fingers of change. It is ever the same. It is not destroyed when the body disintegrates.

## POETIC RENDITION

This Prince Soul, spumed out of the womb of immortal Spirit, is never born, nor does it fall asleep forever. If it once enters the portals of nativity, it may not

cease to do so again. This Spirit-Soul never felt birth even though born. It exists everlastingly, untouched by the death-dealing fingers of change. It is ever the same as it has always been. This deathless soul, dwelling in the destructible body, does not taste death even when the body embraces death.

## SPIRITUAL INTERPRETATION

The body, as a part of matter, is spoken of as undergoing the following six changes: birth, existence, development, metamorphosis, decay and absolute destruction. Every individual dwelling in a perishable body forgets the imperishable soul within it. The consciousness of each individual, being identified with the body, is aware only of its six states. The wise man, by meditation learns to separate this immortal indwelling soul from its perishable bodily dwelling-house. Many people think that only the Absolute Spirit (Ever-existing, ever-new, ever-conscious Bliss)

is immortal, whereas, its reflection, the soul, being encased in the mortal body, is immortal too.

To destroy this illusion the writer of the Bhagavad Gita particularly emphasizes in this stanza the immortality of the soul. As God is immortal, every man's soul, made in the image of God, must be immortal too.

The people of this earth do not know what the soul is and whence it comes into the physical body and then, after a short sojourn, to what regions it slips away. Millions of souls have come on earth mysteriously and mysteriously have disappeared into the unknown. That is why people in general cannot but think that the soul perishes with the destruction of the body.

Many others think that when waves dissolve in the ocean they are not destroyed but simply mingle with the ocean, losing their individuality. In the same way, many soul waves come out of the spiritual ocean and then fall asleep in it, losing their individuality. Such souls are not individually immortal but are collectively immortal when they become one with the Spirit. When waves dissolve in the ocean, they are not destroyed. They all become one with the ocean. So, according to some people, all souls, after death, become changed into one Immortal Spirit. Or, in other words, at death man's consciousness is dissolved in the

ocean of God. However, I think that all soul-waves become one with the ocean of God when they cease to be driven by the storms of mundane desires. Those soul waves which are not driven by any post-mortem desires, become Spirit. And in becoming Spirit, they retain their individual consciousness along with their one consciousness of God. The consciousness wave becomes dissolved into the ocean of Spirit but still remembers that it was the ocean of Spirit which had become the soul wave and had again changed from the soul wave to the one Spirit.

As, for example, God became John, the deluded man, and then John, by meditation, again united himself with God and found that it was God in the first place who had become John, and that by developing wisdom he had become God again. In this case, in the deluded mortal state, John found himself to be the soul wave apart from the ocean of Spirit. Then, by spreading his consciousness and feeling the Spirit beneath him, he found that the Spirit Ocean had become the soul-wave, John. And then, the soul-wave, John, became Spirit again. In this instance the liberated soul of John, even though one with Spirit, would retain its individuality in the sense that it would always remember and know that it was once John, the soul wave, that floated on the

ocean of Spirit without knowing it. Or in other words, when John, the mortal man, became John, the wise man, he did not lose his identity as John, the soul-wave, but realized that he was John, the soul-wave (mortal man), as well as John, the Ocean of Spirit (immortal man). John, the wise man, lost the consciousness of his separation from God only as the awakened soul-wave loses the consciousness of his separation from the ocean of Spirit. If John, when he gives up his body, forgets his identity, he passes through the state called "mortal consciousness," or death. But when John realizes that he is a soul-wave coming out of the Spirit-Ocean, he knows that he is indestructible also.

Hence, the Gita says that the soul-wave, a part of the ocean of Spirit, though it loses its outward wave form, in essence does not lose its individuality, as shown by the example above.

The Bhagavad Gita emphasizes the following qualities of the soul: the soul is unborn, though born in a body; it is eternal though it may dwell in an impermanent body; it is changeless though it may experience change; it is ever the same though it may travel through many bodily residences in the long pathway of reincarnation which ultimately leads to God. This soul is not slain when the body happens to die.

The following simile will better illustrate the immortality of the soul. When the moon is reflected in a cup containing water, we find, that if the cup is broken and the water runs out, the image or reflection of the moon could not be destroyed with the destruction of the cup of water in which it was reflected. Here the question arises, when the cup broke, where did the reflection of the moon go? The answer is that the reflection of the moon went back and became identified with the moon itself.

Then, if another pot of water were placed under the moon, the former reflection of the moon would be reincarnated in it. Likewise, the soul is reflected in the cup of the body filled with the water of the mind, and within it we see the moon-soul circumscribed by the bodily limitations as the reflection of the omnipresent moon of Spirit. This reflected moon-soul, being a conscious reflection of the omnipresent Spirit moon, with the destruction of one body, may for a time disappear in the Spirit, but, due to its free choice imbibed as the image of the Spirit, it may reincarnate in another body and be reflected there again as the soul. Therefore, it is evident that the body is mortal and changeable, but that the soul in it is immortal.

Then again, if fifteen thousand million cups of water are placed

under the moon, they will contain fifteen thousand million reflections of the one moon. If these fifteen thousand million cups are broken, the fifteen thousand million reflections of the moon will go back and be dissolved into the one moon. It must be specially noted that these fifteen thousand million reflections of the moon can never be destroyed. They can only be dissolved back into the moon, for if you put another fifteen thousand million cups of water under the moon a second time, they will reflect fifteen thousand million images of the moon. Likewise, fifteen thousand million bodies on earth reflect fifteen thousand million souls or images of the one moon of Spirit. When some of these bodily cups are destroyed, the reflections contained in them go back to God. But if those bodily cups reincarnate again they will reflect once more as souls.

It must be remembered that no similes are perfect. They can be used in a limited sense only. Hence, one must be very careful in understanding the intricate problem of the immortality of the soul.

The difference between soul and Spirit is this: The Spirit is defined as ever-existing, ever-conscious, ever-new, omnipresent Joy, and the soul is defined as the reflected ever-existing, ever-conscious, ever-new joy present

in the body, existing in its relation to and limited by it.

The only defect of this simile is that when one cup of water, containing a reflection of the moon, is broken, the reflected image of the moon immediately goes back to the moon. In that case, the reflected moon, circumscribed by the little cup, becomes, at the destruction of this cup, the moon spreading over all the sky. Likewise, the Soul, imprisoned by desires in the physical body, when fully liberated, becomes omnipresent like the Spirit. But the difference is this: if there were three cups, one large (A), containing in it a smaller one (B) and another cup contained in B (C), and if these three cups were filled with water and placed under the moon, then by breaking the largest cup (A) one could not unite the reflected moon of the three cups with the moon of the sky. It is only when all three of the cups are destroyed that the reflected image of the moon can be united with the sky-moon itself.

Likewise, man has three bodies, the physical body, of sixteen elements, the astral body of nineteen elements, and the causal body of thirty-five elements. The physical body is roughly spoken of as made of blood and flesh, the astral body is spoken of as the body of life force and mind, and the causal body is spoken of as consisting of wis-

dom and ever-new bliss. In reality God started originally with thirty-five ideas which caused the creation of the physical body. Out of these thirty-five ideas He materialized nineteen ideas into the astral body, which contains the ten senses, the ego, feeling, mind, and reason, plus the five life forces. The remainder of the sixteen ideas were converted into the body of sixteen elements. In other words, before God created the physical body containing iron, phosphorus, calcium and so forth, and the astral body containing the mind, and the senses, life force, and so forth, He had to think of them as ideas first. However, the three bodies are distinguished by their qualities. The physical body is marked by fragility and solidity, or solidified vibration, the astral body is energy and mind vibration, and the casual body is pure vibration of cosmic consciousness.

The physical body is spoken of as dependent upon food, the astral body is spoken of as dependent upon energy, will and evolution of thought, and the causal body is fed by wisdom and ever-new bliss. The soul is encased in these three bodies. At death the physical body is destroyed. The other two bodies, astral and causal, are still held together by desires, and unworked-out Karma. When, by meditation, all desires of the soul arising from its contact with these three bodies are conquered, then, with the dis-

solving of the three bodies, the soul becomes Spirit.

Therefore, the Bhagavad Gita says the soul is ever-new bliss and is everlasting, being a reflection of the ever-existing, ever-new bliss of Spirit, and is never born, nor changed, and is ever the same in essence, even if it has to dwell for a few years or for many lives in the three bodies.

### APPLICATION OF THE GITA IN DAILY LIFE.

Last of all, the practical lesson to be learned is that this knowledge should not be locked up as a metaphysical experience, but must be applied in daily life during sickness, physical torture, during the experience of ordinary death, or in death entranced with God (in Samadhi), or wherever people talk of the impermanency of the body. It should be strictly remembered that your individuality as an existent entity can never be erased from you. In the death of bondage your soul changes residence and in the death of freedom your soul expands in the Spirit and occupies your lost residence of infinite space.

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Endurance is the most difficult of all disciplines, but it is to the one who endures that the final victory is given.



## Second Coming of Christ

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

By S. Y.

AND the disciples of John and of the Pharisees used to fast: and they come and say unto him: "Why do the disciples of John and of the Pharisees fast, often, and make prayers, but thy disciples fast not?" And Jesus said unto them: "*Can ye make the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they can not fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.*"

Just as the bride does not fast while she is with the bride-

groom, so also, the disciples did not need to fast or to discipline themselves while they were with their Master, who was the extreme example of discipline. The very presence of the Master Jesus among His disciples was sufficient help for them through the exchange of spiritual vibrations.

Fasting at times is necessary for the health of the body, and consequently, for the purity of the mind. Fasting makes the soul feel free from its bodily bondage. However, Jesus was Spirit, and all of the people who were fortunate enough to contact Him automatically

felt the spiritual freedom emanating directly from Him without having to create that freedom by the mere abstinence of food. Jesus emphasized the fact that the disciples need not create spiritual freedom by fasting, since He could inspire them with spiritual vibrations directly from his limitless store of spiritual power.

However, Jesus did not ignore the value and necessity of fasting and its spiritual influence on the minds of men, and so He said that the time would come when He would be taken away and they would then have to fast and discipline the body in order to bring it nearer to the Spirit.

And He spake also a parable unto them: "*No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse, and the piece that was taken out of the new agreeth not with the old.*"

*And no man putteth new wine into old bottles: else the new wine will burst the bottles, and be spilled, and the bottles shall perish, but new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new; for he saith, 'The old is better.'*"

("Walks and Words of Jesus," by Rev. M. N. Olmsted.)

No one should be so foolish as to patch an old garment with new material, for the new strong piece will pull away more of the worn out material and thus make the rent in the old garment bigger than before. Furthermore, the new material will not match the old cloth.

Jesus meant also that the new inspiration emanating directly from His spirit did not fit in with the old-fashioned stereotyped ways of spiritual living. He was living in Truth, and in a dynamic new way He was emancipating the new spirit of the disciples who understood Him. He realized that His new spirit was of little use for mending the custom-worn, dilapidated, antediluvian, dogmatic habits of the people in general. His new inspiration and new ways of living Truth would not harmonize with the old dogmatic theological living.

Jesus went on to explain that, as new wine should not be put into old bottles lest the new wine burst the old bottles, so new, powerful inspiration could not very well be put into dogma-worn minds without exploding old beliefs or causing mental rebellion. His new inspirations ought to be housed in newly enthusiastic and powerful souls in order to produce a good and harmonious effect.

No man, having drunk the wine of old dogma, could have a

taste for new truths. He would say, "Ah, I know it all. The old rules of the forefathers (no matter how bad) were good enough for them, so they are good enough for me." Through force of habit he would prefer the old ways of dogmatic living to new habits of spiritual emancipation.

#### *Resurrection Foretold.*

"After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

And a certain man was there, who had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him: 'WILT THOU BE MADE WHOLE?'" ("Walks and Words of Jesus," by Rev. M. N. Olmsted.)

During a feast time Jesus went to Jerusalem and came to the pool of Bethesda, where a crowd of stricken people waited to bathe when the waters were troubled by an inner healing

force (an angel). At certain periods, this pool vibrated and emanated healing earth currents (electrical), and those who bathed in the pool at that time were healed.

Also, the belief in the healing power of the water caused a mental reaction which healed many of the people. The mind controls the body. A person who is sick for a long time becomes mentally weak and his will is so paralyzed with sickness that he cannot throw off the trouble. However, faith in anything or anybody may revive his all-healing, all-powerful will to release the nascent brain energy and effect the healing of any diseased part of the body.

Jesus saw a man, who had been afflicted for thirty-eight years, lying by the pool unable to get into it by himself when the waters moved. Filled with compassion, and knowing the superiority of mind power (which could heal by itself without depending upon any outside factor), He asked, "Wilt thou be made whole?"

The impotent man answered Him: "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." Jesus saith unto him, "Rise, take up thy bed, and walk." And immediately the man was made whole, and took up his bed, and walked:

and on the same day was the sabbath. ("Walks and Words of Jesus," by Rev. M. N. Olmsted.)

Jesus knew the divine law of healing, which requires the proper soil of faith on the part of the patient and the proper seed of mental healing power on the part of the healer in order to grow the tree of healing. So Jesus prepared the soil of faith by creating in the stricken man the desire to be healed by divine law. When Jesus found that the sick man desired very much to be healed, He said, "Rise, take up thy bed, and walk." He meant that the stricken man need no longer wait to be healed by the waters of the pool of Bethesda (by an outside physical condition), but that he should realize the unlimited power of God hidden within the human mind, and he would be healed at once.

The man was instantaneously healed by (1), the uninterrupted flow of the unlimited, all-healing energy of God through the mental transparency of the life of Jesus; and (2), by his own awakened faith and the revival of his paralyzed will, which served as the antenna for charging the all-healing combined cosmic energy from Jesus and the latent life energy of his own brain.

"The Jews therefore said unto him that was cured, 'It is the Sabbath day: It is not lawful for

thee to carry thy bed.' He answered them, 'He that made me whole, the same said unto me, Take up thy bed and walk.' Then asked they him, 'What man is that which said unto thee, Take up thy bed and walk?' And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place." ("Walks and Words of Jesus," by Rev. M. N. Olmsted.)

The hypocritical Jews did not want to express their amazement at the healing performed by Jesus, for that would be an acknowledgment of His superiority over them, so they began to display a sham zeal for the laws of the Sabbath day.

The healed man replied to the Jews that the man who had healed him had commanded him to carry the bed. He did not want to say that it was Jesus, who had disappeared in the multitude.

"Afterward Jesus findeth him in the temple, and said unto him, '*Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*'" ("Walks and Words of Jesus," by Rev. M. N. Olmsted.)

Jesus told the healed man that his sickness had been the result of his own pre-natal and post-natal evil actions and that was why he should not continue to pursue evil ways. Jesus told him

also to free his power of independent action from the influence of the seeds of past evil actions. He said that if evil actions were continued, all the evils of his past actions and the evils accruing from new actions would act like a causal Karmic bomb which would explode and cause worse troubles.

Traces of evil actions lie hidden like mental bombs within the brain until they can be ignited by freshly kindled evil actions. Hidden bombs of past evil

tendencies can be destroyed by soaking them in the waters of fresh, newly acquired wisdom.

When you become physically sick, remember that sickness is the result of breaking some mental or physical law, either in this life or in a past embodiment. If, then, you are healed by spiritual or healthful living, or by the healing power of some divine being, you should not again pile up more traces of evil actions to explode later as greater physical or mental maladies.

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## The Highest Virtue

By STARR DAILY

*(Continued from Last Issue.)*

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

ALL sacrifice is finally vain where the act is not generated from the heart of unselfish love. Alms-giving is a futile gesture when love is absent. And then Paul proceeds to tell us what love is. It is not the romantic emotion that men call love. It is not that blind and hotly possessive passion that holds and binds and enslaves wherever it touches. It is spiritually non-resistant and non-attached. It is

understanding, patient, and liberating.

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up."

Love is humble. Being greatest in the kingdom of the world, it is simple. Giving the intellect much in the way of light, it also brings to that conscious faculty an overwhelming conviction that man, at best on this planet, can contain but a spark from the vast ocean of light which flows and spirals all about and within him.

"Doth not behave itself unseemly, seeketh not her own, is

not easily provoked, thinketh no evil."

Love is unselfish. Between the impulses of spite and kindness, it acts upon the latter. It seeks not after things, after worldly power and influence. It seeks the ultimate source out of which all lasting power must spring, and knows that to the extent that it touches the Kingdom of Heaven, the needs of the world will be added. It counts the good in man rather than the evil. It has no pretensions, no affectations, no artificial graces, but behoves itself as it is calm, sincere, genuine.

"Rejoiceth not in iniquity, but rejoiceth in the truth."

The things of iniquity, the negative, destructive things, have not the cohesive power that stamps them with eternity, that liberates the soul even while it holds the parts together. Truth is everlasting, unalterable. It can neither be modified nor destroyed. "Prove all things," said Paul in another place, "but hold fast to that (truth) which is good."

- "Beareth all things, believeth all things, hopeth all things, endureth all things."

Here is that magnificent resignation that comes only with love, and that is never negatively passive nor supine, but that expresses itself in constructive actions, thoughts, and feelings.

Satan sends his messenger to abide with the righteous, lest they fall into the folly of spiritual pride and importance.

Paul was compelled to bear an infirmity, "a thorn in the flesh," he called it. He gave praise for his affliction. It was his protection during those days when he could reach forth a hand and heal others, while himself he could not heal. This ever-present fact kept his feet on the ground, even while his consciousness roamed the boundless and trackless expanses of the "third heaven." Having love, his infirmity did not take away his belief, his hope, his endurance.

Without love we become cynical and bitter with the loss of physical health. The thorn in our side becomes the symbol of God's injustice. We lose hope. We cannot bear life's trials; faith and belief vanish. Our endurance and resignation desert us. We become repulsive misanthropes, sniveling cowards, who whine at life and curse those who seem to be more fortunate.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

Love, man's supreme gift, never fails. When it is present, there is also the kingdom of heaven. The stuff out of which -

hell is generated is found only where love is absent.

"But when that which is perfect (love) is come, then that which is in part shall be done away."

All our troubles individually and collectively come out of imperfections, out of half-truths. They come out of the intellect that has been made stranger to the heart. Separated from the heart, the intellect leads to complexity and chaos. It is the Pain Path of evolution, the highway of trial and error, the growth process that operates by retardation and failure. With love comes organism and wholeness. When love comes, the part shall be transmuted into the whole.

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."

When finally we grow up; that is, when we allow the heart to direct our actions, we shall live according to an intelligent self-interest. We shall put away those childish things of the emotions—our greeds and hates, our sorrows and woes, our wails and wars; all the crude and sluggish animal appetites and allurements

that are unredeemed in the child-like race of today.

"For now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as also I am known."

The skull of man lies ever in a shadow; there is a dimness within and without. When love breaks in the heart, light is certain to break in the head.

"And now abideth faith, hope and charity, but the greatest of these is charity."

Indeed this is true, though the world has yet to learn it. With faith and hope we may, unharmed, pass through those black nights of the soul met by every earnest quester after spiritual things. But where faith and hope are, there may also be inharmony and disorder. With love, however, this cannot be so. For in whatever moment we could entertain real love, there would reside in that moment that which transcends even the realm of joyous spiritual emotionalism, the realm of that peace which passeth understanding, the realm of great calm and boundless tranquility.

It is only when we are less than the doctrine of love that we are conscious of the pricks and goads of relative world-life. The love-opened heart may send its owner to the fire and the stake, the thumb-screw or the dungeon;

but he will go the master of that which is less than he is, and the pains inflicted by his ignorant tormentors will be swallowed up in the ecstasy of his cosmic joy.

Behind the intellect, in the mighty ocean of spirit, lies love, the Christ-Child in the cave of the heart, watched over by the animals (lower faculties and appetites) waiting to be born into waking consciousness, through earnest, persistent, and devotion-al meditation. When born, wrap Him in swaddling clothes, lest the Herods of scorn see Him and seek His destruction. For the moment of His birth in the heart is fraught with grave dangers to follow, the danger of too much zeal and enthusiasm to serve Him, to show Him off immediately and reform the whole

world, the desire to expose Him prematurely to a world of crucifiers in which He is a stranger. Wrap Him carefully in the cloth of your secrecy and carry Him down into Egypt (silence), where He may tarry for a spell, orient Himself to the conditions of world life, and make some parables against the day when He is ready to come forth to serve those who are without that they too may some day find the cave in meditation, and in realization give the Divine Child birth.

(Inscribed to one who for many years has led us by the hand toward the sacred stable and the manger, where, like the Wise Men, we may lay our richest gifts (mind powers) at the feet of our Beloved. Dedicated and inscribed to our friend and teacher, Swami Yogananda.)

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## Happiness

An act to make another happy inspires the other to make still another happy, and so happiness is aroused and abounds. Thousands of candles can be lighted from a single candle, and the life of the single candle will not be shortened. Happiness never decreases by being shared.

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## First Steps

No matter how high one's aspiration may be, it must be attained step by step, and first steps must be taken first. The first steps on the path to enlight-

enment must be taken in our everyday life, today and tomorrow and the next day.

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## Purity

Those who are seeking enlightenment must always bear in mind the necessity of constantly keeping pure their body, lips and mind. To keep the body pure, one must not kill, one must not steal, nor act immorally. To keep the lips pure, one must not lie, nor abuse, nor deceive, nor indulge in idle chatter. To keep the mind pure, one must remove all greed and anger and false judgment.

# The Problem of Immortality

By BRAHMACHARI JOTIN

(Continued from Former Issue.)

**E**VEN if your patient should die, what little success you have had in your action and thought toward bringing good health to him, will add to your deserving good health in the future.

Thus, by setting good causes into operation, and by spiritual development, we shall avoid all undesirable circumstances in the future life. Our future life on earth depends upon the nature of the life we are living here now. Above all, the world is a training school. Here we are given opportunities to realize God and find happiness. If we have availed ourselves of these opportunities, we shall be rewarded with spirituality, peace, good health, and better opportunity for further progress. If we have failed once, another opportunity is awaiting us. Life is an opportunity. Infinite opportunity will be given us until we attain perfection.

The highest blessings of spiritual life on earth are self-control, calmness, peace, and understanding which keep us unshaken in all uncongenial

circumstances. Those who are living in spirituality need not fear to come back on earth. Those who are not living righteously, let them be prepared for the next life. None can escape the law of life. The law of life is that each must receive the reaction of every action, the effect of every given cause.

As finite souls, we have lived before and we shall live again. We shall go through many finite planes of consciousness before we reach perfection. There are many planes of consciousness. "In my Father's house are many mansions." Many, many mansions there are for all of us. Each soul goes to that plane which is most suited to its development. Going through various planes of consciousness, all come to God, and realize perfection, peace, love, understanding, and immortality.

While we live on earth we have two bodies, the gross or physical body and the subtle body, and a soul. All the actions we perform, all the thoughts we think, all the feelings that we experience while we are in the physical body

make impressions on the subtle body, some in a generic, and others in a specific, form.

But what is meant by generic form of impression? Take hatred for instance. When we act under an impulse of hatred, it leaves an impression upon us. The next time we express hatred, the first impression becomes deeper. And the more we express such feelings, the deeper becomes the impression. Not every separate act of hatred is preserved, but the impression becomes deeper and deeper. This is the generic form of impressions resulting from repeated or habitual action. Similar is the result with our selfishness, pride, and all negative qualities. In like manner, when we perform virtuous actions, they produce virtuous impressions. The more virtuous we become, the greater is the unfoldment of the Self. The final result of all virtuous practices is the greater manifestation of Soul's divinity. The ultimate effect of all our non-virtuous actions is to veil the manifestation of soul. The specific form of impression is the result of any unique experience which has no recurrence in one life.

Thus, whatever we do, impressions are made upon the subtle body. And when we die, the soul leaves the gross body and takes the subtle body, to-

gether with all its impressions, and exists for a while in another plane of consciousness best suited to it. Then, in course of time, it comes back on earth and manifests itself again according to its development. Thus a soul comes and goes, in and out of this earth-plane, until it works out its Karma, the results of its own action, here. There is no escape from this law, my friends; there is no escape. Various souls, according to the different characteristics of their subtle bodies, assume different forms, choose different environments, and act differently, producing what we all know as the "difference" of one person from another.

One thing, however, we must know, that unless we are bound by desire for the things of this earth, we need not come back to this plane of consciousness at all. This earth is but one of many finite planes of consciousness. But how many of us really are free from all earthly desires? Very few. Have we anyone to love? If we have, then we are going to come back to our loved one unless the beloved is also free from all earthly desires. Do you have the desire to be of service to the world, to protect animals, to help mankind? Then you will have to come where animals and humans exist.

There is one way, however, by which we can escape the bondage of desire while we love, work, and enjoy the things of this world. It is to live with the consciousness of God; to love with a heart that seeks nothing in return; and to work in the most impersonal way. This is the path of Yoga. This is the secret of freedom and joy.

You may ask the question, if we have lived previous lives, why cannot we remember them? The lack of memory of past events is not a proof of their non-existence. Memory is too poor a medium by which to bring our past back to us. Can anyone remember all the things that he has done in this present life? Do you remember what you did when you were one year old? If you do, you are very exceptional. But if you do not, does that prove that you did not live when you were a year old? It is small wonder, then, that memory cannot reveal our previous lives. Our subjective perception is crowded by present thought-waves. We have filled our minds with the thoughts of this life, so that they cannot recall the actions of the past. If in perfect calmness of mind we should desire to behold our past lives, we certainly could see when and how we lived before. But would it always be good to do that? In many

cases it is not. It is often a blessed thing that we do not remember the past. If forgetfulness is ever a blessing, it is never more so in human life than in this forgetting of the past. Who knows how we lived before? Sometimes the knowledge of the past would have a discouraging effect upon our present and future progress. We know we did not live like Buddha or Christ in the past life, or we would not be where we are now. We did many, many ignorant things. Who wants to remember that which has no ennobling effect? You readily understand the inherent repulsion towards remembering undesirable things in this life. Do we not strive to forget our unhappy and ugly days? We certainly do.

The truth is, we are here in this plane of consciousness, on our journey to God. Let us not worry about the past. Let us perform such actions, while we are here, think such thoughts, love with such a pure heart, that our journey may be joyous, though long and difficult it be. By wisdom, let us make our path free; by virtuous action, let us make our way secure; by love, let us make our lives beautiful. At the journey's end awaits the realization of our immortality.

Of what use are many rebirths— if we make no good use of this life.

## Modern Science in the Upanishads

Dr. Arunachala Aiyar of Madras recently delivered a lecture on "Modern Science in the Upanishads," which was reported by *Dharmarajya* as follows:

"He said that modern science was only rediscovering the truths given out to the world by the sages of India years ago. He dealt with three of the greatest truths—unity in diversity, evolution, and rebirth through heredity. Wading through ninety-odd elements, science ultimately reached a unity of substance in electrons. So the Vedas, after adoring 33 gods, declared '*Ekam Sat,*' '*Only One Exists,*' though called by various names. This unity was not merely unity of Godhead, but unity of substance.

"Dealing with evolution, the lecturer showed that the nebular hypothesis was contained in a nutshell, as it were, in the ancient *Thaithiriya texts*. How man was evolved, and how the evolution of higher ethical consciousness took place was described in the *Aithareya texts*. He next dealt with rebirth, and after referring to the doctrine of germplasm, showed that the same idea ran through the ancient Vedic texts and how *Rishi Athreya*, as quoted by *Charaka*, had anticipated Weisman's theory of germplasm by a score of centuries."

## Words of the Buddha

Become like the broad earth; for, trying to become like the broad earth, the mind will not go on possessing fear of sensations arising as pleasant or unpleasant. Just as unto the earth they throw both what is clean and unclean, they throw muck and dung, they throw spittle, filth and blood, and the earth by that is neither worried, nor distressed, nor disgusted, even so you must try to become like the broad earth. Becoming like the broad earth, the mind will not continue possessing fear of sensations arising as pleasant or unpleasant.  
—Translated by E. H. Brewster.

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## Reaction

Whenever a person expresses the thoughts of his mind in action there is always a reaction that follows. If one abuses you, there is a temptation to answer in kind, or to become revengeful. One should be on guard against this natural reaction. It is like sweeping dust against the wind, it does not get rid of the dust and it defiles one's self. Misfortune always dogs the steps of one who gives way to the desire for revenge.

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It is a man's own mind that lures him into evil ways; it is not his enemy or his foes.

# Letters of Appreciation

I am very grateful to God that I came into Swami Yogananda's Class and that I have the privilege of belonging to an Organization like the Self-Realization Fellowship. I look forward to receiving *By Praecepta* and *Inner Culture Magazine*. While I have not advanced as much as I should, I know that I have developed, and hope to meditate and study more.

E. K., California.

When I began studying the *Weekly Praecepta* two years ago, there was a certain fear that the fee was going to be a burden to be met, but it has seemed to diminish to nothing, and I am much nearer realizing my aims for a home than seemed ever possible; this is, I know, *Self-Realization*.

V. G. C., Nevada.

I find the Lessons increasingly interesting. At present, in Akron, there is quite a craze for the "I Am," the Benares League, Psychiana, Applied Research, Unity, and so forth. I have attended classes and read lessons from all of these but none of them struck a responsive chord in me, which proved to me that *Self-Realization* is what I need and from which I shall get the most good. I am satisfied that I am on the right road, and the

others are just by-roads, containing some good, maybe, but I want something that I can believe completely, not have to sort out parts. More power to you.

Mrs. V. R. B., Ohio.

It is only fair to mention here some of the merits of the Lessons. The physical part of the Lessons is marvelous. By no physical movement at all, just tension and relaxation, it is wonderful how one's body is developed from head to toe. The Lessons on concentration speak for themselves. It is a scientific method based upon common sense methods. Mentally, and spiritually, the Lessons have helped me in many ways. Death is not an end to anything or anybody, and I cannot conceive of myself grieving over the loss of a person known to me, any more than over one unknown to me. This development also helps us to see ourselves in the correct perspective in relation to all things on earth, animate and seemingly inanimate.

L. A. M., Canada.

I want to thank you again and again for the peace, joy, and confidence that your wonderful teaching has brought into my life. I no longer worry. Life seems so different now.

E. M. W., Georgia.

# Meditations

By SRI RANENDRA KUMAR DAS

Sat., May 1. The love of God is a consuming fire, which consumes all that is unlike itself. Faithfully, as each event confronts me, I shall fully realize this and let any sense of sin or suffering disappear in this consuming fire.

Sun., May 2. Each moment of this day is God's moment, in which He speaks if I will but listen. Then I cannot appropriate one single moment as my very own and still hear God's guidance in that moment. I will listen for His voice.

Mon., May 3. God's ways are the highways to the inner realm of Spirit. All other ways are by-ways. Divine guidance leads my way and I freely let go of worldly thoughts and worldly ways.

Tues., May 4. Whatever I identify myself with mentally, I express physically. Identifying myself with the *I Am* consciousness, I receive that quickening from Spirit and am healed.

Wed., May 5. Understanding spiritual laws, Christ made the at-one-ment with the Fath-

er's mind and came into the fullness of Divine Supply. This Divine Supply is eternally waiting to become mine. I am at one with its source. I am prosperous.

Thurs., May 6. My highest light I seek today in all my ways. Its might and power prepare my path before me.

Fri., May 7. I cannot conscientiously condemn or pass judgment upon anyone, for everyone, in his real Being, is the perfect idea of God-Mind. Persistently fashioning our vision so, we help all mankind to a realization of that eternal and indestructible ideal.

Sat., May 8. Spirit Divine, I stand on the threshold of another day, knowing that the pressure of Thy Hand is in mine. This makes today's living a joy. It will be a glad-some day.

Sun., May 9. My mind open and ready for Truth is a channel through which Divine Truth will flow naturally and all inharmonies disappear into nothingness as I let go of them and allow Divine Truth to occupy their place.

Mon., May 10. I am success, for I am one with Divine Spirit, one with God. God knows no failure. I have the same possibilities that all souls possess. Because of this, I am easily and naturally equal to all occasions as they arise.

Tues., May 11. All is within myself. As my thoughts are, so will my attraction be. They will bring me that which I deserve accordingly.

Wed., May 12. The Divine Self is all there is. Divine Self is expressing itself through me. I have no need to fear.

Thurs., May 13. I am compassed about by the law of perfection and goodness, and no evil can touch me, for in the realm of reality there is only good.

Fri., May 14. Lifting the soul's eyes unto the hills of the *I Am* consciousness and holding them there fixedly, the real self dawns upon the vision and my highest good is accomplished, whatever the need may be.

Sat., May 15. Each experience comes to me because of some element of Divine Truth that I must learn. Each day is my chance to demonstrate Absolute Truth upon which my being is founded.

Sun., May 16. In the calmness and repose gained through

meditation do I realize strength and power.

Mon., May 17. I now open my consciousness to the in-flowing of Divine Intelligence and the outpouring of Divine Love. I am a true and faithful friend to everyone, and everyone is a true and faithful friend to me.

Tues., May 18. Divine Love as my shepherd protects, provides for me, and guides me. Unselfish, pure, unchangeable Love is mine.

Wed., May 19. The supply of Spirit is unceasing, bountiful, inexhaustible, and omnipresent.

Thurs., May 20. Whatever field of thought or action I exercise, can and will be sublimated by virtue of the power which is my birthright as the offspring of the Divine.

Fri., May 21. Divine Father, I have a will to use but need Thy leadership. I shall be Thy joyous child. Thy will leads me to see the beauty of the Formless Self beyond all shadowy forms and that—*I Am*.

Sat., May 22. I am spiritual in my being. I am whole, complete, and perfect as the Divine idea. All that I am in my being is eternal and ever-operative.

Sun., May 23. Any mistaken sense that I have had concern-

ing my own nature and being, I have the power now to subdue. Although through ignorance I have sold my birthright for a mess of pottage, I now reclaim it and use it.

Mon., May 24. Nothing can evolve that has not primarily involved. Our being is God's plan. Existence is the carrying out of this plan, and necessarily is replete with change. Existence is to *bring forth* until our being has brought forth all that is possible to its nature. It is a continual "being born" into a higher consciousness, into a kingdom of mastery.

Tues., May 25. In the kingdom of mastery, we no longer think that we are a material being made of the dust of the ground and subject to laws of matter. Instead, we think, "I am spiritual in my being now, as I always have been, and always will be. I am changeless and eternal, perfect as the God-idea." By holding this true self-idea continually before the mental vision, it grows from a small beginning to matured strength and fullness.

Wed., May 26. Health is measured by the physical pulse, which is in accordance with the soul-pulse. As the soul-pulse beats in time with the God-pulse and moves with Primeval Energy, harmonious physical and mental conditions come into evidence. When it

does not beat in accordance with the Infinite Pulse, it is fitful and unsteady. Words and thoughts bear unlikeness to God then, and they include all that we call evil. This can and will be overcome with good, for evil is temporal and good is eternal.

Thurs., May 27. I will pattern my thinking according to the highest self-idea that I am able to conceive. Keeping the inner eye fixed on the eternal instead of the mortal, this subjective reality will become objective reality.

Fri., May 28. In my being dwells the power of dominion. This power of dominion must be exercised before it can be established on earth, as it is in heaven.

Sat., May 29. Real dominion does not mean the ability to change circumstances to what the sense nature desires, but the power to make those same circumstances serve instead of rule.

Sun., May 30. Living within the unseen Life, the soul will blossom and shed a fragrance that will drown all misunderstanding.

Mon., May 31. It is a glorious privilege to be a living soul, the means by which the Divine is incarnated. This is my privilege and yours.

# I Will Be Thine Always

BY SWAMI YOGANANDA



My - - - Lord, - I - will - be - - Thine - - al - ways



- - - My - Lord, - I - will - be - - - Thine - - al - ways; - -



I may go far, - - - far - ther - - - - than the stars;



I may go far, - - - far - ther - - - - than the stars;



But I will be Thine al - ways, - - - - - My



Lord, I will be Thine al - ways. - - - De-vo-tees may come



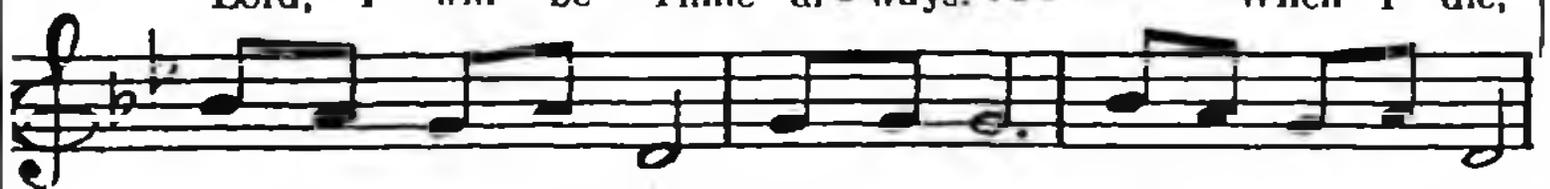
de - vo - tees may go; De - vo - tees may come, de - vo - tees may go;



But I will be Thine Al - ways. . . . . My



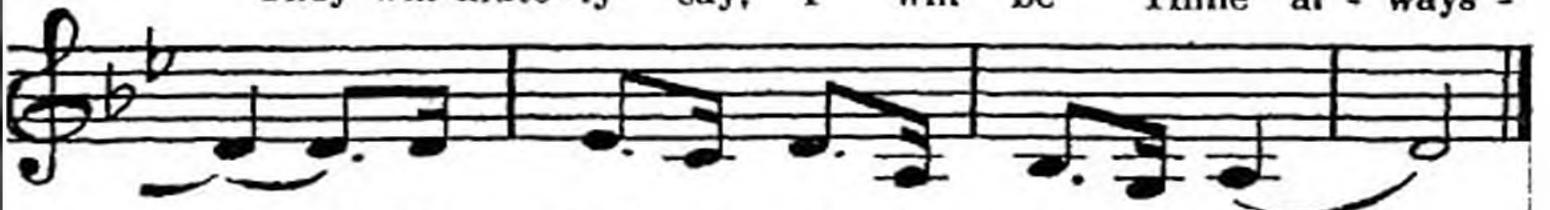
Lord, I will be Thine al - ways. . . . . When I die,



look in - to mine eyes; When I die, look in - to mine eyes



They will mute - ly say, I will be Thine al - ways -



. . . . . My Lord, I will be Thine Al - ways . . . . .

# The Horn of Plenty Bank

WE wish to be of greater service to our readers and students and have developed this method of helping you to demonstrate in your life the abundance and success which are yours by Divine right.

Until you realize that you and the Father are One, and that "All things whatsoever the Father hath are mine," and you know this in your mind and soul, you cannot manifest the abundance, health and happiness which you desire.

The purpose of the Horn of Plenty Bank and prayer practice is to help you to get the right attitude of mind firmly established through the daily practice of right prayer and right habit, and thus to help you to demonstrate in your everyday life the things you are only vaguely wishing for now.

As your mind is changed and renewed through right thinking, through persistently knowing that your good is yours now, the way opens for you to receive it.

The Horn of Plenty Bank is a beautiful reminder to keep the idea of abundance always present in your consciousness.

This plan helps you practically in a number of ways. First, it shows you how to think correctly and encourages you in doing so through inspiring you to daily affirmation and prayer.

It helps you to realize and develop faith in the one unfailing source of supply, which is God, through the practice of a short prayer and meditation which is to be held in mind each time a coin is deposited, whenever a negative thought appears, and at as many other times during the day as possible.

It helps by supplying an easy method of saving for subscriptions to Inner Culture Magazine, for

spiritual books or for offerings to the Mother Center to help carry on the holy work of spreading God's message to suffering humanity.

It helps by giving you the opportunity to supply your friends with gifts of spiritual literature. In this way you put into practice the command: "Give and it shall be given unto you."

It helps by giving you, along with the little Horn of Plenty Bank, a special lesson outlining the Divine Bank, of bringing desires into manifestation. Faith and prayer and work are the most important steps. Wishing and ineffective prayer get you nowhere. This method teaches you how to pray correctly and then how to do your part in bringing about your desire.

It also helps by giving you the service of trained workers who pray for your success, health or happiness from the moment your request reaches us for a Horn of Plenty Bank until the contents which you have saved are sent in with your order. You will wish to have one of these beautiful banks with you always once you have started your prayer drill and have found how effective it is.

Complete instructions in the use of the bank and also a lesson in demonstration are sent with each request for a Horn of Plenty Bank.

Fill in the blank below and let our workers help you to bring into manifestation the super-abundant good which is yours now.

-----  
*Please send me a Horn of Plenty Bank and please also put my name on the prayer list for opening up the way for prosperity to come to me.*

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

# Notes from an Indian Journey

By OMAR C. GARRISON

## I.

IN an open courtyard today, we came upon a number of holy men seated in a circle. They were engaged in a discussion of philosophy, and from time to time they referred to sacred books before them. According to Dayanand, this was a very ancient forum where, for countless years, wise men have convened to discuss religion and philosophy.

There is a story that many years ago a Rajah here sponsored a debate between a holy man of a theistic school and an atheist who asserted that there could be no God or Universal Mind. They were to meet in this amphitheatre at an appointed hour of a certain day, and endeavor to defeat each other by the most convincing proof of belief or unbelief. The Rajah declared a holiday and invited all the wise men of his realm to attend.

When the day came, all were assembled at the specified hour, and eagerly awaited the polemic discourses of the two celebrated sages. But the holy man, who was a believer in God, did not appear; after almost an hour of waiting, during which time the

Rajah was furious because the holy man had dared to keep him waiting, it was decided to forfeit the victory to the atheist. Just at that moment, however, the holy man appeared, calm and composed. Angrily the Rajah demanded to know what explanation he had to offer for such an outrage.

"I met with an accident, my Lord," the sage meekly replied.

"What manner of accident, O Delinquent One?"

"This pot wherein I carry ghee as an offering to the shrine of Shiva is the only pot in all India that has seven times been cast into the Ganges and seven times been found and returned to me. Therefore, it is sacred, and I wished to bring in it my offering to Shiva. Yet as I descended yonder hill, it fell from my hand and was broken into many fragments of clay."

"How can this be, Sadhuji?" asked the Rajah. "You say that it was broken into many pieces, yet you bring it with you, firm and whole."

"Yea, I have it still, for lo, as I gazed upon the broken pieces, they came together and were no longer fragments of clay, but a pot."

"Fool! Liar!" cried the atheist. "My lord," he continued, turning to the Rajah, "surely you will not believe this childish tale?"

"Then you deny that the pieces came together of themselves to form this pot?" inquired the God-man of the atheist.

"Emphatically," the other responded.

"Then, O Cherisher of Illusion," continued the holy man, "if this pot was not made by the fortuitous congregation of clay fragments, without the will and mind of a maker, how is it with you who are no more than a human pot?"

So saying, he walked serenely away, having won the debate with a force and conviction far greater than the eloquence of a long speech.

## 2.

A sannyasi whom I asked regarding the reputed longevity of many yogis, gave me a very interesting bit of information. He said: "That is a question which was put to me many times when I was travelling in England and America. It is, you will see, quite in keeping with what I have said of men generally; they are absorbed with the question of body and how to preserve it. Yet you must realize that to protract the span of an incarnation may be a detriment rather than a blessing, even granting that it is possible to prolong life. A turtle often lives many times as

long as man, yet in the end he is a stupid turtle, nothing more.

There are Hatha yogis in India who have achieved remarkable power over the body and its activity, but I can not see that physical perfection alone is freedom. It is true that a man with a diseased or unhealthy body is unfit for the higher life of spiritual activity, but physical improvement should be a means and not an end in itself. Still, since you have asked me about bodily rejuvenation, I shall tell you a few means I have observed, not entering at this time into the very important question of breath, which is really the vital element.

As you have doubtless noticed, a great number of yogis meditate beneath the boughs of the banyan tree. The reasons for this are manifold. Besides the shelter it offers from sun and rain, it also provides their chief food. Often a dish made largely of banyan leaves will comprise almost the entire sustenance of certain ascetics. The banyan milk, or sap, is likewise an important item of their diet, having, as it does, the most regenerative properties of any natural food known. But, what is more important, it resuscitates many atrophied mental and psychic faculties in man. In a word, it has been discovered that if a man will daily drink of this sap, and equalize his breath, he will enjoy prolonged youth and vigor. Even taken without *pranayama* (exercise in breath

control), it will produce a greater vitality in the body.

No doubt you will say: "All this may be true, but what of us in the West, where there are no banyans?" In answer, I can tell you how a substitute may be made, whose properties are somewhat similar to those of banyan milk. It is one of the most simple and most ancient of mixtures: Mix one part of ghee (clarified butter) with two parts of strained honey. A large spoonful each morning and night is sufficient. Taken four times a day, excessive energy will soon result. Naturally, in clarifying the butter, care must be taken that there is no water content remaining. Properly made, the compound is simple and effective, and in telling you of it, I merely repeat what the writers of your Scriptures set forth many centuries ago." (He referred to the passage in Isaiah 7:15, which reads: "Butter and honey shall he eat, that he may know how to refuse evil and choose the good.")

### 3.

Today we came to the Ashode of Peace (that is what Shantiniketan means), where we were graciously received. Tagore, the great poet and beloved singer of India, would not be able to receive us personally for a few hours, so meanwhile we were shown about the World University. There are a great number of beautifully formed trees and clean buildings that give the

place an appearance of orderliness and serenity. There are large dormitories, one for the girls and one for the boys, who are housed and instructed in different buildings. A spacious library is filled with books in all the major languages of the world, including a large number of manuscripts in Sanskrit, Urdu, Bengali, and Tibetan.

It is a world of profound knowledge and thought, and makes you realize how small and immature your own mind is. Although the class rooms are adequate and well equipped, much of the instruction is given in the open, in the cool shade of the thick-foliaged trees, as has been the custom for many centuries in India. There, in the all-pervading tranquility of Nature, philosophy takes on a new meaning and assumes a reality and being that the empty abstractions of our college class rooms do not possess. Here stress is laid, not on the transient materialities of this world—although science holds an important place in the curriculum—but the student is, by the very nature of the place, reminded of the great Reality behind all activities of life.

Dr. Tagore is always at home to the students of his school, and daily they gather at his feet for intimate talks with the Master, who looks upon them as a father toward his children. In the venerable poet there abides the kindly spirit and transcending mysti-

cism that has been the heritage of his family for centuries. Shantiniketan itself has grown out of the mighty vision and loving aspiration of his father, who retired here for deep meditation and thought. And it was he, together with the kindred spirits which he gathered about him, who forever endowed this place with a sense of repose. Shantiniketan: Abode of Peace.

Like his poetry, which has won him world-wide renown, Rabindranath Tagore's thoughts and ideas are filled with the tender beauty and gentleness of Bhakt Yog, the path of devotion. It is this spirit of love that you feel first when you look into the poet's sad dark eyes. His are the dreams that carry him into the infinite solitudes never before trodden by man. Sensitive to the singularity of his thought and character, I recalled his words in one of the exquisite verses of "Fruit Gathering." There he says: "Where roads are made, I lose my way." That is the epitome of his philosophy, the paradigm of his aspirations.

Seated in the Eastern attitude of unperturbed composure, Dr. Tagore quietly awaited our onslaught of questions and grave perscrutation of world problems. Yet there was nothing of resentment or reproach in his manner, only the illimitable gentleness that so enhances the memory of one's interview with him.

Although he is one of the

greatest social reformers of this Age, and is intimately familiar with the politics and government of his country, the thing I wished to hear most from this man was his opinion of the trends in world religion.

"To me," he said, "the tenets of any philosophy or creed cannot be limited to the group that adheres to it. Every question—social, religious or political—that may arise in our lives, is a question for the entire world, for, if perfection is to be attained, we must first obviate the limitations of nationalism in its most narrow sense. We must long for world-peace and world-progress. Universal brotherhood will come, not through passive sympathy, not through advancement in inter-communication, but only through love."

Here again one of India's greatest ones spoke, and his solution to world strife was the same: *Ko hyevanyat kah pranyat yadesha akasha anando na syat*: "Who could have breathed or moved if the sky were not filled with love?"

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On the journey of life, faith is nourishment, virtuous deeds are a shelter; wisdom is its light by day and right mindfulness is the protection by night. If a man lives a pure life, nothing can destroy him; if he has conquered greed, nothing can limit his freedom.

# \*Diet and Health\*

By ELLEN EASTON, B. Sc.

THE dietary value of the leaves of plants, when they are edible, has only recently begun to be appreciated. The chief leafy vegetables are cabbage, lettuce, spinach, collards, turnip tops, beet tops, Brussels sprouts, endive, dandelion greens, kale, and watercress. Asparagus and string beans are not leaves, but since they possess the same valuable qualities they are classed as leafy vegetables.

These vegetables are exceptionally rich in vitamins A, B and C and they are also a good source of calcium. However, vitamin C is destroyed by cooking and this is one of the many reasons for eating some raw foods every day.

Another good reason for eating plenty of leafy vegetables is that they contain considerable amounts of indigestible matter, which tends to facilitate elimination. "This indigestible matter is smooth and non-irritating to the alimentary tract. Coarse articles, as bran, are so harsh as to cause some irritation to the intestine. Bran is especially to be avoided where colitis exists.

A good portion of these leafy vegetables should be eaten every day.

## Dinner Menu

Split Pea Soup (Inner Culture, Oct., 1936)

Banana and Celery Salad

Mushroom Risotto

Broccoli Italian Style

Stewed Tomatoes

Mixed Fruit Dessert

Banana and Celery Salad

1½ cups diced bananas

½ cup diced celery

½ cup finely shredded cabbage

½ cup nut meats

¼ teaspoon vegetized salt

1 tablespoon lemon juice

½ cup mayonnaise

Chill ingredients, combine and serve on crisp salad greens

Mushroom Risotto

2 cups brown rice

2 small onions, chopped

8 tablespoons butter

2 cups grated cheese

3 cups Vegex stock (dissolve a little Vegex in hot water)

2 cups sliced mushrooms

Pinch Italian saffron (purchase at drug store)

Vegetized salt

Put 4 tablespoons butter in deep frying pan. When hot, add the chopped onion and cook until slightly brown. Add mushrooms and cook 5 minutes. Then add the rice, stir well, cook slowly 15

minutes, add the boiling stock, a good pinch of saffron, and vegetized salt. Mix well and simmer gently for 20 to 30 minutes. Just before serving sprinkle with grated cheese and add 4 tablespoons butter.

### Broccoli Italian Style

1 pound broccoli  
6 tablespoons olive oil  
2 cloves garlic, finely chopped  
Vegetized salt

Cook broccoli in boiling salted water until tender, drain, and chop coarsely. Heat oil in frying pan, add garlic and when it be-

gins to brown, put in the broccoli. Cook slowly 20 to 30 minutes, stirring occasionally.

### Mixed Fruit Dessert

1 cup graham cracker crumbs  
 $\frac{2}{3}$  cup chopped dates  
 $\frac{1}{2}$  cup nuts  
 $\frac{1}{2}$  cup cocoanut  
 $\frac{1}{2}$  cup crushed pineapple  
1 tablespoon lemon juice  
 $\frac{1}{8}$  teaspoon vegetized salt  
 $\frac{1}{2}$  cup orange juice  
2 tablespoons raw sugar

Mix all ingredients and chill several hours. Serve in glass cups topped with whipped cream.

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# God and Emancipation

By SRI KHAGEN

WHAT is God? God is one, but called by different names. According to the Jews, God is called "Jehovah;" the Mohammedans call Him "Allah." The Hindus call Him "Brahma," while the Christians worship Him as their Father. They are all one and the same identical thing. He is the one objective and subjective, cause and effect, matter and spirit. He is the sole creator of the universe; everything comes out of Him, and at the end of the cosmic dissolution all goes back to Him. He is infinite, eternal, all-pervading, and omniscient.

Sri Krishna revealed in the Bhagavad Gita as to the nature of God thus: "I am the father, mother, and grandfather. I am time and space, and everything is created by my nature Prakriti. I am the Vedas and the Vedantas; I am knowledge; both forgetfulness and memory come from me." The same idea is expressed in the statement: "In Him we live, move, and have our being." God is all life and all intelligence. We are merely a wave of the vast ocean of life, trying to manifest our inner divinity.

According to the monistic vedanta, the world is an illu-

sion. Just as a hare's horn and a lotus in the sky are non-existent, so is this world of phenomena. It is just like a piece of rope mistaken for a snake. Ignorance and the lack of knowledge are the cause of this illusion and consequently also are the cause of our miseries. Pleasure and pain are only contemplative. Sin is only a graft. As soon as a man begins to think that he is merely a man, he is no longer a pure emanation of spirit and the medium of all intelligence.

The lack of true knowledge leads man to think of himself, and out of this illusion arises the concept of ego and individuality. No sooner than these thoughts become fixed in the mind than they become crystallized into material forms, and out of this springs the idea of division between man and man, nation and nation, matter and spirit, you and me; but in reality no such division exists. It is only illusory and like a mirage. If we look deep down into the core of our hearts, we shall find the one, the same cosmic life, cosmic intelligence, and the same God. It is all God and nothing else. In everything that we sense, feel, or intuit, we find nothing but the manifestation of the One Eternal Self.

A true spiritual man should see God in everything. To him

all faces are alike, tinged with the light of God. He can if he will, pierce through the veil of material manifestation and see God in the unchanging form.

Desires and ignorance are our greatest enemies. They are always retarding the growth of our spiritual progress, and preventing us from realizing our true identity with the Spirit. Every low desire is just like a wild elephant running through your orchard, breaking and destroying everything that is in the way. Out of desires come all the miseries of life. For this pre-eminent reason, Jesus asked his disciples to leave the net of all material desires behind them.

To understand God, we must kill our desires born of ignorance. It is very hard indeed. The more one tries to eliminate such desires, the more the senses drive the mind into them. Ignorance is the mother of desires, and from desires are born jealousy, anger, loss of memory, and finally the destruction of man.

There is a story told in the Upanishadas. Once a stag, standing by the side of a river, was looking at the reflection of his own body. Puffed up with pride, he said to his children: "Look at my strong legs, powerful muscles, and my well-developed body." Just at that time yonder barked a dog. The

stag got so frightened that he took to his heels and ran for his life. The cross-section of humanity is just like this stag. People think that they are strong, divine, and they bask in God consciousness. But as soon as the dogs of trials and tribulations bark from behind, they fail to rise up to the mark and show their divine spirit. Our consciousness is too much wrapped up in the veil of ignorance and desires. Let us lift up the veil and lo, the glory of God will shine through our nature.

Emancipation is the keynote of every religion. All teachers and metaphysicians are trying to find the shortest cut to Self-Realization, which is possible to every child of God. This

Self-Realization is emancipation. In the Indian philosophy, there are four distinctive paths given to attain liberation. They are the Path of Knowledge, the Path of Devotion, the Path of Action, and the Path of Mental and Physical control. The teachings of the Self-Realization Fellowship combine this four-fold path. It teaches us how to free ourselves from the bondage of matter and be one with God.

Give up the fetters of bondage. Fly away from illusion to knowledge by the help of these teachings and then be one with the Father. Know that this at-one-ment is the theme of all religions, all ethics, and all the philosophies of the world.

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## BOOKS WANTED FOR LIBRARY IN INDIA

A great library in India, for the Ranchi Headquarters, for the Calcutta Students' Home, and also for the coming Yogoda World-City in Bengal, is desirable. An appeal is hereby issued to all members and friends of the Self-Realization Fellowship in America to donate books with an educational value for this purpose. Dictionaries, encyclopedias, reference books, books on science, philosophy, history, drama, art, religion, English language, dietetics and health will be wel-

come for this important library.

There is no doubt that the gift of knowledge is the greatest gift. Americans are noted for their practical display of sympathy and quick response to all world Movements. Those who care to answer this request will please send all the books they can spare to the Los Angeles Headquarters, marked on the front page of each book with the donor's name and the following inscription: "Donated to Self-Realization Fellowship, India."

# SCIENTIFIC DIGEST

## To Aid Sight

To see well in the dark one should eat plenty of carrots and tomatoes," Dr. Marston T. Bogart, Professor of Organic Chemistry at Columbia University, said recently. In a paper on "Carotenoids," read to the National Organic Chemistry Symposium of the American Chemical Society, Dr. Bogart said that this class of organic compounds included vitamin A, which recently was found necessary for the formation of visual purple.

The vitamin is present in extremely small quantities on the tips of the rods of the retina, the sensitive screen inside the eye, upon which visual images are recorded. Visual purple is the active material which makes the rods sensitive to light, but they begin to function only after the eye has been in the dark for some time.

In some unknown manner the body builds visual purple from vitamin A, which in turn is formed from carotene, the orange coloring matter in carrots. Diabetics, Dr. Bogart said, were unable to convert carotene to vitamin A, which is needed for many other bodily functions besides seeing in the dark.

—Reprinted from Food Science Magazine.

Much attention was attracted during 1936 by the report of Dr. Alexis Carrel and Col. Charles Lindbergh, the aviator, of their apparatus by which whole glands and other human organs can be kept alive outside the body, an apparatus which first was described in the United States in 1935.

A Russian invention shows a way of using water to cut lanes through ice. Russian ice-breaking steamships are being equipped with heavy nozzles through which extremely powerful water jets are driven against the sheet of ice ahead. The speed and power of the water is so great that the jet cuts through the ice field like a heated knife.

One set of new facts learned recently came from the records made last year during the stratosphere flight conducted by the United States Army Air Corps. Recently however, Dr. Richard L. Doan, of the University of Chicago, reported to the American Physical Society the developments of small scientific robots which can be sent up into the air with small balloons instead of the large ones necessary to carry human observers. These light-

weight robots then report cosmic-ray conditions even higher in the air than last year's stratosphere flight could reach. Since the cosmic rays reach the earth's surface much changed and damaged by passing through the atmosphere, such observations at points above most of the air are expected to be important.

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## A Chemical With the Properties of Life

An important discovery has been made by Dr. W. M. Stanley, of the Rockefeller Institute, New York, who has found an ordinary chemical, the crystals of which have some of the properties of life. Dr. Stanley has, apparently, actually found a link between things that are alive, and things that have always been considered "dead." This discovery of the half-alive crystals follows years of research concerning the mysterious things called "viruses." Tobacco disease is not the only one involved. Mumps, smallpox, influenza, and many other human conditions, are also believed to be caused by these invisible somethings, more or less like ordinary germs but also more or less like ordinary chemicals.

One way in which the viruses resemble germs is that they seem to be able to reproduce. All of them are too small to be seen in even the world's most powerful microscopes. Dr. Stanley's ac-

complishment this year was to purify the tobacco virus so completely that he could get it to form ordinary crystals, like the crystals of pure sugar or pure salt. No one can imagine any way in which living germs could crystallize. Logic, therefore, says that this crystal material of Dr. Stanley's must be an ordinary chemical rather than a germ. Yet the purified crystals still are able to cause the tobacco disease, and apparently still can multiply in the tobacco plants which they infect.

Some scientists interpret these facts as suggesting that the distinction between life and death has disappeared. Others suggest that in some manner the particles of virus in the pure crystallized material must induce the tobacco plant to manufacture more particles of the same kind. Thus the virus does not multiply in the same way that living germs do, although it manages to increase in quantity. However this may be, Dr. Stanley's discovery is regarded by all scientists as opening up a new field of bio-chemistry which may prove to be extremely important.

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## Interesting Discovery

The most important scientific discovery which came from Russia during 1936 was that of Dr. P. N. Kapterev, of the Russian Academy of Sciences, who dug out of the ground seven feet below the surface at the Siberian

research station of Skovorodino, living spores of plants called "algae and mosses," which must have been alive for many hundreds of years, if not for thousands. In this part of Siberia the ground is frozen solid all the year round except for a thin layer on the surface. It is believed that this continual frost has continued since the last warm period between the ice Ages, certainly hundreds of years ago, and probably thousands. There is no possibility that living plant spores could have got to the place where Dr. Kapterev found them since the time the ground froze permanently. Accordingly, he and his associates believe that these living spores must be hundreds of years old, proving the possibility that life might survive indefinitely in a frozen form.

## Man's Brain

From China, Dr. Franz Weidenreich has reported new facts about a form of ancient ape-man called "China Man" or *Sinanthropus*. Dr. Weidenreich points out that a study of these and other ancient human fossils shows that man's size of brain, after slowly increasing for hundreds of thousands of years, seems to have begun to decrease. Some thousands of years ago there lived in Europe and elsewhere in the Old World varieties of man with substantially larger brains than the average of any race now alive. Whether this means that man is on the down grade in an evolutionary sense, or whether some improvement of brain quality is making up for the decrease in brain size, remains an open question.

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## WORDS

Some words are quieting, some are wild; some words are beneficial, some harmful; some words are sympathetic, some are hateful. Whatever words we utter should be chosen with care, for people will hear them and be influenced by them for good or ill. If our minds are filled with sym-

pathy and compassion, they will be resistant to the evil words we hear, and we must not let wild words pass our lips lest they arouse feelings of anger and hatred. The words we speak should always be words of sympathy and wisdom.

# NEWS OF THE CENTERS

By ORPHA L. SAHLY  
(Director of Center Activity)

Washington, D. C.

ON FEBRUARY 27, the Self-Realization Fellowship of Washington, D. C., the nation's capital, marked the tenth anniversary of its founding by our revered Guru-Deva, Swami Yoganandaji. Upon this occasion, a backward glance showed a clearly marked path of progress made by the organization. During the first fifteen months of its existence, without the leadership of a trained teacher, the local members did their best to carry on, making every effort to preserve and adhere to the spiritual ideals inculcated by Swamiji.

The second phase of the Society's development was inaugurated by the advent of Brahmachari Jotin who was brought by Swamiji from India in 1928, to be the permanent leader of the Washington Center. Under his devotional and inspiring leadership, great progress has been made in the dissemination of the spiritual truths which govern the universe and may be consciously realized and applied in daily life. The record of these years of uninterrupted and ever-expanding activity has made the

Washington Center the most stable and progressive field-center in the United States.

This tenth anniversary was the occasion of an especially festive annual dinner on the evening of the 27th in the attractively appointed reception and dining rooms of Tilden Gardens, which was attended to capacity by members of the Society and their friends. Spiritual thoughts and readings of high quality were a special feature of the evening. As an appropriate and felicitous conclusion, Brahmachari Jotin read from the Weekly Praceptum the inspiring words and blessings of Swamiji.

The annual testimonial meeting was held at the Self-Realization Fellowship Chapel, on Sunday evening, February 28, at which many members gave encouraging testimony of the great spiritual and practical benefits which they have experienced.

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Boston, Mass.

Dr. A. K. Mukerji, of India, disciple of Bhupen Sanyal, whose Guru was Lahiri Mahasaya, visited the Boston group of Yogoda

students on Monday, March 1, as guest of Dr. M. W. Lewis. The students were extremely happy in listening to his stories of Lahiri Mahasaya; about his meeting with the Great One, Babaji, in the remote Himalayas, India, that vast enchanting land! When her sons tell us of her saints, Spirit is more tangible; their gifts, ours.

We are hoping Dr. Mukerji will repeat, many times, his visit. He has come to this country through the Rockefeller Foundation, studying at Harvard University until Spring, when he will return to India. We are grateful for and to, India.

**Salt Lake City, Utah**

During the month of April, Dr. Roman Ostoja is conducting a series of lectures and classes at the Newhouse Hotel, Salt Lake City.

**New York City**

On April 4, the New York Center of Self-Realization Fellowship was opened. The studio is located in Carnegie Hall, 7th Ave. and 56th St. For further details see Directory page. The establishment of this Center meets a need and answers the request of many students. We are happy that it has at last been accomplished, and that the meetings will be conducted under the capable leadership of Sri Ranendra Kumar Das.

There is true teaching to be gained from everything one sees or hears.

The first step toward spiritual freedom is to control the mind, to stop idle chatter, to keep silent.

**Inspirational Books**  
on  
**SELF-REALIZATION**  
by  
**Sri Ranendra Kumar Das**  
of India

The Books listed below are the works of Sri Ranendra Kumar Das, leader of the Indianapolis, Indiana, Center of Self-Realization Fellowship. They should be in your library.

IN THE REALM OF THE INFINITE .....	\$1.00
IT CAN BE DONE—Law of Prosperity and Success.....	\$.50
DIVINE TRUTH—	
Part 1 .....	\$.25
Part 2 .....	.25
Part 3 .....	.25
ORIENTAL INTERPRETATION OF CHRIST .....	\$.25
LAWS OF SPIRITUAL SUCCESS .....	\$.20
THE PHILOSOPHY OF YOGODA OR SELF-REALIZATION .....	.20
REINCARNATION .....	\$.30
RESURRECTION AND IMMORTALITY .....	\$.25
HOW TO QUICKEN HUMAN EVOLUTION .....	\$.30
HOW TO CONQUER DESTINY AND RENUNCIATION—One booklet of two articles .....	\$.25

Any or all of these books will be mailed postpaid in the United States upon receipt of price. (Please do not send stamps.) Order your books from:

**SELF-REALIZATION FELLOWSHIP**  
Mt. Washington Estates  
3880 San Rafael Ave.  
Los Angeles, California

**SELF-REALIZATION FELLOWSHIP**  
Pennsylvania Building  
38½ N. Pennsylvania Street  
Indianapolis, Indiana

# Meditation Hints

The first thing to be taken into consideration, as one takes up meditation, is to have a place set aside to be used only for meditation and worship. As environment plays a great part in our lives, it is necessary to take advantage of this fact and to have a place, a little temple which will be favorable to meditation, always giving out spiritual vibrations. A small room, a ventilated closet, or even a corner of a room screened off, is necessary. Here you should have a little altar, where flowers can be offered and incense burned, and if you desire, pictures of saints and prophets can be conveniently placed. Always feel that you are stepping into the presence of God as you enter your temple to worship and soon you will feel the presence of great spiritual vibrations. It is hard to contact God unless we have pure love, devotion, and full dependency, and when He does see that full dependency He answers quickly.

To know the Spirit requires fullest attention, and if we are to be able to give our fullest attention, the body must be properly poised; we must have the correct posture. I will not describe the posture, as you are all familiar with it, but will say that when the posture is correct there

will not be any strain on the body and the attention will not be diverted from the inner path. It is also necessary that the body should not contact anything, as the back of the chair, for instance, because in that case the attention will be turned to the periphery of the body and away from the inner parts, especially in the first or early efforts of meditation. It is also not advisable to practice lying down for the above reason, and also because there is a great tendency to go to sleep.

And now, as we sit in meditation, the quickest way to still the restless mind is to first get in the proper mood for meditation. We should first pray to the Spirit, and if we like we can talk to Him (mentally) as our Father. Most of us can remember how we as children had the greatest respect and admiration for our earthly father, and what perfect assurance we felt that he would take care of us and protect us under every condition of our lives. And so we bring back that remembrance and get into that mood. Those deep feelings of the heart will point the mind, will stop its wanderings, and the higher feelings of the assurance and protection of our Heavenly Father will float down upon us

through Intuition, for it is because He has those qualities that we felt them in our earthly parent.

Perhaps some of you will bring about the meditation mood by praying to the Spirit as your best friend, in whom you can place full confidence and with whom you can take council unconditionally. As our mind builds up the fabric of Spiritual Friendship from the remembrances of the experiences of our treasured earthly friendships, those deep feelings will grip the mind, and, stilling it, will allow us to discover the greatest friendship of all, the Friendship with God.

But perhaps there is no mood which will enslave the mind as quickly as that brought on by the thoughts of our mother. She seemed to understand us as no one else did, and when we could unburden our troubles to her, what a weight was lifted from our hearts. So, as we bring back those sacred chapters of our lives, those deep feelings which spring up quickly point the mind, and it is impossible for our consciousness to be anywhere but in the higher regions. As we pray feeling our mother's love, we feel the Spirit as the Divine Mother, the mother of all, from whose all-embracing love, understanding, and tenderness our earthly mother's divine qualities came.

And so, when the proper mood has been established and then

you talk to and feel the Spirit as the Heavenly Father, your greatest Friend, or Divine Mother, and you realize the reality of your relation to the Spirit, hold to that state of consciousness during meditation, and dive deep into the Spiritual ocean of Bliss.

—By Dr. M. W. Lewis.

NEW and INSPIRING  
**BOOKS**  
ON  
**SELF-REALIZATION**

by BRAHMACHARI JOTIN,  
of India

The following inspirational books written by Brahmachari Jotin, leader of Self-Realization Fellowship, Washington, D. C., should be in the library of every man and woman interested in self-betterment.

The Universal Reality.....75c  
Realization of The Self .....35c  
Free Will and Divine Guidance..25c  
"Thine Is The Glory" .....25c  
Universal Truth—Our Belief.....25c  
The Religion of Man .....25c  
Chintamani—Thought-Jewels .....35c  
Prayers of Self-Realization .....  
.....Paper, \$1.00; Cloth, \$1.50

Any or all of these books will be sent postpaid in the United States upon receipt of the price. (Please do not send stamps.) Order your books from—

SELF-REALIZATION FELLOWSHIP  
Mt. Washington Estates  
Los Angeles, California

SELF-REALIZATION FELLOWSHIP  
1758 Columbia Road, N.W.  
Washington, D. C.



# Send For This FREE BOOK!

IT EXPLAINS

## How to become a Member

**O**NE of the most fascinating and informative books ever published is yours for the asking. This book was written by S. Yogananda, founder of Self-Realization Fellowship in America, and deals with the aims and purposes of Self-Realization. A free copy is now ready for every man and woman who realizes the importance of Self-Betterment. Send the accompanying coupon today and learn how you can receive the long-hidden Truths direct from the Master Minds of India.

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 Please send free book: "Highest Achievements Through Self-Realization." I am truly interested.

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# Directory of Self-Realization Fellowship Centers

(Yogoda Sat-Sanga Society)

## Ranchi, India

New EASTERN HEADQUARTERS of YOGODA SAT-SANGA (Self-Realization Fellowship), SHYAMA CHARAN MISSION, with Ashram accommodations and departments for fortnightly instructions by Correspondence, and the Brahmacharya Vidyalaya, a Residential School for Young Boys. Patrons: Yuvaraja of Mysore and Maharaja S. Nundy of Kasmibazar, Bengal. Swami Satyananda, Acharya-in-Charge. Prabhas Chandra Ghose, Vice-President. Prakash Das, Director. Br. Santananda, Secretary.

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

## Calcutta, India

Self-Realization Fellowship (Yogoda Sat-Sanga Society) and the Students' Home. Secretary: S. Majumdar, B. A.; 293 Upper Circular Road.

Yogoda Girls' School and Yogoda Sat-Sanga Center (for ladies), 39 Raja Dinendra St. Manager, Tulsī Narayan Bose; Teacher, Sister Radha Rani.

## Puri and Serampore, India

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

Yogoda Sat-Sanga Ashram, Motilal Bhattacharya in charge, Bhaktashram, Chatra, Serampore.

## Midnapore, India

Yogoda Sat-Sanga Ashram, Khurda.

Yogoda Sat-Sanga Ashram, Ghat, Dt. Midnapore.

## Bombay, India

Dr. H. W. Nawle, Conducting Teacher. Meetings each Thursday evening at Amarchand Bldg., Bombay.

## Takuma, Istrija, Europe

Mr. Harry Dikman, Conducting Teacher; Zligr. Molerovica Iela Nr. 20. J. Vessel, Secretary.

## Los Angeles, Calif.

WESTERN HEADQUARTERS of THE SELF-REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society), Founder-President, Swami Yogananda. Free public lectures when announced. Special meditation services conducted by Swami Yogananda, Thursday evenings, 8 p.m. Address, 2880 San Rafael Avenue, Los Angeles. Phone: Capitol 9531.

COLLEGE OF INNER CULTURE and SECOND TEMPLE OF SELF-REALIZATION FELLOWSHIP, 711 West 17th St. (Georgia and 17th Sts.) Sri Nerode, Director-in-Charge. Seva Devi and Sri Khagen, assistant teachers. Teacher and student classes. Services each Sunday at 11 a.m., and Wednesdays at 8 p.m. Sunday School for children each Sunday at 11 a.m. Daily meditation at 2 p.m. Phone: Capitol 9531.

## Encinitas, Calif.

Yogoda Dream-Hermitage-By-The-Sea (residential Ashram), also Temple of all Religions (under construction), Swami Yogananda in charge.

## New York City

Conducting Teacher, Sri Ranendra Kumar Das, Carnegie Hall, 7th Avenue and 66th St. Studio 906, 7th Avenue entrance. Phone, Circle 6-2987. Sunday services at 8 p.m. Classes in Yoga, Tuesday and Thursday, 8:15 p.m. On Monday, Wednesday, and Friday, meditation classes. Center open daily.

## Santa Barbara, Calif.

Self-Realization Fellowship Center Meetings held each Thursday evening at 8 p.m. Mrs. Lloyd Briggs, Conducting Teacher. For further information write or telephone Mrs. Briggs. Address 1740 Prospect Ave. Telephone 27984.

## Boston, Mass.

Conducting Teacher, Dr. M. W. Lewis, 29 Edgehill Road, Arlington, Mass. Assistant, J. Albert Simpson. Corresponding Secretary, Miss Ellen MacTwiggan, 168 Summer St., Somerville, Mass. Meetings every Monday evening at 8:15, at 543 Boylston St., Copley Square, Boston.

## Des Moines, Iowa

Meetings held every Thursday afternoon at 1:30 at the home of Mrs. Flora M. Lucas, 1428 W. 46th Street.

## Canton, Ohio

Sri R. K. Das, Conducting Teacher. Meetings every Thursday evening at 8 p.m., also Sunday evening at 8 p.m., at the home of Mrs. J. E. Bowen, 821 Harriet Ave., N.W. Phone 23129. Miss Erna Coleman and Miss Mary Singer, secretaries. Mr. E. Davies, President of Board of Directors.

## Cincinnati, Ohio

R. K. Das, Conducting Teacher, 2917 Sander St. Phone: University 1831 J. Several weekly meetings, held in Parlor A, Nicholas Hotel, Sinton St.

**\*Akron, Ohio**

Conducting Teacher, Miss Minnie Hargreaves, 2221 21st St., So., North Akron. Meetings each Tuesday evening at 8 p.m. at 34 S. High St., Pythian Bldg., Room 201.

**\*Dayton, Ohio**

Conducting Teacher, Sri Ranendra Kumar Das; Secretary, Miss Mary Hootinger. Vandalia, Ohio. Mrs. Elma King in charge of classes, 730 North Main St. Telephone Adams 2835. Meetings each Wednesday evening at 8 p.m. at the home of Mrs. Elma King.

**\*Cleveland, Ohio**

Dr. P. M. Wheritt, Conducting Teacher, 10609 Euclid Ave. Mrs. P. M. Wheritt, secretary; Mrs. A. R. Brenne, treasurer, 1651 Clarence Ave. Meetings each Thursday evening at 8 p.m., at Allerton Hotel, Card Room, E. 13th St. and Chester Ave., Cleveland.

**\*Topeka, Kansas**

Meetings the second and fourth Thursdays of each month at the Y. W. C. A. Building, until further notice. Mr. Roy H. Clark, chairman, 532 Kansas Ave.; Mr. A. E. Seal, Conducting Teacher, 2732 Wisconsin Ave. Mrs. Alta M. Redmond, Sec. and Treas., 1908 N. Kansas Ave., North Topeka.

**Milwaukee, Wis.**

Meetings every Thursday evening at 8 p.m., at the Wisconsin Hotel, North Third Street, Room 157. Conducting Teacher, Miss Lillian Grabler, 3035 North Richards St.

**Denver, Colorado**

Friday weekly meetings in Room 303, Y.W.C.A. Building, 1545 Tremont Place, at 8 p.m. Fredrick H. Wadley, Conducting Teacher, 3428 Colfax Ave. "A." Miss Dorothy J. Ladwig, Assistant Teacher and Secretary, 1636 Willow St. Study Class every Tuesday evening at 429 Acoma St., at 7:30 p.m., Mrs. J. Leo Friend, Teacher and Treasurer.

**Minneapolis, Minn.**

Conducting Teacher, Ednah F. Hall, 2216 Colfax Ave., So. Phone Kenwood 0643. Wednesday, 8 p.m., Inner Circle, at home of Mrs. E. W. Backus, 2201 E. Lake of the Isles Blvd. Public Sunday Services, 8 p.m. Monthly vegetarian supper, 25c, 6:30 p.m., last Sunday of each month. All services at Center, 433-34 Lumber Exchange Bldg., 5th St. and Hennepin Ave. (Center open daily, except Saturday and Sunday, 11 a.m. to 5 p.m. Rental Library.

**Salt Lake City, Utah**

Alyce Gubler in charge. Self-Realization Fellowship Center Meetings held every Sunday evening at 7 o'clock in the Newhouse Hotel.

**St. Louis, Mo.**

U. Punditji, Conducting Teacher. Daily Meditation, 1:30 p.m., open to public. Sunday, 10:00 a.m., Sunday School. Morning Services, 11:20 a.m. Evening Services, 8 p.m. Each Friday at 8 p.m., Psychological Study and Question Class; all welcome. The Center is open each day after 11:30 a.m. Library and Center at Maryland Hotel, Room 840-42, 9th and Pine Sts.

**Indianapolis, Indiana**

Meetings, 38 1/2 Pennsylvania St., Penn. Bldg., Rm. 408; Sunday services at 11 a.m. Class, Friday evening at 8 p.m. Public cordially invited. Conducting Teacher, Sri. R. K. Das. Mr. Fred Wm. Ranz, President of Board of Directors. Miss Meta Eckhart and Mrs. Chas. Hoffman, Mentors; others when announced. Lending library.

**Washington, D. C.**

Brahmachari Jotin, Conducting Teacher. Several meetings weekly at 1768 Columbia Road, N.W.

**\*Miami, Florida**

Conducting Teacher, Mrs. Olga Lade, 2120 W. Flagler St. Meetings at 8 p.m. on Sundays, Wednesdays, and Thursdays. Library.

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

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