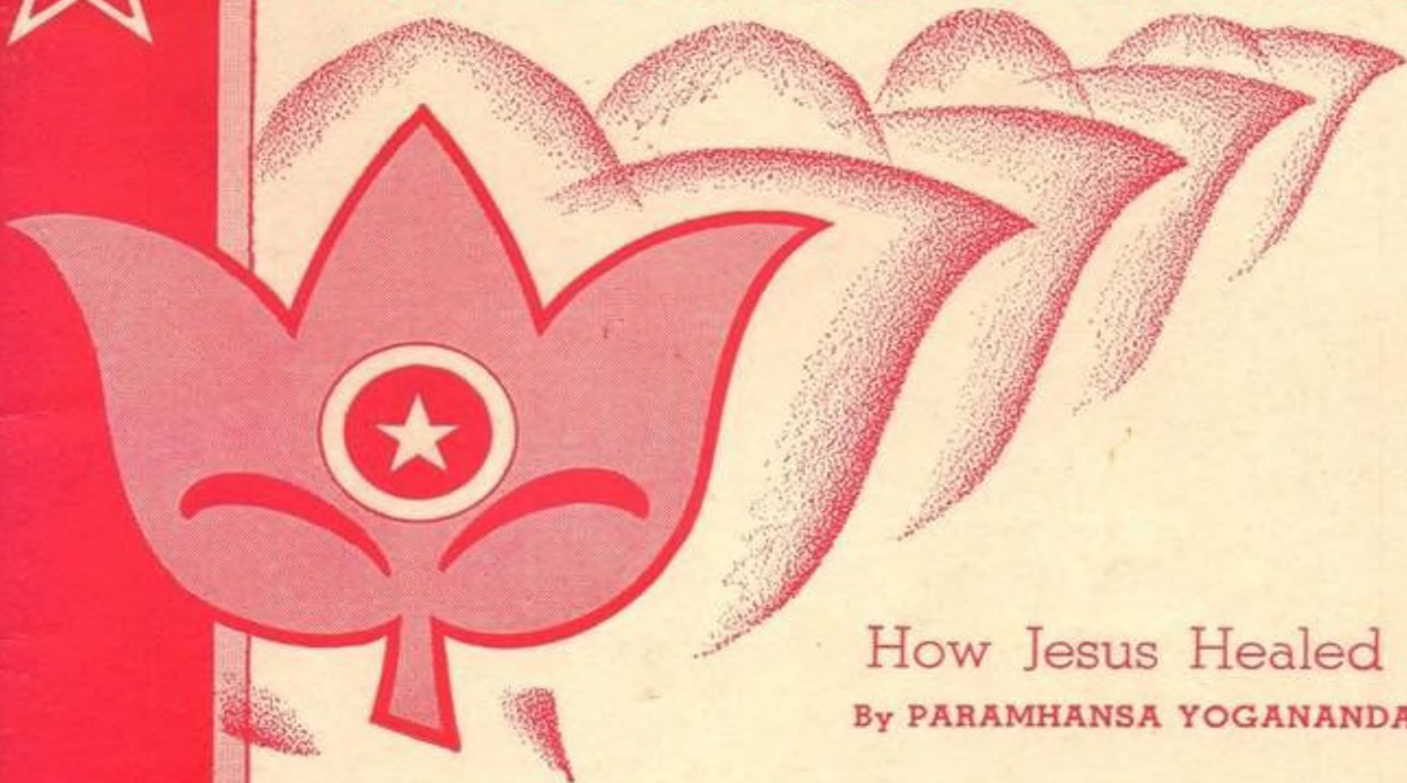


CULTURE

FOR SELF-REALIZATION



How Jesus Healed
By PARAMHANSA YOGANANDA

SEPTEMBER
1938

The Vitamin—"Soul" of Food
By CARQUE RESEARCH

Life of Prince Siddartha
By MARY ISABEL BUCHANAN

The Secret of Even-Mindedness

Price 25 Cents
Vol. X, No. 11



—Kalyana-Kalpataru.

The Lord in His Masculine-Feminine Aspect

By B. K. Mitra

The Lord as Shiva and His consort Parvati, embodied in one form. Shiva with his tiger-skin and hooded snakes of wisdom symbolizes the male or active principle of life, while Parvati, wearing the bordered *sari* and jeweled arm ornaments, symbolizes the feminine principle.

INNER CULTURE

FOR SELF-REALIZATION

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September, 1938

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The Life of Prince Siddartha

*Summarized from "The Light of Asia"
by Sir Edwin Arnold*

By MARY ISABEL BUCHANAN



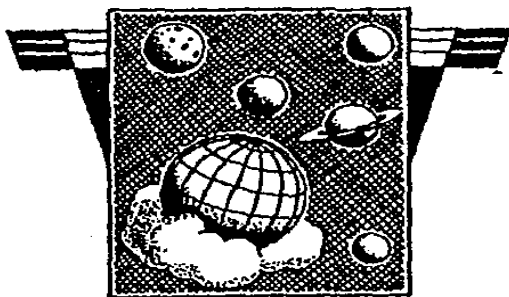
IT was in 1824 that an Englishman—a Government official residing in Nepal, India,—discovered and made known to the western world for the first time, the whole and original account of Prince Siddartha, who became Buddha, the Enlightened One.

From this writing a Frenchman made a complete translation from the Sanskrit and published it in a scholarly manner, but it did not circulate widely except among scholars. It was not until the year 1879 that this vast storehouse of knowledge came to the attention of the general public, arousing interest and enthusiasm of students and layman alike; for at this time Sir Edwin Arnold's poem, *The Light of Asia*, was published.

The book took England by storm. It could be called a best seller among best sellers. It was eagerly read and discussed, both in England and in Europe, and soon after in America. It was translated into all the languages of Europe. Its popularity was testified to by more than sixty editions in England alone, and by eighty in America.

Sir Edwin Arnold

Sir Edwin Arnold was born in England and educated at Univer-



*"Rishis! this is He shall help
the world,
Descend and worship." So
the Bright Ones came
And sang a song of praise,
folding their wings;
Then journeyed on, taking
good news to Gods.
—"The Light of Asia"*

sity College, Oxford, and King's College, London. Shortly after he graduated he became the principal of a college at Poona, India. It was there that he absorbed the atmosphere and understanding of the Orient that enabled him to write this book. Later he became chief editor of the *Daily Telegraph*.

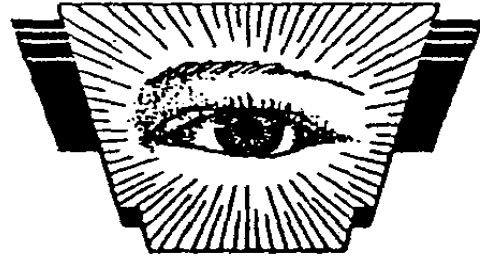
This college president and newspaperman was also a sublime poet. His poem on Buddha is a biography written in blank verse, exquisite throughout. Its colorful beauty gives a truer feeling for the setting than any other form of writing could have done. The story is infinitely rich in detail, but in order to give a clear-cut picture, I am touching only the high points in the following condensation, leaving much out for the sake of brevity, yet using enough of the varicolored scenes and incidents to give a definite picture of the Prince who is remembered daily by four hundred and seventy million people.

Siddartha's Birth

Prince Siddartha was born about 620 B.C., the son of King Suddhodana, a great ruler, and of Queen Maya, who died a few days after his birth.

India, at that time, was ruled by various kings, each supreme in his province. Sometimes they warred with one another. Generally it was peaceful.

Travel was of three modes: on horseback, on an elephant, and on foot. There was a fourth way for



*"The dead that are to live,
the live who die,
Uprise, and bear, and hope!
Buddha is come!"*
*Whereat in limbos number-
less much peace
Spread, and the world's heart
throbb'd, and a wind
blew
With unknown freshness over
lands and seas.*
—*"The Light of Asia"*

the very wealthy, who rode in a curtain-enclosed compartment built on rods and held on the shoulders of many servants.

Warfare was carried on with the sword, or bow and arrow. Hence skill with these weapons, and fine horsemanship, constituted the important things for young men to know. These took the place of our aviation of today, and our present contests in Olympic games.

There was no farming machinery to lighten labor, and few remedies to help suffering. They had nothing to cure the more serious maladies, such as leprosy, hydrophobia or typhoid.

These points have bearing on the story.

The Prophecy of the Stars

At Siddartha's birth his horoscope was cast, as was customary, and the sun was found to be with eminent stars in Cancer, the zodiacal sign of the Crab. Great prophecies were made by the wise men. They declared that Siddartha would have "wondrous wisdom and deliver men from ignorance, or, rule the world, if he would deign to rule, a king of kings."

The king was very proud of his son. What the wise men said stayed in his mind, and he directed the rearing of his son into different channels than he might have done otherwise. When the boy reached the age of eight he called a council of his ministers and asked, "Who is the wisest man, great sirs, to

teach my son, the Prince, that which a Prince should know?" The sage selected was brought to teach the child, and in his studies the boy already showed a wisdom far beyond his years.

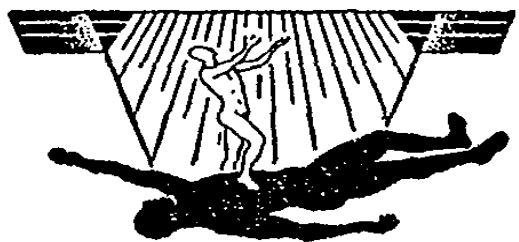
"Is This The Happy Earth?"

One day when Siddartha had reached his eighteenth year, his father said, "Come, Son, and see the beauties of the spring, and how the fruitful earth yields its riches to the reaper, and how my realm, which shall be thine when the pile flames high for me, feeds all its mouths and keeps the king's chest filled."

Fair was the day and season, with new leaves, bright blooms, green grass, and tiny buds. They rode into a land of wells and gardens, where up and down the rich red loam the oxen strained their strong shoulders, dragging the ploughs; the fat soil rose and rolled in smooth long waves back from the plough.

Lizards, birds, bees, beetles, striped squirrels, purple butterflies, buffaloes, peacocks and doves were there. All things spoke of peace and plenty, and the Prince saw and rejoiced.

But looking deeper he saw for the first time the thorns which grow upon this rose of life—how the peasant sweated for his wage, toiling; how he urged the great-eyed oxen through the flaming hours, goading them; how lizard fed on ant and snake on him, and hawk on both; the fish-bird on the fish,



*"And first began
To meditate this deep disease
of life,
What its far source and
whence its remedy.
So vast a pity filled him, such
wide love
For living things, such pas-
sion to heal pain,
That by their stress his
princely spirit passed
To ecstasy."*

—*"The Light of Asia"*

the large fish on smaller, until everything was slayer and in turn was slain.

The Prince sighed and asked, "Is this the happy earth they brought me forth to see? Go aside a space," he said to his charioteer, "and let me muse on what I have seen."

And in his thoughts came a vast pity, and a love for all living things, and such a desire to heal their pain that he forgot himself in his thoughts. And the men sent from the king found him musing on these things.

All this was reported to the king.

Plans for a Bride

The king listened attentively to what was said, and called a council of his ministers.

"Remember," he asked them, "the words of the wise men, who said my son should be 'a king of kings, overcoming every one of his enemies'—and this is my heart's wish—or else he shall 'tread the sad and lowly path of self-denial and pious pain'."

In India such an ascetic travels about with only a begging bowl, accepting what is given him, while teaching and pondering on the deep truths of life. To renounce the world there, as with a nun or monk, means to renounce all identity with family, and all possessions. This is what the good king feared might come. And so he sought counsel.

The eldest said, "Maharaja, love will cure him of all these pensive

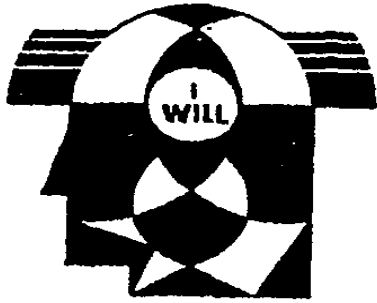


*"How salt with sweat the
peasant's bread! how
hard
The oxen's service! in the
brake how fierce
The war of weak and strong!
i' th' air what plots!
No refuge e'en in water."
—"The Light of Asia"*

thoughts. Let us weave the spell of woman's wiles about his heart."

All thought this advice good. But the king answered, "We might seek a wife for him, but love chooseth oftentimes with other eyes; and if we bid range round him all the beauties for his choice, to pluck the blossom he pleases, he will smile sweetly and refuse."

Then another declared, "Do this, my king! Command a festival where all the maids of the realm shall be competitors in youth and grace in the sports, and let the Prince give the prizes to these fair ones, and when the lovely victors pass his seat there will be those among us who will note if any maiden change the fixed sadness on his tender cheek; so we may choose love with love's own eyes, and bring His Highness happiness."



*"For now I know, by what
within me stirs,
That I will teach compassion
unto men
And be a speechless world's
interpreter,
Abating this accursed flood
of woe."
—"The Light of Asia"*

And the thing seemed good, and thus it was planned.

The Festival of Maidens

The festival was held, and each maiden, with hair newly smoothed and bound, and all in brightest and gayest of dress, slowly went past the throne to receive her award from the Prince. But each dropped her eyes, receiving her favor quickly, and joined her companions at once, for he sat so quietly and with so much majesty, that he seemed aloof—gracious, yet far away in thought from all of them, even the loveliest.

And all this was ending, and all the prizes given, when last came young Yasodhara, and they that stood nearest Siddartha saw the princely boy start as the radiant girl approached. She alone gazed

full on the boy's gaze, her stately neck unbent.

She smiled and asked, "Is there a gift for me?"

"The gifts are gone," the Prince replied, "yet take this, fair sister, for amends, you of whose grace our happy city boasts," and he loosed the emerald necklace from his throat and clasped its green beads round her own.

And they who watched the Prince at prize-giving saw and heard all and told the king how Siddartha sat heedless till there passed the daughter of his great neighbor king, and how at sudden sight of her he changed, and how she gazed on him and he on her, and of the jewel-gift, and what glances passed between them of love.

And the fond king smiled. "Look, we have found a lure. Let the messengers be sent to ask the maid in marriage for my son." And the messengers went at once.

But it was the law in her father's land that when any asked a maid of noble house, fair and desirable, he must make good his skill in the martial arts against all suitors who should challenge it, nor might this custom break itself for kings. Therefore King Suprabuddha, her father, spake:

"So to the king, the child is sought by princes far and near. If thy most gentle son can bend the bow, sway the sword, and ride a horse better than they, best would he be to us. But how shall this be, with his cloistered ways?"

It can here be seen that the secluded life that Siddartha's father arranged for him was known and noted by others—for it was the custom for a prince to test his strength in war, and in many contests, long before he reached the age of Siddartha.

And the king's heart was grieved when he heard, for now the prince begged sweet Yasodhara for his bride—and in vain. With Devadatta foremost at the bow, and Ardjuna master of all fiery steeds, and Nanda the chief in sword-play, Siddartha's chances seemed slim.

The Contest

But when the Prince heard, he laughed low and said, "Make proclamation that thy son will meet all comers in their chosen games."

And so it was held—the victor's crown to be the lovely Yasodhara.

All the lords and all the country folk were gathered around, and Yasodhara, too, went, and there was music and flowers. And riding upon his horse, Kantaka, Siddartha came, and was amazed to see so many gathered there. He dismounted and the contest started.

First came the arrow test. Each set his mark some distance away, with Devadatta's furthest — and each made his mark. And then the Prince placed his beyond all others, and his aim was accurate. And all marveled at this show of skill. And Yasodhara who had hid her eyes, for fear to see him fail, rejoiced.

Next came the skill of swords. Devadatta cut through a tree six fingers thick, Ardjuna seven and Nanda nine. And coming forth, Siddartha choose a tree nearby which grew with two trunks—a double tree, or rather two in one, and with one cut and stroke the blade went through—but still the tree stood upright, and through the crowds they murmured, "The edge of his sword has turned", but a faint breeze at that moment toppled down the tree, which being cut so straight had stood, though severed.

And with the races, though Ardjuna was famed, on his horse Kantaka our Prince outdistanced all. And Ardjuna declared, "But any could win with such a horse." So Siddartha asked for them to bring a horse unriden. And so the



*"Each slew a slayer and in
turn was slain,
Life living upon death. So
the fair show
Veiled one vast, savage, grim
conspiracy
Of mutual murder, from the
worm to man,
Who himself kills his fel-
low."*

—"The Light of Asia"

grooms did. And not for a moment could the first two stay on—but the skilled Ardjuna remained some little time, but then was thrown, and the fiery horse would have trampled him to pieces had the grooms not rushed in.

And all through the crowds they cried, "Let not Siddartha touch that horse; let him not meddle with that beast." But the Prince said, "Let go the chains, and give me him by the forelock only," which he took with quiet grasp, and spoke some low word, and laid his palm across the stallion's eyes, and drew it gently down the angry face, and all along the neck and panting flanks, till men astonished saw the night-black horse stand subdued and meek, as though he knew the Prince and worshipped him. Nor stirred he while the Prince mount-

ed—and all the people cried, "Strive no more, for Siddartha is the best."

And all the suitors answered, "He is best." And the father of Yasodhara said, "It was in our hearts to find thee best, being dearest, yet what magic taught thee more of manhood mid thy rose-bowers and thy dreams than war and strife and world's work bring to these?"

And from her place above the throng rose lovely Yasodhara and proudly went to him, and together they walked hand in hand while the crowd rejoiced, seeing them pass.

And the marriage was held.

The King's Dream

About this time the King had a strange dream that neither he nor his wise dream-readers could interpret. But finally an aged man in hermit garb said, "Take me to the king; I can read his dream." Then to the king he explained each part of the dream, all of which concerned his son, Prince Siddartha, and ended saying, "The fortune of My Lord the Prince is more than kingdoms, and he will wear hermit rags which will be beyond fine cloths of gold. And in a certain number of days and nights this thing shall come to pass."

The king saddened hearing this, and again he planned to shut fate out.

The Pleasure Palace

He built for the Prince and his young bride a pleasure palace in



*"Lo! as hid seed shoots after
rainless years,
So good and evil, pains and
pleasures, hates
And loves, and all dead
deeds, come forth again
Bearing bright leaves or dark,
sweet fruit or sour."*

—"The Light of Asia"

sight of the tall Himalaya Mountains, snow-capped. Further down were eagles, and wild goats, and far below was built the great palace containing cedar-lined rooms for cool winter, and veined marble for hot summer. A swimming pool was within, and beautiful carvings were everywhere, and lacy networks of jade.

The gardens held all that one could wish in beauty of flower and tree and shrub. There were tame deer, and doves, and parrots and monkeys, and colorful fish in the fountains and the beautiful lotus flower. Streams wandered wild.

Within, they were served with sherbets cooled with the snows of the Himalaya, and milk served in ivory cups, and sweets. And always music from delicate instruments, and dancing girls, and those to tell stories to entertain them. And there lived the Prince, all happy with sweet Yasodhara.

Furthermore — the king commanded that within these walls no mention must ever be made of death, disease, or age; of sorrow or pain. If one fell ill she was taken forever away. If one had greying hair she, too, was banished. Everything was to be made beautiful and happy so there could be no cause for the prince to dwell on deep and philosophical things of life; so that he might grow older to "rule a king of kings, and be the glory of his time."

And great gates were builded around, and these gates were

guarded with the king's order: "No man shall pass the gates, even though he be the Prince."

(To Be Continued)

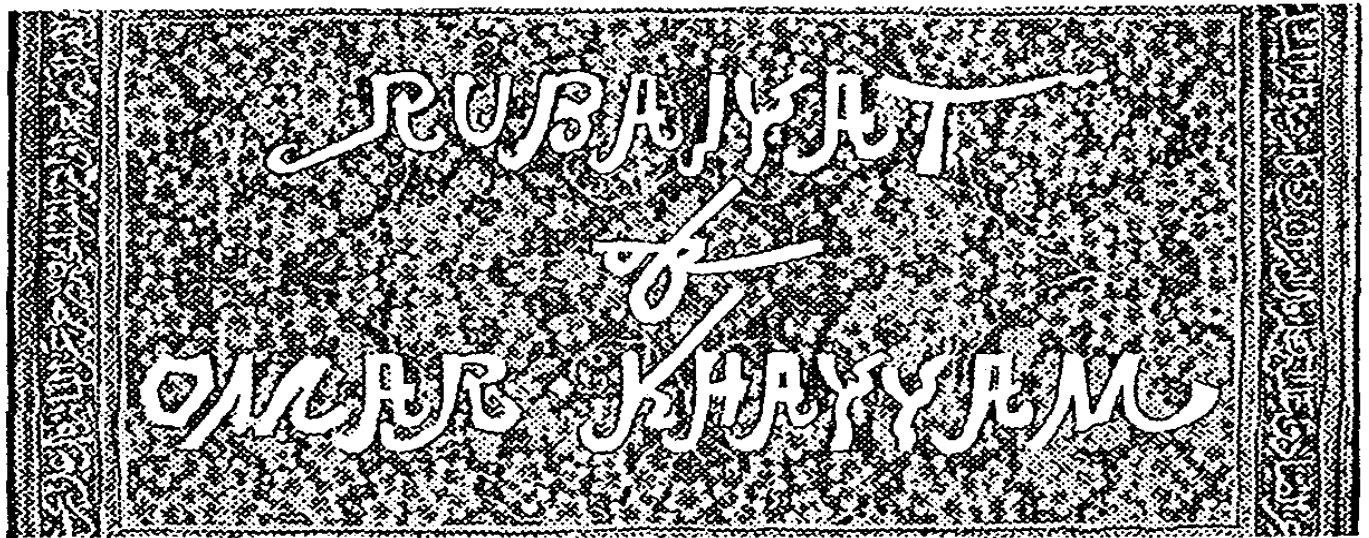
THE CENTER OF LOVE

"God is, as it were, the center of love, and to Him the weight of this same love draws every creature. So greatly is He to be loved that all creatures, both sensible and insensible, love Him in their several ways. What is gravity in a stone but love for the center? What is lightness in fire but love for the heavens? That which all things desire is called Sovereign Good, and thus the natural desire which is in them may in some sort be called love. . .

"St. Augustine said eloquently that love was the gravity of his soul, and that he was drawn whithersoever it drew him. So that the stone finds its true place in the center, and the center of our soul is God."—*Juan de Los Angeles, 16th century Franciscan monk.*

RECEPTIVITY

"Aspiration of itself is insufficient, and especially that misguided aspiration which strays into by-paths, for unless that which is received from above is applied in active life in accordance with intellectual principles, receptivity to the source of inspiration tends to be lost, resulting in isolation, lack of contact with realities, and a sense of futility."—*The Shrine of Wisdom.*



SPIRITUAL INTERPRETATION BY
PARAMHANSA SWAMI YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

XXVII

*Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about; but evermore
Came out by the same Door as in I went.*

(This stanza of the *Rubaiyat*, ordinarily interpreted as a sarcastic reference to the vanity of intellectual discussion on life's mysteries, is really a profound tribute to Khayyam's religious teachers, as proved by the first line of the following (XXVIII) stanza—"With them the Seed of Wisdom did I sow.")

Spiritual Interpretation:

"With the eagerness of youth I entered the portals of enthusiastic intuition, and frequented the haunts of saints and doctors of philosophies, listened with understanding to their subtle arguments and techniques about knowing truth. Because

of my knowledge of the technique of God-contact, I brought my intuitive divine perceptions back through the same door of enthusiastic response and established them in my conscious life. Thus I really came to *feel* truth while travelling back and forth through the same door of deep Self-realization."

Applied To Daily Life:

It is of good and lasting consequence if we eagerly cultivate true wisdom in the company of exalted teachers who have perceived truth. By listening to the truth-exuding discussions of God-known souls it is easy for us to reach Him through the doors of Self-realization. After experiencing the divine truths in deep contemplation we can keep feeling them in our intuition as we come out from the superconscious to the conscious state. Truth, if deeply cultivated in early life, can be felt throughout the later years of existence. Through peace we can enter into the sanctuary of blissful meditation. Through the door of peace we come out of deep joyous meditation and establish the inner peace in all the rooms of our lives.

Glossary:

1—*Myself when young*—The period of youth is advantageous for seeking God as it colors the whole life with divine realization.

2—*Doctor and Saint*—Religious preceptors or *gurus* whose teachings and examples are inspiring to seekers after God.

3—*About it and about*—About the technique as well as the theory of truth.

4—*Came out by the same Door as in I went*—I followed the path of self-perception to go into truth in deep meditation and after experiencing divine realizations, I kept them permanently with me as I came out of my superconscious state into my conscious state.

XXVIII

*With them the Seed of Wisdom did I sow,
And with my own hand labour'd it to grow:
And this was all the Harvest that I reap'd—
"I came like Water, and like Wind I go."*

Spiritual Interpretation:

"At last with the help of the Masters of Self-realization I procured the seed of wisdom. I sowed it in the garden of my mind and myself ploughed deep furrrows of devotion. I regularly sprinkled the wisdom-seed with the waters of daily silence and deep concentration, that it might grow and bear the ever-fragrant fiery flower of immortality. At last I reaped the divine harvest, vaster beyond the imagination of all my expectations for the little spiritual effort I had made.

"My mind was a river of material desire floating on the tracts of matter. Now the warmth of the fragrant divine fire has evaporated the waters of my life and changed it into a mighty wind of power spreading all over the bosom of God."

Applied To Daily Life:

Following the example of the Masters we should sow the seed of wisdom on the soil of perception and make deep efforts to inundate it with the waters of daily meditation. By doggedly following the methods of self-discipline we can be truly happy. Discipline is not the way of self-torture. Self-discipline is the way by which the unruly forces of mind can be organized and concentrated on the specific habitis of living which can bring true happiness to us.

The seed of wisdom is implanted by the *guru* or master of Self-realization, but the soil or receptivity and power of growth must be supplied by the devotee.

When we are weak, restless and mentally unstable we, like water, remain earth-bound. But when our souls become spirit-

ualized by meditation we soar like the wind in the omnipresence of space.

At first devotees search for God as restless rivers still rippling with many earth-bound desires. But later God changes us into Spirit and then we can float our souls and understanding in all the directions of Omnipresence.

Glossary:

1—*With them*—With the wise doctors and saints who taught me (referred to in last stanza).

2—*The Seed of Wisdom*—The teachings and contact of the *gurus* or religious teachers who implanted the desire for actual realization of truth in my soul.

3—*Did I sow*—On the soil of my soul.

4—*With my own hand labour'd it to grow*—My own sincere efforts for progress by daily meditation.

5—*All the Harvest*—The mighty harvest of Wisdom.

6—*I came like Water*—When I first began my search for God I was weak and unstable like water.

7—*Like Wind I go*—I became etherealized, powerful and free. Like the wind my astralized and superrefined Spirit spread in all directions.



The Vitamin—"Soul" of Food

Edited by Carque Natural Foods Research, Glendale, California

What are those subtle nutritional elements, the absence of which have enabled scientists to reproduce experimentally deficiency diseases? Research has now convincingly established that normal nutrition requires other substances to complement our proteins, fats, carbohydrates, water and organic salts. Were these constituents isolated from our natural foods, in which they occur in microscopic quantities, the continuity of our life processes would cease. For vitamins are necessary and constant constituents of the living tissues, intimately connected with the building of the

protoplasm itself. The Latin derivative of the word *vita* signifies "life" and *amins* "amino acids," or component parts of protoplasm. A freer translation of the word *vitamins* would be "life substances."

While they are apparently composed essentially of carbon, hydrogen, oxygen and nitrogen, they must be chemically united with other food substances into an organic whole, in such organized compounds as occur in wholesome natural foods. No electro-vital and chemical action in the cell can take place without the necessary mineral elements and other food requisites. It is futile, therefore, to discuss the action of vitamins independently of the physiological functions of the organic salts and other essential constituents with which they play an important role. Contributing neither energy nor tissue-building material, vitamins may be likened to the spark plug in a gas engine.

Visible forms are merely external expressions of invisible principles, from which corporeal organisms draw their strength and sustenance. These principles act perceptibly or imperceptibly, consciously or unconsciously, according to the degree of consciousness or state of awareness which can be expressed through that form.



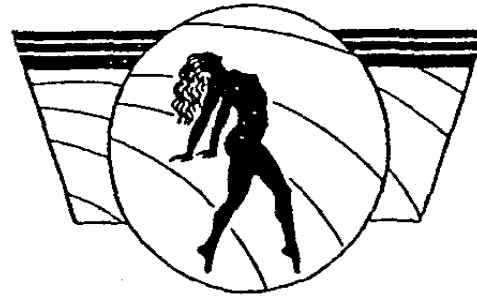
The whole of the universe is the manifestation of one universal principle of life, acting through the instrumentality of forms, whose tendency is towards differentiations, towards separation into constituent drops in that great ocean of life.

As long as the spirit or character in a form is preserved, the form retains its cohesion; but once the spirit departs from that form, the life principle will be attracted to other centers of consciousness; thus the form loses its character and disintegrates.

This principle of life is not a material substance in the usual sense of that term, but a spiritual essence that is all-pervading; for Spirit is everywhere, in everything, the cause and the sustainer of all. It is inherent in the whole, is omnipresent, is at the root and is the seed of every being of every kind everywhere. Spirit behind form is the seat of power which embodies the essence of life and the character of everything; if we separate vital force from physical or corporeal form, the organism dies and putrefies.

Can we therefore not see in the persistent propaganda in defense of the natural foods regime a subtle expression of kinship, mercy and love for our younger brothers—the vegetable kingdom—whose fusion with the human cell can best be culminated if its life principles, i.e. vitamins and organic salts, remain as nearly as possible in an undisturbed and intact condition?

Few people realize that vegetables and fruits reach their highest *culminating point of inherent vital force or vitamin potency when RAW*. There is progressive deterioration of vitamin and mineral potency the longer foods are subjected to heat, change, refinement or iso-



In absence of raw and unrefined foods in our diet, the blood becomes impoverished and all the tissues of the body lose their tonicity and strength, paving the way to weakness and disease.

lation from their original constituents.

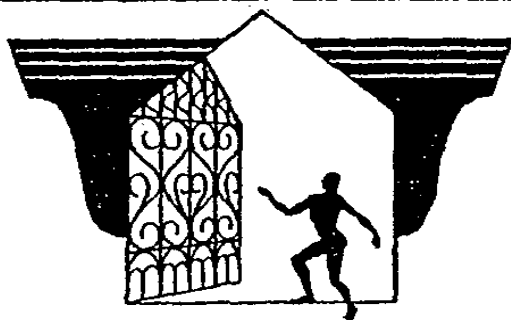
It is a scientific fact that raw foods contain more vitamins and mineral salts than do cooked foods. It is also an accepted truth that a certain portion of the foods we eat must be in their raw state, for these definitely contain all the mineral elements necessary to furnish the body with the unadulterated material it needs.

Even where the degree of heat applied is conservative and the duration of cooking moderate, there is always an inevitable partial destruction of those life principles called vitamins and organic salts.

The utmost of sacrifice is demanded of our foods in their evolutionary fruition. All they expect in return is heightened consciousness, which is possible only by a sublimated contact with our ensouled cell-world. But how does

intense heat produce diminished vital force? Just let our imagination reflect on how weak and faint we would become were we suddenly placed in a very hot room. If the range of temperature was higher than we could comfortably stand, it would injure us seriously and perhaps cause of the expulsion of the life principle animating our physical organism.

A temperature sufficient to decompose protein matter, if sufficiently prolonged, destroys the life principle by demolishing the highly intricate molecular structure upon which life depends. Investigations show that the immediate cause of



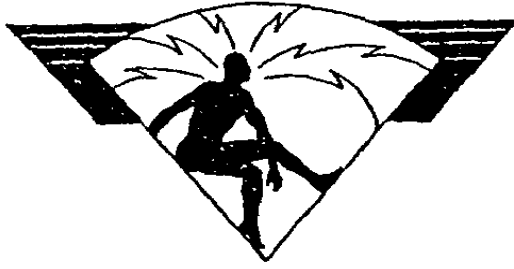
The life principle never dies; it simply manifests itself in other forms. Modern science regards forms as sources of life, whereas they are products and containers of life. Forms are condensed forces or crystallized space; when they die they return to the matrix of nature to be reborn into other forms, and to serve again as an instrument for the manifestation of life.

the arrest of vitality and of its ultimate disappearance is the coagulation of certain substances in the protoplasm, and that the latter contains various coagulable matters which solidify at different temperatures, ranging from 140 to 200 Fahrenheit.

The foregoing collaborates with scientific evidence that the compounds of the mineral kingdom are crystalloid in structure, while substances of vegetable origin are colloidal or amorphous (without form) in structure. Degeneration to the mineral kingdom also occurs when foods such as sugar and flour are highly devitalized and demineralized, the resultant white super-refined products being crystalloid in form—a "purified" fuel devoid of life substance in an *etherialized* state.

The vibration of the mineral plane and its substances are the slowest and coarsest in our planetary universe, inhibiting complete coalescence with the human cell. Only the highly complex molecules of the vegetable kingdom can fuse harmoniously with and sustain the human cell.

The Hermetists, disciples of the Thrice Great Hermes, believe that when an object reaches a certain rate of vibration its molecules disintegrate, and convert themselves into the original elements or atoms. The atoms, following the principle of vibration, are separated into the countless corpuscles of which they are composed. And finally even the corpuscles disappear and the object may be said to be com-



High degrees of heat, as employed in cooking, baking and frying also produce certain biological changes in foods, disorganizing many subtle organic food combinations and separating the mineral elements from their organic combinations. Thus many organic elements are reduced to their more stable inorganic state, and retrogression to the mineral plane has taken place.

posed of the Ethereal Substance. Science does not dare to follow the illustration further, but the Hermetists teach that if the vibrations be continually increased, the object would ascend again to successive states of manifestation and would in turn express itself on the mental plane and then on Spiritward, until it would finally reenter the ALL or Absolute Spirit.

These explanations are no implication that we should eat everything uncooked. If cooking is done judiciously by applying heat for a brief time only, there is no harm in partaking of conservatively steamed vegetables. Modern air-

tight covered steam cookers should be used, requiring little or no water. Vegetables should be subjected to heat just long enough to soften the cellulose. By this method, the organic salts, the vitamins and the delicious natural flavors are nearly all retained. The small amount of liquid remaining after cooking should be served with the vegetable or utilized as a basis for a sauce.

Cooking must never be done in an open or uncovered vessel, for the water containing soluble nutrients evaporates into steam in the air and returns to the storehouse of nature. Distilled in the laboratory of the human organism, the latent storage batteries of vital energy in water are unlocked and its transmutation yields a fluid that is filtered, purified and free from suspended matter such as that which reappears in succulent fruits and vegetables in renewed life cycles.

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BEHOLD, THOU LIVEST

“If then thou art become a throne of God, and the heavenly Charioteer has mounted thee, and thy whole soul has become a spiritual eye, and thy whole soul light; and if thou hast been nourished with that nourishment of the Spirit, and if thou hast been made to drink of the Living Water, and if thou hast put on the garments of ineffable Light . . . behold, thou livest, thou livest the eternal life indeed, and thy soul from henceforth is at rest with the Lord.”—*Macarius.*



Spiritual Interpretation OF THE ★ BHAGAVAD GITA

The Secret of Even-Mindedness.—Why Over-Elation at Success Brings Failure.—The Value of Calmness.

By PARAMHANSA SWAMI YOGANANDA

Chapter 2, Stanza 38

Literal Translation:

Being even-minded during happiness and sorrow, profit and loss, triumph and failure, encounter the battle of life. Thus thou wilt not acquire sin.

Poetical Rendition:

Be thou unchanged like the stainless steel alike during the sunshine of happiness, gain or victory and during the advent of the corroding vapors from the sea of melancholy, failure and losses. Then the brilliancy of thy being will not be encrusted by the stain of sin.

Spiritual Interpretation:

The above stanza can be interpreted in a threefold way, afford-

ing inspiration and guidance to the worldly man, moral individual, and spiritual aspirant. Thus the worldly man may interpret the above stanza in the following way:

Anyone who seeks material prosperity through business should keep his mind unruffled during the advent of sudden material happiness or sorrows, losses or failures. A business man who is not over-elated by success finds that his concentration is not deflected from the path of greater success. A man who is overjoyed at temporary success does not attain permanent prosperity. A man overjoyed at meager success may spend all his money and court failure. On the other hand, when a business man becomes depressed by business reverses he

loses the focussing power of his concentration and thus fails to make renewed efforts for material success. Likewise, a general who is over-elated at temporary success in a battle fails to concentrate on preventing the further invasion of his enemies.

Also, a general who grieves too much for a temporary loss in battle cannot win other battles. Every worldly man seeking success in a financial battle or any other kind of war must always keep his mind calm to meet the constantly changing circumstances of his life. He must be able like a tractor to easily move over ups and downs in the field of life. An even-minded individual is like a mirror of discretion which can reflect the true nature and appearances of favorable and unfavorable events, and thus hold himself in readiness to act wisely and properly without being misled by emotional disturbances.

Unduly Elated

The moral man can derive inspiration from the above stanza in the following way:

A fairly successful moral man should not become unduly overjoyed at his victory over his senses, for then he might relax his efforts and try to run over the thin ice of self-control and fall into the chill waters of deep temptation. Until the final victory is gained no moral man should be self-satisfied and over-elated because of his temporary victory over temptation. Likewise, a moral man should not be despondent during a temporary

lack of self-control and thus give up making continued efforts to succeed over the allurements of the senses.

The moral aspirant should not be overjoyed when he is victorious over a mighty temptation nor should he be discouraged if he finds himself suddenly a prisoner of temptation. The resolute even-minded moral individual steadily marches on the moral path until he reaches his goal of complete self-mastery. Premature joy of temporary success or a depressed mentality due to temporary failure should not in any way be allowed to obstruct the way of moral progress.

Last of all, the spiritual novice must know the art of systematically *destroying delusion*. When a spiritual devotee by a few years of deep meditation acquires a divine joy, he should not be over-confident in the lasting quality of that experience, until he reaches the final beatitude. Many devotees become self-satisfied with the superconscious joy of soul and with beholding a few astral lights and do not make further deep efforts at meditation and thus fail to project their consciousness on the omnipresent joy and light of the Spirit.

Hidden Bomb

Neither should a devotee who meditates regularly but who finds himself the victim of a sudden explosion of a hidden bomb of inner latent subconscious restlessness become discouraged nor stop making renewed efforts at deeper medita-

tion and God-contact in the temple of ecstasy. Until one is anchored in the Infinite, he must valiantly and evenly race his mental ship of concentration on the calm or rough seas of inner experiences until he reaches the shores of unending communion with the Infinite.

A yogi (scientific spiritual aspirant) whose mind is like a rippleless lake free from the waves of temporary mental elation, sadness, or emotional disturbances due to loss or gain, victory or failure, finds within himself the unruffled clear reflection of the mooned face of the Spirit.

The yogi who is aspiring to attain cosmic consciousness must not allow his human consciousness to be disturbed by the ups and downs of pleasurable and painful experiences.

The calm meditating yogi finds his inner calmness penetrating like x-rays through all outer material obstructions and photographs the hidden Spirit. An unruffled calmness can be gained by deep and deeper meditation. This constant calmness ultimately becomes like an all-penetrating light which runs through all matter into the heart of the omnipresent Spirit. The aspirant yogi must keep his mind steadily fixed on the inner perception acquired by meditation and should not ruffle his mind by the temporary outbursts of superconscious joy or the temporary explosion of subconscious restlessness. Such a yogi finds his unchangeable altar of calmness the resting-place of the ever-new joyous Spirit.

WORLDLY DELUSION

"Those who find their happiness in bells and drums, in bands of musicians playing flutes and lutes, in spreading silken carpets and soft cushions, in wearing featherwork and ivory, in listening to the slow cadences of music played in corrupt districts, in collecting enticing beauties, in arranging banquets of wine and pledging one another in goblets, prolonging their revelries far into the night, in shooting high-flying birds, and coursing hares with trained dogs; brilliant and powerful as they may be, they are yet subject to apprehension, and are, as it were, a prey to temptation and hankering. . . . They have never grasped the substance of true enjoyment; the injury of which they are the subject ever grows day by day, and they lose all mastery over themselves."—*Huai-Nan-Tsze*, translated in *The Shrine of Wisdom*.

ASOKA'S EDICT

"This religious inscription has been engraved, in order that our sons and grandsons may not think a new conquest is necessary; that they may not think conquest by the sword deserves the name of conquest; that they may see in it nothing by destruction and violence; that they may consider nothing as true conquest save the conquest of religion. Such conquests have value in this world and in the next."—*Emperor Asoka's Edict No. XIII, engraved on a rock memorial in India 2000 years ago.*

Where Is There Love?

(Hindu Chant)

Words and Music by Swami Yogananda



In this world, Mother, no one can love me; In this



world they do not know how to love me.



Where is there pure loving love?



Where is there truly loving love?



There my soul longs to be.

Meditations

For Each Day in September, 1938

By SRI RANENDRA KUMAR DAS

Thursday, 1st. A keynote is the principal note around which the other notes swing in music. Good is the principle around which the harmony of God swings.

Friday, 2nd. In rising to higher realms of thought, the heaven of last week or last year becomes the earth of today that is to be overcome.

Saturday, 3rd. All power and all health are mental; all weakness and disease are mental.

Sunday, 4th. Whatever pictures we hold in our minds will outpicture in our bodies or environment.

Monday, 5th. Persistently speaking true words, I will have a realization of peace more constant and uniform.

Tuesday, 6th. Thinking correctly of another will help him realize that in his being he is a child of God.

Wednesday, 7th. Incorrect, dishonest or jealous thinking produces a low rate of vibration that results in bodily or mental disease.

Thursday, 8th. Thoughts of blessing and love raise the vibration and cause a healing effect on body and mind.

Friday, 9th. I will hold no anxious thought today for I know that I am subject to no mortal thing.

Saturday, 10th. No condition can separate me from the love of God.

Sunday, 11th. By our belief in materiality, a false God is set up to worship.

Monday, 12th. True happiness, strength and knowledge come from having no other God but God.

Tuesday, 13th. I shall try to spend this day on the mountain tops of Spirit and leave false beliefs and effects in the valley.

Wednesday, 14th. I will not let my soul listen to a word of prejudice or malice of another.

Thursday, 15th. God is not revealed by the mistakes of His children. To perceive Him, I must turn from error.

Friday, 16th. Leaning upon effects is idolatry to the senses.

Saturday, 17th. Seeking the First Cause is worshipping God.

Sunday, 18th. All seeming discord is in thought, in false believing. I will not trust in false thinking.

Monday, 19th. I can today begin to live what I know, and form new habits of living.

Tuesday, 20th. I will make new mental pictures of health, strength and peace so they will become realities in me.

Wednesday, 21st. By giving up the pessimistic "I", a sense of freedom expands around me.

Thursday, 22nd. I will listen to the soul within.

Friday, 23rd. I must not look without for either good or evil! All is within. As my thought is, so will my attraction be.

Saturday, 24th. All growth is unfolding and not an addition to an imperfect beginning.

Sunday, 25th. I am not only what I have gained in the past but all that I am to be conscious of in the future.

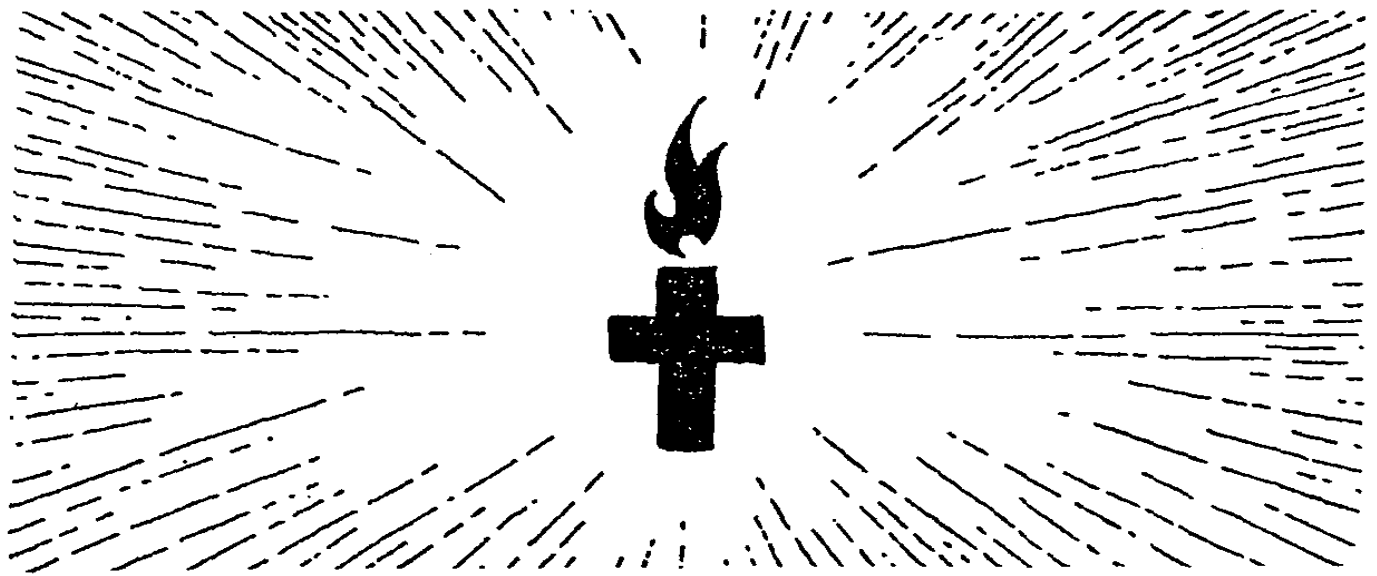
Monday, 26th. My faith does not permit of fear or doubt.

Tuesday, 27th. The little "I" thinks it governs, but back of it is the soul which leads us upward.

Wednesday, 28th. Let us learn to fit ourselves into the universal instead of feeling that we are apart from it.

Thursday, 29th. Freedom is my birthright. I have a right to it and will seek it today.

Friday, 30th. I will endeavor to catch a glimpse of my real Self that will shine through in my life.



Second Coming of Christ

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

How Jesus Healed. — The Life-Force Alone Which Heals. — Rousing the Paralyzed Life-Force Through the Power of Will, Imagination, Feeling or Reason.

By PARAMHANSA SWAMI YOGANANDA

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

When the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.—Luke 8:43-48.

Jesus, being conscious of his inner consciousness and of the astral world and the life force in all

bodies, knew that this woman, by her will-power, through her hands contacting the hem of his garment, had taken out some life force from his body into her body which like an x-ray had burned out the disease afflicting her. As a diseased person has to touch the electrodes in order to be benefitted by the current issuing from an electrical apparatus, so the woman desiring magnetic healing made a contact with the body of Jesus and reinforced her body with the subtle aura or astral current emanating from his body and surrounding it.

In every diseased human body medicine or mental healing only rouses the inert life force to effect the healing. A sick person can rouse his healing life force by his will-power revived by the strong will of a healer, or the sick person may by faith draw the life force from a magnetic individual's body and thereby rouse and reinforce his own all-healing life force to affect the healing of a sickness. That is why Jesus said, "Some subtle faith has touched my astral emanation by an astral hand and has withdrawn virtue or life force from me for healing purposes."

Seed and Soil Two Factors in Healing

When Jesus said, "Virtue is gone out of me," he emphasized the seed of healing power that went out of him. When he said, "Thy faith hath made thee whole", he emphasized the soil of healing. Both are necessary for the growing of the plant of healing. In the healing of

the woman, Jesus is teaching to healers they must be sure of two factors in divine healing—the faith of the person desiring to be healed and the ability of the divine healer who must know how to charge himself with divine healing power by daily deep God-contact in meditation. A seed does not grow on a stone but on good ground, so the virtue or the seed of life force which went out of Jesus, being absorbed on the proper soil or faith of the woman, produced healing in her. It should be here noted that Jesus, in his own home country, with all his power, failed to heal the sickness of some people who were too material to be filled with the consciousness of God.

In order to understand the divine law of healing as used by Jesus one should acquaint himself with the science of the healing of all diseases. A disease consists of an in-harmonious condition producing pain or unhappiness immediately or remotely in a living creature. Human beings are affected with three kinds of diseases which affect the body, mind and soul. The body is affected by bacteria, accidents, wounds and organic troubles; the mind of man is affected by mental bacteria of fear, anger, greed, insatiable sensuality, selfishness, jealousy and morbid tendencies producing mental discomforts and agonies. The soul diseases are produced by ignorance and cosmic delusion by which a man forgets his perfect divine nature and concentrates on his imperfect human nature.

Three Kinds of Disease

There are various ways of healing the above three kinds of diseases. The way to destroy delusion is to meditate deeper and deeper until one has ecstatic contact of the ever-new bliss God. Ignorance can be destroyed not only by meditation but by reading true scriptures with intuitional understanding and by association with God-contacting saints. Devotion, good actions of helping oneself and others to be free from physical, mental and soul suffering, introspective discrimination of religious truths, and moral living are the bludgeons that slay delusion. Church-going or good company only shows that a person is interested in spiritual things but unless he actually associates with those who contact God and who can teach the technique of God-contact one can never be liberated.

One should never become hide-bound in a dogmatic teaching but should find out the greatest teaching which gives Self-realization and become loyally engrossed in it. To try several paths until one finds the best spiritual path is the only way, but having found the best path and being sure it is the best path, one should loyally keep traversing it until he reaches the highest God-consciousness. One should never be satisfied with dogmatic teaching or just the spiritual assurance of others. Unless one knows that he contacts God he must keep seeking Him until he contacts Him.

All psychological diseases can be destroyed by self-analysis, attentive introspection, and by association

with mentally healthy people and by trying to live their example. Concentration and meditation destroy mental diseases and corroding bad mental habits. In meditation the mind becomes interiorized and withdraws the life force from the muscles and nerves and concentrates them in the brain cells where the evil mental habits are grooved. This concentrated life energy in meditation burns out the grooves of mental habits which are lodged in the brain.

Needle of Attention

Attention is the needle that forms the grooves of mental good or bad habits. It is by deep attention to an evil experience or good experience that a bad or good habit is formed in the brain. These good or bad habits remain in the brain like good and bad records of human experience. As ordinary phonographic records can be played by a needle, so the good and bad records in the brain grooves can be played and brought forth by the needles of attention. That is, whenever attention is given to good or bad habits they manifest themselves in mental and muscular activity. Will-power and auto-suggestion from others can also destroy mental bad habits. Will-power can concentrate energy in the brain grooves with healing results. Auto-suggestion is useful when a man's will is paralyzed by the experience of continued mental disease; then he can reinforce his own will-power by the suggestion of another strong will that he be healed. Auto-sug-

gestion which is used in most forms of healing can revive the disease-paralyzed will and send energy into the brain effecting the removal of the destructive habit lodged in the brain cells.

Mental bad habits can be destroyed by associating with those that have good mental habits. The timid should associate with the brave, the sensual with those possessing self-control, the restless with those that have meditative habits. Exercise of will-power and staying away from the bad company that feed the specific bad mental habit can destroy it. As good doctors can handle chronic diseases, good mental healers can help one by auto-suggestion or transmission of energy by will through the ether. Only Christlike souls can send divine energy by will-power to invade the brain of the psychologically diseased individual and by the divine energy can burn out the bad mental habits in his brain.

The Cause of Disease

It must be remembered that spiritual ignorance is the real cause of mental and physical disease. If one removes ignorance from the soul by meditation and God-contact he has automatically removed mental and physical disease from his body. That is what Jesus meant when he said, "Seek ye first the kingdom of God (destroy delusion) and all else (healing of the body, mind and soul) will be added unto you (will be given to you without your making special effort to achieve them)."

Psychological diseases give birth to physical diseases. In fact most physical diseases derive their roots in the mind through disease convictions. If for fifty years you have been enjoying health you think you can never be sick, but if you suddenly find yourself physically ill you think at first you will get well, but if your physical disease stays for six months you become convinced that you will never get well. It is a great psychological error to feel this way for you should use and constantly visualize the conviction of fifty years of healthful experience and health consciousness to dislodge this six months' old conviction of disease.

All diseases can be treated in two ways—by physical methods and by mental methods. The physical method of treating disease consists of fasting or rejuvenating the life-force. In fasting the will reverts to the Spirit and brings energy from it reinforcing the energy in the body which stimulates physical healing. Physical healing is also possible by use of chemicals and vitamins in fresh herbs which produce healing by eliminating poisons and destroying bacteria in the human blood. In fasting one should be guided by expert advice as to the method and length of time of the fast.

Use of Medicine and Food

As herbs cannot be had during all seasons extracts from them came into use. Medicines also have some healing power, just as poisons have power to destroy the body. Those

who disbelieve in medicine and its effects on the human system should prove by using poison that it has no effect on their system. Any fanatical mental healer who says medicine has no effect ought to drink poison and prove its ineffectiveness on his own system. Strong iodine heals wounds but when taken internally in sufficient quantity may kill a person. Such healers should abandon food as well as medicine, for whoever eats food uses the medicinal or health-giving properties of the food.

But while I speak of the power of medicine derived from God, I must say that medicine has not that power of healing possessed by the mind if one knows how to use that power. Those who constantly live by medicine weaken their minds and they have to live by medicine, just as some people I have known cannot live without periodic operations.

Ultra-Violet Rays

Better than medical healing is the *healing by the ultra-violet rays in the sun or ultra-violet lamps and the knowledge of their proper use.* As ocean bathing is healing, so sun bathing is extremely important, effecting all kinds of healings. Healing by rays is very useful, as the rays can change the atomic disorder of cells in chronic diseases. Spinal adjustments and massages are effective and sometimes better than the treatment by ordinary rays, for the adjustment of the spine releases obstructed life-force which can bring about a quicker and surer healing of physical dis-

eases than anything else. Treatment of cases of pneumonia have been treated very efficiently by good osteopaths and chiropractors.

Yoga exercises also help adjustment of spinal vertebrae which releases the pressure on the spinal nerves and brings about the normal flow of life-force in the nervous system which also brings about healing of many diseases. Yogoda methods of exercise directly awaken the all-healing life-force and teach one the quickest methods of healing disease.

The above are the different methods of healing by physical methods which more or less stimulate the life-force and effect the healing. Operations in certain cases are necessary but should be avoided as much as possible. Operations may remove diseased tissue and prevent it from affecting healthy tissue. But people should depend more on the all-healing power of the mind, and not on artificial means such as operations.

The Mental Healer

Healing of physical diseases is made possible by stimulating the will, imagination, emotion, or reason in the physically ailing patient. The mental healer must be a student of deep psychology so that he can detect the true nature of the patient, and must be a person of great concentration who can exercise his own will, imagination, emotion or reason on his patients. The advanced mental healer must treat patients according to their nature, stimulating will in the strong-willed

patients, stimulating imagination in imaginative ones and so forth.

A true story is told, that during a fire when everybody shouted "fire" a dumb man living in the home shouted "fire, fire" with the rest of the people and received back the lost power of speech through the shock and excitement.

However it should be remembered that will, emotion, and reason have no healing power of themselves. They only stimulate the partially inactive life-force in the physically sick individual which burns the disease-making bacteria. Most mental healers use auto-suggestion and reason to stimulate the imagination and will in their patients. As mentioned before, the will and imagination of the healer stimulates the will and imagination of the patient. The roused will and imagination in the patient in turn awakens his partially inactive life-force which in turn burns the disease-making bacteria and brings about healing.

Absent Healing

Absent healing is based on auto-suggestion. Auto-suggestion is based on rousing the latent imagination to release the healing life-force in the patient. Instantaneous mental healings are caused when the healer and the person to be healed are perfectly tuned to each other. If the healer has a strong will and imagination and the person to be healed has faith in the healer's ability to awaken his will or imagination then the patient will be healed through his own awakened

life-force. The time element in healing arises when either the healer is deficient in his healing power or the person to be healed is not properly receptive to the healer's healing vibrations.

Jesus and great savants healed by sending cosmic energy into the brain of the diseased patient. The divine energy sent by a Master unites with the partially inactive brain energy of the patient and their combination burns away disease bacteria or diseased habits or habits of ignorance lodged in the brain almost instantaneously. The last-mentioned divine way was the method that Jesus the Christ used to heal possessed souls or the lame or the blind. Only Masters, if they have divine permission, can by divine will force use the cosmic energy to materialize into new body parts in the affected individual. Therefore, when Jesus healed, he felt "virtue is gone out of me". That is, the conscious cosmic energy which he always felt within himself went out of him to affect the healing.

Also, whenever Jesus said, "Thy faith hath made thee whole," he emphasized that no matter how great the seed of healing power a healer possessed, he has to have the necessary soil of faith of the patient in order to produce the desired healing. "Thy faith hath made thee whole", signifies, "Thy mental receptivity in my healing power has made it possible to produce the desired healing." Doubt is the static which disturbs the reception of the vibration of healing from a

great healer. A diseased individual must tune his soul, radio-like, with faith and proper mental attitude in order to receive the broadcastings of absent or direct healing vibrations from the healer.

Different Types of Healing

Lastly it must be remembered that all methods of mental or physical healing should be administered to people according to their mental inclinations and mental habits. Jesus said, "Pay unto Caesar what belongs to Caesar,"—that is, those that believe in medical healing, let them go to the medical healers, and those that believe in healing by the methods of osteopath and chiropractor, let them use such methods, and those that believe in healing by rays, let them go to those who practice healing by electricity and so forth, and those that believe in mental healers, let them go to the mental healers, and those that believe in the unlimited power of healing of the Masters and God, let them go to the Masters and God.

All healers have limited power of healing. Only God has unlimited power of healing. So, if one by deep devotion and meditation constantly tunes himself with God and with unflinching faith goes on asking the Father's help in spite of the invasion of undesirable doubts, he will certainly find the desired result. But often those that are not in tune with God can find quicker healing by being in tune with those souls and Masters who are already in tune with God. As devotees and Masters give all their devotion

to God, so also God in turn gives unlimited power to His true devotees and Masters for healing of body, mind, and soul.

The Masters specially emphasize the healing of the soul from all ignorance. Devotees who want to be healed of ignorance should continuously and uninterruptedly believe in their *gurus* or true God-sent spiritual preceptors.

Gods Sends The Guru

During the period of philosophical curiosity God sends the seeking individual ordinary teachers or brings about the study of some soul-awakening spiritual books. But when an individual is soul-bent to know God, He sends an enlightened soul or *guru* to teach the seeking devotee. Then God Himself uses the intelligence, Self-realization and teachings of the enlightened soul or *guru* to teach the seeking devotee. The seeking devotee must always be loyal to such a *guru*, the God-sent messenger, throughout life and through incarnations, if necessary, until he finds redemption.

A person who learns from an ordinary teacher is called a student and a person who learns from a *guru* is called a disciple (*chela*). A disciple who faithfully learns and lives in life the teachings of a God-sent *guru*-preceptor will attract the same *guru* throughout incarnations, if necessary, until liberation is attained. That is how Jesus attracted to himself the *guru* of his former incarnation, Elijah or

Elias, in the form of the reincarnated John the Baptist.

It should be emphasized again that one should never ignore any mode of healing which more or less operates according to divine law. But one must distinctly remember it is better to use mental power than physical methods of healing and it is best by faith and meditation to call into operation the unfailing, unlimited divine healing power for healing not only the body and mind but the soul. Great *gurus*, by their will-power, can transmit cosmic energy into the brain of the disciples, burning out habits of ignorance of many incarnations which hound the devotee. Again it must be remembered, seek ye the method of healing soul ignorance first, and the healing of the body, mind and inner being will be automatically added unto you without any specific effort.

Jesus' Methods of Healing

When Jesus healed the man who was possessed he did it by two ways. First, his consciousness being in tune with the Christ intelligence in all creation, he used the Christ will which governed all astral forces and entities, to compel the unclean spirit to leave the brain of the diseased individual. Second, he used his will-power to send the cosmic energy in the brain of the possessed individual and destroy there the habits of being possessed by the unclean spirit.

Now by the revelation of the science of various forms of healing we know how Jesus Christ worked

his method of healing. Jesus used only the divine power of healing and he gave all the credit of his healings to God, as Jesus within himself did not feel the "I am" or ego-consciousness, which is born of the identification of the soul with the physical body. Even when Jesus said, "I say unto you, arise," or become healed, he meant not the ego or "I am" consciousness within him but the unlimited God-consciousness in which his soul had become united. Unless the soul forgets "I am" or ego-consciousness born of the body, by intuitional meditation and interiorization of consciousness, it cannot be one with the Spirit.

When Jesus said, "I and my Father are one", he did not mean by the "I" the consciousness in connection with the body, but he meant the consciousness of his mind which was born in connection with his soul, the true and perfect image of Spirit. Every devotee has to forget his physical ego-consciousness and concentrate on his soul before he can be united to the Spirit. So Jesus meant, "I (all who by meditation have attained their soul consciousness) and my Father (and the Cosmic Consciousness as I have felt through my soul consciousness) are one (are inseparable)." When an ordinary person says, "I will do this" he refers to his "I am" or ego-consciousness born of the identification with the body. The ordinary person knows that he is a body and hardly feels his soul but when Jesus referred to the "I" within him he always meant the

soul-consciousness united with the God-consciousness which He felt within himself.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.—Matt. 9:10-13.

“Those that are physically well do not need a doctor, but the sick in body need the aid of a doctor. The same holds true in spiritual things. I love to dine with the sinners and publicans because they, being mentally, morally and spiritually sick, need divine healing through the godly life manifesting through me.”

Need of Sinners

Jesus meant that only highly evolved souls like himself could cure the soul-sickness of others. That is why he associated with sinners and publicans and not only with religious or intellectual people. There is a tendency in many churches to attract nicely-dressed, rich people. One often hears in churches remarks like this: “We had a well-dressed, nice-looking crowd this morning.” The real

divine minister should teach spiritually advanced people more advancement and spiritually sick people the art of spiritual healing. Jesus associated with his disciples to make them more advanced and kept company with sinners so that he could heal their soul-sickness.

Jesus goes on to say, “But go and learn what it means to attend to spiritually sick people and not to cater to spiritually healthy people. I will have compassion and mercy by which I will try to heal spiritually sick people from their soul maladies and I will not let them be sacrificed on the altar of their destiny or karma. I will use mercy and compassion to save them and not forsake them. I am here not to call only those that are already redeemed but especially all kinds of sinners from all walks of life who in their worldly wisdom and ignorant conceptions of life remain identified with the body and suffer from agonies and worries, not seeing their mistakes and thus not repenting that they might enjoy the everlasting bliss contact of God in meditation”.

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“In the world all are eager to teach others, preach to others. Why do they not try to realize these ideals in their own life instead of preaching them to others? People are out to do good to others. They do not know how to do good to themselves. The only way of doing good to the world is to do good to oneself.”—*Prof. C. G. Jung, famous psychoanalyst of Zurich.*

IMMORTALITY

"By immortality is meant not the survival of death,—that is already given to every creature born with a mind,—but the transcendence of life and death. It means that ascension by which man ceases to live as a mind-informed body and lives at last as a spirit and in the Spirit. Whoever is subject to grief and sorrow, a slave to the sensations and emotions, occupied by the touches of things transient cannot become fit for immortality. These things must be borne until they are conquered, till they can give no pain to the liberated man, till he is able to receive all the material happenings of the world whether joyful or sorrowful with a wise and calm equality, even as the tranquil eternal Spirit secret within us receives them."—*Sri Aurobindo*.

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MISSION OF INDIA

"The people of India are essentially a people with a spiritual outlook upon the universe, a people to whom the things which are seen and recognized are temporal and temporary while the things which are unseen are alone eternal and permanent. To keep this view prominently before the minds of men; to insist upon it in the face of all opposition, to live in the light of it in spite of absorption of other peoples in lesser aims—this is the mission of India to the world, a mission for which she has been specially endowed and to which she has been specially called of God."—*Bernard Lucas*.

Golden Lotus Temple Of All Religions

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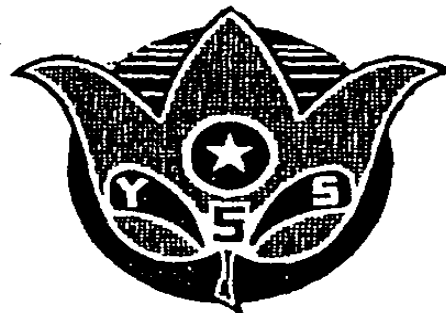
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ALL WELCOME



SCIENTIFIC DIGEST

"PINHEAD" MONSTER

Bones of an enormous dinosaur, found some time ago in East Africa, have finally been assembled into a complete mounted skeleton at the museum of the University of Berlin. The monster lived in Jurassic time, about 150,000,000 years ago.

The skull, which was found in remarkably well-preserved condition, shows that the great reptile was, relatively speaking, a pinhead. Its overall length is only about two and one-half feet, and its cranial cavity has room to house a brain weighing only about 7 ounces. Since the whole animal probably weighed about 40 tons, this gives a ratio of only one part of brain to 200,000 parts of dinosaur.

POTENTIALLY IMMORTAL

Arthur W. Haupt, professor of botany at the University of California, writes in his *Fundamentals of Biology*:

"A curious fact about one-celled organisms is that, while the cell may die through accident, natural death does not occur. Each individual is potentially immortal, as reproduction by fission takes place before old age is reached. In the presence of adverse conditions, as during a drought, the animal passes into a quiescent state, becoming spherical and secreting a protective layer

around itself. Such an individual is said to be encysted; it remains in this state until revived by the return of favorable conditions."

ATOMIC "TELESCOPE"

Harvard physicists have announced the perfection of a new "telescope" to study the mysterious break-up of recently discovered fundamental particles of matter which rush at the earth with terrific energies, and then disintegrate for reasons not yet known.

In contrast to telescopes used to scan the vastness of the skies, the new instrument is designed to reveal the sub-atomic qualities of the unnamed particles, among the smallest elements of matter. They were first reported as observed in the cosmic rays last year by Dr. J. C. Street and Dr. Edward C. Stevenson of Harvard.

Larger than the infinitesimal electrons, but smaller than protons, the mysterious particles are flung earthward from somewhere in the outside universe with energies estimated at several billion volts, according to recent studies. They lose part of their energy in collisions and ionization through the atmosphere, but have penetrated several inches of lead plate in observations.

With prolonged losses of energy, they suddenly reach a critical point

where, with still several hundred million volts, they break up in a momentary cataclysm. They then may be stopped by a plate of lead a centimeter or less in thickness.

The new "telescope," which will soon be put into operation, utilizes "cloud chamber" photographic equipment familiar to physicists in the study of atoms.

Hundreds of photographs will be required for the studies, as only a very small percentage of the particles reaching the earth can be "registered" by investigators. Accurate measures of mass and energy are possible only with those that have been slowed down to speeds of ten or fifteen million volts.

Most of the particles reach the earth at speeds that defy all human traps, or else, because of sudden disintegration, they fail to reach the earth at all.—*New York Times*.

ELECTRON MICROSCOPE

Drs. Gordon H. Scott, J. H. McMillen and D. M. Packer of the Department of Anatomy, Washington University School of Medicine, St. Louis, Mo., have devised an electron microscope which promises to clear away the mystery in which the distribution of metals and their salts in living tissues is still wrapped.

The ordinary microscope is not much good for magnifications of more than about 2,500 diameters. Electron microscopes in the hands of German workers have made it possible to obtain enlargements of 15,000 diameters and hold out the

prospect of reaching 100,000 diameters.

An electron, as everybody knows nowadays, is the smallest particle of matter. Hot bodies eject electrons. They are given off, for example, by the filaments of electric lamps and radio tubes. When they move fast they behave much as if they were light waves, despite the fact that they are actually bullets.

Identify Cell Nuclei

Heated by an intensely hot surface the metals (calcium, magnesium, sodium, potassium) fire off electrons, which flash down the tube. Electromagnets focus them on a fluorescent screen. On the screen they produce an enlarged visible image precisely like the original microscopic pattern. That image may be studied either directly or photographed. With practice it is easy to identify nuclei of cells, glandular structures, nerve fibers and cells, pretty nearly anything that once was alive.

Most metallic elements give off electrons at fairly definite temperatures. This leads the Washington University investigators to hope that it will be possible to locate the precise spots in cells and tissues from which the electrons spring—something utterly beyond chemical analysis.

But it is in the higher magnifying powers of the electron microscope that the justification for all the time, money and ingenuity that have gone into its devising and construction lies. Light has its wave lengths, and by wave length is mag-

nification limited. With the electron the wave length varies with the speed. Hence merely by increasing speeds magnifications are possible which are beyond the most powerful ordinary microscope.

Application to Pathology

Because of these higher magnifications it is probable that the distribution of metals and their salts in tissues will be determined. "We want to know their condition in the normal body so that many physiological problems can be explained," says Dr. Scott. "When the normal states are known we can then extend the studies to pathological states."

The first step in any such investigation is the acquisition of knowledge of the cell's chemistry in health. "After this," explains Dr. Scott, "we can begin to find out what minute changes in the cells bring about sickness and eventually death of the organism as a whole. For example, cells in the body are bathed in fluids. The cells derive nutriment from the fluids. The fluids in turn contain metallic salts of constant physical state and chemical composition. Salts are also found within the cells. The balance between the salts in the outer fluid and the inner cell must be maintained. If it is greatly impaired the cell is destroyed."—*New York Times*.

TOOTH DECAY

Dr. Russell W. Bunting of the University of Michigan's School of Dentistry shakes his head at the

2,000,000,000 pounds of candy that Americans eat annually. "That such a high sugar consumption is not necessary to life and health is indicated by the fact that our forefathers who pioneered the land in which we live were raised on an annual consumption of a paltry twelve pounds of sugar per capita," says he.

The doctor has good reason for expressing his concern. In an experiment in which he kept 300 children in perfect health without sugar he found no decaying teeth. Moreover, the diets of these children were low in vitamins, calories, calcium and phosphorus, lack of which have all at one time or another been held responsible for tooth decay.

Tooth decay, according to Dr. Bunting, is the result of acids that destroy the enamel and later attack the tissue around the roots of the tooth. Worst of all the destroyers is lactic acid. It produces the lactobacillus, which is the only one that can live in its own juice.

In lactobacillus Dr. Bunting sees the principal factor in tooth decay. Kill it or stop its propagation and we would reduce the number of cases of arthritis, nephritis, heart disease and diseases of the stomach and intestines.—*New York Times*.

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"Great works are performed, not by strength but by perseverance. He that will walk with vigor three hours a day, will pass, in seven years, a distance equal to the circumference of the globe."
—*Johnson*.

BOOK REVIEW

CAN WE LIVE FOREVER?

By Frances F. Welsh

(Weldon Press, 2666 E. 73rd St.,
Chicago. \$1.00.)

The author recounts her own spiritual experiences, which have caused her to believe in immortality. The strength she has derived from meditation is described as follows:

"Meditation has brought me a greater manifestation of the Infinite. It was made clear to me that if I wished to see a greater manifestation of the Infinite in my body and affairs I must be willing to make contact with that inner power which is infinite. In meditation, the soul sees, and what it sees is more perfect than what is seen with the eyes. Its effects are elevation, enlightenment, quietness. Sometimes more, sometimes less, but always a door is opened into a splendor of light. It is orderly procedure. Order is God, and the ability to be orderly is derived from God. Through meditation one becomes more conscious of his own possibilities, gains a higher concept of life, and proves to himself that peace can be achieved at any moment. Should it be too great an effort for men to meditate, and thus vibrate in harmony with the universe?

"This is my fortification during the day; it protects me from undisciplined emotions and passions. It enfolds me in a peace that grows daily, and is gradually becoming an impenetrable wall.

"At first it took patience and determination to calmly await the awareness of peace, for the conflict of ordinary human thinking clamored for recognition. But my persistence was rewarded, and I became aware of the peace 'that passeth all understanding.' Now I can gain composure at will, and so can you. The bliss that will be yours from contemplation of the power within, and your ability to bring it forth in sweet solitude cannot be described. There were times when I was too busy for this quiet hour. One day I asked myself if I was too busy to be successful, peaceful, and poised! Was I too busy with sickness, failure, and sorrow, to turn from them to health, wealth, and life? I had never viewed it from that angle before, but since then, I have never been too busy!

"The great men of all time have known the value of contacting the power within. Even though their writings indicate that they were ignorant of the fact that it could be done at will, yet all were in accord that within man resides the power not only to keep him in peace, but

to enable him to demonstrate immortality."

"In recalling her visit to Doctor Carl G. Jung of Zurich, the world-famous psycho-analyst, Dorothy Giles recounts his astounding statement to her: 'I am now convinced I have never had a case that did not originate in a spiritual unrest.'"

POWER OF WILL

By Anilbaran Roy

We do not realize how powerful our will is unless and until we consciously make the best use of it. We allow our will to lie dormant in us, and so live a poor, weak, miserable life.

By the exercise of resolute will we can conquer the strongest temptations, find our way out of the most difficult situations, patiently bear the worst sufferings, and pass through most trying ordeals. The richest treasures of human life are opened to the man who has a strong, developed will, and who knows how to use it.

And it is the force of will in us which can be used as a lever to exceed, and rise above, humanity. Before sincere, clear, resolute will, all difficulties and obstacles on the path of *sadhana* (religious discipline) disappear, as darkness before the burning torch. When the Buddha willed that, until he obtained the Truth, he would not budge an inch from his seat of *sadhana*, even if his body dried up and his flesh and bone and skin fell to pieces, at that very moment was victory assured to him. The

will that was in the Buddha is waiting to be roused and awakened in every man to lead him triumphantly to his divine destiny.

"This will in us, after all, is a derivation of Thy will in us, O Divine Mother, and this is the secret of its strength; it is here to take us back to Thee. Purified and transformed, when this will of ours will be identified and united with Thy will, it will become irresistible and all-conquering, an effective instrument of Thy manifestation on earth."

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"Nor birth nor sacraments nor study nor ancestry can decide whether a person is twice-born (i. e. a *Brahmin*). Character and conduct only can decide."—*Mahabharata*.

DEVOTIONAL SONGS

for Piano

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by Dr. George Liebling,
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Answers



By SEVA DEVI

Question—"Please tell me something about your own experience with the Self-Realization Fellowship and what it has meant to you."
—V. S., Salt Lake City.

Answer—In my own case, the spiritual results have been far beyond what I could have believed possible. I can say this much, that the world, myself and everything seem to be changing, seem to be losing their hardness and solidity. Life is no longer sordid, drab or dull. Every moment is pregnant with vitality and meaning. The blessed sages of the East rightly called this quest for truth the Sacred Path, for everything sooner or later begins to appear sacred, for where can one place his foot, his hand, or lift his eyes, that he does not see before him the evidence of His love and glory, His beauty and holiness?

This path makes you face yourself, because within yourself are the only clouds that hide you from God. What others do or say cannot hurt you. Be you concerned with only one thing—to set your house in order, and to make it a sweet, healthful place for God to dwell in.

As you say, the Swami is a Master teacher. He has something substantial to offer the devout and

earnest. Souls are safe, and slowly but surely reach their goal, under his guidance and vibration. This is something to consider in these days of many teachings. Teachers and teachings today will have to be proved, like the man who issues checks—does he have money in the bank to back them? The Swami has those real, true riches of the Spirit. The promises given by his teachings are not void, but like the promises of the scriptures, there is always the condition—that you must do your part. Daily meditation—yes, twice, thrice, daily, until the habit is permanently established, until meditation becomes the supreme privilege, instead of a duty reluctantly performed. This, with the study of the Self-Realization literature and the scriptures of the world, and attunement with God and *Guru*, is the condition which will bring the longed-for spiritual results.

Question—"How can I be sure that meditation will help me?"

Answer—I am acutely aware that I am writing to a discriminating mind, and am deeply conscious of your almost stern demand to know if I have discovered something real in my connection with this Work. I, too, am intent only upon the Real. There is only

one way to find out to your own satisfaction—and that is, to try it out, with undeviating integrity, over quite a period of time. Then you will know for yourself. But only those who plough deep, reap results. The Swami gives us the tools, chief of which is meditation, which, if persisted in, will gradually pierce and shatter the walls of illusion.

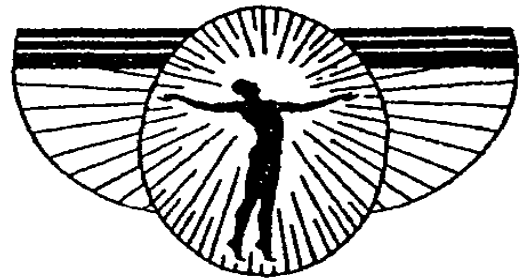
It is a great step when we realize that we do not have to change a thing but ourselves. We do not have to construct our heavenly home. It is waiting, perfect, since before the dawn of time. It is a strange thing—this path—where we actually go nowhere, but stand still right in the place where we happen to be, and divest ourselves of all the wrong, vain, useless trappings we have accumulated in our incarnations. The point is that everything that is unlovely within us, must be transformed to the lovely, and only God can do this, as He is invited to sit more and ever more on the horizon of our minds and hearts. Hence, the great value of meditation. There is no other way. Saviours, sages and prophets have said, "This is the way to Reality."

I am again reminded of your question, "What has it done for you? How much do you realize, or experience?" Sometimes I realize these things I have written with breath-taking clarity, and then again the clouds come up to dim my understanding. But I tell you with great sincerity that a great deal of the time now I have a deep joy in my soul. This is not to say there

are no problems or heartaches. They continue to come but with this difference to former days—I now make them an occasion, even an opportunity, to prove the teachings, to prove if God is omnipresent and omnipotent, and that He and I are One. Until we can prove these things, they are of no special value to us. Otherwise, it is mere credal or philosophical dogma. It is possible to "taste and see that the Lord is good."

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HEALING SERVICE AVAILABLE TO ALL



Every morning Paramhansa Yogananda sends a Divine Healing Prayer Vibration to his students and all those who ask his help in healing and liberating themselves from material or physical or mental troubles or the soul-suffering of spiritual ignorance.

Those who wish to avail themselves of this help, which Paramhansaji is happy to extend to all, may write to *INNER CULTURE*, Healing Department, briefly stating the nature of their illness or difficulty.

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"The development of the soul is a continuous progress, though it is broken into stages by the baptism of death."—*Radhakrishnan*.

★ Diet and Health ★

By TRUTH BURBERY

Pineapple Drink

Peel, cut and crush 12 juicy pineapples. Mix the juice of 3 grapefruits (with the grapefruit rind) and a dessertspoonful of salt; let it stand overnight. Make a syrup of 5 oz. sugar, 10 oz. water; boil it and pour this on the juice. Let it stand another night, then filter and mix 8 quarts of water with it.

This makes a delicious drink. The pulp can also be eaten.

Banana Cake

1/2 lb. flour

1/2 cup sugar syrup

Beat this mixture well; the longer it is beaten the lighter the cake will be. Eggs or baking powder need not be used if the dough is well beaten. Add 1/2 dozen very ripe crushed bananas. Then add 1/4 lb. cottage cheese and 1/4 lb. Borden's Eagle Brand milk; stir together and bake in oven.

Fried Lotus Stems

Lotus stems or roots can be bought in cans or dried. The dried roots have to be soaked overnight and require at least one hour to boil. Then fry in butter. For canned lotus melt butter and steam for 30 minutes or until tender. They will always remain somewhat crisp. Lotus are served alone as a special delicacy after the meal before the sweets.

Pickled Lemons

Quarter 12 whole lemons.

Soak them in a tablespoonful of salt and a cupful of olive oil.

Fry 1 tablespoonful cumin seeds, aniseeds and coriander seeds in 1/2 cup olive oil. Pour these over the lemons, put in glass jar and stand in a sunny place for 1 month. Then they are ready to eat.

Fried Squash Cakes

Take a squash or pumpkin, remove seeds, and roast it in the shell over a flame or bake it in the oven. Then scrape out the inside, mix it with flour, knead it well, roll out in thin round shapes and fry in deep oil or butter.

Bora—Vegetarian Meat

1 lb. split peas or garvanza flour. Boil with a little water until quite thick. After this mush is cold cut it into meat shapes and fry these in oil or butter.

Fry a few bayleaves, powdered ginger, crushed coriander, fenugreek, cumin seeds, aniseeds and red pepper, a dessertspoonful in all, in a tablespoonful of butter.

Add one cupful of cold water and let it boil. Put meatshapes in the pot where the spices are being cooked; take off the fire and let stand for half an hour before serving.

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(Affiliated with Yogoda Sat-Sanga Society of India)

Paramhansa Swami Yogananda, President

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Dr. George H. Sciaroni, Conducting Teacher. Mr. Mihran Saroyan and Mr. Julius H. Miller, associate Teachers. Mrs. Claire Nutting Miller, Secretary. Meetings at Pacific Southwest Bldg. every Thursday at 8 p.m. Phone 2-5181.

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664 Powell St. Phone Yukon 0186. Center is open daily for classes and personal consultation by Dr. Roman Ostoja. Sunday meetings are open to the public. All are welcome. Conducting Teacher, Rev. Alfred B. Pollard. Associate Teacher, Colin Campbell, D.D. Secretaries, Miss M. Moore and Miss Oleta Steager. Treasurer, Mrs. Emma Schouboe.

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Conducting Teacher, Dr. M. W. Lewis, 26 Edgehill Road, Arlington, Mass. Assistant, J. Albert Simpson. Corresponding Secretary, Miss Ellen MacTwiggan, 158 Summer St., Somerville, Mass. Meetings every Monday evening at 8:15, at 543 Boylston St., Copley Square, Boston.

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

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

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Dr. P. M. Wherritt, Conducting Teacher. Mrs. Stella Jurjewicz, 1903 E. 70th St., Secretary and Treasurer. Meetings each Thursday at 8 p.m. at 10609 Euclid Ave.

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Mr. L. K. Wittemore, Conducting Teacher. Thursday meetings at 8 p.m., also Sundays 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.

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Conducting Teacher, Mrs. Alma King, 730 North Main St. Telephone Adams 2835. Meetings each Wednesday at 8 p.m.

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Wednesdays, 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.

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

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lichak.

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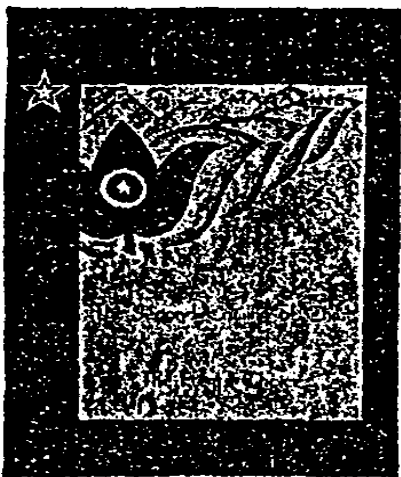
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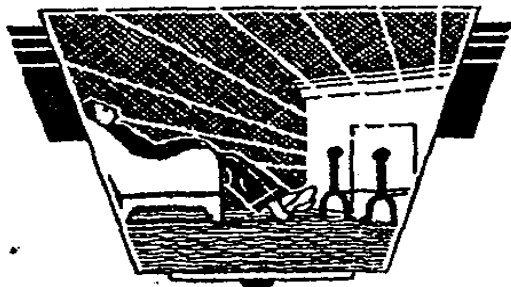


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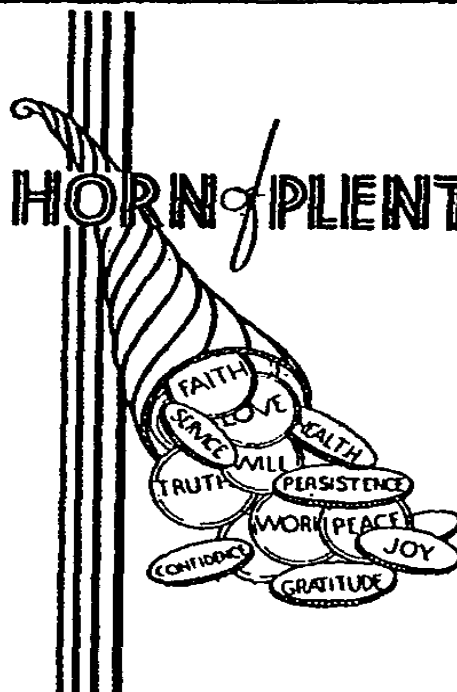
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Dissolve the wave of mind
Into the ocean of life.
Shatter the frames of limitations
Which separate your soul from Spirit.

Am I the ocean? It is too small,
A dream dew-drop on the azure blades of space.
Am I the sky? It is too small,
A lake in the bosom of Eternity.
Am I Eternity? It is too small,
Framed in a name.
In the vast region of namelessness I love to dwell.
I am beyond the limits of dreams, names, conceptions.
I am what I am always
In the Ever-present past,
In the Ever-present future,
And in the Ever-present now.