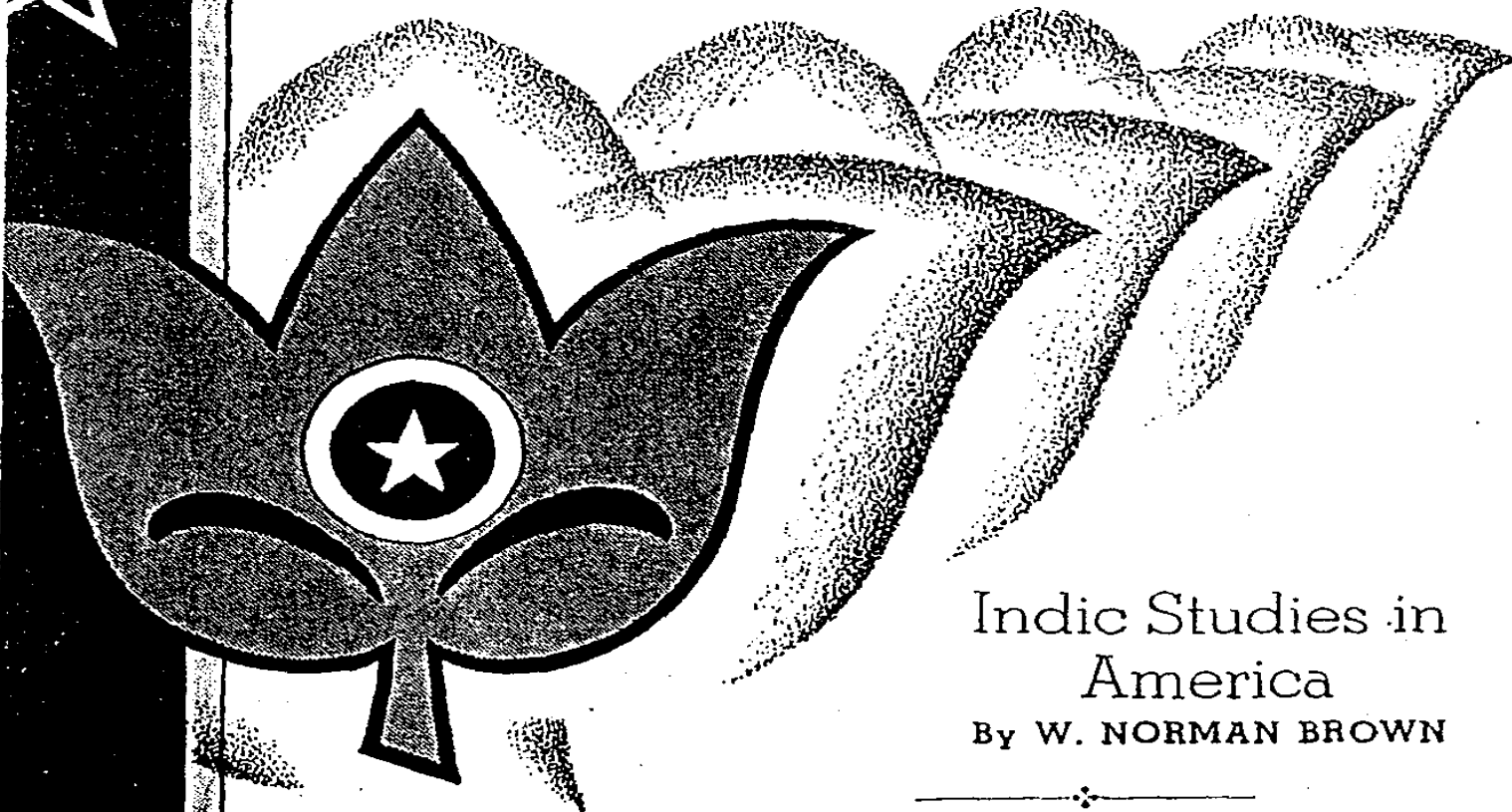


# CINNER CULTURE

FOR SELF-REALIZATION



Indic Studies in  
America

By W. NORMAN BROWN

—❖—  
Ascending the Heights

By NICHOLAS ROERICH

—❖—  
What Do the Great Masters Tell Us  
About the Reality of Satan?

By PARAMHANSA YOGANANDA

—❖—  
The Yogi Overcomes Past and Future

THE BHAGAVAD GITA

Bread That Grows on Trees

By CARQUE RESEARCH

TOBER

1939

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XI, No. 12



- Kalyana-Kalpataru

WORSHIP WITH FLOWERS AT SUNRISE

# INNER CULTURE

## FOR SELF-REALIZATION

### IN THIS ISSUE

Sunrise Worship ( <i>Picture</i> )..... 2	Scientific Digest.....29
Indic Studies in America..... 4 <i>Prof. W. Norman Brown</i>	India Cafe Opens at Encinitas...38
Rubaiyat of Omar Khayyam.....11 <i>Paramhansa Yogananda</i>	News of the Centers.....39
Ascending the Heights.....14 <i>Nicholas Roerich</i>	Questions and Answers.....40 <i>Father-Mother-God</i> <i>Improving the Memory</i> <i>Effect of Environment</i>
The Yogi Lives in the Eternal Now .....19 <i>Paramhansa Yogananda</i>	Diet and Health.....43 <i>Lillian R. Carque</i>
Bread that Grows on Trees.....22 <i>Carque Research</i>	Directory of Self-Realization Fellowship Centers in America, Europe and India...46
Daily Meditations for October...25	Healing Service.....49
What Jesus and the Great Masters Have Told Us About the Reality of Satan and Evil.....31 <i>Paramhansa Yogananda</i>	Title of "Paramhansa".....49
	My Cave of Silence.....52 <i>Paramhansa Yogananda</i>

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# Indic Studies in America

By PROFESSOR W. NORMAN BROWN



(The following extracts from an article written by Professor Brown of the University of Pennsylvania appeared in the May, 1939 issue of the *Bulletin* of the American Council of Learned Societies, Washington, D. C. This number of the *Bulletin* was devoted to "Indic Studies in America," and presented a survey of the materials and facilities for study and research in the field of the Indic cultures as they exist in American institutions of learning today.)

India has one of the world's great historic cultures. The others are (1) the *Chinese and Japanese* (Far Eastern), (2) the *Egypto-Babylonian*, which has been continued divergently, (3) first through the Aegean and then for about twenty-five hundred years through the *Greco-Roman-European* (Christianized) civilization, and (4) for about thirteen hundred years through the *Islamic* culture.

Of the four great contemporary civilizations which derive from these (Indic, Chinese, Islamic, and

European) the Indic and the Chinese have the greatest length of continuous tradition, extending back roughly five thousand years, possibly more. In number of adherents today the differences among the four are not significant enough to justify any discrimination; each is employed by so many people that even without other features it would demand our intensive study.

Here in the West we still largely confine our humanistic studies to our own civilization. We are concerned with its roots—primitive, prehistoric, and historic—its evolution into its modern state, and the interrelationships of its subdivisions (British, American, French, German, Italian, Russian, etc.).

## World-View Needed

Where the European-Christian culture has clashed with the Far Eastern, the Indic, or the Islamic, we have generally viewed the clash from the point of view of our own narrower prepossessions, with little, if any, comprehension of the reasons why the Chinese, the Indians,

or the Moslems of Arabia or elsewhere have acted as they have, and without taking a wider world-view of the meaning of these clashes.

We have satisfied ourselves with inspecting a single side of the medal, and have assumed that we need not know the other; our history has had only one dimension. To state the matter so—even with allowance for some degree of overstatement—is to reveal its fallacy . . .

### Cultural Dissimilarities

Humanistic education and research proceed from the premise that the cultural differences between separate peoples are the product not necessarily of higher and lower intellectual and moral capacities but more probably of average humanity responding to dissimilar environmental stimuli. They take as provincial and untenable the assumption, whether expressed or tacit, that because a culture is unlike our own it is inferior and unworthy of our attention. And they hold that the importance of any culture and the need for studying it are in direct ratio to its past and present influence upon the world and its potentiality . . .

Doubtless no American scholar of the humanities would directly affirm that Indic civilization has been inconsequential in the past and is negligible in our calculations for the future, yet doubtless few think in an inclusive way of India's accomplishments. Aside from Indic specialists, those who think of India are likely to think first, and

perhaps exclusively, of her philosophy and religion. They do so not without justification; for no other people of record has been so greatly preoccupied with these subjects as has the Indian, and has joined them in a team, with philosophy always functioning to serve religion.

This is not to say that every coolie in the streets quotes the *Upanishads* and discusses monism, but it is to say that nowhere else have so many aspects of civilization revolved so generally around a spiritual, religious center, and so many thinkers in all departments of living carried on their special studies with the primary motive of helping solve problems of religion and philosophy.

### Every Religious Variety

Such a concentration of intellectual interest may not have been entirely defensible, but it has made the Indians deal exhaustively with almost every possible variety of religious experience. When the intellectual West discovered the *Vedas* at the end of the eighteenth century, this Indian attitude of mind had a profound influence, which helped to mold the German romantic movement of the nineteenth century, and in another field, led to the scientific study of the history and comparison of religions.

### Schopenhauer's Tribute

When Schopenhauer read the *Upanishads* in a Latin translation of a Persian translation from the Sanskrit, he felt that he had at last

come to a clear and beautiful, though early and unsystematic, treatment of the fundamental problem of man's relation to the universe, and he found in those texts "the comfort of his life, the solace of his death."

Indic thought was responsible for many of the most important currents in our own American Transcendentalist School, probably the most distinctive American philosophical movement of the nineteenth century. Long before the eighteenth century, classic Greece had in India a by-word for metaphysical profundity.

### Ancient Yogis

Two thousand years earlier, but forgotten by the world long before the time of the Greeks, India seems to have been as ardently engaged upon an introspective search of the soul's true nature. A number of seals recently excavated from archaeological sites of the Indus valley, datable in the third millennium B. C., show figures seated in meditative postures now used in the system of Yoga, and warrant the inference that even at that time some of the rudiments of Yoga were already known. We may not unreasonably draw the conclusion that systematic introspection with the aid of studied methods has been practiced in India for five thousand years. . . .

India has developed certain valuable religious attitudes of mind and ethical notions which are unique, at least in the wideness of

their application to life. One of these has been a tolerance in questions of intellectual belief—doctrine—that is amazing to the West, where for many centuries heresy-hunting was common, and bloody wars between nations over sectarian rivalries were frequent.

### A Wide Tolerance

This has not been the Indian way. With an application of metaphysical relativity to the capacity of the human intellect, the Indian has generally taken the stand that truth in its entirety and purity is comprehensible to none but the rarest, most highly endowed personalities. To others only a facet of the truth is visible. Each person sees the universe in those terms which his mind is capable of using; none is wholly right, none wholly wrong. And it is impossible to force a mind to accept ideas which are beyond it.

In the doctrine of *ahimsa* (non-injury of living creatures) India has created an ethical ideal unparalleled elsewhere. The teaching that man must not injure his brother is promulgated by many faiths, but in India alone is brotherhood extended beyond the human species to include all animal forms. As the idea is all-embracing in its scope, so is it universal in Indian religions, an axiom which no one disputes, any more than he does the notion of Rebirth and Retribution for one's Act, and never departs from without a feeling of personal guilt.

## Ahinsa—Non-Violence

We may ourselves find it hard to sympathize with so general an extension of the idea of loving kindness, but we cannot deny that it may have created a national prepossession in favor of non-violence.

These notions of tolerance and non-injury might indeed, if promoted by some large body of people sincerely devoted to them, be of help today, when the West is quarrelling over different theories of the state and economic order (rather than of the nature of God and man's relation to Him which agitated our ancestors), and is living under a constant threat of war.

In the past these ideas existed in India for application by the individual, to help him in his progress through the endless round of existence to that final state in which he rests blissfully forever without the pain of rebirth.

They were not used by groups to govern mass action when seeking redress for a grievance.

### A National Ideal

Within our generation Gandhi has endeavored to use them in this latter way, and so to transmute *ahinsa* especially from an individual to a social force. With him it is still only tentative; yet perhaps he has found something there to develop into a permanent method. Possibly India, which in the past has put the greatest emphasis upon this doctrine as a force for the individual, may make it a national ideal for group action and become

a nation that can settle its inner and external quarrels without the use of violence.

Although religion and philosophy constitute the subject matter or provide the motivation of large parts of India's literature, she has cultivated many other types of literary interest as well, and her literature as art is one of the world's most ancient, most extensive, most varied, and most highly developed. It begins in the *Rig Veda*, composed by 1000 B. C., with hymns meant for use in an elaborate sacrificial ritual, but even then it has a marked feeling for the emotional and technical values in poetry.

### Great Sanskrit Epics

Later the great Sanskrit epics, the *Mahabharata* and the *Ramayana*, which are storehouses of mythology, legend, law, religion, and other matters, also contain long passages which belong within the domain of artistic letters. The Sanskrit drama shares with the Greek the first place in antiquity; Goethe's unreserved enthusiasm for Kalidasa's *Shakuntala* is well known. Had other Sanskrit plays been familiar to him, he might have included them too in his praise.

The lyric poetry of Sanskrit, composed for its own sake, deals with many kinds of topics, and with full mastery of thought and form is now heroic and strong, now delicate and subtle, sometimes simple and direct in expression, sometimes full of complicated imagery.

## Aesthetics and Poetry

The Hindus made elaborate studies in aesthetics and the poetic art, which are quite as excellent and penetrating as those of Aristotle, or Quintilian, or any other classical critic, and far more extensive in their analysis of rhetorical devices. They developed theories of literary appreciation, intelligent and important not only to their own time and place but perhaps also to the modern West if they were made known to our critics.

The world's story literature probably owes more to India than to any other people of antiquity. Many of the tales that delighted Europe during the early centuries of the Christian era and during medieval and Renaissance times were drawn through one intermediary or another from India; for example, a number of the stories in Boccaccio and Straparola can be traced back to Indian originals.

## Widely Known Fables

Whether or not the beast fable was actually born in India it is impossible to say, but the Indian *Panchatantra* is certainly the most widely known collection of such stories in the world, and has been transmitted from one tongue to another, until it has been said, doubtless truly, that it has been put into more languages than any other book except the Bible. In the seventh generation of descent (Sanskrit, Pahlavi, Arabic, Hebrew, Latin, Italian, English) it first appeared in English at the hands of

Sir Thomas North, who also made the version of Plutarch's *Lives* which was known to Shakespeare.

In addition to Sanskrit, many other languages of India have had their own literatures, some of them ancient, some modern. The Hinayana division of Buddhism, now chiefly known in Ceylon, Burma, and Siam, uses for its canon and much of its ancillary literature the Pali language, which bears about the same relationship to Sanskrit as Italian does to Latin.

The Jains use for their canonical works Ardhamagadhi Prakrit, another close relative of Sanskrit, as French is of Latin, and for other authoritative works use either Sanskrit or Maharashtri Prakrit. Buddhist and Jain literature are not confined to religious themes, but are employed also for secular works of the belles-lettres category.

Modern Aryan languages of India have extensive literary development — Bengali, Gujarati, Hindi, and others. Among the Dravidian family of languages, Tamil has works which may be as old as the beginning of the Christian era. Telugu, Kanarese, and Malayalam have younger, but very prolific, literatures.

## Modern Literatures

These various languages, both Indo-Aryan and Dravidian, cover a widely varied range of literary subject matter. Today, as throughout her whole known history, India maintains a vigorous and productive literary tradition, not an imitator of



any other people but ever independent and creative.

Architecture and the plastic arts have had a career in India which we can study since the third millennium B. C. and can claim to understand since the third century B. C. India's art has had a unique history of theme and technique, and has never been excelled for imaginative power. The prevailing feature of that art is that it is religious and therefore symbolic . . .

### Scientific Studies

Science—natural, social, and humanistic—has had a long and important treatment in India. Medicine, astronomy, mathematics, law, political and social organization are all described in many books belonging to a tradition coming from antiquity, with increasing amplification in the hands of successive authors.

One of the most interesting of these to us modern westerners has been that of grammar. The Hindus were aware of this subject in the early part of the first millennium B. C., and they started to study it as an aid to preserving and interpreting the holy *Vedas*. Grammarians grew up who described and analyzed the Sanskrit language, which happens to be more capable of lucid analysis than any other Indo-European tongue, and from the fourth century B. C. India has had works on phonetics and linguistic morphology that went far beyond anything achieved elsewhere until the nineteenth century.

### Comparative Philology

It was the discovery of Sanskrit by Europeans just at the end of the eighteenth century that led to the birth of comparative philology and the whole modern science of linguistics.

The sum total of all these departments of human knowledge and others not discussed here is the civilization which we call the Indic. Most of it has been in fundamental form for two thousand years, just as much of the Greco-Roman European culture has been in existence that long; much is far older. . . .

### The Continuity and Vitality of India's Culture

Since India's culture is bound to persist, it follows concomitantly that we must study India and her culture to gain from it those features, large or small, that will contribute to our own, and to assist her in getting from us those phases of our own civilization which she can use. We need intellectual understanding on each side to make a satisfactory adjustment of East with West. . . .

### Program to Develop Indic Studies in America

American scholars interested in the Indic field feel strongly that our academic structure is exceedingly weak in Indic studies and must be greatly strengthened if it is to serve our future needs. We must remember that the students now passing through our edu-

cational machinery will live their effective lives during the second half of the twentieth century, and it takes no gift of prophecy to predict that at that time the world will include a vigorous India, possibly politically free, conceivably a dominant power in the Orient, and certainly intellectually vital and productive.

How can Americans who have never met India in their educational experience be expected to live intelligently in such a world? Are we to wait until some cataclysm brought about in large part by our own ignorance and misunderstanding forces India on our attention? Or are we to plan our intellectual life so as to foresee the needs of the future? . . .

### **Indic Studies Needed**

At present, only the sheerest accident brings India into the purview of the American college student. Eight universities (Harvard, Yale, Columbia, Princeton, Johns Hopkins, Pennsylvania, Chicago, and California) have chairs of Indology or Sanskrit, but India is virtually unrepresented in departments of history, philosophy, fine arts, political science, sociology, or any of the other departments of intellectual experience in which, as we have seen, India has made great contributions.

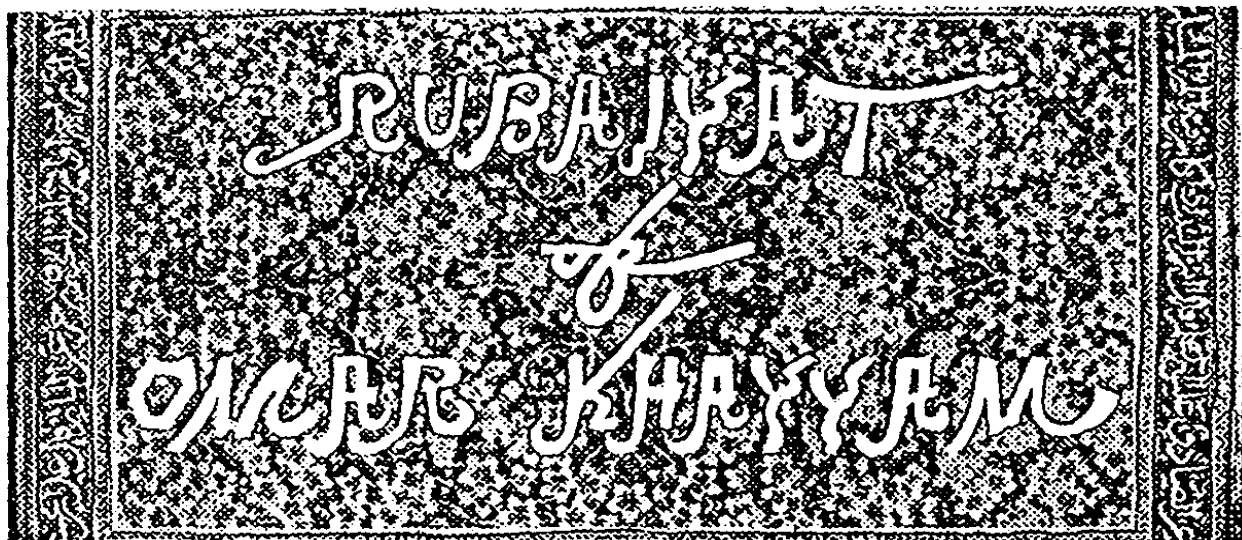
No one is more conscious than the Indologists of the educational weakness resulting from this failure to study India. But a professor of Sanskrit can hardly at one time

control India's languages, literature, philosophy, religion, history, art, and whatever else may be considered part of a historic culture. We do not expect such universality of a professor of French or German. Yet India is no mere France or Germany; it is a whole Europe, with a history even longer.

### **Universities Should Have India Specialists**

We believe, consequently, that no department of study, particularly in the humanities, in any major university can be fully equipped without a properly trained specialist in the Indic phases of its discipline. We believe, too, that every college which aims to prepare its graduates for intelligent work in the world which is to be theirs to live in, must have on its staff a scholar competent in the civilization of India. And we believe that every library or museum which means to meet more than strictly provincial interests must include Indic materials in its collections and Indic specialists on its staff . . .

The present status of Indic studies sets the problems of that field peculiarly before the humanities, and it is scholars of the humanities who must urge the development of Indic studies in the West. These studies offer a vast and fruitful field for research; they will be a tool for comprehending the world which is now coming to be and for meeting its needs; they will enrich humanistic study and validate the humanistic approach to understanding.



SPIRITUAL INTERPRETATION BY  
PARAMHANSA YOGANANDA

## RUBAIYAT OF OMAR KHAYYAM

*Translated Into English Verse by Edward Fitzgerald*

XLIX

*'Tis all a Chequer-board of Nights and Days  
Where Destiny with Men for Pieces plays;  
Hither and thither moves, and mates, and slays,  
And one by one back in the Closet lays.*

### Spiritual Interpretation:

"The earth with its alternating days and nights is a living checker-board. On this mysterious checker-board the inscrutable law of cause and effect plays with human lives. This mighty law of Karma, in aeons of time, transfers planets from one place to another, and moves people during their incarnations from lower to higher positions, or vice versa. This most just but mysterious law brings about the union of reincarnated friends lost in the fogs of oblivious death, and withdraws souls into the inner world when their time is up. And as chess pieces that have been 'captured' are replaced in a box as they are removed from the board, so Destiny, after gambling with lives for a time, secretly places them in the 'closet' or resting place in the astral world."

### Applied to Daily Life:

Men should look upon life as an interesting checker play in which they are engaged. A checker player, whether victorious or vanquished, must remember he is just playing for sport. He must not be unbalanced by an uncontrollable excitement of joy when victorious nor should he be despondent at the advent of failure.

The above attitude of a checker player can be very well applied to handle life beautifully and successfully. Every man must look upon life as a game of chess. He should not be over-excited when he is successful nor wilt away in grief when he is confronted with seeming failure.

Besides, the philosophical man of discrimination must look upon the tragedies and attainments of his life with a serene mind, knowing existence to be nothing more than a game of chess. After seeing a tragic picture, sometimes we say: "It is a fine picture", so, after experiencing tragic events in our own lives, we should be able to say: "It was a fine experience for a change." As we enjoy a variety of comedy and tragedy in a novel, on the stage or screen, thrilling victory and staggering defeats after a long game of chess, so should we enjoy life, with its delightful experiences of meeting true friends or the doleful trials of parting with them in death.

During bereavement of loved ones, friends, or while undergoing the changes from youth to advanced life, one should keep his mind riveted to an ever-joyous attitude of mind, looking upon life as a game of chess in which victory and defeat are intertangled in order to make it interesting through contrast.

### Glossary:

- 1—*'Tis all*—This world with its drama of human lives.
- 2—*Chequer-board of Nights and Days*—As a checker-board consists of alternate white and dark squares on which rulers and their underlings are moved, so does the rotating earth with its alternating day and night form the grand checker board whereon Destiny gambles with our lives.

3—*Where Destiny . . . plays*—The cosmic plan based on the law of cause and effect which governs the activity and outcome of all things and all human lives. This scientific law is termed the law of Karma and is popularly misinterpreted as fortuitous happenings. Sudden agreeable or disagreeable events are considered as occasioned by blind fate, their causes through ignorance, or lack of wisdom, not being known to most individuals.

4—*With Men For Pieces*—Sentient beings under the influence of prenatal, reincarnated habits are like puppets pulled by strings of fate or unseen causes.

5—*Hither and thither moves, and mates, and slays*—Men are moved from one state or condition to another during life and are often thwarted in purpose, unable to carry out plans, and finally their lives are cut short by the transition called death. *Mates and slays*—"Mate" is a term in chess—the state of the king when he is in check and cannot move out of it, the player whose king is so placed losing the game. Therefore the word means here, to be confounded, thwarted, frustrated, defeated or baffled. There is "checkmate", "stalemate", "Fool's mate", "scholar's mate", all having the same or similar meanings according to the moves made on the chess-board.

6—*One by one back in the Closet lays*—Just as chess pieces after being played and captured are put away, so human beings after being gambled with by destiny are retired to an intermediate state between incarnations.



# Ascending The Heights

By NICHOLAS ROERICH



Many expeditions are striving to conquer the gorgeous peaks of the Himalayas. Severely the unconquered giants meet the daring intruders. Again Everest refused to welcome the newcomers. And Nanga Perbat does not facilitate matters in the attempted conquest. And the Kinchenjunga peak is not even contested. Yet from all sides various nations aspire to reach the resplendent Himalayan summits. Such a procession turns into homage of pilgrims to the highest of the world.

## Ancient Legends

The local *lamas* smile mysteriously when they hear that yet another attempt has been defeated. If they have confidence in you they will tell you in whispers some ancient prophecies which assert that certain sacred summits will never be defiled. Not long ago a well-known *lama*, who is now dead, told us: "Curious people are the *pelings*, why do they undertake such dangers in the physical body, when we

can visit these summits and do so in our subtle body?"

Indeed in every striving to the summits, in every ascent, is contained an untold joy. An inner impulse irresistibly calls people toward the heights.

If someone would begin to trace historically these aspirations, having the Himalayas as their goal, an unusually significant study would result. Truly if one could trace back the force of attraction of these heights for a thousand years one could readily see why the Himalayas have been called "Incomparable". Since times immemorial innumerable tokens of Divinity have been connected with this country of mountains. Even in the dark middle ages remote countries dreamt of beautiful India, which was epitomised in the imagination of people by the mysterious sacred snowy giants. "Himalaya" means, in Sanskrit, "abode of snow."

Let us try mentally to compare all these beautiful legends, which could only be conceived in the

Himalayas. First of all, we will be astonished at the amazing diversity of this heritage. It is true that this wealth of legends has originated in the accumulations of many tribes, becoming more bounteous through the grateful contributions of several millenniums, and are crowned by the achievements of great seekers after truth. All this is so. But for such supreme achievements, a magnificent environ is necessary, and what could be more majestic than the unconquered mountains with all their inexpressible radiance and all their exquisite variation of forms?

### Unparalleled Ranges

It would be a rather unfortunate and feeble effort to compare the Himalayas with any of the other splendid mountain ranges of the world. The Andes, the Caucasus, the Alps, the Altai—all the most beautiful heights will appear to be but single peaks when compared with the supreme mountain ranges of the Himalayas.

What does it not encompass, this multiform beauty? Tropical approaches, alpine slopes and, finally, all the incalculable glaciers, powdered with meteoric dust. No one describes the Himalayas as overwhelming; no one would dare to call them gloomy portals, nor mention the word monotony, in thinking of the Himalayas. Truly a great part of the human vocabulary must be forgotten when you enter the realm of the Himalayan snow—the part of one's vocabulary

comprising its sinister and effete expressions.

### Overcoming Obstacles

The human spirit, seeking to overcome all obstacles, is filled with a yearning which irresistibly impels one onward towards the conquest of these summits. And the very difficulties which at times loom so dangerously, become only the most necessary and the most desired steps of ascent, overcoming earthly conventionality. All the dangerous bamboo bridges over the thundering mountain torrents; all the slippery steps on the age-old glaciers over perilous precipices, all the unavoidable inclines before each successive ascent; and the storms, thunder and cold and heat are surmounted, when the chalice of achievement is full.



Professor Roerich, famous artist, archeologist, world-traveler, writes of his love of the Himalayas from his home in the Naggar valley of the Punjab, where the towering peaks are visible.

Not the feelings of ambition nor boastfulness alone could inspire so many travellers and searchers to go to the Himalayas. Other difficult peaks could be found for competition and contests. But above all thoughts of competition and contests is a yearning towards these world-magnets, an ineffable holy aspiration, of which heroes are born.

### **Spiritual Recompense**

The true magnets are not competitive laurels of contests nor the fleeting front pages of books and newspapers, but the attraction to this surpassing grandeur which sustains the spirit; and in such striving there can be no harm.

Why does one think of the Himalayas, why are we seemingly compelled to think of them, remember them and strive towards them?

Because even mental communion with their solemn grandeur provides one of the best of tonics. Everything is impelled towards the beautiful in its own way. Everyone thinks about beauty and he will feel an impulse to say something or other about it. The thought of beauty is so powerful and moving that man cannot contain it silently within himself, but always tries to clothe it in words. Perhaps in song or in other expression of his being, man must manifest and record his thought of the beautiful.

From the tiniest flower, from the wing of the butterfly, from the glow of a crystal and on, further

and higher, through beautiful human forms, through the mysterious sublime touch, man wants to fortify himself by the immutably Beautiful. Wherever on earth there have been beautiful creations of human hands, the pilgrim will come to them. He will find calm under their created vaults, and in the radiance of their frescoes and stained glass. And if the pilgrim is captivated by mirages of nature's far-off horizons, he will set out toward them. And if, at last, he becomes aware of these loftiest peaks shining far off, he will be drawn to them and in this very striving he will become stronger, purer and will be inspired to achievements for the good, for beauty and for ascent.

### **The Pilgrim Welcomed**

The pilgrim is always listened to with special attention near the campfire or at a gathering of men. And not only in ancient chronicles does one read of the respect accorded to those who came from afar. Even now, despite all the speedy ways of communication, when the world has already become small, when people strive into higher strata or down towards the center of the planet, even now, the narrative of the pilgrim still remains the high-light of every gathering.

"Are the Himalayas truly so beautiful?"

"Are they really incomparable?"

"Tell us something about the Himalayas and whether anything unusual is to be found there!"



People expect something unusual in every narrative of a pilgrim. Bad customs, habits, immovability due to attachments, depresses even the coarsest heart. Even a depressed spirit strives towards movement. After all, no one thinks of movement as directed downward only.

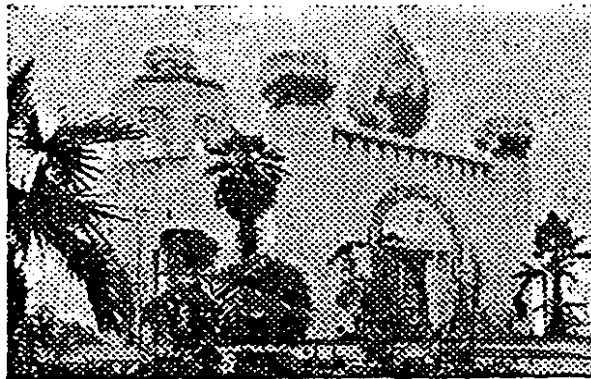
### Descent is Depressing

I recall the story that a traveller once related. Having begun the descent of the Grand Canyon in Arizona, surrounded by most beautiful colors, he was oppressed by the very thought of such endless descent: "We descended lower and lower and this thought of descending even prevented our admiring the country."

Of course exaltation and transport is primarily connected with ascent. During ascent there is the urgent desire to look beyond the snow peaks that soar before you. But when you descend, each parting summit pronounces a sad "goodby". Therefore it is so joyous not only to ascend a summit, but to follow the ways of ascent in thought. When we hear of new travellers to the Himalayas, we are thankful even for that, for they remind us of the summits of the call ever-beautiful, ever-necessary.

Himalayas, let me send you once more my heartfelt admiration!

Likewise, India all-beautiful, let me send thee another greeting for all the greatness and inspiration which fill thy meadows, thy forests, thy ancient cities and sacred rivers!  
—*The Scholar.*



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

*The Yogi Lives in the Eternal Now, Overcoming the  
Delusion of Past and Future.*

By **PARAMHANSA YOGANANDA**

**Literal Translation:**

When thy intelligence will penetrate beyond the darkness of delusion, then wilt thou manifest the state of indifference regarding matters heard in the past and matters to be heard in the future.

**Poetic Rendition:**

When thy wisdom will conquer the castle of delusion then wilt thou feel indifferent toward past or future desires which haunt the ignorant mind.

**Spiritual Interpretation:**

While man's intelligence remains imprisoned in the castle of delusion it is full of sorrows and fears about

unaccomplished experiences of the past and is always greedy about satisfying desires in the future. The *Gita* says that when the soul by meditation goes beyond the castle of bodily sensations and desires, it becomes impervious to past fears or future hopes.

A soul who has transcended the castle-prison of sensations feels the unbroken, ever-new joyous state of Spirit and becomes indifferent to the terrors of past experience. The ordinary man's soul, being identified with the body, puts on all the desires of the body and mind in connection with the past and future. But when the soul disen-

gages itself by meditation from the body consciousness it becomes free and indifferent to all the desires and sensations which accrued while he was ignorantly identified with the flesh.

### **Man is Imprisoned Within His Sensations**

The ordinary person is like one who is imprisoned in the castle of sensations. That is why he cannot think anything except in connection with his delusive feelings arising from his delusive senses. It is thus best to disengage the mind from bodily sensations by deep meditation and feel the deeper, ever-new joys of the soul which are far superior to the passing pleasures of the senses.

The soul identified with cosmic consciousness becomes so overwhelmed by contacting the Surprise of all surprises—the never-old, but ever-new, everlasting bliss of the Infinite—that it grows indifferent to all sense pleasures which it had experienced in the past. It also becomes indifferent to any hope of sense pleasures in the future.

### **The Eternal Now**

The yogi who rises above the consciousness of sensations by deep meditation is only conscious of the glorious Omnipresence and its everlasting joy. Hence he grows indifferent to all illusive consciousness of the past and future.

The ordinary man who does not meditate is indifferent to the super-joys of the soul because he does

not know any better, but the soul contacting the Infinite Bliss becomes indifferent to bodily sensations because it enjoys a superior bliss, compared to the short-lasting pleasures of the bodily sensations.

The yogi identified with Infinite Bliss is only conscious of the eternal now and its unending joy and thus loses the consciousness of past or future and their fears or promises.

Man's ordinary consciousness undergoes three divisions—past, present and future—but when his consciousness becomes inseparably identified with Cosmic Consciousness these relative conditions disappear.

### **Sense Delusions**

All past pleasures of the senses or all promised intoxicating pleasures of heaven, no matter how wonderful, become distasteful when the soul experiences the ever-increasing joy of Cosmic Consciousness by rising above body consciousness through meditation.

The person identified with the body is compelled to think that there is no pleasure as marvelous as that offered by the senses, but as soon as he feels the greater joy of meditation he becomes easily disillusioned about the inferior pleasures of the senses.

Hence the only way for an ordinary individual to rise above ever-alluring sensations is to meditate deeply until he feels the incomparable superior joys of the soul.

The ordinary sense addict, no matter how he convinces himself or studies about the superior joys of the soul, never really believes it until he actually meditates and experiences the better bliss of the soul. When devotees become one with the cosmic vibration by rising above bodily sensations they become free from the desire for past or future material pleasures.

❖ — ❖ — ❖ — ❖

**THOU ART SECURE**

"Thou art secure if thou covetest His love truly and lastingly, so that no pleasure of the flesh, nor wrath of the world, nor talk nor hatred of men draw thee back again and cast thee into the business of bodily things; thou shalt have His love, and feel that one hour of it is more delectable than all the wealth we see here can be till doomsday." — *Richard Rolle, 14th century mystic.*

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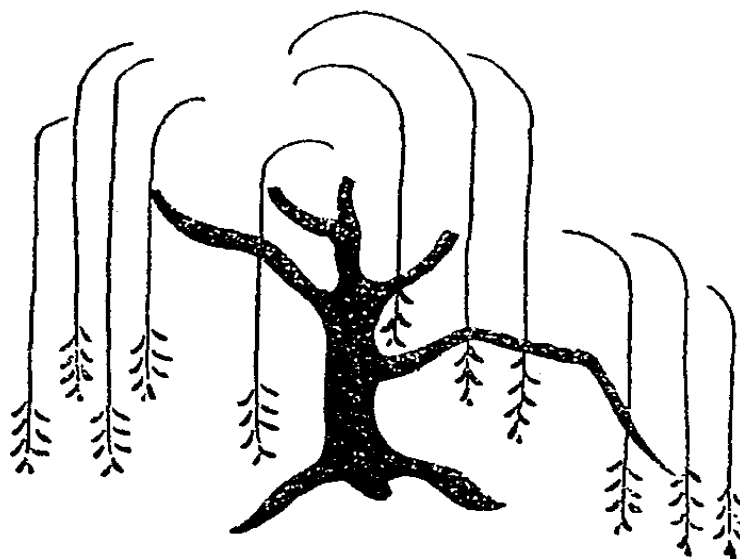
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# Bread That Grows on Trees

Edited by CARQUE NATURAL FOODS RESEARCH



Few foods stand out so preeminently as an universal provider as does carob or St. John's Bread. Both history and chemical analysis demonstrate its worth. The basic food of millions of people for centuries, the main ration of innumerable animals, it possesses in harmonious combination the choice elements of fruits, nuts and cereals.

Carob is known among the Christians as St. John's Bread, because of the tradition that the pods were the "locusts" which John the Baptist consumed during his sojourn in the wilderness; among the Israelites it was known as *Bocksur* (God's Bread); as husks, in the parable of the Prodigal Son; *kharub*, the sustaining food of Mohammed's conquering armies; as

*carobi*, the bread that grows on trees, used by the Romans; *Algaroba* in the Spanish Peninsula; locust bean or honey locust in the British Isles.

## Nutritive Values

The entire fruity-pod is edible, both fresh and dried, even its small hard seeds. It is rich in sugar, fairly so in protein, and is readily assimilable. Both the ground carob in the form of meal or flour, and also the molasses-like syrup that the pod yields, are pleasing additions to the human dietary. The whole pod, if thoroughly masticated, seeds ejected, is used as a confection.

The sweet pulp of the pod constitutes an important article of food to the poorer classes of those

countries where the tree grows, its sugar content sometimes ranging as high as sixty percent. Carob is very much used by the Moors and Arabs. The Arabs make of the pulp a preservative like tamarinds, which is gently laxative, as well as a kind of liquor.

When pods are hard and dry, the carob may be softened in water, the seeds removed, and the pulp ground in a food chopper. In this form or in the pulverized consistency of carob meal, it may be mixed easily with dried fruits such as figs, raisins or dates, to which a few chopped nuts may be added. Chewing the whole pod, as is, encourages thorough mastication, yielding needed exercise to the teeth and generating enough saliva and pepsin for good digestion.

### **Sweeter Than Honey**

One pound of carob makes at least one-half pound of syrup that is sweeter than honey, more delicious than maple syrup, excellently adapted for sugar syrup, candy, soft drinks and flavoring extracts, and for pouring over ice cream and waffles. The carob syrup is the unadulterated juice of the carob, extracted from the pod by a cold water process, and then reduced to proper consistency by maintaining it at the lowest possible temperature.

As a breakfast food, carob is richer and carries more protein than wheat. Well-balanced in its constituents, it compares favorably with cow's milk. The carob pod,

meal or flour requires no cooking to be palatable; each one is very nourishing and easily digested. All vitamins and organic salts are thus retained in their natural state.

The sugar in the carob, being largely invert, predigested or simple sugar, serves admirably as a non-irritating sweetening agent; it is tolerable to the diabetic and blends harmoniously with cereal foods and fresh fruits where the use of cane sugar might give rise to fermentation.

### **Has Flavor of Chocolate**

Carob flour, i.e., the pod reduced to a pulverized consistency, yields the appearance and fine flavor of chocolate, lending a touch of charm to many mock-chocolate deserts. Its mildly laxative properties may be attributed to the cellulose or roughage appearing in the pod.

Carob offers so many tempting ways of serving the ancient St. John's Bread, presenting a never-ending variety of delectable yet sustaining dishes to daily menus. It substitutes agreeably for bread and cereals, or it may be combined with cereals. The incorporation of carob flour in a mayonnaise or salad dressing base enhances the flavor emphatically.

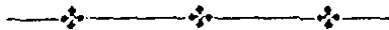
Two or more tablespoons of carob flour immersed in a glass of milk make a delicious, wholesome and nutritious beverage that is easily digested, and is especially recommended for those whose digestion is weak or imperfect, for

anemic children and as a general all-around building food. Carob drinks beneficially replace coffee, tea and chocolate.

As a basis for sauces, as a topping over carrots and other salads devoid of onion, as a sprinkle over ice cream, as a meringue just before browning, on cake frostings or layers, as an addition to vegetable gelatines, custards, cookies, bread and puddings, carob contributes an aristocratic mock-chocolate finale.

### Therapeutic Value

In Dr. W. H. Graves book, *Medicinal Value of Nature Foods*, he indicates "this ancient food as good for bones, teeth and gums, recommended in cases of low vitality, low blood pressure, poor circulation, biliousness, goitre, constipation, emaciation and bronchitis. Carob syrup is very soothing and valuable in cases of sore throat, coughs, stomach and bowel inflammations, ulcerations, dysentery and diarrhea." Other authoritative treatises indicate carob as a vegetable food for persons with bilious or nervous temperaments, and for strength and endurance.



The mind  
That gives itself to follow shows  
of sense  
Seeth its helm of wisdom rent  
away,  
And, like a ship in waves of whirl-  
wind, drives  
To wreck and death.

—*Song Celestial.*

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# Meditations

*For Each Day in October, 1939*

By PARAMHANSA YOGANANDA

SUNDAY, 1st. Though He is invisible, you need no manifestation. He is ever present with you in the darkness.

MONDAY, 2nd. The veil of ignorance existing between soul and Spirit can be torn by the eight-limbed Yoga. Yoga means the supreme art of right action.

TUESDAY, 3rd. The old way of prayer was a form of spiritual beggary, which consisted in asking favors of God. To demand is not to beg. All demands must be preceded by knowledge of oneness with the Father.

WEDNESDAY, 4th. In superconscious affirmation, one must feel God first as Bliss in meditation, and then lay a demand in that consciousness of divine joy.

THURSDAY, 5th. The Master, Lahiri Mahasaya, could maintain a balance between material and spiritual life. After the day's work in the office, he sat in meditation.

FRIDAY, 6th. Father, Thou art in me. Manifest all Thy wisdom and bliss through me.

SATURDAY, 7th. Father, give unto me what I need.

SUNDAY, 8th. The voice of quietness is the voice of God.

MONDAY, 9th. Be anchored in God all the time.

TUESDAY, 10th. If you are giving God's message, the whole universe is in tune with you. The greatest way to impart spirituality is to be thoroughly charged with it yourself.

WEDNESDAY, 11th. Lord, let thy power flow through me. It is Thy power that shines through me.

THURSDAY, 12th. The more meditation, the less sleep is needed. It is vital to control the desire to sleep.

FRIDAY, 13th. Anything that hides light is darkness.

SATURDAY, 14th. Who weeps for God? To be unknown by others, but beloved of God, should be our highest ambition. The earthly experiences are a process of the destruction of delusion. In God the wildest dreams are realized.

SUNDAY, 15th. Do not seek greatness, seek spirituality. Increase your conviction. Meditate at night, and pray until God answers.

MONDAY, 16th. The Soul looks into matter, then withdraws into Spirit. First it is occupied in thinking, willing, and feeling matter. When the awakening comes, the Soul turns this power on God.

TUESDAY, 17th. Try always to move about quietly, that you may listen for the footsteps of God.

WEDNESDAY, 18th. Intuition is the omnipresent, omniscient power of God. It knows, and knows that it knows.

THURSDAY, 19th. The spiritual teacher must be intoxicated with God, and live in a way to command respect.

FRIDAY, 20th. O God, Thou didst elude the eyes of my wisdom, but at last I caught Thee in the secret net of my devotion.

SATURDAY, 21st. When all processes are withdrawn, it is intuition which knows by its own power.

SUNDAY, 22nd. Meditation is dissolving the processes, the waves, into the ocean of Intuition—the Infinite.

MONDAY, 23rd. Do away with the motion, for the sake of meditation. The way to God is motionless. It is in the stability of the Spirit. Where motions cease, God begins.

TUESDAY, 24th. Keep the mind one-pointed.

WEDNESDAY, 25th. Joy is the Pole-Star of God above the sea of darkness.

THURSDAY, 26th. O God, I want Thee most, first, last, and all the time.

FRIDAY, 27th. When you rise above the body and feel peace, you feel the soul. Spread the peace you feel.

SATURDAY, 28th. Let God talk to you. Fill yourself with the love of God.

SUNDAY, 29th. Unless your heart burns with it, you cannot tell the love of God.

MONDAY, 30th. With the deepening of silence, peace comes.

TUESDAY, 31st. Greater than all fulfilment is the fulfilment of those who find God.



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# SCIENTIFIC DIGEST

## COSMIC BULLETS

Tremendous atomic explosions caused by cosmic rays possessing energies from 100,000,000,000 to 1,000,000,000,000 volts, the greatest energies so far to be detected in the universe, were reported recently before the International Symposium on Cosmic Rays at the University of Chicago. The symposium was attended by more than a hundred of the world's leading authorities on the subject, including four Nobel Prize winners.

The atomic explosions, manifesting themselves through cosmic ray showers or "fireworks," were described by Drs. Piara S. Gill and Marcel Schein, associates of Professor Arthur H. Compton in cosmic ray research at the University of Chicago.

The hundred billion to trillion volt cosmic "bullets" are the most penetrating components of the cosmic ray, and are said to be the most powerful and most destructive particles so far to be discovered in the universe. They have recently been found to constitute a new fundamental particle named mesotron. It has the same amount of electrical charge as the proton or the electron, but has a mass intermediate between the two. Luckily, the mesotrons do not come in sufficient concentration, as a concen-

trated beam of these would have sufficient energy to blow up the universe.

## Atomic Dust

One mesotron of only 20,000,000,000 volts, Drs. Gill and Schein said, has been found to have sufficient power to smash up an atom into 10,000 bits of fine cosmic dust. Those of the greater energies cause much greater shattering even after passing a thickness of 12 centimeters of lead.

The Chicago physicists calculated the sizes of the atomic fragments and arrived at what is probably the smallest material dimension in the universe. The cross section per nuclear particle, such as protons and neutrons, they reported, is two quadrillionths of a quadrillion of a square centimeter. — *New York Times*.

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## THE MICROVIVARIUM

One of the striking scientific shows that the public has discovered at the World's Fair in New York is the Microvivarium at the Westinghouse Building.

All it does is to enable the public to look inside a drop of ordinary dirty water, by magnifying it two thousand times. But so magnified, the drop is found to be inhabited

by living animals which appear as big as jackrabbits.

Life within the drop may be followed easily because it is projected directly out of a microscope onto a five-foot wall screen. The magnification is ten times as great as the ordinary microscope yields in educational institutions. And the result needs little or no explanation.

A drop of dirty water is seen to be really a menagerie of strange-shaped animals, moving about, reproducing, eating—sometimes eating one another.

Most of them are protozoans, the fundamental single-celled animals of which some visitors to the Fair have heard a little and of which nobody has previously seen so much as to be startled. If the same magnification were to be applied to a human being, he would be three times as tall as the Trylon.

After enlarging this microscopic world to such disturbing dimensions, however, the Westinghouse company intervenes with a death-ray from its Sterilamp. As it is turned on the drop, the animals are seen to shiver, shudder, curl up and die.—*New York Times*.

—\*—\*—\*—\*—

### QUENCHLESS LOVE

“Thy love is insuperable when nothing can overcome it: that is, neither weal nor woe; ease nor anguish, lust of the flesh nor love of the world; but aye it endures in God even were it tempted greatly; and it hates all sin, so that nothing can quench that love.”—*Richard Rolle, 14th century mystic.*

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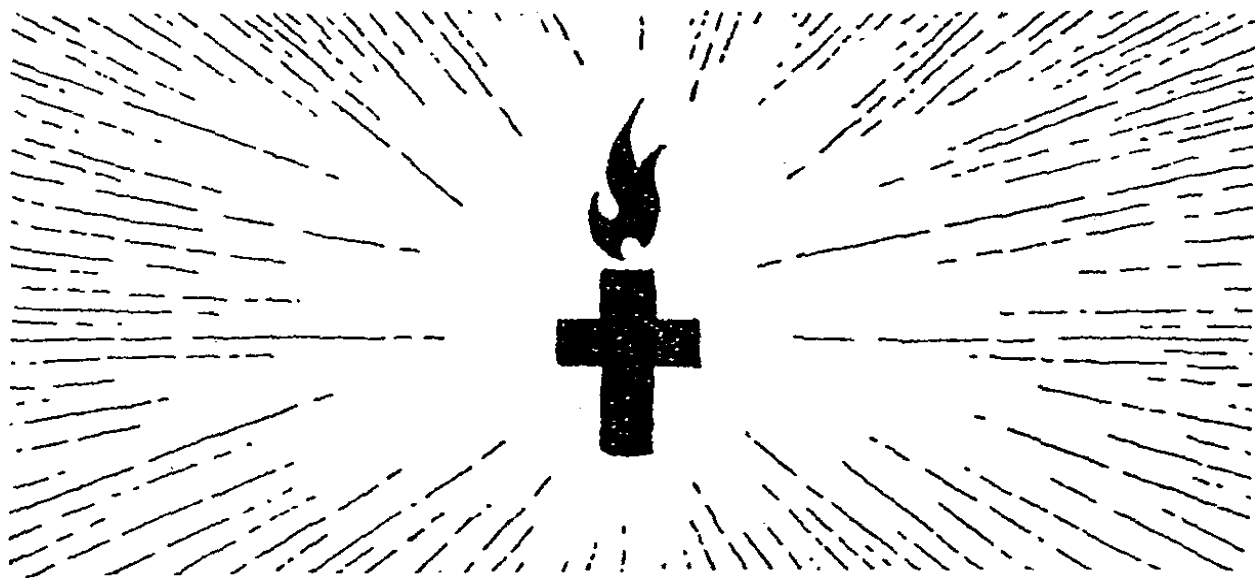
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## Second Coming of Christ

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

*What Jesus and the Great Masters Have Told Us About  
the Reality of Satan and Evil.*

By **PARAMHANSA YOGANANDA**

*(Continued from last issue)*

Obsession of human beings by evil spirits and healing of such cases are not a primitive superstition. We clearly see this in many of Jesus' healings, as in the case of this woman of Canaan and her daughter, who was "grievously vexed with a devil," and whom Jesus healed through the mother's great faith in him. Jesus, with his perfect integrity and divine knowledge, would not have referred to such cases as obsession by evil spirits if they had only been cases of hysteria or lunacy. He distinctly called forth the obsessing spirit on

many occasions, and the victim was then made whole.

The cosmic evil force employs thousands of evil disembodied souls to work mischief in the world. As all good is organized by God and His angels, and as God sends His spiritually advanced children on earth from time to time to eradicate evil, similarly, the mighty evil force, Satan, with a vast horde of evil spirits, is carrying on a campaign of organized wickedness throughout the universe.

Millions of bacteria and all kinds of evil diseases, evil thoughts, evil passions, are all implanted by the

evil force into the mind and body of man. Man is essentially made in the image of God. But Satan planted in man greed, selfishness, anger and all evil tendencies which have overclouded the purity of human souls.

It has been elsewhere described how tramp souls possess weak-minded people and torture their brain, causing mental derangements. Cases of such obsession are not wanting in the world. Sex maniacs, possessed by an evil spirit, take joy in attacking and killing women.

In the notorious case of Hickman, who deliberately dismembered a little girl after spending days with her, we realize that he could not do such a heinous act unless he had been possessed by the devil. Normally Hickman was a devout church student and had a good reputation. When he was captured he said that even though he had led a clean life outwardly, he used inwardly to feel possessed of an irresistible impulse to kill innocent girls. He said that he had to kill this girl and had planned to do so for days—that he could never rest until that obsession of killing was satisfied.

The case was distinctly one of obsession. An unseen murderous soul entered the body of Hickman, due to the attraction of his past evil karma secretly lodged in his brain as a predominant tendency, hidden behind many other superficial good tendencies.

## Satan Tempts Masters

Great masters, when they approach final liberation, can distinctly see Satan and his legions of evil spirits take form to offer a final resistance against the masters' entry into heaven. When Jesus approached complete liberation, he was confronted with Satan who took him to a mountain top, giving him a glimpse of the vast earthly kingdom he could receive if he forsook the state of God Consciousness.

Buddha was confronted by Marax who appeared to him in the shape of dancing-girls, trying to tempt him to give up his divine bliss for sexual pleasure. When Buddha remained unaffected, final liberation came to him.

Satan tries different masters with different temptations. Great devotees of God, as they approach toward Him, are mysteriously tried by various temptations which come into their lives. But when devotees are very near God, Satan then forsakes his hiding place and openly appears to defy them.

## Is Satan Symbolical?

There was a time when I used to believe Satan was a symbolical force, a metaphysical delusion, but now I know and add my testimony to the testimony of Jesus Christ that Satan is responsible for all the creation of evil on earth and in the minds of men. I have consciously seen Satan many times obstructing me by mysterious misfortunes, and by consciously-taken materialized



forms while I was receiving the grace of God.

God is alluring His devotees by all good things to come unto Him, and Satan by the pseudo-allurement of promises of happiness is trying to draw people to his pit of ignorance and misery. Man is free to choose God-made good things or Satan-made evil. Every time a man acts for good he goes toward God; every time he yields to the Satan-established habits of greed, anger, and other evils within him, he goes toward Satan.

Hence man should consider all the whisperings of his conscience and good tendencies as the call of God within him. All human beings must consider the promptings of all evil thoughts as the call of Satan and avoid them.

### Voice of Conscience

If man continuously listens to the whisperings of conscience within him and gets used to better ways of living, he ultimately discovers the eternal good within him and that he is made in the image of God, thus becoming liberated. Satan breaks his promises to give lasting happiness through evil to his followers. Ultimately all Satan's followers will turn away from him to God.

Every master, when liberated, feels the obsession of ignorance within him gone. With the disappearance of the obsession of ignorance from an advanced devotee, great changes occur within him. All devotees under the influence of cosmic delusion behold matter as

matter, and see dualities of good and evil and the relativity of consciousness which reveals matter as different forms of solids, liquids, gaseous and astral substances. But when the influence of Satan is completely terminated in the soul, the liberated devotee finds only the presence of ever-existing, ever-conscious, omnipresent, ever-new, blessed Spirit present in all space. All evil, all discrepancies of nature disappear as forgotten shadows from the consciousness of the illumined devotee.

*And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coast of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.—Mark 7:31-35.*

"By my sigh I absorb thy evil karma and its resultant sorrow and your sickness within me; I have commanded the all-healing heavenly energy to fall upon thee and thy brain and send the healing vibrations to loosen up the defective auditory and speech nerves. Be healed."

*And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.—Mark 6:1-6.*

A street lamp sheds light everywhere except directly under it where there is some shadow. Similarly, a prophet illumined with God sheds light unto all and is widely appreciated except, often, by those of his own family or those belonging to his own country who live near him in a family or racial and not a devotional relationship. The family members and neighbors of a prophet, due to their emphasis on human relations, do not realize the greatness in him.

### **Familiarity Danger**

A judge may be feared or admired in the courtroom but may

be only a husband to his wife and subject to admonishment by her. It is a natural psychological fact that familiarity breeds contempt. People who live near a great man often do not realize his greatness because of their lack of attention on him, but the people who live far from a prophet and have no familiarity-consciousness when they hear of his greatness, come with attention and devotion, not to get used to him, but to appreciate the divine greatness within him.

That is why it is natural for devotees to understand the greatness of their Master. With the telescopic vision of devotion the devotees can visualize the vastness of the consciousness of a Master, whereas the family members with their vision clouded by familiarity do not measure the greatness of a Master's soul.

### **Unrecognized Beauty**

It is the same thing with most people who live around the Himalayas. They never recognize its beauty, grandeur, vastness and its lofty peaks because their attention is on their home life and not on the Himalayas. They have lived near the mountains so long that they are used to them. But visitors who come from distant lands with an eager attitude of mind appreciate all the greatness and vastness of the Himalaya Mountains. Similarly, the family members of a prophet, being used to his bodily presence, do not use their attention to see his greatness hidden behind his body. But devotees who

come to the prophet with devotion realize his spiritual greatness.

Because of the unbelief of the people of his own country, Jesus did not demonstrate many miracles there, except that he used the positive-negative poles of his hands to utilize the cosmic energy and heal those who had faith in God's power in him.

*And he sent away the multitude, and took ship, and came into the coast of Magdala. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given it, but the sign of the prophet Jonas. And he left them, and departed. — Matt. 15:39, and 16:1-4.*

### Jesus' Divine Signs

"O you hypocrites who can read the evil weather or the good weather on the face of the sky, why can you not read in my life the signs of the times, that is, the divine message of the present age? As ignorant people cannot read the weather in the face of the sky, so this wicked generation has lost its spiritual vision and cannot rec-

ognize the divine sign and message in my life, evidenced in the miraculous healings of God performed through me.

"Jonah came back alive after living three days in the whale's belly in a suspended state of animation, thus proving the immortality of life and body when they are charged with God Consciousness. A similar sign or divine miracle shall be performed by God in connection with my life, when my crucified body will remain buried three days beneath the tomb and after that will be resurrected into immortality."

### Prophecy About Resurrection

Thus Jesus signified that the miracles worked in his life by God were sufficient sign and testimony of His approval of Jesus. He also prophesied, by his reference to Jonah, about his own coming trial and resurrection after death which would prove his immortality and divine heritage for all time and all peoples.

Jesus, being human as well as divine, felt deep sorrow, picturing in his divine vision the misery which his wicked contemporaries would have to go through because of their bad karmas and refusal to be divinely cleansed by him.

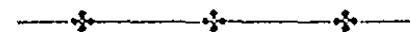
*And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among them-*

*selves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.*  
—Matt. 16:5-12.

“O beloved disciples, why do you, by confusion and restlessness, make your faith or self-realization born of meditation so little that you fail to understand what I say through your all-seeing intuition, but use the power of reason and become confused? Why do you not feel in your intuition what I say and try to understand that in your reason? Having spiritual eyes of wisdom and intuition you do not use them to see the truth in my sayings; having the ears of spiritual receptivity you do not use them to understand the meaning behind my words. Do you not remember how the Divine in me fed the five thousand with five loaves, and how there were many baskets of bread crumbs left over?

## No Material Worries

“O beloved disciples, why have you so little divine conviction that you worry about material bread when you have already witnessed how, through God, I fed multitudes with a few loaves? Why should your minds be thinking of bread and thus fail to understand what I mean about the leaven or poisonous doctrines of the Pharisees and Sadducees? Do you not understand that when you can have all the bread you need from me, why should I be warning you about the leaven of the Pharisees and Sadducees? Beware of their false doctrines that are not the bread of life which you find in my teachings, but poisonous bread which, when taken by any one, would sicken his spiritual life with ignorance.”



## TRUE RECLUSE

When one, O Pritha's Son!  
Abandoning desires which shake  
the mind—  
Finds in his soul full comfort for  
his soul,  
He hath attained the Yog—that  
man is such!  
In sorrows not dejected, and in  
joys  
Not overjoyed; dwelling outside  
the stress  
Of passion, fear, and anger; fixed  
in calms  
Of lofty contemplation;—such an  
one  
Is Muni, is the Sage, the true Re-  
cluse!

—Bhagavad Gita.



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Los Angeles, Calif.  
*Established in 1925*

●

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YOGANANDA

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

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

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

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

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

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### **ROOMS AVAILABLE AT L. A. HEADQUARTERS**

The Western Headquarters of Self-Realization Fellowship on Mt.

Washington, twenty minutes from downtown Los Angeles, has available a few rooms for the use of members and those in sympathy with the S. R. F. ideals of life.

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

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

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

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

Rooms are also available by the day and week.

# NEWS OF THE CENTERS

Paramhansa Yogananda conducted three classes on Self-Realization Fellowship teachings and techniques during September at the Golden Lotus Hotel at Encinitas.

## Los Angeles Classes

Paramhansaji will conduct a similar series of free classes in Los Angeles soon.

He has been giving a remarkable series of public lectures on the "Story of Creation" or inner interpretation of Genesis, on Thursdays at 7:30 p. m. at the S. R. F. Headquarters on Mt. Washington, Los Angeles. These will continue each week.

## Antonia Brico Plays

Antonia Brico, famous American woman conductor, and member for many years of the Self-Realization Fellowship, gave the Thursday evening meeting on September 7th a delightful surprise when she and a gifted violinist friend played at the conclusion of the lecture.

## Indian Ladies Pay Visit

The S. R. F. Headquarters in Los Angeles and the Hermitage at Encinitas were visited recently by Mrs. Feroza Talyarkhan of the renowned Talyarkhan family of Bombay. This lovely Indian lady has been connected for the past four years with Self-Realization (Yogo-

da Sat-Sanga) activities in India, and gave a much-appreciated little talk about the progress of the Ranchi School. She plans to do much to help the cause of Self-Realization Fellowship in India and abroad.

Accompanying Mrs. Talyarkhan on her visit to the Mt. Washington Headquarters was her friend, Mrs. Bapsy Sabavala, sister of Sir Cowasji Jehangir, Bombay business magnate. Her son, Mr. Jehangir Sabavala, also accompanied the two Indian ladies, who are traveling together. Mrs. Jehangir is active in the cause of Indian reforms and contributes to progressive Indian periodicals.

Dr. George P. Conger of the University of Minnesota was a recent guest of Paramhansa Yogananda at the Hermitage at Encinitas.

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## SOLE QUALIFICATION

"When any church will inscribe over its altar, as its sole qualification for membership, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and with all my soul."—*Abraham Lincoln*.

# Questions and Answers

By PARAMHANSA YOGANANDA

## Father-Mother-God

*Question:* Is God a Father or a Mother?—B. W.

*Answer:* God is both the Father and the Mother Principle. If we consider God as transcendental, He is neither Father nor Mother, but as soon as we think of God in terms of human relations He becomes the Father or the Mother.

When God created this universe He had two aspects—the Father or positive aspect and the Mother or negative aspect. Pure reason or wisdom is the Father aspect of God. All nature that we behold is the Mother aspect of God, because in nature we find beauty, gentleness, and kindness. The flowers, birds and the beauties of nature all speak of the Mother aspect of God—the creative, motherly instinct of God. When we look at all the good things in nature, we feel a tenderness rise within us; we can see and feel God in nature.

### *Reason and Feeling*

Pure reason and pure feeling have intuitive qualities. Pure reason sees as clearly as pure feeling. Women have a keen intuition. They

lose it only when they become over-excited. In logic or reason, if the premise is wrong, the conclusion will be wrong, but intuition or pure feeling can never be wrong.

God is often spoken of as the three aspects—Father, Son and Holy Ghost. Holy Ghost is the Mother aspect of God. All creation is the Son. The Father and Mother aspects of God had to have a son or emblem in which to express their love. We are the children of that love. When we see a family, we see the miniature of that greater family—God represented in the father and in the mother with both father and mother expressing their love in the child.

### *Family Relationship*

Why is it that in a family there is a mother, a father and a child? Because that is what God is. He is Infinite Wisdom and He is Infinite Feeling. He had to have a vehicle through which He might express His wisdom and feeling. When God manifested Himself in Creation He gave His wisdom a form and that became the Father. He gave His feeling a form and that became the Mother.



When we give everything away to the Divine Mother and love unconditionally, then the Divine Mother comes to us. If we once feel that love in our heart which is the love of the father and the mother, and the love of the mother to the child, and the love of the lover to the beloved—then we will know that we are in the love of God.

---

### Improve The Memory

*Question:* Please tell me how to improve my memory.—*T. D.*

*Answer:* The subconscious mind is the memory mind. It keeps experiences locked up, ready to be used again upon instant notice. Experiences from the conscious mind enter the subway of consciousness, remain locked up there, only to come out again through another opening into the conscious mind. The subconscious mind is always awake, working the involuntary organs during sleep and memorizing conscious experiences during the state of wakefulness.

All the experiences that you have are reproduced by your mental subconscious faculty so that you may be able to profit by some of them and discard the rest. Memory has different grades in different people, according to brain capacity. In order to develop your memory, you need education, concentration, meditation and experience. Through memory the identity of individual existence is maintained.

### Memory Imitates

In order to perform important duties, recall valuable experiences for daily use, and in order to write, think and feel, one must be able to work in the precious material recalled to the conscious mind by the power of memory.

Memory imitates. It does not discriminate. It takes in anything you present to it. In your consciousness there are all kinds of records, both good and bad. You must destroy all records that revive memories of unhappiness and evil deeds. By remembering a thing, you live it over again. Cultivate forgetfulness sometimes.

One way to develop your memory is to pay strict attention to the thing that you want to remember. Deep attention is a strong force that develops memory. You must link one idea with another. Connect certain things with certain other things. Everything has some point of contact with or similarity to everything else in the universe.

Attention is the needle that cuts the grooves in the record of memory cells. That is why you remember your deep joys and your deep sorrows.

During the period preceding sleep at night and the state following sleep at dawn, command your subconscious mind to be attentive to all life's activities and to retain all valuable experiences. The greater the preservation of vital essence in the body, by sex discipline, the greater will be the power of

your memory, intelligence and spiritual preception.

The art of visualization is very important in developing memory. A good method of practice is to look steadily at a certain object, or at some scenery, or in a store window, then turn away quickly and see how many of the details you can enumerate. The deeper your impressions, the more details you will be able to remember. This is splendid practice for developing memory of important details.

If you limit your memory, you limit your life. Memory is comprehensive and elastic, and can record many things if you develop it. If you love all good things and remember all good things, you will at last remember God, the Essence of all good things. Then you will see and remember that you are one with God.

---

### Effect of Environment

*Question:* What influence does our environment have upon us?—  
*F. I. M.*

*Answer:* Environment and the company we keep are of paramount importance. The environment of early life is specially important. Through reaction to our outer environment, from early childhood on, our inner mental environment, or state of mind, is formed. Our outer environment, in conjunction with our inner environment, through our habits, controls our life and molds our tastes and habits. Our mental environment of

thought and mental habits almost automatically guides our actions.

Environmental troubles exist because of our conscious or unconscious actions sometime in the past. God does not send trials to us. They are of our own making. We must resurrect our consciousness from the environment of ignorance. Our senses promise us a little temporary happiness, but give us long sorrow in the end, whereas virtue and happiness within do not promise much but in the end always give lasting satisfaction.

### *Do Not Blame Others*

Persons of strong character do not blame others for troubles that can usually be traced to their own actions and lack of understanding. They know that no one has any power to detract from their happiness unless they themselves are so weak that they allow the adverse thoughts and wicked actions of others to affect them. We must fight adverse circumstances even when we think that we can fight no longer, or when we think that we have done our best. Every new effort after a failure must be well planned and charged with increasing intensity of attention.

Although happiness depends to some extent upon external conditions, it depends chiefly upon conditions of the mind. Understand and feel the superior joys of inner life and you will prefer them to the fleeting pleasures of the outer world.

# ★ Diet and Health ★

By LILLIAN R. CARQUE

## Carrot Pudding

3 medium-sized carrots, grated  
2 cups of a quick-cooking or ready-to-eat whole grain breakfast cereal

1 cup seedless raisins  
1 tablespoon honey  
1 cup nut milk (1 tablespoon nut butter dissolved in a cup of warm water.)  
1 dash nutmeg.

Mix ingredients and steam for half hour.

## Honey Sauce

1 egg  
1/2 cup honey  
1/2 cup water  
1 1/2 tablespoon butter  
1 tablespoon lemon juice  
1 teaspoon grated lemon rind  
Beat egg in top of double boiler; add honey, water, butter, lemon juice, and rind; mix thoroughly; cook over hot water about 10 minutes, or until mixture coats the spoon, stirring occasionally. Makes 1 generous cup.

## Semi-Tropic Cocktail

3 diced oranges  
1 cup diced or crushed pineapple  
3 bananas, diced  
3 tablespoons honey

1 cup grated unsweetened cocoanut

1 pint grape juice

Mix together the fruit, honey and cocoanut. Fill cocktail or sherbet glasses about two-thirds full. Thoroughly chill. When ready to serve pour the chilled grape juice over each cocktail and garnish with cut-up pieces of unsulphured black mission figs.

## Prune and Olive Relish

1/4 cup sundried olives, steamed and pitted

1/2 cup sundried prunes, steamed and pitted

1/2 cup Thompson seedless raisins.

Honey to taste.

Run through food chopper, add honey. Mold into balls and coat with cocoanut for a laxative confection. Also stuff in celery stalks, embedding two or three pecans in each stalk.

## Stuffed Eggplant

Wash eggplant thoroughly; cut in half lengthways; take out center of each half, leaving about one-half inch thickness. Chop that which is removed from the center with celery, onion, green pepper, cucumber and tomato very fine;

mix one tablespoonful almond or cashew nut butter with this mixture, fill shells full and round over top; put a creamed dab of nut butter on each piece and sprinkle a little salt substitute over top.

Put in oven with a pan turned up over them and allow to steam thirty minutes, keeping about one inch of water in pan. Remove top pan and allow to brown slightly before serving. Green peppers are delicious filled and heated the same way.

—❖—❖—❖—

### THE SAINT

What is midnight-gloom  
 To unenlightened souls shines  
 wakeful day  
 To his clear gaze; what seems as  
 wakeful day  
 Is known for night, thick night of  
 ignorance,  
 To his true-seeing eyes. Such is  
 the Saint!

—*Bhagavad Gita.*

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Honey-dipped fruit with a flavor developed in orchards located at the edge of a desert, high above sea-level.

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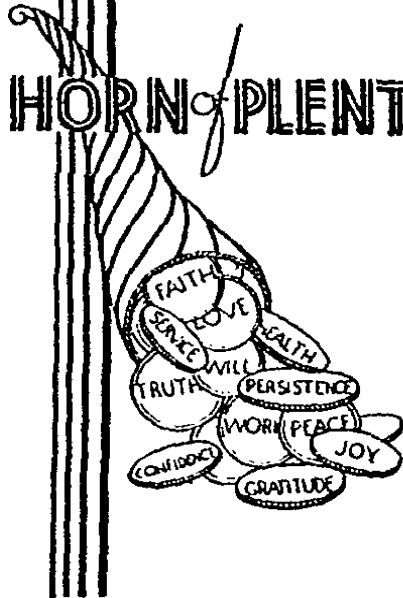
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## PSYCHOLOGICAL CHART

*By Paramhansa Yogananda*

This chart will be very helpful in indicating the good and bad qualities that govern your life. By Analysis and Introspection you will learn to know yourself through this chart, and the knowledge of how to improve will follow naturally. 15c.

# Directory of Self-Realization Fellowship Centers

(Affiliated with Yogoda Sat-Sanga Society of India)

*Paramhansa Yogananda, President*



Los Angeles, California

**WESTERN HEADQUARTERS of THE SELF-REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society),** Founder-President, Paramhansa Yogananda. Free public lectures given by Paramhansa Yogananda on Thursdays, 7:30 p.m., Mount Washington Estates, 3880 San Rafael Avenue. Phone: CApitol 0212.

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

Encinitas, Calif.

**GOLDEN LOTUS TEMPLE OF ALL RELIGIONS,** (100 miles south of Los Angeles). Phone: Encinitas 218. Sunday services at 11 a.m., conducted by Paramhansa Yogananda and eminent speakers. All welcome.

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

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Sundays at 7:30 p.m. Associate Teacher, Mrs. Lloyd Briggs, 1740 Prospect Ave. Phone 27984.

\*Gardena, Calif.

Meetings on Mondays and Tuesdays at 7:45 p.m. at the home of Mr. E. C. Fredricks, 1630 W. 168 St. Conducting Teacher, Mrs. Harriet Grove, 16425 Halldale Ave. Associate Teacher, Ewald C. Fredricks. Secretary: Mrs. Blanche Fredricks.

\*Fresno, Calif.

Conducting Teacher, Dr. George H. Sciaroni; Associate Teacher, Mr. Charles Klint; Treasurer, Myrtle Root; Secretary, Ellen Hinkle. Meetings at Pacific Southwest Bldg., 1060 Fulton St., Room 1410, each Wednesday at 8 p.m. Phone 2-5181.

\*San Francisco, Calif.

Visiting Teacher and Director-in-charge, Yogacharya Khagen, 450 Geary St., Room 206. Meetings on Sundays, Tuesdays and Fridays at 8 p.m. Phone PR. 6909. Treasurer, Lillian Hauser, Phone: OR. 8434. Secretary, Delia Arrieta. Center is open daily from 12 to 2 p.m.

Washington, D. C.

Brahmachari Jotin, Conducting Teacher. Sunday Service at 11 a.m. Wednesday Class on Philosophy and Yoga at 8 p.m. The public is welcome. Self-Realization Fellowship Temple at 4748 Western Avenue, N.W. Phone: Wisconsin 4748.

**Boston, Mass.**

First Self-Realization Fellowship Center in America, founded by Paramhansa Yogananda in 1920.

Conducting Teacher, Dr. M. W. Lewis, 29 Edgehill Road, Arlington, Mass. Phone: Arlington 2118J. Assistant, J. Albert Simpson. Corresponding Secretary, Miss Ellen Mac-Twiggan, 158 Summer St., Somerville, Mass. Meetings every Monday at 8:15 p.m. at Hotel Statler, Boston.

**\*New York, N. Y.**

Center at Carnegie Hall, 7th Avenue and 56th St., Studio 915, 7th Avenue entrance. Meetings every Monday at 8:15 p.m. Secretary, Mr. Cecil Hathaway, 310 E. 31st St. Treasurer, Mr. John Fuerth, 804 W. 180th St., N. Y.

**\*Chicago, Ill.**

Conducting Teacher, Mr. Waldo Campbell Moe. Secretary, Miss Marie M. Schwarz, 360 No. Michigan Avenue. Meetings each Thursday at 8 p.m., at 28 East Van Buren St.

**\*Miami, Florida**

Conducting Teacher, Mrs. Olga Lade, 2120 W. Flagler St. Associate Teacher, Mr. Fred Terry. Secretary, Mrs. Alice Bates. Meetings on Sundays, Wednesdays, and Thursdays at 8 p.m. Library. Phone: 25305.

AIN SOPH, Self-Realization Fellowship Church, 1034 N. E. 2nd Avenue. Conducting Teacher, Yogacharya Praetorius. Secretary, Lucille Andre. Services Sundays at 8 p.m. Classes on Wednesdays at 8 p.m.

**Cincinnati, Ohio**

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

**\*Canton, Ohio**

Conducting Teacher, Miss Emma Coleman, 323 12th St. N.W., Apt. 3. Meetings on Thursdays and Sundays at

8 p.m., at the home of Mrs. D. P. Weber, 1213 14th St. N.E., Phone 2-3074.

**\*Dayton, Ohio**

Conducting Teacher, Mrs. Alma King, 732 North Main St. Telephone Adams 2835. Meetings each Tuesday at 8:30 p.m.

**Minneapolis, Minn.**

Meetings at West Hotel, Room 122, Sundays, 8 p.m., open to the public. Class on Thursdays at 8 p.m. Inner Circle Meditation Class at the home of Mrs. E. W. Backus, 2201 E. Lake of the Isles Blvd., Wednesdays at 8 p.m. Secretary, Miss Virginia Newhall, 335 Loeb Arcade. Associate Teachers: Mrs. Martha Jaeger and Mrs. M. Peterson. Treasurer, Mrs. Gertrude Hirschfield.

**\*St. Paul, Minn.**

Meetings each Monday evening at Y. W. C. A. Chapel, 123 W. 5th St. Secretary, Miss Sadie T. J. Woll, 1011 Hastings Ave.

**\*Belleville, Ill.**

Associate Teacher, Oscar Wills. Secretary-Treasurer, Mrs. Theresa Haak. Meetings each Thursday at 8 p. m., at 409 East Main St.

**\*Milwaukee, Wis.**

Meetings each Sunday at 11 a.m. Class meetings each Wednesday at 8 p.m. Fine Arts Bldg., 2nd Floor. Secretary, Miss Sylvia Sette, 825 N. 25th St.

**Indianapolis, Indiana**

Conducting Teacher, Sri Ranendra Kumar Das, 38½ Pennsylvania Street, Penn. Bldg., Rm. 408; Sunday services at 11 a.m. Class, Fridays at 8 p.m. Lending Library. Associate Teacher, Mrs. Chas. Hoffman.

**Salt Lake City, Utah**

Conducting Teacher, Mr. M. W. Nabrotsky, 968 Blaine Ave. Joseph A. Reiser, Secretary. Meetings each Sunday at 6:30 p.m. at Hotel Newhouse.

**\*Denver, Colorado**

Conducting Teacher, Frederick H. Wadley, 3428 Colfax Ave. A. Secre-

tary, Mrs. Eleanor Watson, 430 E. 11th Ave. Treasurer, Mr. C. C. Norton, 1325 So. York. Meetings each Thursday at 8 p.m. at Y.W.C.A. Bldg.

**\*London, England**

Self-Realization Fellowship Center, Tobias Matthay Pianoforte School, 96 Wimpole St., W. 1. (Near Bond Street and Oxford Circus Tube Stations). Meetings each Monday at 8 p.m. and Sunday at 11 a.m. All Welcome. Conducting Teacher, Mr. Roland T. Hunt, 155 Gloucester Place, Dorset Square, W.C.1.

**\*Kent, England**

Praecepta Study Class, each Thursday evening at the home of Mr. and Mrs. A. W. Johnson, St. Mary's Mount, Bexley, Kent.

**Tukuma, Latvia, Europe**

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

**Ranchi, India**

THE EASTERN HEADQUARTERS of YOGODA SAT-SANGA (Self-Realization Fellowship), SHYAMA CHARAN MISSION, with Ashram accommodations and departments for Fortnightly Instructions by Correspondence, and the Brahmacharya Vidyalaya, a Residential School for Boys, established in 1917 by Paramhansa Yogananda. Patrons: Yuvaraja of Mysore and Maharajah S. Nundy of Kasimbazar, Bengal. Swami Satyananda, Acharya-in-Charge. Prabhas Chandra Ghose, Vice-President. Prokash Das, Director.

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

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Self-Realization Fellowship (Yogoda Sat-Sanga Society) and the Students' Home. Secretary: S. Majumdar, B. A.; 165-A Vivekananda Road. Sailen Das Gupta, M. Sc., Superintendent.

Yogoda Girls' School and Yogoda Sat-Sanga Center (for ladies), 39 Raja Dinendra St. Manager, Tulsi Narayan Bose.

**Puri and Serampore, India**

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

Yogoda Sat-Sanga, Gurudham Chatra, Serampore. Acharya Motilal Mukherji in charge.

**Midnapore, India**

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Yogoda Sat-Sanga Ashram, Gobardhanpur.

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

Yogoda Sat-Sanga Ashram, Ghatal.

**\*Bangalore, India**

Yogoda Sat-Sanga (Self-Realization Fellowship) Center, 52 Second Cross Road, Basavangudi. Yogoda Fortnightly Praecepta and Bhagavad Gita are read in the class. Meetings and prayer are held fortnightly.

**Lakshmanpur, Bihar**

Yogoda Sat-Sanga Vidyapith, School for Boys. Mr. G. C. Dey in charge.

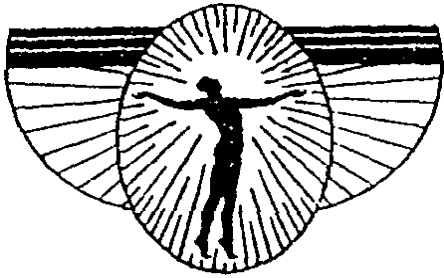
*\*These Centers are newly inaugurated and will be acknowledged and ordained after three years' trial.*

**MASTERY OF HIMSELF**

That man alone is wise  
Who keeps the mastery of himself!  
If one  
Ponders on objects of the sense,  
there springs  
Attraction! from attraction grows  
desire,  
Desire flames to fierce passion,  
passion breeds  
Recklessness; then the memory—  
all betrayed—  
Lets noble purpose go, and saps  
the mind,  
Till purpose, mind, and man are  
all undone.—*Bhagavad Gita.*



## HEALING SERVICE AVAILABLE TO ALL



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

### TITLE OF "PARAMHANSA"

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

The title *Paramhansa* supersedes the title of *Swami*. The followers of Yogananda's teachings now address him, in accordance with his Guru Sri Yukteswarji's wishes, as *Paramhansa* (or *Paramhansaji*. *Ji* is a term of respect in India and is always used when addressing a spiritual teacher, as Guruji, Yoganandaji, Mahatmaji, Swamiji, etc.)

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

## BOOKS WANTED FOR LIBRARY IN INDIA

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

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

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More than five thousand years ago the Hindu race was already engaged in pondering the mys-

tery of life and death. God-contact and the oneness of religion are always stressed as of great importance in Hindu thought, which teaches that only by personal realization can Truth ever be known beyond doubt. If you are anxious to gain spiritual enlightenment, send now for this valuable book.

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*India*

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Name .....

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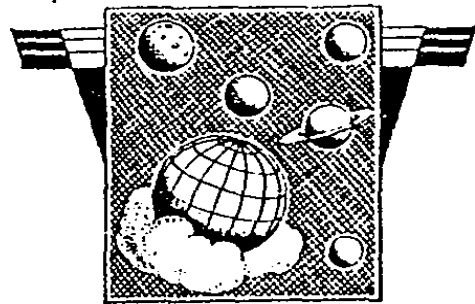
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# My Cave of Silence



*By Paramhansa Yogananda*

I love to roam in the forest of stars;  
I like to light the moon to dispel darkness;  
I light the golden sun to warm all with life.  
I put out the stars, sun and moons,  
I switch off the lights of the universes,  
And extinguish all candles of heaven;  
I put out all restless thoughts and senses  
When I am silent  
To be in ecstasy with my Only Beloved.  
I am the Yogi  
Who meditates not in little Himalayan caves  
But in the soundless, darkless, lightless cavern  
of the skies,  
Emptied of all disturbing noisy-glittering  
creations.  
In the quiet bower of space  
Beloved and I dream love and bliss  
And then sometimes planets, stars, like  
glowworms will glitter  
In the leaves of our thoughts.  
I drove demons and angels alike,  
Ignorance and wisdom,  
Restful and silent thoughts alike dismissed,  
That without disturbances  
Beloved and I may be together  
Love-locked forever.