

# INNER CULTURE

EAST-WEST MAGAZINE



Why Celebrate the  
Resurrection of Jesus?

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Immortality

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Vol. IX No. 6

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

# The Law of Resurrection

**R**ESURRECTION is liberation. To be lifted from the limitations of body and mind, and to live in the perfection of the Self, is to regain spiritual freedom. Man is spiritually free. He can not be kept subjugated by ignorance and imprisoned within the walls of worldly perceptions. Nor does he accept defeat from Time, which with one hand lifts its subject into life and with the other strikes the blow of death. The allurements of pleasure has no power to drag the Soul of man into the depths of pain. Beyond the veil of ignorance and the illusion of sensory perception, unrestricted by the bounds of birth and death, never to be defiled by pleasure and pain, stands the Self of man. Man is that Self. He is the Reality of Pure-Consciousness, Eternal-Existence and Bliss-Absolute (Sat-Chit-Ananda-Swarupam).

Yet, although man is the Eternal Reality, he enters into the spheres of body and mind, but his sole object in this is to become aware of the power and perfection of the Self. This awareness is Self-Knowledge, or Self-Realization. By his very nature, man is destined to know the true Self. But to attain this knowledge he, himself, must struggle. None has the right to boast of his spiritual strength until he has joyously withstood the torture of pain. Each man must walk the thorny path of life to realize the transcendental wisdom, power, joy and immortality of the Self. There is no other way. This is the Eternal Law.

To attain spiritual liberation, man must pass through three successive steps of self-unfoldment. He must lift himself out of the depths of sensory slavery; he must rise above the pit of mental illusion; and then in the final stage he will attain the freedom of the Self. Even as Jesus did, so every "Son of man" must pass through the darkness of two nights of physical and mental limitations before he is resurrected into the eternal day, made glorious by the light of the wisdom, immortality and bliss of the Self.

—By Brahmachari Jotin.

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## EAST-WEST MAGAZINE

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

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SALOME E. MARCKWARDT, Managing Editor.

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# Arising to a Glorious Life

By SRI RANENDRA KUMAR DAS

*"I am Risen. There is no Death."  
There is no grave for the enlightened.*

**T**HE Easter season bears witness that Nature has reached its blossoming period. The human soul also evidences a new birth into a grander form of life expression and thus bursting forth enriches and beautifies all life. This blossoming period is the flowering of Love and Love is that vital creative force that revives and resurrects. It is God.

Resurrection signifies a rising from death. In terms of the soul, it can be applied to the restoration of man's consciousness to its First Cause, or origin, or the rising from gross matter. An expectant world turns its longing soul to the Christ for comfort and encouragement and catches the message proclaimed in a triumphant voice: "Fear not. Be courageous in the doing of the Father's Will."

As we become confident that God alone is the power from which emerges all created beings, and which power is ours in the proportion that we work in harmony with it and follow its guidance, then one becomes the conquering man, and as such is successful in controlling, rising above and remaining above the lower forces of his nature. The pleasures of the flesh and the world will then hold no allure or attraction, but will become purified, transmuted, and spiritualized.

Think and feel that you are the Infinite Life, that you do possess qualities that you desire. Raise your thought vibration through true meditation.

The siren singing her song of sin, disease, and death causes the soul to fall; dark clouds roll over the horizon; one feels that he has been deserted and forsaken by all. It is from this bondage

that the soul seeks resurrection, that it may find its eternal companion. Then it is that the sweet compassionate voice of Divine Love whispers into the soul's ear words of cheer, consolation, and peace, and the prayer given to Him as a little child, whether it be for meat or drink to allay the hunger and thirst of the body, or whether it be for spiritual nectar to feed the hungry soul, He will bountifully supply that need.

Open thine eye, O Soul. Let thy expanded vision pierce the dark night of mortality, and within its enlarged scope, the illumined shore of immortality thou shalt behold.

As the soul envisions its immortality and comes into the understanding that eternal substance inhabits all forms, it is freed from bondage and the darkness of mortality is dispelled. By so rising, the soul has demonstrated the imperishable and indestructible power of the One Eternal Spirit.

Jesus said: "Let the Heavenly Father direct thy path. The kingdom of God is within you. Enter into that abode of Peace." As one becomes imbued with this truth of all truths, all is willingly surrendered. This surrendering of self necessitates the banishment of superstition, ignorance, and the rising above sorrow, suffering, and disappointment ere the soul is free to embrace the living Temple of God wherein the Divine Presence is seen in all Creation. This Divine Presence then becomes enshrined in the inner sanctuary of the soul's being, if the consciousness of God's omniscient presence dwells within. In this Christ-Consciousness, Life Everlasting becomes an ultimate reality. Perfect Peace and Trust in God abide within, for God is All.

# Why Celebrate the Resurrection of Jesus?

By S. Y.

**W**HY should we celebrate the anniversary of the resurrection of the Master Jesus Christ, which event happened twenty centuries ago, unless it yields us some great benefit?

It is God Himself who has descended as a living Being into the bodies of all of His human children. Some of His children are still sleeping, while a few are awake. In the awakened children, the presence of God is recognizable. Great souls, God-knowing prophets, have come to this earth and gone again, forever sealing their lips—forever carrying the secrets of the knowledge they attained hidden in their hearts.

No one is now allowed, nor has ever been allowed, no matter how great a saint he might have been, to come back after death and tell the masses of people (or to tell anyone except perhaps a few devotees) of the life hereafter, or the life-eternal. Not one of the billions who have died since the world began has returned to life in the same body and stood on a lecture platform and cried: "Behold, here I am, come back from the dead, and I hold the mysteries to the kingdom of the hereafter." From the bourne of death not one has openly returned and openly declared his presence on earth after passing through the experience called "death."

God does not want to influence anyone by miracles performed through saints. God wants to keep Himself as a suggestion hidden behind all cosmic beauty. He wants every human son to use his own free will and innate willingness to find his cosmic Father.

Because great prophets, after their death, do not appear to the sight of all people as they were during their earth life, does not mean that they do not appear at all to anyone. In fact, by spiritual television, ecstasy-tuned hearts can behold any of the so-called gone-forever liberated saints of God.

In the case of Jesus, we have the unquestionable testimony of His honorable, discerning disciples, and of Mary Magdalene, that Jesus Christ was resurrected in the flesh. Hundreds of years after the passing of Jesus, St. Francis used to meet Him in the flesh almost every night in Assisi. We must believe his testimony, for certainly a saint as great and as enlightened as St. Francis could not lie. If such an experience were possible for St. Francis, then why is it not possible for anyone, by persistent devotional seeking, to see Jesus Christ?

When a soul ceases to roam in the veil of matter as a prodigal son and returns to the Father's Infinite Kingdom by the practice of spiritual ecstasy, then he sheds the temptation of the mortal frame and has all the power of God at his command.

God has become all Creation, and His devotee, who is one with Him, can become like Him. Even as God materialized man into the fleshly form, so all liberated sons of God can take on the physical form at any time in answer to the devotional call of a devotee.

The anniversary of the Resurrection is mechanically celebrated at Easter time by a great many people merely as an historical event in the life of Christ.

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# Immortality

By DR. M. W. LEWIS

**J**ESUS said: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." He also said many times: "I and My Father are One."

Did not Jesus by His exemplary life and example set up a path for us to follow? Did He not resurrect His God Consciousness, sleeping as if dead, (through the darkening power of delusion) in the body? Did He not once again come into His birthright of God Consciousness, realize by that God Consciousness that He was above the birth and death of the body, and that He could never die? Surely this is so, for He so many times reiterated His Oneness with His Father, His living in Him, and He appeared to His disciples and others after His crucifixion, proving His immortality.

Many saints before and since the time of Jesus have set the same example by their lives of renunciation and realization. They have resurrected their consciousness to God Consciousness.

We find in the ancient Mysteries of Egypt and other countries that the supreme hierophants, their consciousness and wills one with God Consciousness, could by their divine force and calmness take the candidate through the consciousness of death into the Light of higher Soul consciousness. No man can be in God Consciousness and remain the same, for he will find on his return that he has changed completely, that he has been resurrected to the realization of the certainty of immortality and the impossibility of the belief in death. He will move and act

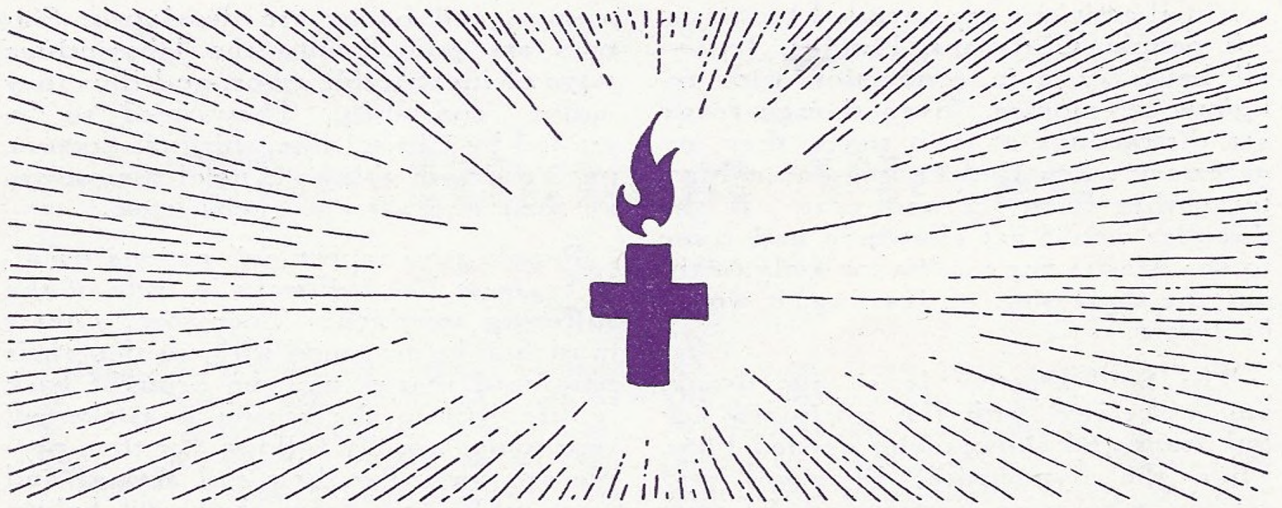
among his fellow beings with the certainty of his convictions.

When, through the efforts of Swami Yogananda, I had the good fortune to be shown the Light of the Spirit and was given a taste of the Bliss of God Consciousness, I found that God was approachable, understandable, and real. But I also found, on returning, that my consciousness had been resurrected to a new order of things. The old order of body and matter consciousness had to be relegated to secondary importance in the new light of the Spirit, and when I went forth, it was with a completely changed outlook. Before there were wonderings and uncertainties; now there was assurance and certainty.

In passing, I must pause to pay personal tribute to my teacher, Swami Yogananda. As we sat together on the tiger skin rug enjoying God's presence, and I looked into his face, I saw no show of consciousness of superior ability. He might well have expressed the same, for to be able, by such great calmness and realization, to enable another to see and feel God Consciousness, is no mean accomplishment. But, instead, there was present the expression of humbleness, love, and supreme satisfaction that another of God's children, like himself, was able to enjoy the presence and bliss of the Lord, our common Father. Such humbleness has been and always will be a great inspiration and, to my mind, is a characteristic of true greatness.

Self-Realization can give a continuous resurrection of consciousness. By being baptized in the Holy Stream of OM consciousness, body, mind—all change after deep meditation. Such is the subtle, permeating force of God's

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# The Second Coming of Christ

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

By S. Y.

*"And as Jesus passed forth from thence, he saw a man, named Matthew, a publican named Levi, the son of Alphaeus, sitting at the receipt of custom, and he said unto him: 'FOLLOW ME.'"*

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

IN these words we hear the intuitive command of Jesus when, at the sight of Matthew, He recognized one whom He had known in many past incarnations. Great Masters, such as Jesus, often bring with them into embodiment great disciples to help them in the enactment of the divine drama on earth. Jesus knew that Matthew had been born as a publican, the son of Alphaeus, in order that God might be glorified. Even though Matthew was a publican, his inner consciousness, which had been acquired in a previous incarnation, remained unchanged. Jesus showed that the divine son, Matthew, was high in the path of Spirit even though he was a publican. Jesus knew Matthew as a divine son in spite of his lowly birth and occupation, and called him with a firm, confident voice which echoed with the recognition of past incarnations.

April, 1937

Physical scientists expose Nature's truth, but spiritual Masters, by their actions, reveal the nature of the drama of reincarnation which governs human lives. Think what it means, that out of the multitude of people surrounding Him, Jesus glimpsed the publican, Matthew, whom He had not seen before in that particular body, and immediately commanded: "Follow me." And Matthew followed, not because of a hypnotic spell, but because he too felt the call of past recognition.

*"And he left all, rose up, and followed Him. And Levi made him a great feast in his own house: And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they murmured against his disciples, saying: 'How is it that he eateth and drinketh with publicans and sinners?'"*

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

Matthew left all and followed Jesus, and gave Him the customary feast. Most

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spiritual activities are attended by feasts. All people, Christians, Hindus, Jews—all have feasts in connection with religious ceremonies. Even though feasts are distractions at such times, they are necessary when the disciples of a Master gather from far and near. If the disciples would eat elsewhere and come to the Master for meditation only, without the digression of feasting, it would be better.

The Soul Doctor, Jesus, ate, drank, and associated with the spiritually-sick publicans and sinners who needed Him, while the hypocritical Pharisees and scribes, who were accustomed to associating with the rich and the outwardly devout orthodox people, criticised and asked why Jesus associated with sinners.

*When Jesus heard it, he saith unto them: "THEY THAT ARE WHOLE HAVE NO NEED OF A PHYSICIAN, BUT THEY THAT ARE SICK: I CAME NOT TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE."*

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

As healthy people do not require a physician, so spiritually virtuous people, who are able to redeem themselves by their own good actions, do not require the help of a spiritual doctor. Jesus realized that He had been appointed by the Heavenly Father as the spiritual doctor to cure ignorance-stricken souls, and He, therefore, associated with sinners and publicans who might benefit by His presence. Jesus did not care to redeem the righteous, who could redeem themselves, but He came into the world to save those who suffered and sinned.

Righteous people are the ones who act properly and ideally in the various situations in life which call for righteous actions. Such actions are those which are performed with the satisfaction of the inner consciousness. Righteous people need no guide because their spiritual sense, or conscience, keeps them on the right path and prevents them from wandering into the jungles of ignorance. Sinners are those who misuse their God-given reason to do that which is wrong. By the repetition of wrong

actions, evil habits are developed. Sinners are guided into the labyrinthine ways of inextricable error, and thus they suffer constantly. They need to be guided by Christ-like, spiritual doctors, until they are able to control themselves by their own salvaged conscience.

People who repeat evil actions usually begin to like evil ways in spite of the suffering involved. Therefore, sinners must first be reasoned with, so that their paralyzed reason may be brought back to life. Once the reason is awakened, repentance usually follows, for then people are sorry for their evil actions and want to be free from their evil habits. By convincing the heart of the folly and misery involved in evil actions, the sinner is called upon to awaken himself and make a dash for spiritual liberty. Without understanding the nature of sorrow-producing sinful actions, the sinner can never repent. Repentance is the forerunner of spiritual liberty. Ordinarily, sinners without repentance do not make an effort to liberate themselves spiritually.

Jesus knew that all He could do for the sinner was to awaken his spiritual reason and thus make him sorry for his evil actions, and thereby ultimately cause him to use his free will to choose righteousness in preference to evil. To be able to awaken repentance in a sinner is to show him the way by which he can make the effort to redeem himself. The sinner cannot redeem himself until he is convinced of the error of his evil ways. Therefore, he must repent when he sees the folly of his evil actions, and must use his free will to repeat good karma (actions), and thus redeem himself by his own good actions.

Great doctors of souls can inspire metaphysical truants to retrace their footsteps Godward, but the actual walking back to the divine home must be done by the error-stricken souls themselves. Great spiritual teachers never claim to forgive sinners, but they expect to awaken the sinners to the point where they will make an effort to become spiritually emancipated. If sins could be forgiven by human beings,

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# The Highest Virtue

By STARR DAILY

“**T**HE highest virtue resists nothing,” said the Chinese philosopher, Lao - Tzu, echoing a note of wisdom struck in the Deeper East thousands of years before him. Later still this highest virtue became the keynote in a message that has gone around the world for twenty centuries. Jesus, the God-conscious Carpenter from Nazareth, gave the highest virtue wings with which to fly out of the narrow valley to the loftiest mountain peaks and over the plains and uncharted seas that dotted all the horizons of earth. And Jesus called this highest virtue LOVE.

“Love one another,” was His doctrine. And the sages throughout the ages before and after Him have declared that the Spiritual Man lives not in the head but in the heart. On the Divine Note of Love He began His ministry; on that Note He closed it, laying down his burden in words that will last forever: “Forgive them, Father, for they know not what they do.” Jesus not only knew and preached His doctrine: He was the doctrine.

Only the man who has awakened to His supreme loveliness and compassionate nobility can stand unmoved, serene, untempted, and unafraid in the midst of the warring units and conflicting elements of the world in which we live.

“Love one another,” He said, and the most brilliant of His Apostles, Saint Paul, was later destined to inform a pagan world that Love was the fulfilling of the law.

Paul’s relationship to Jesus and His ministry is an intensely interesting story. How he came to be actively associated with the Master has all the fascinating color, drama, and mystery of

the mystic East, plus a series of profound implications, away from which no Western scholar can turn. For or against Jesus, we must each take a stand. Escape Him we cannot. Kings and Emperors, and Empire-builders and conquerors, pale on the pages of history and on the film of memory. But not so with the Master Lover. For no particular known reason, we must hotly hate Him or hotly love Him. His spiritual genius is His sincerity and integrity. These virtues we can neither avoid nor ignore. And in His genius and matchless performance He was aware that all people were drawn to Him, even though to the world He seemed to alienate Himself from some of them.

To Him an enemy had greater possibilities than a lukewarm friend, because an enemy was certain to increase His influence in the world by the force of opposition. When He desired to spread His Doctrine on the fiery wings of evangelistic fervor, He picked His worst enemy for the job, much as Lincoln picked Stanton, an unfriendly man, to be his Civil War Secretary. As Jesus transformed Saul into Paul in the twinkling of an eye, so Lincoln transformed Stanton over a period of dark months when a nation hung in the balance. And as Paul was to pay high tribute to his Master, so did Stanton pay high tribute to Lincoln, saying at his death-bed: “Now he belongs to the ages.”

It will be remembered that the headstrong Paul was a man outside the ultimate law he declared. With an intellect trained to flash forth fingers of white logic at a moment’s notice, he was an effective enemy to the kindly doctrine. Divorced from his spiritual heart by an unredeemed intellect, Paul was one of the ablest of those who persecuted the devotees of kindness. Saddistic by tem-

perament, he was capable of inflicting, not only the crude types of current physical torture, but even more efficient was he in the arts of inflicting mental pain.

In the artificial brilliance of discourse and debate, in the studied technique of traditional sophistry, in the cultural and conceited conventionalities of his place and time, Paul was a polished and valuable asset to the priestly ruling powers and makers of law. Little did this slashing intellectualist dream that he was to go down in a dusty road before the mighty heart of Him who could make allowance for mass stupidity and ignorance, and give His answer to might and violence that will continue to sound after every Caesar and Pilate has been consigned to an unmarked grave of forgottenness.

On that memorable day of Paul's spiritual experience, we have an account of a man coming suddenly into the Cosmic Sense, and we mean by the Cosmic Sense an awakening of the pineal body in the head, filling the skull cavity with light and the emotional nature with a strange new feeling, refined and subtle, that clearly indicates to consciousness the existence of a love within us so profound as to be unutterable. It happened on the highway leading down to Damascus. Many have had these experiences, our own Walt Whitman being America's outstanding example. And they all testify to the same thing, a sudden clarity of vision and transformation of character, an increased sense of understanding, an overwhelming inflow of original knowledge, a chastening of the brittle intellect, a great tolerance and a vast sympathy for all mankind—and a joy almost unbearable and certainly unspeakable because indescribable.

Listen to the description of Paul's character before it had been exposed to the transmuting reagent of light and love. This description is given by Richard M. Bucke in his book: "Cosmic Consciousness."

"(Paul) could not have been very much younger than Jesus. He was of an ardent and impetuous nature, and not long after the crucifixion (perhaps within two years) began to be conspicuous

as a persecutor of the little companies of believers in Christ who were gathered not only in Jerusalem but in many other places. The same zeal which made him afterward such an efficient missionary of Christianity now caused him to carry his persecutions of the hated sect of the Nazarenes beyond Jerusalem to the cities and villages of Judea, and finally even beyond the bounds of Palestine. It was while he was on his way to the city of Damascus, a little outside Palestine on the northeast, bent on extirpating the new heresy there that the remarkable event occurred that changed his whole life."

Of that remarkable event there are at least three graphic accounts, all substantially the same, which may be studied by those interested in the exposition of mystical experience. We are here concerned with the results following such experience, rather than with the experience itself. Essentially, these results are invariably similar. The pineal gland, sometimes called the Third Eye, opens, allowing the starry universe to be seen in mass rather than in that detail characteristic of the physical eye perception. Jesus referred to the pineal gland as the *single eye*, which, when contacted, would obscure physical eye fragmentary perception, and fill the whole body with light. With the light comes an intuitive recognition of Love, a realization of the spiritual world, and a refined sense of freedom and bliss. Paul's own account of this transforming incident in his life, given in the 13th Chapter of 1st Corinthians, is a literary guide, and a spiritual encyclopedia reduced to the fewest possible words. Here the sharp and self-sufficient intellect kneels in sackcloth and ashes before the supremacy of Love.

For centuries the Love story has been known in the East. It has been told in all the forms of art. It is contained in the symbology of the Temple, the Shrine, the Statue. From the Reed its golden notes have issued. In painting and song it has beat upon the eye and ear of a blind and deaf world. The ancient and modern Seers have caught it in the jewelled phrases of poetry. It lives in the solemn prose of the sacred

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# “Arise! Shine!”

By WALTER BELASCO, Jr.

**A**STAR! Life! Love! Spring!  
For three months—December, January, February—the Sun lay inanimate, as it were, in the southern latitudes. The Earth is dead, shrouded in the cerements of winter, motionless are the rivers, and hard as stone is the ground, its face blanched and frozen by ice and snow. Frosty-tressed, shivering, teeth-chattering Winter, muffled and bundled up in its robe hibernal, holds sway, monarch, indeed, of all he surveys; but not for long. The sleeping Sun rises again from his death-like slumber, exulting “as a strong man to run a race.” With the resurrection of the Sun, the earth awakens:

“For, lo, the winter is past,  
The rain is over and gone;  
The flowers appear on the earth;  
The time of the singing of the birds is come;  
The voice of the turtledove is heard in our land.  
The fig-tree putteth forth her green figs,  
And the vines in blossom give forth their fragrance.”  
—Song of Solomon 2:11-13.

So it came to pass, that when old Sol entered the vernal equinox, all kindreds and all tribes, all people and all nations jubilantly celebrated the resurrection of Spring. Christ, by His death and resurrection, enacted, and hence sanctified, this great Cosmic fact. It is well and good that we celebrate the return of Spring. It is excellent and proper that we commemorate the resurrection of Christ. But we miss the full import of Easter if we fail to receive from it a strictly personal message. Christianity looks too much to “the man Jesus” who

arose from the dead almost two millenniums ago, and considers hardly at all “this mystery, Christ, IN YOU” (Col. 1:27).

Everyone, from the greatest jivanmukta to the lowest of the so-called incorrigible, has the Christ, the Father, the Atman “within.” As the rishis say: “Flint is cold, but it contains fire.” But, although all possess this Higher or Inner Self, most people have crucified their Divine Self upon a cross of matter (prakriti) and buried it in a sarcophagus of doubt, fear, and selfishness.

If we would only recognize our true selves, we would see that we are in reality Devas, Gods. Some people, perhaps, might be tempted to contend that such a claim to deity is blasphemous. Well, it was on that identical charge that Jesus was ignominiously put to death. Note Jesus’ reply to that accusation on the occasion of His being stoned: “Thou, being a man, makest thyself God.” Jesus answered them: “Is it not written in your law (Psalms 82:6), ‘I SAID YE ARE GODS’? If He call them Gods, unto whom the word of God came, and the Scripture cannot be broken, say ye of Him, whom the Father hath sanctified and sent into the world, ‘Thou blasphemest’; because I said, ‘I am the Son of God?’ ”—John 10:33-36.

The only difference between the man, Jesus, and the weakest of mortals is this: Jesus was cognizant of his Godship, while men in general are totally unconscious of their’s. The life of Jesus perfectly illustrates how a man attains oneness with his own individual Higher Self. “I am the way . . . I have given you an example, that you should do as I have done . . . He that believeth on me, the works that I do shall he do also;

and greater works than these shall he do."—John 13:15. 14:6, 12.

A lioness died attacking some sheep; but before she expired, she bore a cub. Raised by the sheep, the whelp grew up into a mature lion, perfectly oblivious to his true identity, imagining himself a sheep. One day, as he assuaged his thirst at a pool, an old lion approached him unawares and asked him why he fled in terror when lions attacked the sheep, when he himself was a lion. He retorted: "I am not a lion, I am a sheep!" Then the elder lion motioned to the mirrory pool and said: "See." Gazing at his reflection in the water, he finally recognized his true identity, and from thenceforth manifested his true character. "Once I was blind," said the man born blind but now restored to sight, "now I see!" "Once I was dead, now I live." "I am he that liveth," declared Christ in the Apocalypse, "and was dead; and, behold, I am alive forevermore." Likewise, we can rejoice when we intuit who and what we really are.

Of the almsot infinite number of lessons we can get from Easter, a very important one is this: If you are among those who, to a greater or to a lesser degree, are "dead in trespasses and sins, being alienated from the life of God through ignorance (avidya)—Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light . . . let us not sleep as do others"—Eph. 2:1; 4:18; 5:14; Heb. 6:1; I Thess. 4:6.

You remember that on the momentous occasion of the Transfiguration, Jesus' countenance beamed like the Sun and His very raiment glistened with radiant light; the Apostles were, during the greater part of the time this transformation was taking place, "heavy with sleep." To use modern vernacular, they were "dead to the world," and were completely unaware of what was occurring in their very midst. But note this significant phrase that should convey a much-needed lesson, or admonition, to all of us: "When they were awake, they saw His glory."

Therefore, let Christos, Brahman, The Father, Sat, Chit, Ananda (Being,

Intelligence, Bliss), "The Light that is IN you," shine. Do not "hide" or "bury" such splendor. Let the radiant perfection of God vibrate through every gland and organ, every cell and tissue of this "living temple" of ours; the temple may be made of clay; nevertheless, it is "fearfully and wonderfully made;" moreover, "we have this treasure in earthen vessels," "that the life also of Jesus might be made manifest in our mortal flesh."

Saint Paul further affirms that: "If Christ be in you" and "if the Spirit of him that raised Christ from the dead dwell in you, he that raised Christ from the dead shall also quicken (vivify, resuscitate) your mortal bodies by his Spirit that dwelleth within you." For, "if any man be in Christ, he is a new behold, all things are become new." (2 Cor. 4:7, 11; 5:17; Rom. 8:10, 11.)

So let us disinter Faith, Hope, and Love from the tomb of fretfulness, uncertainty, and moodiness; let us exhume purity, holiness, and truth from the "dead bones, and whited sepulchers" of artificiality, sophistication, and lip-devotion. And then, day by day, let the Christ, the Atman "within" be raised, be resurrected; for, "as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." Let his Prana and Purusha, his life and spirit, radiate through us until every chakra blossoms gloriously, like gorgeously blooming lotuses, beautifying the mystical Holy City, Benares, by the River of God, the swiftly-flowing, self-purifying Ganges. And thus, being "raised" to "sit in heavenly places (samadhi) in Christ" (Eph. 2:6), every day will be a Springtime of Divine Bliss, and an Easter of Radiant Joy. This "raising" of the Divine Self "within" one is really easy. The Mahatman Jesus, the Supreme Yogin, proved that in His own life, and He assures us, "My yoga\* is easy, my burden is light."—Matt. 11:30.

\*English yoke, Greek Zugos, Sanskrit yoga, yuga are identical.

**The one who protects his mind from greed, anger and infatuation, is the one who enjoys real and lasting peace.**

# Meditations for April

By S. E. M.

- Thurs.** Really to live you must dare to love, dare to lose, dare to fail; you must face pain, sorrow, want, loneliness. It is so that strength is developed. It is so that great souls are made. First the cross—then the ascension.  
**Apr. 1**
- Fri.** Really to live requires courage and faith. Growth does not mean ease or comfort—it means risk, danger, hardship, monotony, ecstasy, failure, sacrifice, energy, vision. If happiness means to you living on chocolate cake and sleeping the hours away, then do not complain that life is uninteresting and is passing you by.  
**Apr. 2**
- Sat.** Your own attitude determines what you get out of life. If you want it to be happy, exciting, enjoyable, complete, become aware of all the beauty and rich experience that life is offering to you so freely every minute of every day.  
**Apr. 3**
- Sun.** You live now in an infinite sea of life and are as unaware of it as the fish is of the water in which it swims. This life energizes, sustains, lives you. Why will you not wake up to the wonder and glory of it all?  
**Apr. 4**
- Mon.** If you are living in complete love, peace and harmony, neither physical nor mental discord can touch you no matter how close it comes. In order to be free from imperfection you must raise yourself above it.  
**Apr. 5**
- Tues.** No matter what your circumstances, you are always free to do the will of God. His will for you is health, abundance, peace, happiness and perfection. Your first step is to realize this truth—to realize who and what you are.  
**Apr. 6**
- Wed.** No one else can give you realization. You must have impetus enough to find the key for yourself. Inspiration is the result of continuous, persistent struggle, of eternally keeping at it. God, like success, does not reveal Himself to quitters. Develop the power to go on in the face of all difficulties and one day you will see Him "face to face."  
**Apr. 7**
- Thurs.** Nothing outside of you has any power to affect your body, mind or world except as you give it power by accepting it through your thoughts, mental pictures and feelings.  
**Apr. 8**
- Fri.** Keep yourself in such a state of peace and harmony—no matter what the outer condition or provocation to disturbance—that the pure life essence which flows through you cannot take on any negative qualities. In this way you will enable Life to bring you back to your glorious birthright of freedom, dominion, beauty and joy.  
**Apr. 9**
- Sat.** Let go mentally of all outer confusion and discord and identify yourself with the only reality, which is life. Life is what you are and to realize this truth is of vital importance.  
**Apr. 10**

**Sun.** If you wish to grow spir-  
**Apr. 11** itually, give your best in ef-  
fort, kindness, appreciation,  
compassion, understanding, and confi-  
dence to the world at all times no mat-  
ter what it seems to return to you. The  
soul grows by giving and the law al-  
ways takes care of the results.

**Mon.** Isn't it wonderful to think  
**Apr. 12** that while you are expressing  
charity, love and compassion  
toward another, you are actually doing  
more for yourself than for him? Tru-  
ly you must give your life in order to  
receive it.

**Tues.** Loose yourself from all  
**Apr. 13** pettiness and saturate your  
mind with the sublime, noble  
and beautiful thoughts of the great  
minds of all Ages. Right now it is pos-  
sible for you to live in company with  
the Buddha, the Christ, and all of the  
other inspired souls who have ever  
lived in this world. Stop wasting your  
time and begin getting acquainted with  
them.

**Wed.** Do not take yourself and  
**Apr. 14** all of the marvels you habit-  
ually see around you for  
granted but try to realize who and what  
you really are. Gaze attentively for a  
few moments into the eyes which meet  
you in the mirror and try to compre-  
hend the wonder you see there.

**Thurs.** Would you ascend to spir-  
**Apr. 15** itual heights? Then keep  
your mind filled with true  
and beautiful pictures and ideas. Re-  
fuse to let ugliness and discord enter  
your consciousness at any time. You  
may live in a world of wonder and  
beauty if you so choose, and remem-  
ber, you grow like that upon which your  
attention is fixed for any length of time.

**Fri.** Truth and perfection exist  
**Apr. 16** in all creation. Train your  
vision to see past appearances  
and to realize the glory of the Presence  
in every person and thing you contact.

**Sat.** Never forget for an instant  
**Apr. 17** that you live, move, and have  
your being in pure spirit. Be-  
come aware of the celestial light, ener-  
gy and substance in which you exist,

which exists in you, and which is your  
very life. Get acquainted with the won-  
drous, all-powerful Presence and let it  
express its perfection through you—let  
it live you.

**Sun.** The pure energy of God is  
**Apr. 18** flowing through you every  
minute of your existence. As  
it comes from its source, it is perfect and  
unlimited, but when it passes through  
your mind and body it takes on the col-  
or and attributes which you give it.

**Mon.** It is the same energy  
**Apr. 19** which gives force to your an-  
gry word, your hateful un-  
just act, or to your thought of loving  
kindness and act of unselfish service.

**Tues.** This pure energy goes  
**Apr. 20** where you send it and creates  
as you command. You are  
the center of intelligence which governs  
and controls it, and if you would live in  
beauty, harmony and wholeness, you  
must consciously choose to do so and  
direct your thoughts and activities ac-  
cordingly.

**Wed.** It is the nature of Life En-  
**Apr. 21** ergy to create health and  
strength and beauty if it is  
given a chance and is not obstructed or  
given patterns of imperfection to carry  
out.

**Thurs.** Try to get a mental pic-  
**Apr. 22** ture of this pure essence, this  
creative power, with which  
you are entrusted, and then determine  
to give it a chance to create according  
to the divine pattern in your body and  
world.

**Fri.** The cells of your body are  
**Apr. 23** continually breaking down  
and being renewed. You are  
free to choose what kind the new ones  
are to be. If you desire perfect health  
and beauty, admit nothing else in your  
consciousness until the pure energy of  
God has a chance to replace the old  
worn out cells with that kind of new  
ones.

**Sat.** Why not try for, say six  
**Apr. 24** months, to build your life ac-  
cording to your heart's de-  
sire? Aren't you tired enough of mud-  
dling along in misery, sickness and fail-  
ure to be ready to do something about  
it?

**Sun.** To re-create your body, get  
**Apr. 25** a clear idea and mental picture of what it would be like if it functioned perfectly—if you had built it according to God's original plan for you. Then hold fast to this vision until the divine energy can rebuild according to your new specifications.

**Mon.** Remember, you have spent  
**Apr. 26** a long time in creating imperfection, so do not get discouraged if it takes a little time to clean out your mental and emotional house. When you get the complete realization, the result will be immediate.

**Tues.** The animating, sustaining  
**Apr. 27** energy of God will as easily create harmony and beauty in your surroundings and affairs as in your body. Here also the result depends on your direction of it.

**Wed.** To have a joyous, serene,  
**Apr. 28** successful life, you must guard your thoughts, emo-

tions and acts continuously and without compromise against negation and discord of all kinds—anger, doubt, fear, criticism, dislike, condemnation, judgment, and all the rest. You know when you are harboring destructive thoughts and feelings. Now is the time to refuse entry to the poisonous things in any form.

**Thurs.** Freeing yourself from the  
**Apr. 29** habit of wrong thinking is a struggle at first, but if you persist, right thinking, right feeling and right acting will become your natural habit of living and it will seem as if Life itself is carrying you along in the way you have chosen to happiness and freedom almost without effort.

**Fri.** To be able to maintain a  
**Apr. 30** state of calmness and serenity through all circumstances is to be free.

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## Friendship Banquet

**A** VERY enjoyable SELF-REALIZATION BANQUET in honor of Mrs. Clarence Warren Gasque, of London, England, was held at the Los Angeles headquarters on March 7th.

Mrs. Gasque, who is an international director in the World Council of the World Fellowship of Faiths, is a prominent leader in the Mazdaznan movement, gave a dynamic lecture on "Art of Living".

S. Yogananda spoke on "Revelations of Re-incarnation."

St. Lynn and Rev. Dr. Arthur Porter, of London and Los Angeles, also addressed a large audience, who gathered in the afternoon. The evening was given over to a delightful banquet where Hindu delicacies were served.

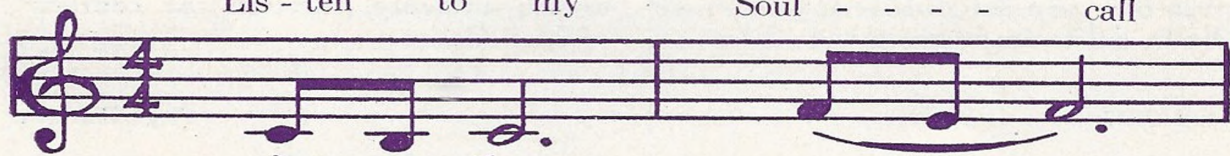
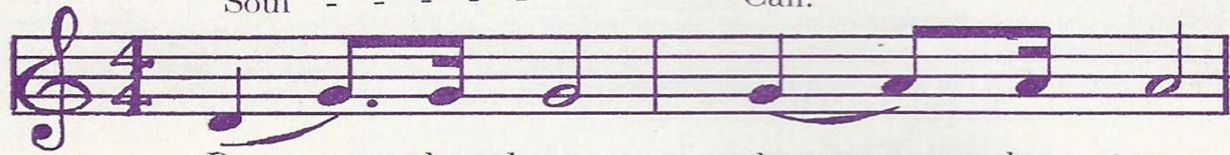
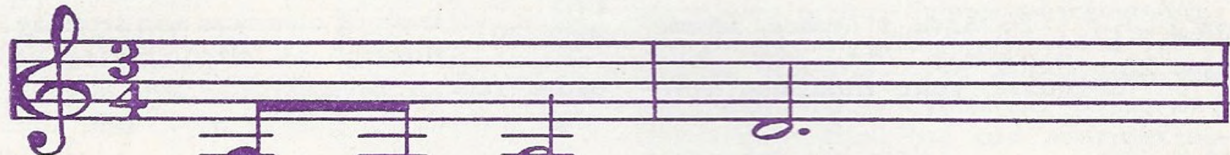
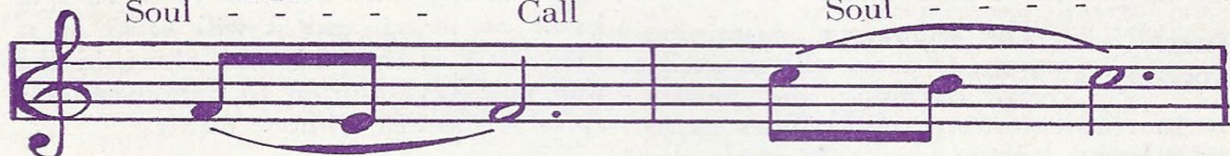
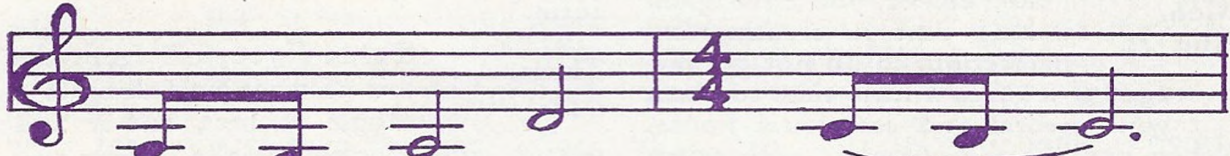
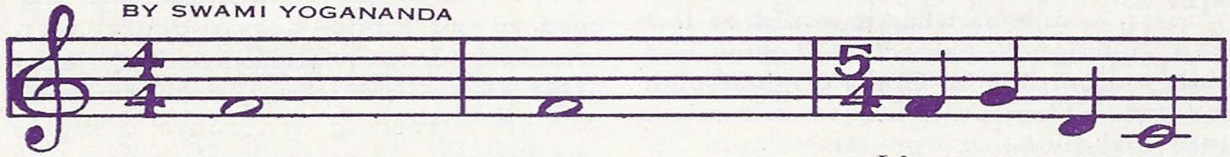
Among prominent guests and speakers were Mr. Charles Frederick Weller, one of the founders of the World Fellowship of Faiths, Rev. Dr. Sheldon Shepard, of the First Universalist Church, and two representatives of Mayor Frank L. Shaw of Los Angeles, Mrs. Edythe Stephens and Mr. Tom Howard.

The musical program on this festive occasion consisted of songs by Mrs. Charles Frye and Mr. Joseph Diskay, who rendered a Mohammedan Call to Prayer with great beauty, and piano solos by Miss Karla Schramm and Dr. George Liebling.

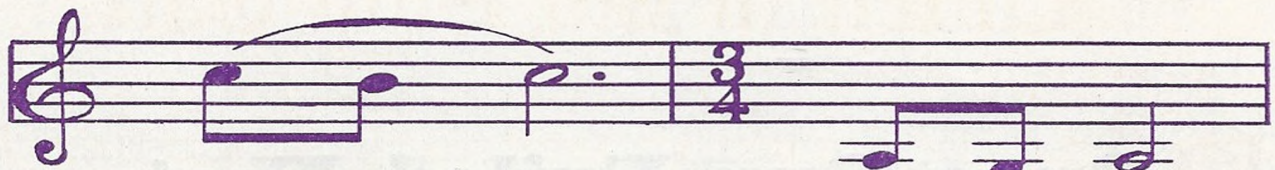
Movies in technicolor were exhibited to the audience, through the courtesy of Mrs. Gasque.

# Listen to My Soul Call

BY SWAMI YOGANANDA

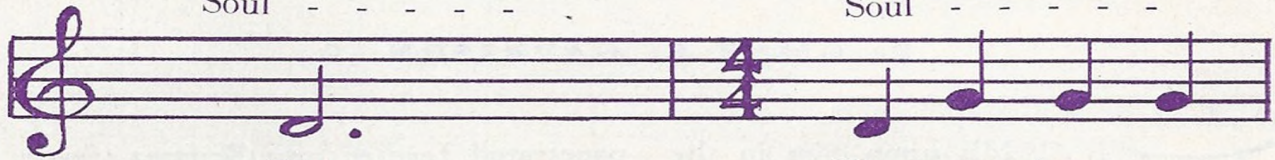






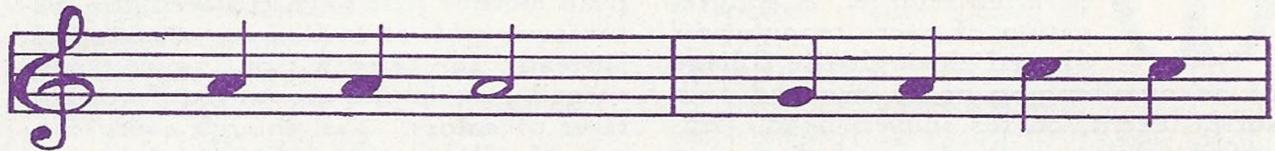
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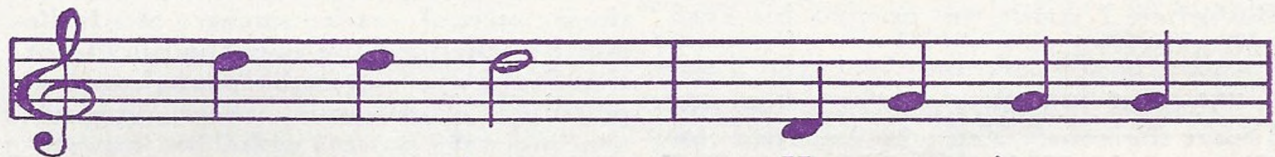
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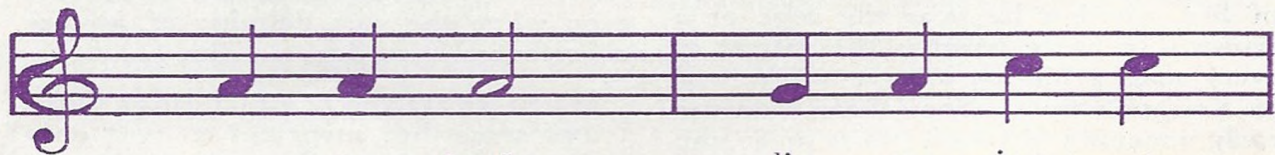
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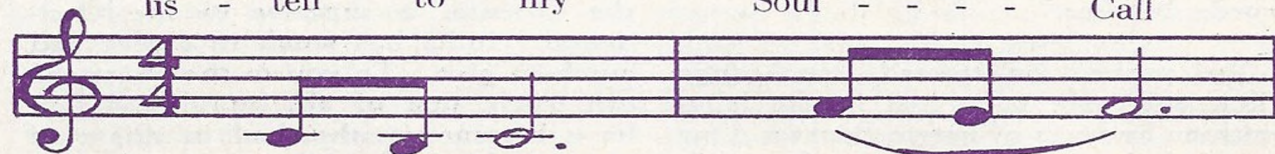
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Soul - - - - -

Call.

# Once Our Exiled Feet

By OMAR C. GARRISON

**W**E CAME upon him in the deep-umbraged alcove of a deserted temple. A congregation of nacre moonbeams filtered through the foliage of an overhanging neem tree and fell, softly lucent, on his shaven head. Engulfed in this atmosphere of dusk and mystery, he sat motionless and erect. But when I spoke, he opened his eyes and answered.

"You ask if I am a sannyasin because I wear the robe. Yet, who has read the Gita and the Vedas that is not in some measure a mendicant on the dusty ways of life, whether he wear the robe or a crown. In every heart is the secret; in every man a hidden answer to the call of Krishna's flute. Some hear it in the early morning through mists over the rice fields; to others in the busy bazaar at midday the whisper is born in their hearts. Yet others are heedless and only when the day is done do they light the lamp and await the rustle of his robe among the shadows. But Shiva, Shiva—" he checked his flow of eloquence and rich metaphor. "I can tell you little. I am neither a scholar nor a holy man. Only the holy ones can teach, for true teaching must spring from love; and only they can love. Go, then, to Panchganga Ghat where the five rivers meet, and there you will find Sri Amar Pandya. He is very holy. Listen to his words, brother."

We pushed on toward Panchganga Ghat and were soon lost in the labyrinthine by-lanes of native Benares. Our way led through a network of sordid, narrow streets overhung with toppling balconies whose intricately laced screens and slender arches were beautiful even in their state of decay. I felt an elation curiously akin to relief to see how, as we

penetrated farther into Benares, fewer people were clad in the ill-fitting European clothes that have replaced the picturesque garb of India in so many cities. Instead, the stream of figures who surged past in the moonlight formed a river of colors. Yet, though every conceivable shade and hue met, there was no harshness, no clash of inharmony. In these eternal back streets of India move unchanged the paradoxical life of the Far East. Incredibly unclean, repellently odoriferous, these vagrant, winding ways possess withal an importunate magic. Like some ineluctable dream, the memory of them persists even when the vast delights of greater experiences have become dim.

When we arrived at Panchganga Ghat, I was somewhat surprised to find only one river, but the Sadhu smiled and said that the four others that flowed together at this point are invisible. After his brief explanation of this, we sat for a few moments in silence. Then I asked the holy one the question that is always nearest my heart.

"Speak to me of the East and the West, Sadhuji," I pleaded.

"And what shall I say," he answered, "but that I know little about this question. I am not a maker of many theories nor the creator of many clever words. I cannot go to great lengths to show that the Oriental is superior to the Occidental. India has much to accept and much to give. To you in the West she can teach, first of all, humility. You have become so absorbed in this race after unclutchable desire and gain that you have forgotten what lies at either end of the race. Have you not forever relegated to obsolescence the primitive fears of gods and demons; but do you

*(Continued on Page 24)*

# Diet and Health

By ELLEN EASTON, B. Sc.

## DINNER MENU

Lentil Soup  
Pear and Pimiento Salad  
Cheese Casserole  
Hashed Browned Vegetables  
Apple Crisp

### LENTIL SOUP

2 cups lentils  
2 quarts cold water  
1 onion, sliced  
2 buds garlic (optional)  
4 celery tops  
1 small bay leaf  
Vegetized salt  
Smoein seasoning powder

Soak lentils over night. Drain. Combine all ingredients, bring to a boil, and simmer slowly for 3 to 4 hours, adding more water if needed. Strain and reheat. Serve with thin slices of lemon. Vegex may be added if desired.

### PEAR AND PIMIENTO SALAD

1 No. 2 can of pears  
1 can pimientos

Arrange chilled pears on lettuce. Chop half the pimientos and mix with mayonnaise. Fill center of pears with mayonnaise and garnish with strips of pimiento.

### APPLE CRISP

3 cups sliced tart apples  
 $\frac{1}{2}$  cup boiling water  
1 cup brown sugar  
 $\frac{2}{3}$  cup whole wheat flour  
1 teaspoon cinnamon  
 $\frac{1}{3}$  cup butter, melted  
1 teaspoon vanilla  
 $\frac{1}{2}$  teaspoon lemon extract  
 $\frac{1}{4}$  teaspoon vegetized salt

Place apples and water in a shallow buttered baking dish. Mix other ingredients and sprinkle over apples. Cover and bake 50 minutes in moderate oven. Serve warm with cream.

### CHEESE CASSEROLE

6 slices whole wheat bread  
 $\frac{1}{2}$  pound cheese, thinly sliced  
2 eggs  
1 cup milk  
 $\frac{1}{2}$  teaspoon vegetized salt

Put 2 slices of bread in bottom of a buttered casserole, cover with  $\frac{1}{2}$  the cheese. Place on this 2 slices of bread and cover with remaining cheese. Top with 2 slices of buttered bread. Beat eggs, add milk and salt and pour over bread and cheese. Bake in a slow oven (300° F.) about 30 minutes.

### HASHED BROWNEED VEGETABLES

2 tablespoons butter  
2 tablespoons minced onions  
2 tablespoons minced parsley  
1 cup diced cooked potatoes  
 $\frac{1}{2}$  cup cooked green beans  
 $\frac{1}{2}$  cup cooked carrots diced  
4 tablespoons milk  
 $\frac{1}{2}$  teaspoon vegetized salt  
 $\frac{1}{4}$  teaspoon celery salt  
 $\frac{1}{4}$  teaspoon paprika

Brown onions lightly, add rest of ingredients and simmer 5 minutes.

## DIET AND HEALTH

The digestive processes are so seriously interfered with by unpleasant emotions that children should never be scolded or disciplined at the table or for at least two hours after eating. All matters which cause concern or worry should be laid aside at meal time.

Fear, anger, pain, and shock check the secretory action of the digestive glands and also interfere with the muscular action of the stomach and intestines.

Especially while eating, the attention should be taken away from the self and its trouble and put on gay and hap-

(Continued on Page 26)

# Connect the Finite with the Infinite

By DR. ELISABETH HINCKLEY

**Y**ES, there is a Royal Road to Wealth and those who find it will tell you of the many tortuous ascents, of the many winding pathways they traversed before the highway was reached.

What is Wealth? Pause and seriously ask yourself this question. Does money mean wealth? In a material sense, yes, of course. But money does not buy Life. It may buy the person of one we love, but it does not buy his love. It cannot give us back the presence of our dead, or let us hear the beloved voice again. It does not always bring peace. Then we come to the conclusion that there must be two kinds of wealth. Exactly!

The external wealth of gold and silver, the currency of the world, and the internal wealth of principle and spirituality, the currency of the Soul. Can we combine the two? To a reasonable degree. We can to a larger degree too, if we attain to the second state of wealth first.

Inward wealth imparts a strength that even death cannot destroy. We may tremble in the storm of desolation, but once the fury abates, we shine glorious in a new-born strength and rise to new heights of security. Wealth of Soul means to know God and commune with the Spirit. It means Faith and Hope, whose offspring are peace, patience, and self-control. It will also in time draw and attract through Personal Magnetism every physical need into our lives. With atonement with God, we enter into copartnership of everything in the world. We become rich in mind, soul, and body.

External wealth, if earned, becomes a source of joy if accompanied by internal content. It is expended in good deeds in manifesting the Brotherhood of Man. No wealthy man can be happy knowing the poverty of others. "Give and it shall be given unto you." It is right to possess worldly wealth; we are living in a financial age and need money to advance. Vibrate wealth within and you will obtain wealth without. This is the Royal Road to Wealth, Health, and Happiness.

Think only the thoughts that you wish to manifest in your life. Your creative power is your power to think. Realize that you—the "I AM" within you—can be the architect of your own destiny, that you can be the maker of your fate, if you will. There is where the use of what is termed "will power" comes in. Let this "will" be the fixed determination, the definite, unyielding purpose. Strongly impress the subconsciousness. Let the will be backed by emotion and there is nothing to keep you from achieving your purpose.

The subconscious mind will react in exact proportion to the impression received, and the impression given with all the backing of a determined will brings quick and powerful reactions.

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Wise men try to express their appreciation and gratitude by some return of kindness not only to their benefactor, but to everyone else.

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Do not become attached to the things you like, do not cherish aversion to the things you dislike. Sorrow, fear and bondage follow one's likes and dislikes.

# Renunciation

By SRI KHAGEN

**I**N INDIAN philosophy, renunciation is known as "Vairagya." Renunciation is not merely an act of giving up; it is also the state of mind one has to acquire. God sits on the altar of renunciation. Krishna said in the Bhagavad Gita: "Give up everything and never look for the rewards of the deeds."

As long as there is desire, there cannot be any true renunciation. There are many who renounce for the sake of personal gain, others for fame, but until and unless one has learned to conquer the desires, one has not acquired the virtue of renunciation.

Our mind always goes after sense-enjoyment. We see certain things and wish to possess them, regardless of what price we have to pay to acquire them. When we can completely disassociate our mind from sense-entanglement, then we have Vairagya.

As we learn to renounce in our everyday life, however faint or small the desire may be, we kill our desires in the bud. Desires do not die until each one has produced its effect. If there is no desire to fulfill, karma cannot bind us. Thus, ultimately we become free from the cycle of enforced rebirths.

Renunciation is the constant theme of Indian philosophy and a keynote to emancipation. Complete renunciation, and nothing short of it, should be the goal of our life. We must give up our personal gain so that others may be happy. We must give up our life, so that others may live. When we can give up everything, not only in deeds but also in thoughts, then we have learned renunciation.

If we study the lives of great saints and masters of the world, we shall find

what a tremendous sacrifice they have made for their fellow men. Jesus and Buddha, Ramakrishna and Gandhi, these great souls struggled and fought to save and uplift humanity. Jesus went to the cross, not for any personal gain, not to show the world that he was a martyr, but in order that the world might have light and understanding. Look at the frail little man Gandhi, who has fought all his life, and is still fighting, to bring emancipation to his 350,000,000 countrymen. Buddha gave up his throne, wife, and child, and for forty years taught his beautiful philosophy so that people could free themselves from birth, decay, and death, thus attaining Nirvana. These great men, true saviours of humanity, will be forever cherished in the hearts of all men, of all times, as shining examples of renunciation.

Renunciation is one of the greatest powers that human beings can ever have. Once the habit of renunciation is firmly established in your mind, there is nothing in the world that can throw any temptation in your path. You can stand as solid as a rock against the storms of the world.

There is no other place where renunciation has reached such a climax as in India. Even children there are taught renunciation at a very early age. As they grow older, they are made to understand that this life is nothing but a constant series of conflict, pain, and sorrow, but that man can achieve through renunciation a state of ever-new joy, ever-new bliss, where there is neither aught nor naught, neither manifested nor unmanifested, a long, long way from all the worldly ills. They are taught that this world is full of sufferings; we are born to die and die to be born again;

*(Continued on Page 25)*

# Mental Values and Their Representatives

By CHARLES N. GASKIN



WHEN we seek to put into expression certain mental phenomena, there are two ways by which it may be accomplished, namely, words and actions. Both are representative of the mental concepts that produce them. Once a thought has been written into expression it becomes quite a concrete thing, so where permanency is desired as a basis of future action or state of being, we require the written or printed word to that effect, so that it may be a true representative of the mental fundamental that brought it into being. But let us deal directly with mind, that we may learn of its nature, its qualities, and its potentialities, for these are the real values to be considered before representation is attempted. All men think. Some think what they think. A few reject that which they will not think, but invite, control and direct that which they will think, and so become masters of their own making. These are the bulwarks of mental power and the beacons of spiritual development. The evanescence of thought makes it as different from its concrete representative as water is from stone, yet if a particular presentation is one of truth, it may stand through the ages and act as a future mold for the same substance which gave it birth.

As the kaleidoscope of mind presents itself, our relation to both its facts and foibles should be determined by its true mental values to insure our stability and advancement in the paths of peace, free from incriminations, vacillating weaknesses, and a surface interpretation to which we may lend ourselves subject. When we know this, we can stand by and watch mind's antics as we would the

troopers on a stage, but we can do more, for we can be the director of all that is played.

The value of a thought can only be determined by its effect when brought into expression. When you can say to this thought, come, and it comes, to that one, go, and it goes, and to another, do this, and it does it, YOU, the true SELF, are in authority; their representation is also in your hands, for you hold the key to the situation. As has been aptly said, thoughts are things, and if like naughty children they come troup- ing in to annoy and bring tales of gos- sip, or present unholy pictures of de- sire, signs of anger and resentment, greed or what-not, you can dismiss them at will. But do not shut them in the closet of your subconscious self, or they will come clamoring forth at the first opportune moment and probably will have grown in the meantime. Instead, dismissal by a strong vibratory oppo- site will change them utterly and never as naughty children will those indi- vidual thoughts harass you again.

It is indeed a satisfaction to know that both ends of the string, so to speak, are in your own hands and that a bal- ance can be effected wherein mental values and their more concrete repre- sentatives are in perfect accord and syn- chronized in unity of value and presen- tation. When we learn to discriminate and discard the false and seeming in our thinking and judgments, (for like pup- pets they appear, and we can know them and place on them the brand of Cain or Abel, whichever is their just dessert,) we can do the mental housecleaning that brings order out of chaos and estab-

*(Continued on Page 23)*

# Scientific Digest

## To Measure the Blood Volume

**F**OR brain efficiency, as well as for the health of everything else in the body, one of the important items is the amount of blood. Everyone knows that loss of too much blood from wounds causes fainting and ultimately death. In various conditions of ill health the blood volume also is believed to be important. The difficulty has been to measure this blood volume accurately. Naturally, it is not possible to draw off all of the blood from a person's body and measure it in a graduated vessel, or weigh it on a scale.

A few weeks ago at the meeting of the Optical Society of America, Dr. Magnus Gregersen, of the University of Maryland, reported a new way to measure this blood volume, by injections of a special blue dye. The amount of dye injected is always the same. Accordingly, the amount of blue color given to the blood depends upon the amount of blood through which this dye is distributed. A few minutes after injection of the dye, a sample of blood is drawn off and its blueness determined, using an instrument which can sort out the blue color from the blood's ordinary red color.

By this method, Dr. Gregersen has disproved, among other things, the old idea that drinking much water may "thin the blood." Drinking as much as three pints of water he finds to have no effect at all on the blood volume. On the other hand, running actively on a treadmill for a minute and a half decreased the blood volume by 15 per cent. Similar studies in cases of disease are expected to be valuable.

It is possible that equal practical importance to the medical profession will

come from a method, described by Dr. E. E. Osgood and Mr. A. N. Muscovitz, of the University of Oregon, for growing artificially the cells which live inside human bones and manufacture the red corpuscles of the blood. Dr. Osgood and his associates have not tried to set up actual blood-factories outside the body, although that is not inconceivable. What they do expect their method of bone-marrow culture to do is to permit study of various diseases of this blood-making machinery, as well as of the influence of poisons on it.

—Extract from American Weekly.

## "Invisible Man" at Last

**P**ROF. MANCINI of Milan has recently been holding "invisible" dinner parties at his home. Guests declare that none of them could see the others. This, it is stated, was made possible by a machine invented by the Professor, which is causing widespread interest throughout Italy. It is claimed that things and people coming in contact with its rays are made invisible.

Descriptions of the invention, which have been published in Milan, state that the Professor can banish from sight a stage-full of people, or, for that matter, any number of people within an enclosed space. The machine is said to differ from X-Ray appliances in that it makes both flesh and bone invisible, though other solid objects, such as chairs occupied by invisible people, remain in sight.

The inventor has taken out a patent and intends to form a company to sell the machine. People on whom it has been tried say that they experienced no sensation and "returned to view" unharmed.

## Sulphured Fruits Injurious

THE question is so frequently asked: "Why are sulphured fruits injurious?" that it is well for everyone to know just why they are harmful in order to insist upon getting the unsulphured kinds.

Fruits are subject to fermentation and decay, as is all living matter, and as this process is supposed to occur from the action of germs from the air, the plan is followed of submitting all dried fruits to the fumes of sulphur. This is not sulphur as you understand the name, but some acid form of sulphur, generally sulphurous acid, the idea being to destroy the germs on the surface of the fruit.

There is another reason why sulphurous acid is generally preferred to other means of fumigation, and that is because these fumes bleach or whiten the exterior of the fruit, giving it a cleaner and more inviting appearance, and thus increasing its sale possibilities.

This would all be very well if the fumes could be fully eradicated before the fruit is marketed, but this is not possible. Much of the sulphurous acid adheres to the fruit, even finding its way rather deeply into the substance of dried fruits of all kinds, and we take into the stomach this sulphurous acid.

Now, remember that acids of all kinds are injurious to the function of the body, except those very volatile ones contained in fresh fruits. Sulphurous acid is very intensely acid, requiring a large proportion of our alkaline reserve to tie it up or bind it, so that no harm will come to the tissues from its presence.

This depletes our alkaline reserve, depressing function proportionately with the depletion, and the more of the sulphured fruits we use the more of this very harmful acid we harbor in our system.

If our alkalinity falls much below the normal 80-20 ratio, we are sick, we function on a lower plane, and our bars are let down for the beginning of chronic organic disease.

There are some companies who make a specialty of unsulphured fruits, and

these should be patronized to the exclusion of those who do sulphur their products. When you begin to interfere with a man's income, you can argue with him quite successfully. In this way it will be possible to discourage the sulphuring of fruits of all kinds.

While this is not the chief source of the acids of the body, yet it is a sufficiently large source to be watched carefully. If we wish to preserve a normal alkalinity, which means normal function, we will avoid the use of all sulphured fruits.

—Reprinted from the Defensive Diet League Bulletin.

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## Glass Clothes

EXPERTS claim that they can take one pound of liquid molten glass and spin it into a thread that will reach around the earth—a thread one-twentieth as thick as a human hair and smaller and finer than silk, though much stronger. A silkworm requires three weeks to spin a mile of silk fiber; a mile of glass thread can be spun in just three seconds. Cinderella wore a glass slipper to the ball, but her American sister may soon be able to wear a complete costume of glass.

Glass hats in lustrous colors are now on sale in New York shops. Perhaps the first such hat was crocheted from blue glass yarn by the wife of one of the Owens-Illinois research workers, who then proceeded to knit herself a purse to match. Girl employees of the Owens-Illinois plant are said to have embroidered doilies and knitted sweaters in attractive patterns from glass thread.

Cloth made from glass strands is moth-proof and rot-proof, and the near future will bring draperies, upholstery, carpets, awnings, and bathing suits, all made from it. In recent Paris shows dressmakers displayed summer models with lingerie of spun glass and shoes with heels of toughened glass. The lingerie bends, but does not break and, says the report from Paris, is tinted in modest shades.

—Reprint from Food Science Magazine.



## Notice

Hereby it is announced that the following are ordained ministers of The Self Realization Fellowship (Yogoda Sat Sanga Society) of America.

Sri Nerode  
Bramachari Jotin  
Ranendra Kumar Das  
Upadeshak Punditji  
Sister Gyanamata  
Sister Bkakti  
Salome E. Marckwardt  
F. Darling  
C. Richard Wright  
Hazel Salter  
Margaret Lancaster  
Laurie Pratt  
Dr. Roman Ostoja  
Sri Khagen  
Faye Wright  
Virginia Wright  
Orpha L. Sahly

A type of lamp emitting ultra-violet rays has been developed during the year for killing germs. Still another germ killer proposed is a virtual electric chair, the germs being attracted to a highly charged wire exposed in the air. The charge of this wire then kills them. This is a French invention, due to M. Marcel Pauthenier and M. Henri Volkringer.

Fresh milk is often slow to curdle, so sinful actions do not always bring immediate punishment. Sinful actions are more like coals of fire that are hidden in the ashes and keep on smoldering and later cause a greater fire.

## Mental Values and Their Representatives

(Continued from Page 20)

lishes definite values for truthful representation.

In determining values, I think this short story quite expedient, and will illustrate: A man once had an enemy and in malice he dwelt upon that enemy, and the enemy, who was shadow in darkness, presented himself. And the man, in order to see his enemy more clearly, turned on the light. With the light, the shadow disappeared and lo, and behold, no enemy could be found. And the man said: "Mine enemy has hid himself away in some dark corner, that he may come upon me stealthily," but the dark corner was in the man's own mind, and as it had to do with himself, he would not turn the light thereon. So the enemy lurked there without molestation, and the man was fearful and miserable of that which he knew not of.

Jesus, in His lesson on discrimination, said: "By their fruits ye shall know them." When thought manifests itself on the plane of its choosing, such manifestation will necessarily be the fruits of its kind. False representation is decried in all courts of justice. Truth, true representation, is the rock on which we build from the mental principle to the spoken and written word. Let no man deceive you, neither let your own thoughts deceive you, for a corrupt tree bringeth not forth good fruit, neither does a good tree bring forth corrupt fruit. And this is the law that governs true values and their representatives unto the attainment of that which we would become.



## Once Our Exiled Feet

(Continued from Page 16)

not cringe before a greater fear—the fear of poverty? When a man in the West has lost his possessions, he has lost all. Indigence is synonymous with disgrace. But is not man subject to the ubiquitous insecurity of chance in this matter of material possessions? And if your happiness depends upon your material state, is that happiness not likewise insecure? And, when you have filled your houses with costly things and your minds with high-sounding facts, are you not still with the infinite longing? I say again, you know not what you seek. Hastening to and fro in your errands of huckstering, you have no time to contemplate upon the secret behind all life and all movement.

Our poet, Tagore, says: 'May I not lose the touch of the One in the play of the many.' That is what so many of the West have done. We of India have failed of our aspiration, not because we lack the ideal or spirit, but because our goal is not one to be attained in a single cycle, nor in a lakh (100,000) of cycles, but through timeless strife and suffering. It is unkind to criticize the West, but is it not true that well-nourished writers of your hemisphere come to India and, because they measure morals and happiness, nay, even achievement, by the criterion of bodily comfort and enjoyment of the senses, go away deploring India's suffering and depravity. Verily, my son, we are proud of our suffering, for thereby we shall attain salvation. On the feet of pain, the soul moves swiftly to the shelter of Brahma, but on the wheels of luxury it rolls in an endless orbit of illusion. If we have despised bodily comforts, it is not because of indolence or ignorance; it is eagerness of spirit that moves our search, and motive is what counts most.

Kabir once said: 'It is the spirit of the quest that helps. I am a slave of this spirit of the quest.' The repellent practices and extremes of asceticism in India are, I grant, numerous enough, yet the Indian at least knows what his goal is, and is not afraid to give up all to attain it. It is so simple a matter for materialists to come and shake their heads in

pity, or laugh in scorn, at the frail sannyasin, mortifying his flesh through fasting and physical austerities, yet they fail to comprehend the 'spirit of the quest.' They fail to perceive the fact that there is something noble in his faith, something unselfish in his denial. Perhaps the means he has chosen to reach the desired end is not a wise one; perhaps it is. None can say. At least he suffers for a worthy cause.

In the West I have seen men sacrifice everything—family, home, honor—to obtain wealth. Wealth for what? To pamper their bodies, that least durable part of us which, by the alchemistic years, is changed ever and again, finally to disintegrate altogether. Yet, for the sake of the immortal soul, they will suffer nothing. They find even the few fast days prescribed by the Christian church a great onus. The reason for this is clear: difference in ideal. The ideal of the West has been comfort and industry. Every man follows his own ideal and for it alone will renounce all else. The Christ of your faith has declared this so when he says: 'For where your treasure is, there will your heart be also.' And India knows where its treasure is. In whatever things are actual, there it abides; in whatever things are eternal, there it finds a dwelling place; in whatever is humble, there it is exalted."

"But tell me, Sadhuji," I interposed, "in your journey through the West, did you find none holy, none who were free?"

"Indeed, yes. For, shall not we of the East and you of the West, one day find the shelter of Brahma together. Shall we not remember that once our exiled feet both wandered far from the refuge of peace? And even into the West reaches the divine hand of Brahma with the long, interminable touch, putting to shame the hidden falsehood, the covert lie. For there I sensed a destiny like some cosmic bubble bursting in the darkness. But their way is not our way. We of India must find salvation in silence and in the discrimination of appearances. We want to be alone; we want to continually ask ourselves those questions about the purpose of exist-

ence. In the West they dare not be alone, lest they take their own lives. We of India have lost much: knowledge, health, wealth—even our society; but there is one thing that we have not lost—the sight of God. They of the West have gained much: incalculable erudition, power over disease, wealth, bodily comfort; yet one thing they have not gained, equanimity.”

After that we left Sri Amar Pandy; left Benares. And even as I remember the sage, I remember the holy city. Umbrellas nodding, teetering, balancing. Irradiate temples like enormous jewel-heaps piled precariously beside the wide, crescent river. A thousand tiny lamps smoking in the deep quiet gloom of perfumed sanctuaries. And I have thought: O, Benares! City of madness, suffering, filth, ecstasy; city of beggars and princes; of fleeting, tawdry depictments, but of eternal holiness and prayer. Has there been one to look upon you for a year, or ten thousand years, and come away able to encompass your denials, your affirmations, your hidden shibboleth of silence? The gods have hidden pearls in your tangled wayside streets; and a fire of ceaseless prayer in your heart, a fire that shall be an afterglow warming the darkness of a spent universe.

And your night self! With its halo of nimbused stars and its dim flute-notes putting the gods to sleep. And the sound of tireless pilgrim feet in your dusty nocturne lanes where hour on hour, year on year, life is ebbing itself away in search of God. Amidst the conflagration of this mystic passion of yours, something new is born in me, and I resolve to remember this sudden intrusion of dreams, and words spoken in your midnight worship. Benares, if you receive my prayer, I shall not pass into dust. Because of something imparted to me from the very filth of your integument, I shall be born again.

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To be healthy is a great advantage; to be contented with what one has is more than the possession of great wealth; to be considered reliable is the truest mark of friendship; to attain enlightenment is the highest happiness.

April, 1937

## The Highest Virtue

(Continued from Page 8)

books. We are not to escape the Love story, because it is the ultimate Truth, the final and highest virtue. We may prolong our acceptance of it, but we cannot avoid it. Must we have this thing called Love? Are there no greater gifts?

“Though I speak with the tongues of men and of angels,” said Paul, “and have not Love, I am become as sounding brass, or a tinkling cymbal.” Without Love words are idle and empty. They have art of design, but no heart; they have sound, but no soul.

“And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Love, I am nothing.”

Think on these statements. Here is the extreme in the transformation in character. Can you see the former intellectual giant, which was Saul, admitting that Love is greater than knowledge; that Love is greater even than an understanding of all mysteries, or of faith, or of the great gift of prophecy. Here Paul realizes that to possess these mighty gifts and to be divorced from Love, is equivalent to personal defeat and soul frustration. Jesus, who is the embodiment of Love, says: “I am the way.” To have Him is to have all. Without Him, the richest gift is a tinkling cymbal.

(To be Continued)

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## Renunciation

(Continued from Page 19)

nothing is permanent. Happiness only comes when we can reunite ourselves with the Father. As pointed out in Bishop Newman's beautiful hymn, “Lead, Kindly Light,” we must remember that we are far, far away from home. This world is not our rightful place. We must evolve back to the place where we once started, and this goal can be attained only by renunciation.

Love and marriage are considered in India as an act of supreme renunciation.

Page Twenty-Five

They are kept away from the filth of desire, lust, and falsehood. The ideal of marriage in India is the fulfillment of divine law and a complete surrender uncontaminated by thoughts of personal gain or self-satisfaction. There we find man and wife performing their household duties and at the same time leading the life of renunciation, working side by side and evolving into the path of spiritual realization. The husband and wife, giving up their personal or selfish motives, become inseparable, and by continuous practice of renunciation become united with God.

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## Diet and Health

*(Continued from Page 17)*

py subjects. Of course, right thinking should be the habit at all times but it is absolutely essential at the table.

Both for your own benefit and that of your family make an effort always to be pleasant, agreeable and interesting at least at meal time.

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## Why Celebrate the Resurrection of Jesus?

*(Continued from Page 3)*

Even this much is good, but if one is really in earnest and prays unceasingly with intensity, and if he gets inspiration, guidance, and advice from God-known saints, he too will be able to see Jesus Christ resurrected in the flesh.

As the invisible gas represented by the formula  $H_2O$ , can be condensed by cold into liquid water, and then can be further condensed into an iceberg, so also God, or Spirit, can be frozen into the forms of Jesus Christ or any other liberated or enlightened soul, by the condensing power of strong, unceasing devotion.

The celebration of the Resurrection merely as a matter of form and custom, as a religious ceremony, is of some meager value, but to celebrate Easter with the supreme desire and determination to make an unceasing effort at meditation and spiritual development until the Resurrection of Christ is wit-

nessed in the flesh—this is really worth while.

Do not think that it is impossible for you to have this experience. Always remember that you are made in the image of God, and if you "seek the kingdom of God first, all these things," (including the first-hand knowledge of the Resurrection of Christ) "will be added unto you."

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## Immortality

*(Continued from Page 4)*

power. It is like the infusion of a substance into the main of a water system. That substance will permeate the entire system, even to the farthest outlet.

We have to live out our lives. We can choose the life of uncertainty and delusion of matter, or we can be daily resurrected anew in the certainty and reality of immortality, as demonstrated in the life of regular meditation of Self-Realization.

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## The Second Coming of Christ

*(Continued from Page 6)*

then one person could relieve another from feeling the effects of swallowing poison through self-created error. However, the effects of evil actions can be neutralized by the effects of good actions. No one can prevent other people from reaping the effects of their evil actions, but if they themselves become sufficiently awakened, they will be able to free themselves from evil by their own efforts.

Repentance for evil actions already performed is a forerunner to the effort required to attain freedom from evil. Also, the sincere and continuous effort to free one's self from evil is the forerunner to real spiritual freedom.

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One must remove resentment while he is exposed to resentment; one must remove sorrow while he is in the midst of sorrow; one must remove greediness while he is still tempted to be greedy. To live a pure unselfish life, one must live in the midst of abundance but count nothing as his own.

## Letters of Appreciation

I beg you to accept, in my feeble way, my gratitude for what your prayers have done for me. I also wish to express my pleasure in Swami Yogananda's presence in our midst again.

Mrs. N. M. W., Calif.

I am sending you herewith Postal Money order for \$2.50, which I saved in my Horn of Plenty Bank, and request you kindly to send me the books ordered below. I am indeed thankful to you for your prayers in my behalf. Since I have started to use the Bank, I have seen a wonderful change in my life.

I am very glad to know that Swami Yogananda is once more with you again. May God bless him for the wonderful work he is doing for the benefit of mankind. May God bless you all.

C. C. C., Canal Zone.

I am glad that I sent for a Horn of Plenty Bank, for by following the instructions enclosed, it seems that my mind is much clearer and my understanding is awakening in me. Truth is more revealed.

I am very thankful for your cooperative prayers for me. God is very near all of us. We are solid union, one mind, one Spirit.

Please be so kind and send me another Horn of Plenty Bank. I wish you to spend the money that I am sending

for the use of spreading the good tidings.

G. A. S., Illinois.

Dear Sirs:

I should like to say how very much I have enjoyed and appreciated the teachings in the Praecepta. They have been of great value in helping me to tackle numerous problems, and they have increased the joy of living tremendously.

God bless all those who are working for the Self-Realization Fellowship.

Yours sincerely,  
J. O., England.

### INDIA NUT STEAK

THE BEST OF ITS KIND

Many people are enjoying this meat substitute and experiencing a general physical up-building. This new scientific food is delightfully different in flavor and is appetizing when served for breakfast, lunch, or dinner. It is a food that builds brains, muscles, and mind, invigorates the body—makes youth lasting. INDIA NUT STEAK is good for those who find themselves physically depleted. It has the best qualities of meat

without its harmful effects. Order now. You will like it because of its nut-like flavor.

1-Lb. Can 50c  
1/2-Lb. Can 30c  
Plus Postage

SELF-REALIZATION FELLOWSHIP  
Mt. Washington Estates  
Los Angeles California

## SPECIAL NOTICE

The next issue of INNER CULTURE will be a new pocket size number. The publishers feel that readers will appreciate the improved appearance and contents of the new magazine.

# Center News

By ORPHA L. SAHLY  
(Director of Center Activity)

## SELF-REALIZATION TEMPLES OF MEDITATION

**S**ELF-REALIZATION Temples of Meditation, distinctive in architecture, distinctive in purpose, and unique in service to self-realization seeking souls and to souls advanced in self-realization, are to be built in many lands, concentrated first in cities of India and the United States.

The purpose of these temples will not be to attract crowds. Their silent voice will say, "Come unto Me, ye weary and heavy laden, and I will give you rest." "Here drink from the Well of Peace and Wisdom; obey the mandate, 'Know Thyself.' Know God by meditation." Within each temple will reside a true teacher, in readiness to serve and to join in meditation with all seeking souls. Spiritual food of wisdom will await those who hunger. You may belong to any creed, but within these temples you may find the key which will unlock the door to your understanding of your own religion and of God. Or, if you subscribe to no creed, by using this key you may learn to understand and tune in with the laws of all life. In realizing Self, you will know the Infinite Reality of which the objective world is as the shadow to the tree.

In the midst of the mundane world of affairs, these temples will welcome any who wish to enter for a few minutes respite in quiet communion and meditation. Whether you wish to sit in silence, or seek words of wisdom from an understanding soul, or desire instruction in the way to Self-Realization, the temple awaits you. It does not seek you, it awaits you with open arms and heart, ready to give of the "bread of life."

These temples will be places where people will learn and practice universal, definite result-yielding meditation technique of God-contact as given by Jesus (and hitherto unexplained) and the great Master Minds of India. Here, in the sanctuary of meditation, followers of all religions, instead of listening to services or lectures, will participate in the art of realizing the Infinite definitely in their own selves. Ministers and temple-goers will meditate together to find God through group meditations and not lecture-listening methods. These temples will be open all day and every day for meditation.

Self-Realization and not any organization system will be the binding force of all temple goers. Anyone may come and go as desired. Those who attend the regular periods of group meditation will be held together by no organization, or coercion, or creed, but only by their own Self-Realization, of which there can be no greater bond. When all souls, all races, all nations, awaken in understanding and realization, there will exist only peace, wisdom and love; inharmony, discord, wars, will be no more. As individuals of common realization meditate together and commune with the Infinite in these temples, gradually all souls will arouse to seek after understanding. Peace and good-will among all peoples will come on earth, even as it now exists in the plan of Infinite Mind. These temples will be centers of peace radiation. Near the busy thoroughfare, and in the sequestered corners of cities, you will find them. They are coming into being to meet the need of mankind. Enter all, and learn to Know Thyself. Self-Realization is Divine Revelation.

**Any persons having similar plans, and wishing to join with us, may write to us.**

# Directory of Self-Realization Fellowship Centers

(Yogoda Sat-Sanga Society)

## Ranchi, India

New EASTERN HEADQUARTERS of YOGODA SAT-SANGA (Self-Realization Fellowship), SHYAMA CHARAN MISSION, with Ashram accommodations and departments for Fortnightly Instructions by Correspondence, and the Brahmacharya Vidyalaya, a Residential School for Young Boys. Patrons: Yuvaraja of Mysore and Maharaja S. Nundy of Kasimbazar, Bengal.

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

## Calcutta, India

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

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

## Puri and Serampore, India

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

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

## Midnapore, India

Yogoda Sat-Sanga Ashram, Khukurda. Yogoda Sat-Sanga Ashram, Ghatal, Dt. Midnapore.

## Bombay, India

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

## Tukumā, Latvija

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

## Los Angeles, Calif.

Western Headquarters of THE SELF-REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society), founded by Swami Yogananda. Free public lectures when announced. All sincere Souls are welcome to come and meditate and read at any time in the day. Address, 3880 San Rafael Avenue, Los Angeles, Calif. Phone CAPitol 9531.

Self-Realization Fellowship Church, 711 West Seventeenth Street. Seva Devi, Assistant Leader-in-Charge. Services held every Sunday at 11 a.m. Phone: CAPitol 9531. Other speakers when announced.

## Encinitas, Calif.

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

## \*Santa Barbara, Calif.

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

## Boston, Mass.

Conducting Teacher, Dr. M. W. Lewis, 29 Edgehill Road, Arlington, Mass. Assistant, J. Albert Simpson. Corresponding Secretary, Miss Ellen MacFwiggan, 158 Summer St., Somerville, Mass. Meetings every Monday evening at 8:15, at 543 Boylston St., Copley Square, Boston.

## \*Des Moines, Iowa

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

## \*Canton, Ohio

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

## Cincinnati, Ohio

R. K. Das, Conducting Teacher, 2917 Sander St. Phone: University 1631 J. Several weekly meetings, held in Parker A. Sinton St., Nicholas Hotel.

## \*Akron, Ohio.

Sri Ranendra Kumar Das, Conducting Teacher. Mrs. Marie Jewel Ailes, assistant conducting teacher, 1018 N. Howard St. Miss Minnie Hardgraves, secretary, 2221 21st St., So., North Akron, Ohio. Meetings each Tuesday evening at 8 p.m. at 34 S. High St., Pythian Bldg., Room 201.

## \*Dayton, Ohio

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

## \*Cleveland, Ohio

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

## \*Topeka, Kansas

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

## Milwaukee, Wis.

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

## Denver, Colorado

Friday weekly meetings in Room 303, Y.W.C.A. Building, 1545 Tremont Place, at 8 p.m. Fredrick H. Wadley, Conducting Teacher, 3428 Colfax Ave. "A." Miss Dorothy J. Ladwig, Assistant Teacher and Secretary, 1536 Willow St. Study Class every Tuesday evening at 429 Acoma St., at 7:30 p.m., Mrs. J. Leo Friend, Teacher and Treasurer.

## Minneapolis, Minn.

Conducting Teacher, Ednah F. Hall, 2215 Colfax Ave., So. Phone Kenwood 0643. Wednesday, 8 p.m., Inner Circle, at home of Mrs. E. W. Backus, 2201 E. Lake of the Isles Blvd. Public Sunday Services, 8 p.m. Monthly vegetarian supper, 25c, 6:30 p.m., last Sunday of each month. All services at Center, 433-34 Lbr. Exchange Bldg., 5th St. and Hennepin Ave. Center open daily except Saturday and Sunday, 11 a.m. to 5 p.m. Rental Library.

## Salt Lake City, Utah

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## St. Louis, Mo.

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

## \*Indianapolis, Indiana

Meetings, 38½ Pennsylvania St., Penn. Bldg., Rm. 408; Sunday services at 11 a.m. Class Friday evening at 8 p.m. Public cordially invited. Conducting Teacher, Sri R. K. Das. Mr. Fred Wm. Renz, President of Board of Directors. Miss Meta Eckhart and Mrs. Chas. Hoffman, Mentors; others when announced. Lending library.

## Washington, D. C.

Brahmachari Jotin, Conducting Teacher. Several meetings weekly at 1758 Columbia Road, N.W.

## \*Miami, Florida

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

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# The Horn of Plenty Bank

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

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

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

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

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

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

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

It helps by supplying an easy method of saving for subscriptions to "Inner Culture" Magazine, for spiritual books or for offerings to the Mother Center to help carry on the holy work of spreading God's message to suffering humanity.

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

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

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

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

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

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

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He is risen from the imprisoning walls of flesh if you, a sleeping son of God, would come out of your bodily prison into the freedom of Spirit.

Crucify your ignorance and hide-bound evil customs, and rise from beneath the tomb of narrowness into the freedom of Cosmic Brotherhood.

Resurrect your soul from the tomb of reincarnations.

Christ-fragrance is ascending from the living graves of material human consciousness, and descending on the devotion of true devotees everywhere. Wash the altar of your heart with tears of repentance, so that Christ Consciousness, love of all races, all creatures, may resurrect within you.

When your body is crucified with disease, ascend into the consciousness of health.

When your mind is crucified with trials and temptations, awaken into the sphere of self-control.

When you are entombed in sorrow, resurrect yourself into happiness.

When you are buried beneath restlessness, resurrect your mind into continued deep silence.

Your God-love has long been crucified by your inner indifference remaining hidden within you; awaken it, and resurrect it into the consciousness of the Absolute Bliss by daily deep concentration.

—S. Y.