

INNER CULTURE

FOR SELF-REALIZATION



The Kumbha Mela—
World-Famous
Assemblage Of Saints In India

By BRAHMACHARI PREMESWAR

What Should Modern Churches Offer
Their Members?

By PARAMHANSA YOGANANDA

"Up From Earth's Center Through
The 7th Gate"

SPIRITUAL INTERPRETATION OF THE RUBAIYAT

NOVEMBER
1938

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Vol. XI, No. 1

Delusive Stimulants

By CARQUE RESEARCH



Shankari Mai, a famous woman saint of India, now 112 years old, sitting with Premeswar's party on the banks of the holy Ganges. (See Page 50.)



**Anandamoyee Ma
Well-known saint of Bengal**

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The Kumbha Mela—India's World-Famous Assemblage of Saints

By BRAHMACHARI PREMESWAR

A Teacher at the Ranchi School of the Self-Realization Fellowship in India Relates the Story of His Recent Pilgrimage to India's Greatest Religious Gathering, Where he Met Shankari Mai, Famous Woman Ascetic now 112 Years Old, Anandamoyee Ma, Noted Bengali Woman Saint, and Keshabnanda, Nearly 100 Years Old, Disciple of Lahiri Mahasaya.

In my boyhood I had the coveted chance of seeing the late Swami Bholananda Giri Maharaj of Hardwar. At that time, I remember, I heard the name of *Kumbha Mela* which occurs at Hardwar every twelve years and is known as *Purna Kumbha*. According to Hindu mythology, a jar of nectar was obtained by the gods during *Samudra Manthan* or churning of the ocean to find out treasures. As this nectar possesses the immortalizing power, the demons wanted to have it. A quarrel broke out, which ended in a fierce battle giving the victory to the gods. During the battle the gods hid the jar of nectar in four sacred places and thenceforth *Kumbha Mela* occurs in those places—namely, Allahabad, Nasik, Ujjain, and Hardwar. Dates of these *Kumbha Melas* are fixed according to astronomical calculation of the position of several planets.

For a very long time I cherished the sacred desire in my heart of hearts to see this great assembly of Indian saints. Though after my student life I had the privilege of visiting almost all the important and sacred places of India, I had not the opportunity of seeing *Kumbha Mela*. Though during the *Ardha Kumbha* at Allahabad during 1936 I was somewhat free, I could not visit that *Mela* owing to some private reasons. However, I remained calm, depending on the maxim that every desire would be fulfilled in the right time and in the right place.

My Cherished Desire

Shortly after that time I was accepted as a humble worker of Yogoda Sat-Sanga (Self-Realization Fellowship) by my beloved *Guru-deva*, Yogananda Paramhansaji. Finally I heard that *Kumbha Mela* was going to be held at Hard-

war on the 13th of April, 1938. My joy knew no bounds. Afterwards came the question, who will finance us? Bama and I approached Prabhas Chandra Ghose (Vice-President of our Yogoda Sat-Sanga at Ranchi) to finance us on a guarantee that we would spread the message of Yogoda Sat-Sanga at Hardwar and other neighboring places.

Our Journey

On the 28th of March, 1938, Bama, Santananda, Fani (a boy of our *Vidyalyaya* or school) and myself started for Hardwar. Dr. Amarnath Dutt, a former professor of Ravenshaw College in Cuttack, Orissa, also accompanied us. Just at 6 p. m. we started from Ranchi by motor to Ranchi Road Railway station to catch the train of E. I. Ry. to Gaya. We reached Ranchi Road at 7:15 p.m.; there we got the train for Gaya at 8 p. m. We had ample accommodation in the train and reached Gaya at six in the morning. Finishing our morning baths, we took our breakfast at the station and waited for the Dehradun Express which runs to Hardwar. We learned from the railway office that the train was so greatly packed by pilgrims that it would be hard for us to get on. However, we got another special train going to Hardwar. Passengers of that special train were travelling rather comfortably, as the major portion of the passengers was travelling by the Dehradun Express. The day was very hot. Gradually our train reached the

Moghulsarai Junction. We had several *Nagasadhhus* (naked ascetics) in our train who fed us with fruits.

Hardwar At Last

Crossing Benares, Jaunpur, Ajodhya and Fyzabad, we reached Lucknow at 10 p. m. Lucknow Ry. Station stands second in India as regards architectural beauty and plan. During the night we crossed Shahjehanpur and Barielly and reached Moradabad in the morning. Finally we got to Hardwar at 9:30 p.m. and got off the train. Amarnath and Bama went out to find a suitable place to encamp our party. After searching at several places they got one in the Niranjain Akhra (just opposite the railway station) with a rent of rupees seventeen for fifteen days. It was about 1 p. m. We made arrangements for our food. A hodge-podge (*kutchuri*) was cooked and we all ate that delicious food with the utmost voracity.

Our first night in the camp was one of extreme joy. We slept soundly under the blankets as it was very cold at Hardwar. We went to Bhola Ashram, in the evening, where we had written before to reserve accommodation for us. We were glad to see that one room was reserved for us. On the next evening we shifted to Bhola Ashram. Half of a cottage made of straw was given us. Now we were safe in a permanent shelter, our concentration was directed to find out the great *sadhhus* (saints) who



The Kumbha Mela is held at Hardwar once every twelve years. Four million devotees gathered this year at the Mela, from every corner of India.

were assembled there for *Kumbha Mela*.

First of all, we went to see Anandamoyee Ma in the Pitakutie. She is an illumined lady of great fame. As I met her she greeted me with a smile and enquired about us. Anandamoyee Ma came to Ranchi in 1936 to see my *Guru-deva* Yogananda Paramhansaji, who had recently arrived at Ranchi from America.

Anandamoyee Ma

Anandamoyee is a famous saint of Bengal. Though uneducated, she has composed beautiful poetry in a classical Sanskrit which has filled scholars with wonderment. Her picture appears in this issue on page 2.

Anandamoyee sang for us. Her melodious tone sublimed with her devotional vibration created an atmosphere as though we also were permeated with her transcendental

bliss. She was in a semi-ecstatic condition. I enjoyed the atmosphere to my heart's content and left the place quietly. Her theology so far as I was able to ascertain is *Bhakti Yoga* (path of divine love).

Woman Saint of 112 Years

Next we went to see the great Shankari Mai Jiew. She is a disciple, the only living disciple, of the late Trilinga Swami, illustrious yogi of Benares. I had heard about her two years before and eagerly longed to see her once. Fortunately she went to Hardwar during *Kumbha Mela*, where I had the proud privilege of meeting her for the first time. Her age is now 112 years. She was born in Benares, being the daughter of one of the disciples of Trilinga Swami. She is unmarried, having been trained and initiated by Trilinga Swami from her very childhood. She is an expounder of *Raja Yoga*, (the "kingly *Yoga*" or balanced path) and said that she had met Yogavatar Lahiri Mahasaya (Master of Swami Sri Yukteswarji) in Benares in an ecstatic condition under a tree, and surrounded by several disciples.

I was very happy to get her picture, taken on the banks of the holy Ganges, and reproduced in this magazine on page 2.

Tells of Her Training

I was fascinated by her face beaming with purity and intelligence of a very fine type (*Sattwic*). Though enjoying a ripe old age of

more than a century, her body seems to have defied the rigors of age. Decrepitude could not attack her body. Her hair is black, complexion bright, body quite fit to outwit the ravages of time for many years to come. Her conversation charmed me; I frequented her place often. She described to me the systematic training she had to undergo, as a *brahmacharini* (woman ascetic) and about her travels in the Himalayas (Badrinath, Kedarnath, Amarnath, Pasupatinath, etc.) I heard her descriptions with rapt attention, realizing how fortunate she was to have had the privilege of the personal touch of such a great yogi.

Astonishing Disappearance of Great Saint's Body

She said that her *Guru* was still living and that he meets her when necessary to solve some knotty problem, and helps her in all other possible ways. She said that the dead body of her *Guru* had vanished from the wooden box where it had been kept for immersion in the Ganges, according to the wish of Trilinga Swami. (This incident is similar to that of Kabir, a great Indian monk.) But the disappearance of the dead body of Trilinga Swami has been so long unknown to the public, this is the first time that I have come to know it; it is not even mentioned in the life of Trilinga Swami.

Shankari Mai, in my opinion, is not a follower of *Bhakti Yoga*, but is trying to solve the problem of life through a complete surrender

of the self to the *Guru*, not blindly but with a rationalistic analysis of the problem of our lives in its various aspects, believing that religion is an individual problem.

Rulers of Sadhu Communities

It should be mentioned here that the *sadhus* (ascetics) of India are controlled by an executive committee consisting of seven great *sadhus*, called *Mandaleswars*. Each of them have several *lakhs* (a *lakh* is 100,000) of followers (according to Government census there are approximately fifty-six *lakhs* of *sadhus* in India, excepting those who live in dense Himalayan forests). Each *Mandaleswar* represents one community, namely, Ananda, Atal, Juna, Audashi, Niranjan, Nirbani and Bairaghi. I had the chance of meeting several *Mandaleswars* in the *Kumbha Mela*. Their president is called *Mahamandaleswar*. Swami Joyendra Puriji is, at present, the president of the *sadhu* communities.

President of the Sadhus

One evening we went out to see some *Mandaleswars*. We went to Kankhal where several *Mandaleswars* were putting up. We visited the place of Swami Joyendra Puriji of whom we had heard much. We entered a small room, dimly lighted. At the center of the room Joyendra Puriji sat. Master Puriji is a man of fair complexion, lips indicating strong determination, eyes affectionate, tone full of hope and sweetness, and the body sublimed through strict *brahmacharya* (self-discipline) and penance. He

is very reserved and the spiritual atmosphere created by his dignified silence is very enjoyable. He gave us cinnamon as his present (in United Provinces the monks give people cinnamons when they go to meet them.).

Joyendra Puriji only uttered three words, Truth, Love and Work. He is a Vedantist in its truest sense. The walls of his room are inscribed with the words, "*Om Nama Sivaya*" (Bow to Lord Siva). The essence of the four *Vedas* and *Upanishads* are written near his seat on the walls. That is: *Rig Veda—Prajnanam Brahma* (the knowledge of the Absolute One); *Sama Veda—Tattwamasi* (Thou art That); *Yajur Veda—Aham Brah-mashmi* (I am the Absolute); *Atharva Veda—Ayamatma Brahma* (this Soul is Absolute); *Upanishads—Sat-Chitanandam* (Existence—Knowledge—Bliss).

Arati (morning and evening worship of Deities in the temple accompanied with playing of cymbals and other musical instruments) began at the temple of Lord Siva. We took leave of Master Puriji with hearts full of deepest respect for him.

A Profound Scholar

We also visited Swami Mohadevananda Giri. He is a disciple of Swami Bholananda Giri of Hardwar. He is a *Mandaleswar* and leader of the Ananda community. He comes from a very respectable family and was formerly a lawyer, but renounced the world at the call of Swami Bholananda Giri. He is

a profound scholar in the six systems of Indian Philosophy and is well versed in logic. By virtue of his keen intellect he is often appointed to solve many difficult questions which are put to the *sadhu* communities from time to time.

Devotional Music

One evening we were invited before a huge gathering to play *kirtan* (Indian devotional music) and we did so for nearly two hours to a highly appreciative audience.

Swami Krishnananda is another *Mandaleswar*. He was lecturing on *Srimad Bhagavad Gita* before a large gathering of pilgrims. We had a little talk with him. He is a follower of the *Mimansa* school of Indian philosophy and has a firm faith in the performance of ceremonial *yajnas* (sacrifices) as mentioned in the *Vedas*. *Mimansa* holds that through *yajnas* man can achieve eternal Bliss.

Swami Keshabananda

Another prominent saint whom I met at *Kumbha Mela* is Keshabananda. This noted saint is one of the highly advanced disciples of Yogavatar Lahiri Mahasaya. My *Guru-deva* Yoganandaji met him at Brindaban during his last Indian tour and spoke highly of him. His picture appears in this issue on page 51.

Keshabananda has a little hermitage at Hardwar, in a lonely place surrounded with groves on all sides. This hermitage is the most sacred spot to the followers of Lahiri Mahasaya, as it contains the ashes of his mortal coil interred in

the temple of Shyameswar Siva, consecrated to the holy memory of the Yogavatar.

Keshabananda is on the verge of a hundred years. He told us some of his religious experiences, his first meeting with Lahiri Mahasaya, and other incidents which we heard with eager interest. His association is highly soul-elevating. He blessed us before we took leave of him.

My impression on the *Kumbha Mela* is, that if any one wishes to know India and her people fully, whether he is a Hindu or a Christian, he must see the *Kumbha Mela* at least once to feel the pulse of the nation. I think my brothers and sisters of the West will be astonished to hear that, in preparation for such a huge gathering where three to four millions of people assemble, there is no reception committee nor any convener of the assembly nor are invitation letters issued to anybody. People come only by seeing the date of the *Mela* in the almanac.

SADHU SAMBAD

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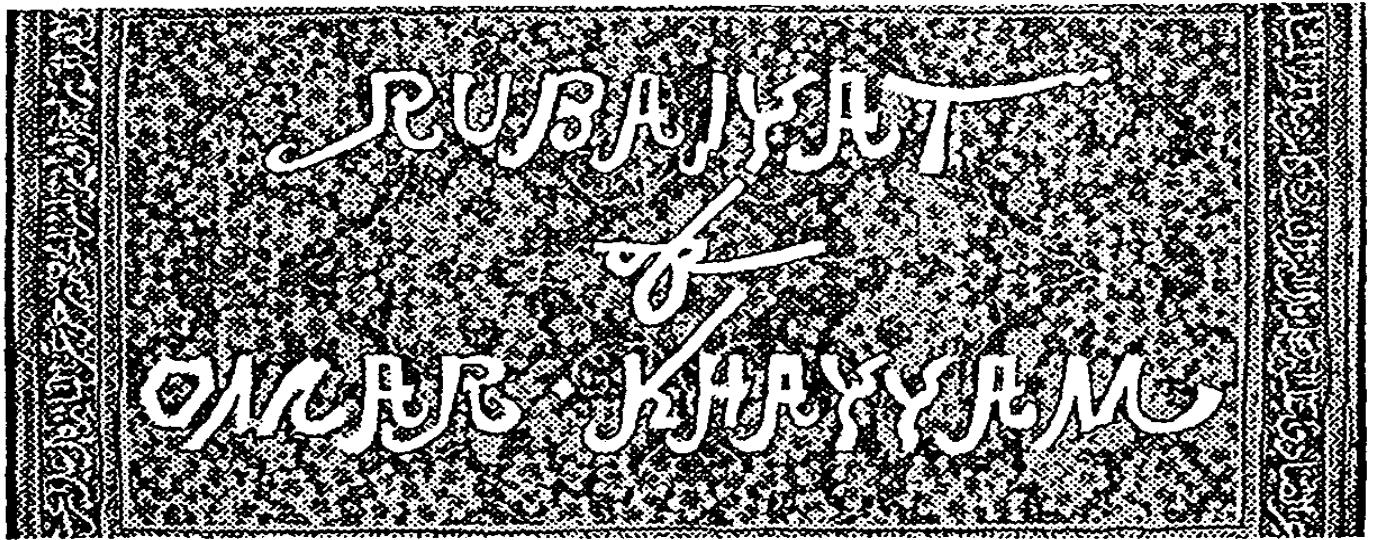
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SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

XXXI

*Up from Earth's Centre through the seventh Gate
I rose, and on the Throne of Saturn sat,
And many Knots unravel'd by the Road;
But not the Knot of Human Death and Fate.*

Spiritual Interpretation:

The ordinary man's consciousness in the wakeful state is located on the palate or the regions of the flesh where the senses of sound, taste, smell, sight and touch are located; hence he is conscious of the body. In sleep when man's attention is disconnected from these sense centers, he is conscious of being near the invisible, blissful, formless sphere of the soul. In sleep man's mind and life force retire from the outer flesh to the region of the heart and the lower spine; the mind is thereby filled with peace.

But by higher meditation the mind and life-force can be transferred from the senses, internal organs, the earth-center at

the coccyx, and the other centers in the spine and gates of flesh, on to the brain where divine compassion reigns. The cranial and spinal centers in ordinary beings are cloaked by Satanic ignorance. It is best to dislodge that Satan by establishing meditation-nurtured wisdom in the spinal centers and inner consciousness. The nerves and muscles are the roads through which consciousness travels outwardly toward the senses and material enjoyment. But when the soul travels inwardly back through *the only road* of the nervous system and spine, the inner perception unravels the knotty problems of life and matter.

The Seven Gates of Escape

These are the seven gates through which the soul prisoner has to escape into spiritual omnipresence—the seven plexuses—coccygeal, sacral, lumbar, dorsal, cervical, and medullary centers in the spine and the Christ center in the forehead. When the soul arrives at the thousand-rayed Throne of Light in the cranium it dethrones King Ignorance from all centers.

But bringing his mind even so far, the devotee cannot learn the final mystery of life and death nor get out of the influence of his prenatal seeds of action. He must go further, take his soul out of the body through the seven gates into the presence of the almighty, all-pervading Spirit. Thereafter he can consciously go out of the body and return to it at will. It is then by further wisdom he learns to destroy the delusion of being imprisoned in the three bodies—causal, astral and physical. It is then that the mystery of life and death and so-called fate is finally solved.

When an evil effect from a forgotten, previously initiated cause suddenly pounces upon anyone he speaks of the event as fate. In the light of wisdom it is seen that so-called fateful happenings are usually brought about by unremembered actions of the past of this life or in the prenatal past.

Physical Death Does Not Free the Soul

If salt water is encased in a sealed jar contained in two other sealed jars, and kept immersed in the ocean, then the im-

prisoned brine in the third innermost jar cannot go out to mingle with the vast ocean waters, even if one outer jar is broken. So also, the soul of man is confined in the three bodies moving in the ocean of Spirit. At death only the physical body goes, so the soul imprisoned in the two other bodies is not free to unite with the Spirit. By wisdom, the soul after death can come out of the other two confinements and become Spirit, as the salt water contacts the ocean after the three jars are broken.

That is why Jesus after death did not arise for three days. This period was the time he required to work out the karma (seeds of actions) of the three bodies and lift the soul above the enclosures of attachments and let it unite with the ocean of Spirit.

Applied to Daily Life:

Many think that all that is necessary to know God is to blindly, absent-mindedly pray. Blind prayers of years remain unanswered, as is clearly shown by the difference between the lives of theoretical theologians and God-saturated sages. Inventions come not through blind prayers but by scientific application of the mind. Similarly, the greatest of all coveted discoveries can be made by scientifically knowing the art of freeing the enslaved mind from the bondage of restlessness and of consciously uniting it with God.

Yoga A Scientific Art

Yoga as discovered by the master minds of India teaches the art of scientifically uniting individualized soul with omnipresent Spirit. Yoga does not signify sword-swallowing nor crystal-gazing, but the scientific union of soul with Spirit. A yogi is he who, through psychophysical adjustments and meditation, consciously takes the mind from the senses, conscious state and subconscious state of sleep into the extremely joyous superconscious (not unconscious) state of Spirit.

While the yogi transfers his mind from the senses, conscious, and subconscious states to the superconscious state he simultaneously experiences certain physical transitions in location of

his mind from the objects of physical senses to the heart, to the six spinal plexuses and finally to the brain. In the conscious state the body and the world are perceived. In the subconscious state the mind and life travel through the grotto of the spinal plexuses. In the Christ state the mind of the yogi goes through the spinal canal and brain into the omnipresent Spirit.

Omar Khayyam says all these spiritual experiences which came to him are available to all of us if we scientifically try to unite our minds with God by deep meditation and by attaining the different states of consciousness. We can ultimately know the mystery of life and death when we can consciously go out of the body and return into it through the seven plexuses. These seven plexuses are spoken of as the mystery of the seven stars in Revelations in the Christian Bible and as seven *chakras* (centers) in the Yoga books of India.

This stanza in the *Rubaiyat* is one which clearly shows Omar's advancement on the path of yoga—not of wine!

Glossary:

1—*Earth's Centre*—The coccygeal plexus, the first or lowest spinal center. It is the first gate through which the interiorized mind and life have to pass in their upward climb to the Spirit in the brain.

2—*Through the seventh Gate*—Through the seventh cranial plexus of concentrated life force. This is figuratively spoken of as the thousand-petalled lotus because it emanates thousands of rays of light.

3—*I rose, and on the Throne of Saturn sat*—The higher consciousness dethroned Satan or Ignorance from the brain and all spinal centers.

4—*Many Knots unravel'd by the Road*—My mind passed through all seven plexuses in the spine and brain where many cosmic mysteries are revealed.

5—*But not the Knot of Human Death and Fate*—I only lifted my mind through the seven plexuses (or gates of consciousness), but not further, not beyond the body into the Spirit.

The Life of Prince Siddartha

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

By MARY ISABEL BUCHANAN



Part III

During these long years sorrowful dwelt the King at the palace. He had made search with many messengers in many lands, but none had found word or trace of his son.

Sweet Yasodhara lived as a widow—without jewel or rich clothing, or sound of music, or taste of delicate foods. Her eyes were dimmed with tears while she roamed in the gardens that had been their playground. Sorrowing, she longed for her lord, Siddartha. With her, full of bubbling spirits and interest in all things, was their son, born soon after Siddartha's departure and now almost seven years old.

As the little lad played in the garden one day with his mother, two women of the court came to her in great excitement, saying that some wealthy merchants had come into the city, bringing ivories and bowls of brass, and birds unknown

to their kingdom, and many treasures coming from distant lands. But they bring news, also, that makes all else seem as nothing. They have seen *him*, her lord—the Prince Siddartha!

Yasodhara rose and clapped her hands and laughed and her eyes brimmed with happy tears, and she cried, "Oh, quick, send those merchants to me. My ears are like parched throats to drink in their blessed news. Go bring them, and I will fill their girdles with gold, and precious gems."

So outside of the *purdah* curtains they came and greeted her. And through the curtain she spoke: "Good men, you have seen my lord, and you say he is world-honored. Tell me if this be."

And they said, "Yes, we have seen him and he is greater than a King of Kings. We have heard him, and all men follow him, as the leaves follow in the wake of the wind. He cometh here before the first rains."

They told how he had gained that which he sought; and how from his words, wherever he went, peace and wisdom sprang up as flowers and grass come up when water sparkles through a sandy plain—and how, returning to the King who had once so graciously welcomed him to stay, this King had carved in caves and on stones his words and teachings throughout all his kingdom. And that from there 900 men had followed his ways of life, to teach of what he taught.

These merchants then went their way richly rewarded with jewels, and the happy thanks of the Princess.

Word Sent From the King

When the King heard, he sent nobles of the court to tell his son to come back to his own, for he was now nearer the funeral pyre by seven years. And also sent sweet Yasodhara nine horsemen to say that the Princess of his house—Rahula's mother—waits for him, and longs to see his face again.

And as these messengers came into the bamboo garden where Siddartha was teaching, they heard his words, and listening, forgot to speak. So lost were they in this one's compassion, purity, and wisdom, that each forgot the message he had come to bring.

More messengers were sent, and one after the other forgot his purpose, and followed with the many. Then, finally, the King sent a playmate of Siddartha's of the old days, one most faithful, a true friend. As

he drew near the garden he plucked some cotton from a bush and sealing the entrance of his ears passed on safely to the Prince and gave his message.

And Siddartha replied, "Surely I will go. It is my wish. Tell the King and the Princess that I come at once."

His Return Journey

As he walked from the bamboo-grove he beheld a householder bowing to the earth, to heaven, and in each direction, while throwing rice from both hands.

"Why bowest thou, Brother?" said the Lord.

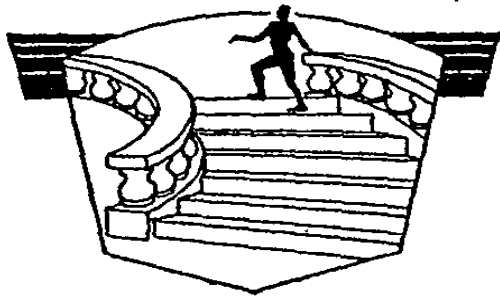
"It is the way, great sir, our fathers taught: at every dawn, before the toil begins, to hold off evil from the sky above, the earth beneath, and all the winds which blow."

The World-Honored spake:



*"Evil swells the debts to
pay,
Good delivers and acquits;
Shun evil, follow good; hold
sway
Over thyself. This is the
Way."*

—"The Light of Asia"



*"Enter the Path! There is no
grief like hate!
No pain like passion, no
deceit like sense!
Enter the path! far hath he
gone whose foot
Treads down one fond of-
fense."
—"The Light of Asia"*

"Scatter not rice, but offer loving thoughts and acts to all: to parents, as the east, where rises light; to teachers, as the west, where rich gifts come; to wife and children, as the south, where gleam colors of love and calm; and to friends, kinsmen and all men, as north. Then to humblest living things beneath, and saints and the blessed dead above. So shall all evil be shut off."

And so he went, and taught, breaking down superstition, and filling men's hearts with love and good.

In Hermit Garb

The King had flowers strewn along the way and great elephants at the gate where drums should beat and the cry, "Siddartha cometh," be made when he passed, and dancing girls to throw flowers and sing and dance, and music to

be played. And all ears listened to hear the first beats of the drum.

But the Princess, Yasodhara, eager and happy, rode on to the palace walls, to a garden there. Yet no drums sounded from afar to tell of his approach. Listening and watching, the Princess beheld one coming dressed in hermit clothes, with a begging bowl, stopping at each hut, as was the custom with hermits. His face shone so brightly as he walked that many followed after him asking, "Who is he?" And as he quietly came by the park Yasodhara stepped forward in his path, and with greatest joy she cried, "Siddartha! Lord!" and fell sobbing at his feet, eyes brimmed with joyful tears.

Greeting His Father

But when the King heard how Siddartha came, shorn, with the mendicant's sad-colored cloth, and stretching out a bowl to gather orts from base-borns' leavings, wrathful sorrow drove love from his heart. Thrice he spat upon the ground, plucked at his silvered beard, and strode straight forth lackeyed by trembling lords.

Frowning, he mounted his war-horse, drove the spurs, and dashed angered through the streets and lands of folk who could scarce find breath to say, "The King! Bow down!" ere he had clattered by. At the south gate he encountered a mighty crowd, to every edge of it pouring fast more people till the roads were lost, blotted by that huge company which thronged and grew, followed close to him, the

Lord Siddartha, whose look serene met the old King's.

Nor lived the father's wrath longer than while the gentle eyes of Siddartha lingered in worship on his troubled brows. Then downcast sank the King, with his knee to earth in proud humility—so dear it seemed to see the Prince, to know him whole, to mark that glory greater than of earthly state crowning his head—that majesty which brought all men, so awed and silent, in his steps.

Then the King broke forth, "Ends it thus that great Siddartha steals into his realm, wrapt in a clout, shorn, sandalled, craving food of low born folks—he whose life was as a god's? My son! Heir of this spacious power, and heir of kings who did but clap their palms to have what earth could give, or eager service bring. Thou should'st have come appavelled in thy rank, with shining spears, and tramp of horse and foot. Lo! all my soldiers camped upon the road, and all my city waited at the gates. Where hast thou sojourned through these evil years whilst thy crowned father mourned, and she, thy wife, lived as widows live, foregoing joys, never once hearing sound of song or string, nor wearing once the festal robe till now, when in her cloth of gold she welcomes home a beggar-spouse in yellow remnants clad. Son! why is this?"

"My father, it is the custom of my race," gently replied Siddartha.

"Thy race," answered the King, "counteth a hundred thrones from

Maha Sammat, but no deed like this."

"Not of a mortal line," the Master said, "but I spake of descent invisible. And with all love, owed for tender debts, I proffer now the first fruits of the treasure I bring."

Then the King, amazed, inquired, "What treasure?" and the teacher took his royal hand, and with the Princess on his other side, he paced slowly through the worshipping streets as he told all the path which makes for peace and pureness, the truths which hold all wisdom.

Thus they came onto the palace porch, Suddhodana with brows unknit, drinking the mighty words, and in his own hand carrying Siddartha's bowl, whilst a new light brightened the lovely eyes of sweet Yasodhara and sunned her tears.

Upon an eve of gold and blue,

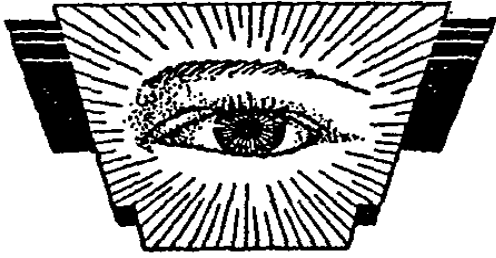


*"Only, while turns this wheel
invisible,*

*No pause, no peace, no
staying-place can be;
Who mounts may fall, who
falls will mount; the
spokes*

Go round unceasingly!"

—"The Light of Asia"



*"Showing how birth and
death should be destroyed,
And how man hath no fate
except past deeds,
No Hell but what he makes,
no heaven too high
For those to reach whose
passions sleep subdued."
—"The Light of Asia"*

at sinking sun, Lord Buddha, now the Illumined One, set himself to teach the Law in hearing of his own. Upon the King's right hand he sat, and all the Court ranged round him—the Sakya lords, Ananda, Devadatta, and beyond these stood chiefs of the calm brethren of the yellow garb—a goodly company. Between his knees Rahula smiled with wondering childish eyes bent on his face, while at his feet sat Yasodhara, her heartaches gone, foreseeing that fair love which doth not feed on fleeting sense, that life which knows no age, that blessed last of deaths when death is dead. His victory was hers. Wherefore she laid her hand upon his hands, folding around her silver shoulder-cloth his yellow robe, nearest in all the world' to him whose words the three worlds waited for.

All that night he spake, teaching the Law. On no eyes fell sleep, for they who heard rejoiced with tireless joy. And when this was finished the King rose from his throne, and, with bared feet bowed low before his son, kissing his robe's hem, and said, "Take me, O Son! lowest and least of all thy company." And Yasodhara, all happy now, cried, "Give to Rahula—thou Blessed One—the treasure of the kingdom of thy Word for his inheritance." Thus passed these three into the sacred path.

For forty-five rains thereafter he taught in many lands, conquering the world with spirit of strong grace. All is written in the Holy Books where he passed, and what proud Emperors carved his liberating words upon the rocks and caves. And in all the various books and records now known, all show that no single act or word during his life marred the perfect purity and tenderness of this great Teacher.

—❖—❖—❖—
THY LOVER

I would be Thy lover, and Thine
only—I, mine eyes
Sealed in the light of Thee to all
but Thee,
Yea, in the revelation of Thyself
Self-lost, and conscience-quit of
good and evil,
Thou movest under all the forms
of truth,
Under the forms of all created
things;
Look whence I will, still nothing I
discern
But Thee in all the Universe.

—Jami.



Spiritual Interpretation
OF THE
★ **BHAGAVAD GITA**

The Immortal Promise of This Hindu Scripture—"Even a Little True Faith Shall Avail Against the Great Fear of Ceaseless Births and Deaths."

By **PARAMHANSA YOGANANDA**

Chapter 2, Stanza 40

Literal Translation:

In this path of action, there is no loss of the unfinished effort for realization, nor is there creation of opposite effects. Even a tiny bit of this real religion protects one from the great fear of birth and death.

Poetic Rendition:

O thou spiritual aspirant, enter the path of spiritual action. Then for thee will never exist waste of any holy effort. For the least attempt thou didst make to place thyself even in the very beginning

of the spiritual path will be to thy benefit. O devotee, it is better to enter the spiritual path even if thou art at a standstill and maketh no further progress. Thou must realize poignantly it is more profitable and protecting to be in the spiritual path than to be exposed to the shafts of miseries by remaining on the open fields of evil. Unlike certain actions, spiritual action does not spume forth contrary consequences. Even a tiny divine drop of this realization will relieve one from the dire disease of ignorance, resulting in the travails of births and deaths.

Spiritual Interpretation:

The above stanza of the *Bhagavad Gita* spells a great encouragement to all devotees who have entered the spiritual path but are discouraged to go on further due to not receiving tangible results from the very beginning. In the material world, all successes are known by their tangible (though short-lasting) results. But in the spiritual path all results being primarily psychological are intangible. The devotee must know that though spiritual results are intangible, they are real in that they are everlastingly beneficial to the soul and gradually, also, to the body.

The spiritual devotee must realize that spiritual results must be measured according to their peace-giving qualities. For example, when a devotee meditates properly and deeply, he is bound to feel an ever-increasing peace which after all is more precious than all the possessions of the world. To be able to maintain peace within, in spite of the ever-changing circumstances of life, is to be happier than a king, who may be buried in misery amid outwardly favorable circumstances.

When a devotee advances very far, this inner peace becomes the tangible consciousness of omnipresence, omniscience and omnipotence. Then the devotee knows he controls the switch which runs the factory of cosmic creation.

The above stanza also tells us that mathematical religious ceremonies calculated to give certain

spiritual powers may give no results or wrong results if performed with even the slightest inaccuracy.

The Story of the Seeker After Power Who Killed Himself

For example, a psychic individual was trying out the efficacy of a few seed vibratory words and because he pronounced them wrongly he hurt himself instead of hurting his enemy. Just as the word "peace" normally produces a peaceful effect, but if you say the word "peace" very angrily and loudly, it will create nervousness, similarly, there are certain vibratory sounds in the ether which are known by occult teachers and which, if pronounced properly, will produce a certain good or bad result, but if one makes the slightest mistake in intoning those words, he will have results contrary to what is expected. This man mispronounced the incantations and suffered death himself as a result. He had an enemy named Indra. Planning to destroy his enemy by psychic means, he was saying, along with the incantations, "Indra's enemy," instead of "Indra, enemy," and thus changing, by mispronunciation, the entire direction of the vibratory power set in motion. By wrongly uttering "Indra's enemy," he was unknowingly designating himself as the victim. At the end of the ceremony, instead of his enemy, Indra, being dead, the incantator ("Indra's enemy") himself lay dead.

So the above stanza says that there is danger in meddling with such insecure spiritual phenomena

and ceremonial methods with uncertain or limited results. The stanza signifies that in following the spiritual path of action and right methods of meditation, there is no waste of any spiritual effort made to know God, even if one does not persevere further.

It is said by saints that if a person even once really desires salvation, that desire will be firmly planted in the subconscious and superconscious minds and will wait there, no matter how long ignored, to germinate when the circumstance of favorable opportunity arises in this life or in a later incarnation.

Spiritual Desire is Never Lost

Therefore one is very lucky if he has once started in the spiritual path even if he stopped, for that experience in the spiritual path will remain dormant within him ready to germinate further when the devotee is in a better mood.

Also, right methods of meditation can never produce contrary results.

Of course, great teachers are not responsible if charlatans devise strange methods which they never practice themselves and try to apply on their followers just to mystify them. Great teachers who have found God devise spiritual methods and techniques which are the source of liberation to others.

Some unbalanced people by following contrary techniques like violent breathing exercises taught by charlatans have found them-

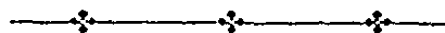
selves in trouble. That is why ignorant people look upon salvation-giving techniques also with suspicion. As sugar can never taste bitter, so divine techniques of meditation can produce nothing but the sweetness of peace and blessing of God-contact.

All-Conquering Power

That is why the above stanza says that every devotee must remember that even a momentary entry into the kingdom of meditation will ultimately be the door for complete liberation from the wheel of misery-making births and deaths.

But no devotee should understand by the above stanza that just a little meditation for a moment will ensure complete liberation from cosmic delusion. What the *Gita* means is that it is better to start on the path of salvation and eternal safety by meditation rather than remain with the death-making delusive material desires.

Every devotee also should remember that if even the thought of the desire for liberation will ultimately result in complete liberation, then by steady efforts at meditation he can quicken his evolution and receive liberation in a few years instead of waiting many incarnations. The devotee must also remember that liberation even after many incarnations is impossible unless the desire for liberation is first awakened in the heart.



"Religion makes us know profoundly what we already know."
—Pascal.

Delusive Stimulants

Those False "Tired Feeling" Correctives

Edited by

CARQUE NATURAL FOODS RESEARCH

Glendale, California

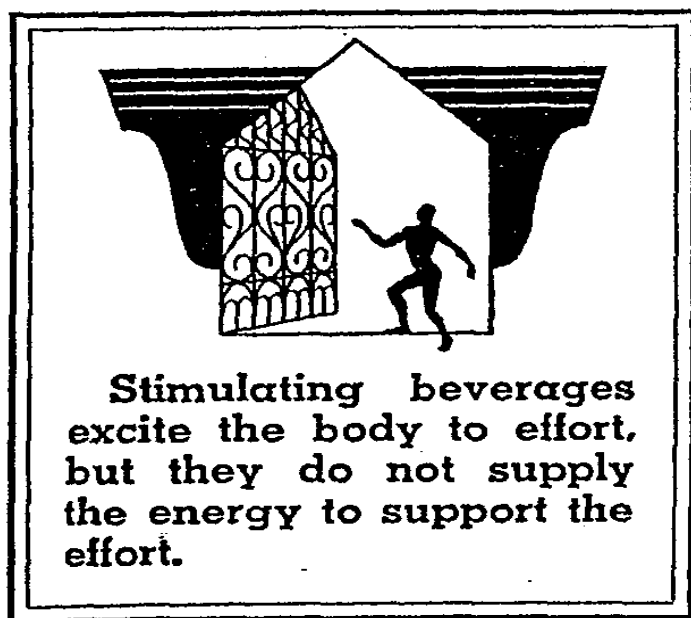
There is a very definite correlation between the pronounced nervous strain of modern life and the average American's persistent craving for alcohol- and caffeine-charged stimulants. A tensed contracted condition of mind and body is incompatible with rest. Civilized man must be taught to recultivate poise, self-control and mental and emotional relaxation, in order to enjoy their salutary restorative and rejuvenating effects.

One seldom suspects the pernicious influence exerted by emo-

tional instability, resulting in tremendous leakages of vital force. Fear, worry and grief interfere with sleep and prevent perfect repose and recuperation. Also, as conscience gives character and force to sleep, it is revolting both from a moral and scientific point of view for sufferers of insomnia to look for power in an anesthesiant to restore purity and peace to a troubled conscience.

Optimism—that supreme "tired feeling" corrective—signifies confidence in the upward progress of evolution. Pessimism offers no satisfying and peaceful solutions to the problems of the world, but engulfs us in a vortex of psychic contagion, more demoralizing and degenerating to the mind than a venomous snake-bite to the body.

The control of human emotions is a herculean task, but the devastating "nerves" of modern civilization can be mitigated by adequate rest and serenity, by increased consumption of alkalizing fruits and vegetables to neutralize fatigue poisons, and by switching over to tranquilizing table beverages, fruits



and vegetable juices. Non-stimulating foods and drinks mildly help to soothe those hard-worked nerves, giving them a fighting chance to be "on their toes," alert for every problem and emergency that may perplex one in the day's arduous work schedule.

Nervous breakdowns have been directly traced to over-stimulation of our reserve nerve strength, for alcoholic beverages, coffees and teas deaden the warning signals of fatigue, whipping up the nerves like a tired horse and driving on the brain when every natural impulse is crying for rest. With vital losses in no way repaired, enervation must inevitably follow.

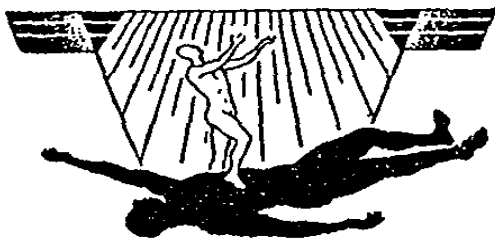
In the absence of sufficient fruits and vegetables in the diet, the blood becomes impoverished and all the tissues of the body lose their vital tone and strength, paving the way to weakness and intensifying the craving for intoxicating and other pernicious stimulants. Such natural solvents as citrus fruits, tomatoes and pineapple, fortified by raw spinach, lettuce, cabbage, celery and other greens, used in combination salads or pressed into juices, are powerfully eliminative, having the force to dissolve and expel hardened and caked masses, incrustations and acid deposits which have lodged in the organism over a protracted period. Fatigue poisons are effectively combatted, because congestion is relieved and precious nutrients find their way unobstructed to life-sustaining nerve centers and glands.



It is idle to deny that the body is a machine, and as a machine it must be kept clean. Nature's unadulterated foods and drinks are the most cleansing of foods. The body is the temple of the soul, and it is fitting that the soul have an efficient instrument through which its expansion of consciousness can manifest.

If through lack of such important food constituents as vitamins and minerals the body becomes impoverished, fatigue arises because of insufficient oxidation, faulty metabolism and elimination. A persistent desire for a stimulant inevitably ensues, as a vain attempt to replenish declining vital energies. Because alcohol affords a temporary though false increase of endurance, its continued use and subsequently its abuse ultimately takes hold of the transgressor with viselike grip.

Liquor propagandists point out that one pint of whiskey has 1750 heat units or calories. The number of calories inherent in a certain food product or alcohol bever-



If subjected to a test as an exclusive food-beverage, alcoholic drinks would destroy life sooner than would total abstinence from all food.

age cannot determine its dietetic and hygienic value.

The cells of the body rapidly break down when they are persistently called upon to yield their reserve fund of alkaline elements to neutralize the abnormal quantities of acids created by alcohol. The potential energy of foods and beverages is due not only to the production of heat, but also to the electric, magnetic and other imponderable forces resident alone in the highly organized molecules of natural foods in their original intact condition! Alcohol being a product of decomposition cannot impart any actual energy to the human organism, but on the contrary is a dangerous stimulant, a poisonous substance and a destroyer of life protoplasm. It simply depletes our reserve forces by unduly stimulating our nerve centers at the expense of latent vitality..

Physiologists claim that the substitution of fruit juices for fermented and distilled liquors and

wine is a most valuable factor in the prevention or cure of the drinking habit. A glass of grape juice, for example, taken when the desire for wine or liquor is experienced will diminish the intensity of the craving. Many people who relish light wines value them for their fruity flavor rather than for any effects experienced from the alcohol present. The chief food value of the unfermented fruit juices lies in their natural fruit sugar (dextrose) contents, which is a predigested carbohydrate requiring little digestive effort and thereby affording quick stimulation and complete assimilation. The dry pulp left after the expression of the juice contains almost nothing except cellulose and a little protein. The nutritive elements existing in the soluble forms of organic sugar, dextrin and fruit acids remain almost exclusively in the fruit juices. The aromatic oils which contribute to their subtle characteristic flavors are appetizing and thus aid digestion.

Heart Disease

Heart disease is one of the greatest single causes of death in these United States. Health authorities of renown list "poisoning by tea and coffee" among the four major causes of the disease. Yet statistics show that the per capita consumption of coffee has been sharply upward, ranging from 9.33 pounds per capita consumption in 1910 to about 15 pounds per capita today.

Taking into consideration the number of children and adults who drink little or no coffee, it is reasonable to assume that many millions

of people drink on an average five cups of coffee per day, containing about five grains of caffeine, a poisonous alkaloid, which produces violent excitement of the nervous and vascular systems. This is certainly a large enough daily dose to account for the rapid increase of disease of the heart, high blood pressure and arteriosclerosis. Five grains of caffeine is more than two medical doses such as surgeons give to patients suffering from shock to raise the blood pressure. Numerous drinks dispensed at soda fountains also contain a considerable amount of caffeine.

Many alcoholics and chronic coffee drinkers are wont to attribute their lack of temperance to world evils. Cowardly it is indeed to permit our present social unrest to assume the major brunt of the responsibility for our own shortcomings, for man's struggle with his environment is a negative rather than a positive issue. The defeats or triumphs of his social institutions are really the expression of his own thoughts and motives. Spiritual nobility, moral discipline, absence of sensuality must become part and parcel of the very depth of our soul—behavior as unconscious as breathing—before we can irretrievably subdue our gross animalistic appetites and passions.

If a hygienic regime is to have a scientific and safe basis, its administration must be preceded by a self-induced restrictive moral program. Only ethical purification will render a finer mass-tone of our regenerated cell-world more

harmonious to man's natural sustenance and nature's immutable laws.

Gluttony and inebriety do not control our minds without our consent. In every instance the individual holds a position where he deliberately chooses to be so controlled. The character of foods and beverages selected reflects consciously and unconsciously the individual's own character and motives. The evolution of our hearts and minds must inevitably be in advance of dietetic progress and abstemiousness in drinks and stimulants.

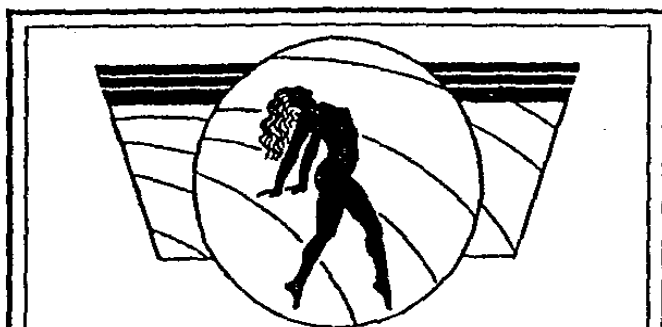
For behind all erroneous behavior is an incorrect attitude of mind. The pernicious doctrine: "Eat, drink and be merry for tomorrow we die," must be supplanted by a burning zealotry within ourselves to be efficient, intelligent vehicles for human service. Then we shall eat and drink to so properly nourish our bodies as to maintain them at the highest point of efficiency for work and constructive endeavor.



In the final analysis, the question of foods and drinks is a question of morals. Dietetic advancement is in direct ratio to moral purity.

I do not wish to infer that a rational dietary alone will make us healthy, happy and efficient, automatically solving our problems. I am heartily in agreement with the teachings of the Great Master of Galilee: "As a man thinketh in his heart, so is he," in contradiction to: "As a man eateth and drinketh, so is he." Purity of heart and mind is a more potent factor in attaining harmonious bodily function than purity of food and drink. It is useless to attempt to heal the body without simultaneously healing the soul.

Yet all things being equal, a more judicious selection of foods and drinks is more conducive to normal function than indiscriminate eating and drinking, and will enhance our efficiency in the performance of genuine human service. This makes it imperative that we select foods and drinks with a minimum of toxicity, as found in natural foods and beverages.



Adequate rest is necessary to maintain the alkalinity of the blood, because waste matter of the body is mostly eliminated during rest and sleep.

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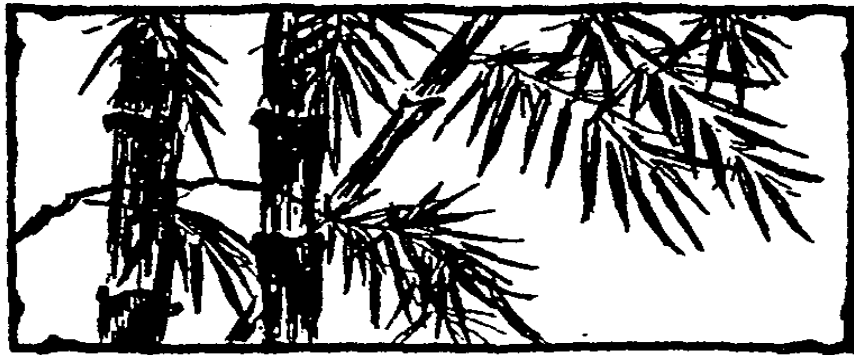
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Meditations

For Each Day in November, 1938

By YOGACHARYA KHAGEN



TUESDAY, 1st. God is the source of all prosperity. I will consciously seek God and manifest prosperity in my life.

WEDNESDAY, 2nd. Some seek material and some mental prosperity, but oh Lord, I shall seek You and nothing else!

THURSDAY, 3rd. Abundant and limitless are the ways of God. Those who earnestly seek Him can find abundance in their life.

FRIDAY, 4th. Ignorance is one of the evils that shuts off the light of God. Therefore I will remove my ignorance and fill my heart with the Light of God.

SATURDAY, 5th. Physical prosperity satisfies physical demands, mental prosperity gives mental illumination but when we have spiritual prosperity all our desires disappear forever.

SUNDAY, 6th. Selfishness is the greatest impediment to our success, therefore I will destroy all my selfish instincts and love all humanity.

MONDAY, 7th. We are the resultant sum total of our past karma (action). Our success or failure in this life is bound by our past karma. "As we sow, so shall we reap." I will destroy the seeds of my past karma by the constant fire of meditation.

TUESDAY, 8th. With the fire of God-meditation I will roast all seeds of past bad karma.

WEDNESDAY, 9th. Cause and effect are one. As butter is present in the milk, as sesame oil is present in the sesame seed, so the effect is present in the cause. I will not act or think in any manner that will retard my success in life."

THURSDAY, 10th. I will always fight my negative thoughts with positive and firm determination.

FRIDAY, 11th. I will seek good company, read good books and think positive creative thoughts and thereby sow good seeds in my mind.

SATURDAY, 12th. I will always weed out and uproot all harmful mental inhibitions from my mind, so all good thoughts can grow healthfully in a proper environment.

SUNDAY, 13th. I will seek God before all things and surrender the fruit of my every action into His hand.

MONDAY, 14th. The key to spiritual success largely depends upon knowing the truth of renunciation.

TUESDAY, 15th. The fruit of success arrives when one is firmly established in renunciation. Therefore I will practice renunciation and strive for real success.

WEDNESDAY, 16th. Peace and tranquillity of mind are prime factors for success in life.

THURSDAY, 17th. We cannot know our divine Self unless we attain mental poise; therefore I will seek peace in every moment of my life.

FRIDAY, 18th. Our mind and the door of the senses are connected. When I control one I control the other.

SATURDAY, 19th. Peace of mind depends upon the perfect equilibrium of my body and mind together with the control of the senses. I will take care of my body and mind and attain permanent peace.

SUNDAY, 20th. Peace can be attained when one gains the power of mental introspection.

MONDAY, 21st. Like sun rays, the power of mind is always being dissipated. I will constantly guard against the outgoing power of my mind.

TUESDAY, 22nd. Our mind is a dynamo of power. Prosperity, success and God-consciousness all can be had through the power of mind.

WEDNESDAY, 23rd. Those who attain peace of mind, also attain power of mind.

THURSDAY, 24th. We can not stand still; either we go forward or backward. I will go on until I realize my goal.

FRIDAY, 25th. The power of concentration is greater than all other forms of power. It is the surest means of success in life and a royal road to God-realization.

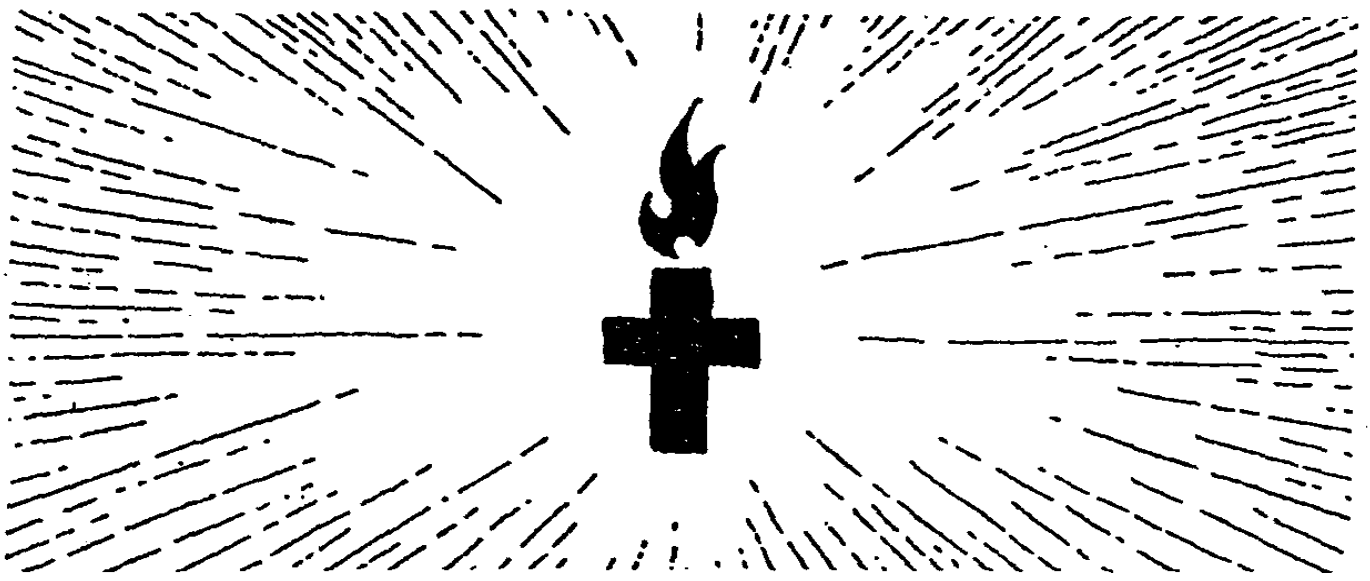
SATURDAY, 26th. Through the power of concentration I will surely unlock the gate of the unlimited power of my mind and control my destiny.

SUNDAY, 27th. Concentration and will power are synonymous. They work together and together they attain the desired object.

MONDAY, 28th. I will develop the art of concentration and be successful in every walk of my life.

TUESDAY, 29th. The man of will power can overcome any obstacle in life; therefore I will possess sufficient will power to combat all difficulties.

WEDNESDAY, 30th. Where there is a will there is a way. God shows the way to the man who has strong will power and determination.



Second Coming of Christ

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

*What Should Modern Churches Offer Their Members?
The Vital Need to Replace Sermons With
The Bliss of God-Contact.*

By PARAMHANSA YOGANANDA

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.—Matt. 9:35-36.

It was wonderful how Jesus with his great-divine power went about through the busy cities and villages

teaching in their synagogues God's vibratory truth or gospel coming through Jesus. He took compassion on the multitude who had no spiritual leader.

Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.—Matt. 9:37-38.

"The harvest of cosmic consciousness is plenteous and endless,

but there are very few devotees who will labor to sow the seeds of meditation in order to reap its harvest. Pray therefore that God the giver of cosmic consciousness may bless you to become true laboring devotees and through His grace and your spiritual efforts you may attain the harvest of that cosmic consciousness."

Abundant Harvest

The harvest of God-realization is abundant as it offers eternal wisdom, eternal ever-new bliss, eternal consciousness and immortality. But there are very few human beings who will live a life of discipline and continuous meditation so that they may reap the eternal harvest of God-contact in the short season of life. God-realization comes to the devotee not only due to his efforts of self-realization but also because of his divine compassion. The devotee who with pride by reason of his spiritual realizations demands of God to surrender Himself finds many difficulties in reaching his ultimate spiritual goal even though he attains miraculous powers.

Neither does a devotee receive divine mercy if he only blindly believes in God and deliberately breaks all spiritual laws as laid down by God's true children, the prophets. That is why God is the Lord who grants the final harvests of all spirituality grown by the devotees on the soil of their meditative life.

Each devotee should regularly practice all the step-by-step meth-

ods of higher realization and at the same time with deepest devotion pray unto his own Father-God to grant him final liberation. Pray unto God who can grant salvation to give His blessings that you may become divine laborers tilling the soil of your consciousness with meditation and sowing in it the seeds of wisdom and self-realization, that in the end you may reap the richest harvest of all-sorrow-liberating God-contact. God can be attained not by proxy, blind beliefs nor sudden unmerited divine visitation nor by dying, but by spiritual labor of scientific meditations and divine grace.

Transfer of Spiritual Power

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.—Matt. 10:1.

As wealthy people can transfer their funds during their life-time or after they are gone to anyone they choose, so also great prophets of self-realization can by certain techniques transfer their spiritual ecstasies, God-wisdom and healing power unto their true disciples at any time. That is how Jesus called his twelve disciples and transmitted into them spiritual powers and divine authority over disembodied souls to cast them out when they sinfully blasphemed by possessing human beings. Jesus also instilled in his disciples the power to heal all kinds of diseases.

Free Will of Judas

At this point it must be remembered that Jesus also gave his divine power to Judas but Judas used his free will to ignore his spirituality and stoop to evil ways. Even though Jesus gave to his disciples an equal measure of divine power, the disciples according to their various degrees of spirituality and good and bad karma received and manifested his teachings differently. Disciples like St. John were completely liberated during the lifetime of Jesus but Judas had to work out his evil karma of his betrayal of Jesus through many incarnations.

Certain great Masters in India state that Judas has been working out his sins for twenty centuries and was liberated only in the present time, the twentieth century. The bad karma of Judas was very great because he sinned and blasphemed against Jesus who contacted the holy vibration or the Holy Ghost and the God the Father (cosmic consciousness) within him.

Jesus did not send out his disciples with theological degrees but equipped them with power born of God-contact to preach the gospel or God-vibration as felt in meditation through the example of their spiritual lives.

How Modern Churches Should Be Organized

The Christian churches have done much good in keeping alive the thought of Jesus but they have failed to give God-contact to their

church members. This is due to the fact that ministers and leaders who guide church members are chosen according to their physical personality, oratorical power, organizing ability or theological degrees, and not according to the quality of their self-realization. Jesus and his disciples did not have any theological degrees or college education, nor did they take lessons in elocution, but they preached what they knew from direct God-contact. Jesus said, "We speak that we do know, and testify that we have seen." (*John 3:11*).

The leaders of modern Christian churches, in order to be loyal to Christ and God, must change their methods of holding people by hackneyed repetition and revamping of the same sermon every Sunday, by social gatherings, movies, bazaars and dances, and must try to keep the people together in the church, if they want to keep together, by the spontaneous loyalty born of their self-realization garnered in the school of discipline and meditation taught by the church.

The Sunday morning service must not consist of various motions of the body and mind required in chanting and singing, standing up and sitting down, prayer, church recital, and so forth. It should consist mostly of meditation, cessation of bodily motions, absence of mental restlessness and presence of God-contact. Where bodily motions cease and mental thoughts dissolve God begins to appear as still-

ness and divine bliss on the altar of peace and changelessness.

Feeding Sermons

That is why Jesus complained that most people were satisfied to join the services in the synagogue but there were few laborers who deserved to reap the harvest of eternal abundant spirituality. As most modern churches are satisfied to create the big costly church organizations to feed sermons to the not-spiritually-hungry church members once a week on Sunday mornings, so the church paraphernalia has become a top-heavy, scantily useful organization.

All spiritual teachers, instead of first concentrating on the building of big churches with heavy mortgages, should establish the temples of self-realization in the soul of their followers. Besides, all ministers and leaders of spiritual teachings should teach only after they have attained some degree of God-contact by deep regular meditation. Ministers of churches should be selected according to their devotion to God and self-realization through meditation. As in the West the churches have become places of Sunday sermons, similarly the big Hindu temples in India have become places of occasional chanting and ceremonial worship.

God-Communion

Big temples at first were occupied by great teachers but after their passing people with ambition for power and money seized the temples and desecrated them with

their unspiritual methods. Now the great teachers, usually due to the monopoly of the priests, have left the temples and live in sequestered nooks and temples where they preach self-realization to selected students not by preaching all the time but by meditating with them on God-contact. Sermons only create the desire to know God, but meditation with great saints gives one the knowledge and bliss emanating from God-communion.

God-Contacting Ministers Real Need of Churches

What is necessary now is not new denominations but the real teaching of Christ and the living of the teachings of Christ, improving the quality of church members by meditation and the selection of God-known, God-contacting ministers. All churchianity can be abolished and real Christianity be brought back in the church if the churches are made places for daily meditation including Sundays. The atmosphere of meditation will change churches from nests of delusive, dividing churchianity into the heaven of Christ consciousness or Christ-ianity. That is why Jesus endowed the disciples with divine power so that they in turn could instil that power in the people and heal them from ignorance. Jesus also taught them the art of developing dynamic will power and healing by which they could heal the afflicted bodies of people who wanted to be spiritual but could not be so due to their physical defects.

SCIENTIFIC DIGEST

CREATING LIFE

Man can synthesize molecules which are alive. He can create life.

This almost incredible fact is just dawning upon the world of science. But, however incredible, straight down the path of present chemical advance lies man-made life. The laboratory manufacture of simple types of living beings is already theoretically possible.

Scientific hope of success in this grand attempt of man arose only within the past few months, following the digestion of reports from a handful of pioneers: three Americans—Drs. Wendell M. Stanley, John H. Northrop, and Ralph W. G. Wyckoff, all of the Rockefeller Institute for Medical Research, at Princeton, and one Swede—Dr. T. Svedberg.

Stanley is the first to track down virus molecules and concentrate them into the form of crystals, that state which symbolizes chemical purity. And he has proved that the giant atom-constellations making up his crystals are members of a familiar class of chemical compounds, the proteins, regarded as the foundation stones upon which all the architectures of life are constructed. Hence, viruses are closely similar to such proteins as hemoglobin, which makes blood red, and

albumin, chief portion of egg white.

Wyckoff confirms Stanley's findings, helps him obtain new viruses, and determines their sizes, shapes, activities.

Northrop is the foremost investigator of those peculiar proteins, such as pepsin of the stomach's gastric juice and trypsin of pancreatic juice—ferments, or enzymes, kin of the viruses, yet main activators and regulators of the body's stupendous system of physicochemical reactions. Great molecules of digestive ferments, like pepsin, grapple with the molecules of our swallowed food, tear them part from part, render them into absorbable state. Other huge enzyme-molecules, hidden deep within our cells, push them into new configurations, yoke them together. Thanks to enzymes, we are alive.

Svedberg, renowned for his introduction of precision into measurements of this race of giants, to-day is telling us how these huge fellows writhe about in acid or alkali, how they glide along under the influence of electric attraction, how they crack themselves apart and put themselves together again. Thus Svedberg (who already has one Nobel Prize) clarifies their behavior, their startling characteristics, their subtleties: and mystifies physicists.—*The Digest*.

BOOK REVIEWS

FRAGRANT AND RADIANT SYMPHONY

By Roland Hunt

(Daniel Co., 40 Great Russell St., W. C. 1, London, England. 211 pp. \$2.60 postpaid.)

This interesting new book on the occult properties of color and sound is from the pen of the talented Conducting Teacher of the Self-Realization Center in London.

Some of the chapter headings in this unusual book are "Synthetics and the Scale of Perfumes", "Correlations of the Ancients and Medievals", "Perfume as a Recapitulator", "The Scale of Cosmic Vibrations", "The Periodic Law or the Law of Octaves", "The Evolutionary Scheme", "A Description of Nature Devas", "Specialization of Perfume from Solar Rays", "How Music Outpictures on the Subtler, Higher Planes", "Psychophony", "The Influence of Color" and "The Purpose of Perfumes". There is a stimulating chapter on the influences exerted on the world by the music of the famous European composers.

Mr. Hunt writes, in his chapter on "The Power of Sound":

"One of the great creative centers destined to be much further understood and developed for the benefit of mankind in the coming years is the Laryngeal or Throat

Center. Western civilization has absolutely no idea of the enormous potentialities that await development in this powerful healing and productive organ.

"This power center, known as the '*Vishuddha*' in the ancient Sanskrit language, was employed to great purpose in the olden days, in Atlantis, Egypt and India. In certain parts of Asia, this wisdom is still preserved and employed in highly select branches of Buddhism.

"Anyone who has heard and felt the beneficial effect of a cultured Vedantic priest intoning his message in a manner of complete poise that soothes the mind and nerves, preparing the receptive capacity, then lifting the consciousness with his lofty inspiration to refreshing heights, will realize that there is a vital, quiet essential 'something' in delivery which the Western world would do well to study. It becomes evident that in articulating a message words may be either 'flat' or 'charged'.

"A great opportunity has been uncovered in radio—the ability to broadcast on etheric waves—but the power of this great *healing* medium is not sufficiently appreciated. Even the broadcast of church services, splendid as many of them undoubtedly are, could be of greatly increased helpfulness if

ministers would study and employ the wisdom of sound (which underlies the science of sound) and which is the primal language behind all speech."

"The interesting effect of a *mantram* (chant) on the aura of an Indian is worthy of mention. The average person hearing a Hindu sing a single phrase over and over, perhaps a score of times, before his meditation begins, might scorn such a proceeding as ridiculous or needless. Not so, if the occult effects were known. Before coming into the place of worship from the outer world of business, strife, excitement, and such things, a Hindu bathes and changes his raiment, if possible. Then he seats himself and begins his *mantram*. In a very little time the subtler vehicles have become harmonized to a great extent, and the previous signs of those outer, perhaps unpleasant, influences have disappeared. The worldly thoughts and emotions are no longer there—they have been forced out by the equalizing vibrations; the personality is attuned and the higher self is free to worship and think divine thoughts."

EVERY COMMON BUSH

By **Patience Strong**

(E. P. Dutton & Co., New York. 124 pp., paper, 50c.)

The gifted author, well-known for her inspirational verse, has given us a new volume of philosophical essays. The book takes its title from Elizabeth Browning's

famous lines: "Earth's crammed with heaven, And every common bush afire with God, But only he who sees, takes off his shoes—The rest sit round it and pluck blackberries."

Miss Strong opens her first essay, on "Quest", with the following poem:

Open my eyes that I might see
Beauty in every tattered tree!
Sightless, I peer into the gloom
Searching for angels in the broom.
Seeking a radiant spirit face
Restless, I run from place to place.
Tracking some lovely phantom form
Over the heaths in sun and storm.
Smoke in the wind! I come, unshod,
Bushes aflame! Can this be God?

In her chapter on "Worship," the author tells us:

"Worship is an elemental instinct within the soul of man. It springs from a consciousness of something vast and beneficent outside himself; of an Omniscience to which he has an inward and a personal access, and it is this mystery which brings him to his knees in an act of reverence. To elaborate this instinct, we have built magnificent cathedrals. We have made great poems in stone and wood. We have raised up golden altars and burned sweet incense; and all too often the result has been that the pure outward flow of this instinctive devotion has become frozen into the static patterns of creed and ritual, and Truth itself crusted with the frost of dogma and tradition.

"Perhaps it is only under the highest tensions of spiritual joy that the soul can worship God in a

pure passion of adoration. When grieved, we beseech His comfort; when afraid, we invoke His aid; when lost, we seek His guidance. But when the soul is truly glad, it is emptied of desire. Having nothing to implore, it spends its rapture in a psalm of praise. Its humilities transmuted to a high exaltation, it shakes off the dust of earth, storming divine audience with a kingly courage."

SHRI BHAGAVAD GITA

(Edited by Rajvaidya Jivaram Kalidas Shastri. Published by The Rasashala Anshadhasram, Gondal, Kathiawar, India. Rs. 10.)

This is a scholarly and technical exposition of the immortal *Gita*, which has been here revised in the light of a rare and ancient manuscript. The learned editor has given a critical study of various renditions and commentaries.

Of Sage Vyasa, who wrote down the soul-stirring words of Sri Krishna, the editor of the book says:

"At the time of the Mahabharata War, Vyasa was over the age of 500 years. The scriptures declare that he attained immortality through the power of his religious austerity (*tapas*). He is seen even now by the yogis and ascetics.

"The world owes a deep debt of gratitude to Sri Vyasa for writing this scripture and bequeathing to the world the knowledge contained in the *Gita*, which continues to give hope and consolation to distracted humanity."



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Answers



By PARAMHANSA YOGANANDA

Question. How can I strengthen my will power?

Answer. First, you must know the difference between "wish" and "will." "Wish" is a desire, but "will" means desire plus energy. If you did not use your will power, do you know what you would become? You would have to lie down and not move at all. Even if you were to move your hand, you would be using your will power.

In order to develop will power, you must first realize that behind your will is the will of God. Then set out to do one little thing which you think you cannot do. When you have accomplished that, go on to something bigger. Keep on exercising your will power in this way. Use this will power both in business and in meditation. It is will power that has created everything, even your body.

The human will, when guided by error, is very bad, but when your will is tuned in with wisdom, it is guided by Divine Will. Carrying a thought with dynamic will power means entertaining that thought until it becomes an outward form. When your will power develops that way, and when you can control your destiny by your will power, then you can do tremendous things.

Before you will to do a thing, reason about it. Make sure that you are directing your will toward accomplishing something good and helpful to yourself and others.

Question. What is the Law of Karma?

Answer. Karma is the law of action based upon the law of cause and effect. Every act, good or bad, has a specific effect upon your life. The effects of actions in this life remain lodged in the subconsciousness, and those brought over from past existences are hidden in the superconsciousness, ready like seeds to germinate under the influence of a suitable environment. Karma teaches that as one sows, so must he inevitably reap.

The law of action, or karma, is not fatalism. It is not God, punishing you or rewarding you. Either you are punishing yourself through evil or freeing yourself through God. To be tempted is natural, but to be able to overcome temptation is great, and is freedom, for then you are guided by free will and free choice only.

All effects or seeds of our past actions (karma) can be destroyed by roasting them in the fire of meditation, concentration, the light of superconsciousness, and right actions, free from the selfish desire for the fruit of action.

NEWS OF THE CENTERS

Lecture Series

Paramhansa Yogananda will speak in Fresno, California, on October 19th, on "The Way of Ascension". Dr. Roman Ostoja, traveling teacher of the Self-Realization Fellowship, will also speak in Fresno during October.

Paramhansa Yogananda will give three lectures in Santa Barbara on the evenings of October 21-22-23. Yogacharya Khagen, Conducting teacher of the Santa Barbara branch of the Self-Realization Fellowship, is in charge of weekly meetings in that city.

Sri Das is now in Minneapolis to conduct a lecture and class series during October and November.

Dr. Edward Praetorius, Ordained Minister of the Self-Realization Fellowship, has been recently appointed as traveling teacher for the state of Florida. He will visit Miami in November.

Paramhansa Yogananda broadcast over radio station KECA in Los Angeles on October 6th as the guest speaker for Dr. F. von Rosdell Mayer's "Our Social Relations" hour.

Gift Cards from London

Two beautiful Self-Realization Fellowship Christmas cards have been designed and published by

Mr. Roland Hunt, the gifted Conducting Teacher of the Fellowship center in London. Each card is artistically printed in colors, with inspiring quotations from Paramhansa's writings. Mr. Hunt is an authority on colors. His very interesting book, "Fragrant and Radiant Symphony", which has just been published, is reviewed in this issue. The Christmas cards are on sale at the Los Angeles and London Centers.

India News

Guru Purnima or the Lord's Day, an annual celebration at Ranchi, was observed on July 13th. The statue of the late Yogavata Sri Shyamacharan Lahiri Mahasaya, Supreme *Guru* of the Yogoda Sat-Sanga (Self-Realization Fellowship), was tastefully decorated in the prayer hall at the Ranchi headquarters. A devotional song hour was observed.

The day being auspicious, the foundation stone of the new building for the Yogoda Sat-Sanga Medical Department was laid in strict accordance with the ancient Vedic rites, by Swami Satyananda Giri, *Acharya* (teacher) of the *Asbham* (hermitage). This new building has been made possible through the generous interest of Mr. Fakir Chandra Dutt, merchant of Calcutta.

A large number of boys from the Yogoda Aboriginal School were present on this happy occasion and chanted Vedic hymns.

Title of "Paramhansa"

During Swami Yogananda's visit to India in 1936, after fifteen years' spiritual work in America at the command of his great master, Swami Sri Yukteswarji of Puri, the latter honored him with the title of *Paramhansa*. *Param* means "supreme" and *hansa* means "soul". It is the highest spiritual title which a divine *guru*-preceptor can bestow on his disciple. It is never merely a title, given without reason or just in recognition of material service to others. The *guru* only bestows it on his disciple

when the latter has reached a very high state of Cosmic Consciousness, Divine Joy, Wisdom-Bliss and God-contact in Self-Realization.

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

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

HEALING SERVICE AVAILABLE TO ALL



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

INNER CULTURE readers who wish to avail themselves of this help, which Paramhansaji is happy to extend to all, may write to Personal Problems Department, 3880 San Rafael Ave., Los Angeles, California, briefly stating the nature of their illness or difficulty.

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Steamed Squash Blossoms

Melt some fresh butter; place the blossoms of pumpkin or squash into it, cover the pot and steam for a few minutes. Serve immediately.

Almond Syrup

3¾ ounces grated almonds

30 ounces milk or water

Piece of orange peel

Boil until foam comes out. Add a piece of rock candy. When it becomes like syrup take it off the fire and mix with 2 ounces of rose-water. This drink is strengthening.

Curd

Let sweet milk come to almost the boiling point; then squeeze the juice of one lemon into it. The solid will separate from the liquid.

Spinach Leaves

Spinach leaves, beet stalks or radish leaves should be cut up and fried in a little butter or oil until almost dry. Add a few cumin seeds and aniseed.

OATMEAL DIET

Mr. F. A. Macquisten, member of Parliament from the Scottish Highlands, has a good Scots way to meet the rising cost of living.

It is oatmeal brose.

In the words of Macquisten himself, this is the proper way to make brose:

"You get a cupful of pinhead oatmeal—good sized oatmeal—and put into it a lump of butter about as big as a walnut, with pepper, salt and some water—not boiling though it may be hot—and stir it up. You will have the finest supper you could wish for, with a cup of good fresh milk. If you take that three times a day you will never be hungry, and you will be in splendid health."

Nourishing, too.

"I remember that in Argyll," Macquiston told fellow members of the House of Commons, "there were a father and ten sons who were the most magnificent specimens of humanity one could imagine. The old man complained to his laird about the state of the road leading to his farm and said his cart had sunk in it up to the axles.

"The laird sympathetically agreed that the road was in a bad condition. The old man's reply was, 'Yes, sir, it was so bad that when I took out the horse I could hardly pull the cart out myself.'

"Men like that were bred on oatmeal brose—not boiled oatmeal or scalded oatmeal, because if you boil oatmeal or even put boiling water on it you kill the meal and it has no nourishment."

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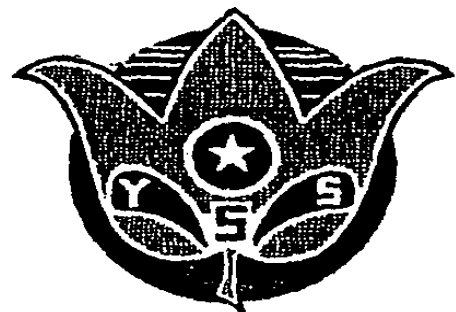
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Psychological Chart

Ninth Edition. This book gives a Chart for Analyzing Human Nature and Conduct. Practical understanding of inherent and acquired natures. Used with great practical success at Paramhansa Yogananda's Residential Schools in India. 15c.

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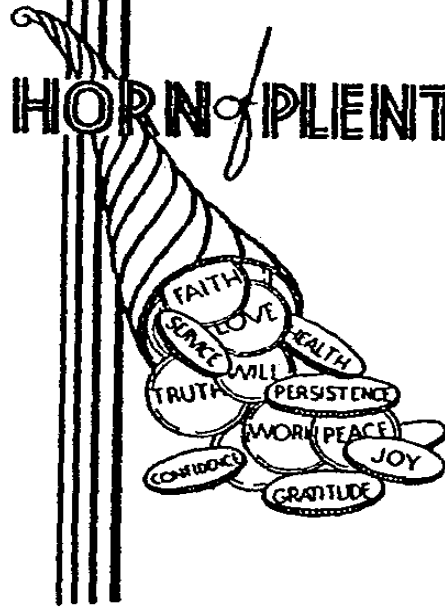
Paramhansa Yogananda. Unmounted, 75c. Prints, 25c. Post Card Picture, 10c. Prints of Swami Sri Yukteswarji or of Yogavatar Lahiri Mahasaya, 25c each. Prints of Golden Lotus Temple Of All Religions, 10c each.

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*Gardena, Calif.

Meetings on Mondays at 8 p.m. at home of Mrs. Stella Haskell, 15908 So. Western Ave. Conducting Teacher, Mrs. Harriet Grove, 16425 Halldale Ave., Associate Teacher, Mr. W. W. Monnie. All welcome.

*Fresno, Calif.

Dr. George H. Sciaroni, Conducting Teacher. Mr. Mihran Saroyan and Mr. Julius H. Miller, associate Teachers. Mrs. Claire Nutting Miller, Secretary; Mrs. Grace Root, Treasurer. Meetings at Pacific Southwest Bldg., 1060 Fulton St., Rm. 1410, every Thursday at 8 p.m. Phone 2-5181.

*San Francisco, Calif.

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

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

*New York City

Center at Carnegie Hall, 7th Avenue and 56th St. Studio 911, 7th Avenue entrance. Phone, Circle 5-6814. Sunday services at 11 a.m.

*Newark, New Jersey

Every Monday, free lecture at 8:15 p.m.; students' class at 9 p.m., at the

Helen MacHugh Studios, 37 Washington Street.

***Miami, Florida**

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

Cincinnati, Ohio

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

***Cleveland, Ohio**

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

***Canton, Ohio**

Mr. L. K. Wittemore, Conducting Teacher. Thursday meetings at 8 p.m., also Sundays at 8 p.m., at the home of Mrs. D. P. Weber, 1213 14th St. N.E. Phone 2-3074. Miss Erna Coleman and Miss Mary Singer, secretaries. Mr. E. Davies, President of Board of Directors.

***Dayton, Ohio**

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

Minneapolis, Minn.

Wednesdays, 8 p.m., Inner Circle, at home of Mrs. E. W. Backus, 2201 E. Lake of the Isles Blvd. Public Sunday Services, 8 p.m. at Center, 433-34 Lumber Exchange Bldg., 5th St. and Hennepin Ave. Center open daily, except Saturday and Sunday, 11 a.m. to 5 p.m. Rental Library.

St. Louis, Mo.

U. Punditji, Conducting Teacher. Daily meetings at Maryland Hotel, Room 840-42, 9th and Pine Sts.

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Conducting Teacher, Mr. Arthur N. Hilliard, 418 Fillmore St. Meetings are held in Room 209, Y. M. C. A. Bldg., 1545 Tremont Place, every Friday evening. Muriel Friend, Associate Teacher, Secretary and Treasurer, 429 Acoma St.

Salt Lake City, Utah

Conducting Teacher, Mr. M. W. Nabrotsky, 968 Blaine Ave. Joseph A. Reiser, Secretary. Meetings each Sunday at 11 a.m. at Hotel Newhouse.

***London, England**

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PICTURES IN THIS ISSUE

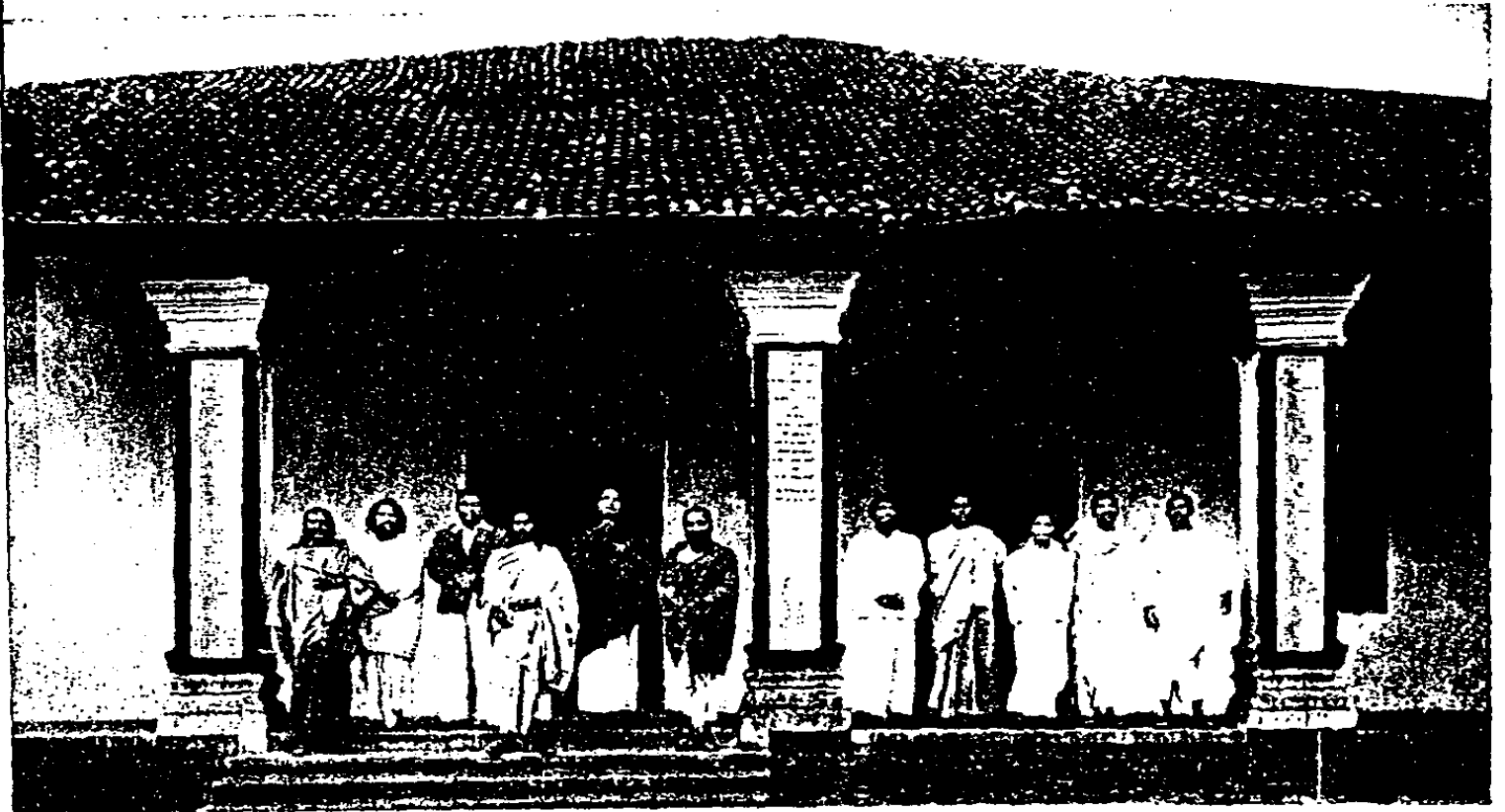
The picture at the top of page 51 shows us (*left to right*) Swami Shivananda, Br. Santananda, Prabhas Chandra Ghose, Swami Satyananda, Brahmachari Premeswar, Ananda Mohun Lahiri, Bama, a student and two teachers, and Pundit Mahasaya. The names of all American donors to the Ranchi School are engraved on these three marble slabs, recently hung at Ranchi.

The top picture on page 2 was taken on the banks of the holy Ganges and is a most thrilling photograph of Shankari Mai, a famous woman saint of India, hale and hearty at the age of 112 years. She is described in Brahmachari Premeswar's unusual article on the *Kumbha Mela* in this issue of **INNER CULTURE**. She is pictured here with her black hair flowing on her shoulders. The figures are (*left to right*) one of her disciples, Bama, Shankari Mai, Swami Narayan Giri of Puri, Brahmachari Premeswar and Fani.

Jean Herbert's Article

A very interesting article on Hindu Philosophy from the pen of the noted French writer and editor, M. Jean Herbert, will appear in the December issue of **INNER CULTURE**.

As the sun, eye of the whole world, is not fouled by the outward uncleanness seen of the eyes, so the One Self within all beings is not fouled by the world's grief.—*Upanishad*.



Showing the Three New Marble Slabs giving names of American Donors to Ranchi School in India (*See Opposite Page.*)



Swami Keshabananda.
(*Left*) Swami Krishnananda, with his tame vegetarian lioness.

Oceanic Presence

By Paramhansa Yogananda

As I sailed away from You on the river of desire
Suddenly I found myself launched on Your oceanic presence.

As I ran away from You through the fog of incarnations

I arrived at the threshold of Your all-pervading temple.

As on the plane of thought I flew

To the north, south, east and west,

The net of Your omnipresence surrounded me.

At last I rode on the wings of swiftest electrons

And dived into the bowels of eternity below;

To find You there.

Then I zoomed above into eternity's heart—

No matter how far I went

You stood always ahead of me.

In despair, unable to fly away from You,

I plunged to the east and the west in eternity's chasms

And there I fell on Your lap.

At last with the dynamite of my will

I exploded myself, my thoughts, my love,

Into countless dusts of fading life,

And as I floated everywhere into all things,

I found at last that I slept in Your bosom.

I may think I hide from you

Because I keep my eyes closed,

But before Your watchful eyes, ever-present am I.

Open my eyes that I may also behold

You looking at me

From all sides everywhere.

I may try and think to hide from You,

But wherever I am

There are You.