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Man's
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A GLIMPSE INTO BACTERIAL LIFE

Life in Ancient India

HOW ALEXANDER THE GREAT WAS HUMBLLED
BY AN INDIAN SAGE

"Yoga" Is Evenness of Mind

By PARAMHANSA YOGANANDA

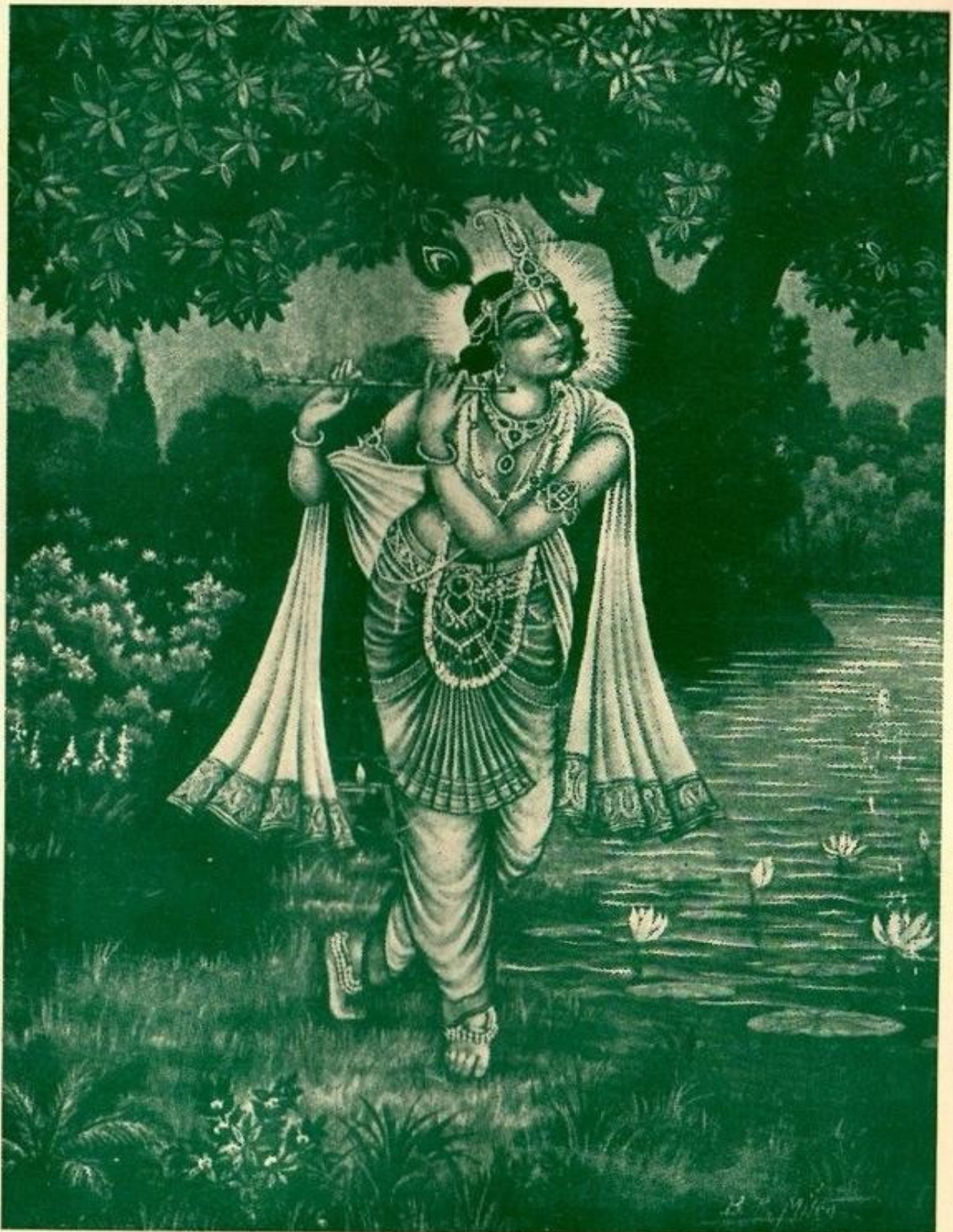
Christ's Promise of "Everlasting Life"

INNER INTERPRETATION OF THE BIBLE

Sayings of Saint Kabir

JUNE
1939

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Vol. XI, No. 8



—Kalyana-Kalpataru

KRISHNA, THE DIVINE FLUTIST

The Lord's heart-piercing song awakens the memory of the Infinite within the devotee's soul.

INNER CULTURE

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A Glimpse of Ancient India

By PYARELAL

*Greek Historians Picture Life in India 2000 Years Ago.
How the Mighty Conqueror, Alexander the Great,
was Humbled by an Indian Sage.*



Thanks to the labors of archeologists, we can take a leap across the centuries and with a little imagination resurrect for ourselves many colorful and vivid pages from ancient history in India. Near Rawalpindi and Taxila in north-west India today are the ruins of three distinct cities, the remains of ancient Takshashila, which the Greek historian Arrian referred to as a great and flourishing university town—"the greatest indeed of all the cities which lay between the Indus and Hydaspes (Jhelum), and famous at that time, and during the centuries immediately following, for its arts and sciences of the day."

In addition to these three city sites there are a number of detached monuments, mainly Buddhist *stupas* and monasteries, that are scattered over the face of the country. The remains of the Buddhist

monastery of Jaulian is perched on the top of a hill 300 feet high. At one time it provided an ideal retreat to the members of the Buddhist *Sanga* and student pilgrims who had pledged themselves "to shun delights and live laborious days". Its dominating position on the hill with its wide expanse of view, its calm seclusion, and its "cool and dustless" air must have appealed immensely to the aesthetic sense of these people who regarded free communion with nature in its unspoiled freshness as an essential aid to meditation.

The monument consists of a monastery and with it two *stupa* courts on different levels. The *stupa* courts are open quadrangles with small alcoves and recesses running along its sides, and intended to serve as shrines for images. In the monastery again the open quadrangle is surrounded by ranges

of small cells for meditation and study. One sees here the kitchen where these people cooked their food, their refectory, bathroom, the wells at the bottom of the hill from where they fetched water, and the path by which they issued forth to the contiguous town of Sirsukh to obtain alms. In the cells may be seen the earthen pots and cups for drinking water left just as they were used by the inmates two thousand years ago. Some of the finest and best preserved specimens of Gandhar art are to be found in this monastery.

Ancient Walled City

A short distance from it are the excavated remains of Sirkap, the second of the three city sites where Takshashila successively stood in the early years of the 2nd century B. C. It is surrounded by a stone wall 6,000 yards in its circumference and from fifteen to twenty feet thick. Up hill and down dale it straggles, enclosing within its perimeter three rocky and precipitous ridges of the Hathial spur, besides an isolated flat-topped hill.

The city according to Greek accounts was as big as Nineveh and contained a temple of the sun and a royal palace. It is laid out on a symmetrical plan. The streets are narrow and irregular after the style of most cities of those days. The houses, we are told, had the appearance of being one-storied, but had in reality basement rooms underground.

In 400 A. D., Fa Hien found the town as well as the great Bud-

dhist sanctuaries around still relatively vigorous and flourishing. The Buddhistic arts and culture reached their zenith in the period of the Mauryan Empire and fell before the ruthless destruction of white Huns about 455 A. D.

The Living Past

Visiting these remains after a tour of the relics in the museum that have been recovered from these excavations, one can easily picture to oneself in all its variegated detail the life that the people who once thronged these sounding streets and habited these dwellings lived—the clothes they wore, the brass and bell-metal utensils they ate from or used for cooking.

The grinding stones, pounding slabs and big earthen storage jars from three to four feet high which are in position and intact are so exactly like their counterparts in use in Indian villages today that, if surreptitiously substituted, they would defy detection. In the museum one finds clay carts and toy soldiers and monks, hot, as it were, from caresses of tiny innocent hands that played with them, and which any village child today would insist were his, stolen away from him, while the vessels and the rest of the paraphernalia that were employed in the performance of domestic ceremonies seem so familiar as to make one feel that if by a trick of H. G. Wells' time-machine one could step into one of those households while these ceremonies were proceeding, one could

take part in them without any feeling of strangeness.

Even their little vanities have been handed down to us in the form of combs, mirrors, razors and such other articles of toilet, tiny round vermilion boxes and collyrium sticks and gold and silver jewelry.

Greek Admiration

What were the thoughts these people thought, the beliefs they held, the customs and institutions that regulated their society? Strabo, Arrian and other Greek savants who accompanied or followed in the wake of Alexander's march, have left a contemporaneous account of the laws and customs and institutions into which the Buddhistic doctrine of non-violence blossomed forth here.

Individual freedom occupied a central place in this social order. "Of several remarkable customs existing among the Indians," records Arrian, "there is one prescribed by their ancient philosophers which one may regard as truly admirable. For, the law ordains that no one among them shall, under any circumstances, be a slave but that, enjoying freedom themselves, they shall respect the equal right to it which all possess. For those, they thought, who have learned neither to dominate over nor cringe to others will attain the life best adapted for all vicissitudes of lot, for it is but fair and reasonable to institute laws which bind all equally, while

allowing property to be unequally distributed."

Special care was taken of foreigners and strangers and their security was equally guaranteed with those of native citizens. Officers were appointed whose duty it was to see that no foreigner was wronged. "Should any of them lose health, they send physicians to attend him, and take care of him otherwise, and if he dies they bury him, and deliver over such property as he leaves to his relatives. The judges also decide cases in which foreigners are concerned with the greatest care and come down sharply on those who take unfair advantage of them!"

No Borrowing or Usury

Usury was unknown and complicated litigation unprovided for by the laws. "The Indians," runs one of the classical texts unearthed by McCrindle, "neither put out money at usury, nor know how to borrow. It is contrary to established usage for an Indian either to do or suffer a wrong, and therefore they neither make contracts nor require securities."

The practice of medicine was fairly common. But serious illness, particularly of a contagious nature, was regarded as an uncleanness. Kalanos, the Indian sage, who accompanied Alexander on his march back from India, having got acute dysentery, burnt himself to death by mounting on a funeral pyre in spite of Alexander's personal entreaties.

"Cures," we are further told, "were effected rather by regulating diet than by the use of medicines. The remedies most esteemed were ointments and plasters. All others were considered to be in a great measure pernicious."

Farmers Protected in War

While fighting was not altogether abolished, it was restricted rigorously to the warrior caste. The cultivator class, which was "far more numerous than the others", was exempted from fighting and other public services. "Nor would an enemy coming upon a husbandman at his work on his land, do him any harm, for men of this class being regarded as public benefactors, are protected from all injury. The land thus remaining unravaged and producing heavy crops, supplies the inhabitants with the requisites to make life enjoyable."

What a remarkable echo this, of the following by Raverty about the present-day Frontier Pathans: "When fighting amongst each other, the Pathans of these parts never interfere with or injure the helots of one another, nor do they injure their women or children, or their guests or strangers within their gates, and such might serve as an example to nations laying claim to a higher state of civilization."

Invasion of Alexander

The story of the Greek invasion of India under Alexander the Great provides many an interesting footnote to Indian history. But

nothing perhaps is of more absorbing interest today, owing to their symbolical value, than the stories of the encounters between Alexander and the Indian sages he met in the valley of Taxila that have been faithfully and minutely recorded by various Greek historians.

The fighting gave occasion for much heroism on both sides of which there was frank and mutual recognition. King Paurava (called by the Greeks Porus), worsted in fight, more than regained what he had lost on the battlefield by his cool courage and fortitude in defeat. Being asked how he thought the victor should treat him, he replied, "With the lesson which this day teaches, a day on which you have witnessed how readily prosperity can be blasted." This spirited reply was appreciated by Alexander more, observes the historian, than an entreaty would have been.

Sends Messenger To Sage

On arriving at Taxila, it is recorded, Alexander conceived a desire that one of the Indian sages whom he met should live with him, because he admired their patience and stoical fortitude in enduring hardships.

Onesikritos, who was a philosopher of the school of Diogenes, was thereupon sent with a message from the King to Dandamis, the president and teacher of the order of *sannyasis* (ascetics) in that locality, to fetch him.

There is hardly a more arresting figure in early Indian history than this Indian sage, Dandamis, who seems to combine in his person the sincerity of a Savonarola with the directness of a Telemachus and a ripeness of wisdom and spiritual culture which outdistances them both. Through ceaseless practice he had attained a complete self-mastery and detachment of spirit which made the pomp and panoply of emperors pale in his presence and reminds one of the ancient Upanishadic text: "The wise one who has realized the joy of *Brahma* knows naught of fear."

The imperial messenger found the great sage stretched on a bed of leaves in a forest and held a discourse with him.

Discourse of Dandamis

The trend of the sage's discourse was that the best philosophy was that which liberated the mind from pleasure and grief; that grief differed from labor, in that the former was pernicious, the latter friendly to man. Thereupon Onesikritos commented that Pythagoras taught a like doctrine and instructed his disciples to abstain from whatever had life; that Socrates and Diogenes, whose discourses he heard, held the same views.

Dandamis replied that in other respects he thought them to be wise, but that they were mistaken "in preferring custom to nature", else they would not be ashamed to live on frugal fare and in uttermost simplicity. "For, that house is the best which requires least repairs."

Introducing next the object of his visit Onesikritos began: "Hail to thee, thou teacher of Brahmins. The son of the mighty God Zeus, being Alexander who is the sovereign Lord of all men, asks you to go to him, and if you comply, he will reward you with great gifts, but if you refuse he will cut off your head."

Alexander's Offer Refused

The sage with a complaisant smile heard him to the end, "but did not so much as lift up his head from his couch of leaves." And whilst still retaining his recumbent attitude he replied that he was also a son of Zeus if Alexander was such, that he wanted nothing that was Alexander's, for he was content with what he had, whilst he saw that the men with Alexander wandered over sea and land for no advantage and were never coming to the end of their wanderings.

"Go and tell Alexander," he scornfully added, "that God the supreme King is never the author of insolent wrong, but is the Creator of light, of peace, of life, of water, of the body of man and of souls, and these he receives when death sets them free, being in no way subject to evil disease. He alone is the God of my homage, who abhors slaughter and instigates no wars. But Alexander is no God, since he must taste of death. How can such as he be the world's master, when he has not yet seated himself on a throne of universal dominion?"

"Has He Conquered Death?"

Moreover, had Alexander solved the conundrum of Nachiketas, viz, the riddle of death and life hereafter? "He has neither as yet entered living into Hades, nor does he know the course of the sun through the central regions of the earth, while the nations on its boundaries have not so much as heard his name." "If his present dominions are not capacious enough for his desires," reprimanded the sage, "let him cross the Ganges river, and there he will find a region able to sustain all his men, if the country on this side is too narrow to hold him.

"Know this, however, that what Alexander offers me and the gifts he promises are things to me utterly useless; but the things which I prize and find of real use and worth are these leaves which are my house, these blooming plants which supply me with daily food, and the water which is my drink; while all other possessions and things which are amassed with anxious care are wont to prove ruinous to those who amass them, and cause only sorrow and vexation, with which every poor mortal is fully fraught. As for me, I lie upon the forest leaves, and having nothing which requires guarding, close my eyes in tranquil slumber; whereas had I anything to guard, that would banish sleep. The earth supplies me with everything, even as a mother her child with milk. I go wherever I please, and there are no cares with which

I am forced to cumber myself against my wish.

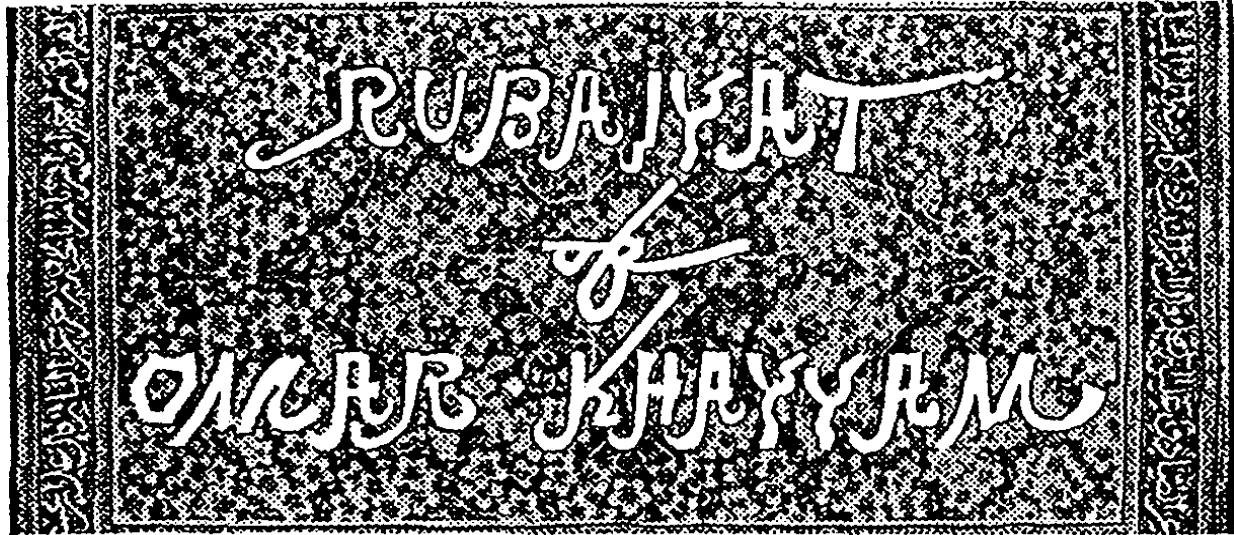
"Should Alexander cut off my head, he cannot also destroy my soul. My head alone, now silent, will remain, leaving the body like a torn garment upon the earth, whence also it was taken. I then, becoming spirit, shall ascend to my God, who enclosed us in flesh and left us upon earth to prove whether, when here below, we shall live obedient to His ordinances and who also will require of us, when we depart hence to His presence, an account of our life, since He is judge of all proud wrong-doing; for the groans of the oppressed become the punishment of the oppressor.

God Is Man's Judge

"Let Alexander then terrify with these threats those who wish for gold and for wealth and who dread death, for against us these weapons are both alike powerless, since the Brahmins neither love gold nor fear death.

"Go then and tell Alexander this: 'Dandamis has no need of aught that is yours, and therefore will not go to you, and if you want anything from Dandamis, come you to him.'"

Alexander on receiving from Onesikritos report of the interview, records the historian, "felt a stronger desire than ever to see Dandamis, who though old and naked was the only antagonist in whom he, the conqueror of many nations, had met more than his match."



SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

XLIV

*The mighty Mahmud, the victorious Lord,
That all the misbelieving and black Horde
Of Fears and Sorrows that infest the Soul
Scatters and slays with his enchanted Sword.*

Spiritual Interpretation:

"Like a victorious warrior, the Lord of self is a mighty man, the conqueror of the senses. The exalted devotee, by using the divine ecstasy-enchanted sword of wisdom, temporarily drives away and ultimately destroys the doubt-creating soldiers of darkness—the fears, sorrows and worries which invade the soul."

Applied to Daily Life:

The mentally strong man should drive away will-paralyzing fears and sorrows which invade the inner peace of his soul.

The kingdom of man's happiness is coveted by the celestial crusaders of wisdom and also by the soldiers of sordid sense-

lusts. Often the empire of inner contentment is the battle ground of the opposing battalions of good and evil.

The Prince of Peace should not remain inert and inactive, but should train his army of discrimination in the art of destroying the hordes of undesirable temptations which invade his soul. He should remember if Emperor Evil usurps his kingdom of contentment, its utter disruption will ensue. But if King Virtue is victorious, the peace in his kingdom of happiness will be unending.

The above stanza could have no other but a spiritual significance. The literal truth here stands before us, distinctly revealing Omar's underlying purpose in clothing his spiritual thoughts with the attractive material garb used in most of his quatrains.

Glossary:

- 1—*Mahmud*—A conquering king in India (10th century).
- 2—*Victorious Lord*—The devotee who has conquered sense-temptations and is Lord and Master of his own mind and its inclinations.
- 3—*Misbelieving and black Horde*—Dark ignorance which produces darkness or error in the soul and causes it to doubt the existence of God.
- 4—*Scatters and slays*—Wisdom first scatters the soldiers of darkness from the strongholds of the soul and then destroys them. Through wisdom all psychological weaknesses are first driven away. Ultimately the roots of all evils in the soul are completely destroyed.
- 5—*Enchanted Sword*—The all-conquering power of soul-revealing discrimination which comes to the devotee through meditation.

XLV

*But leave the Wise to wrangle, and with me
The Quarrel of the Universe let be:
And, in some corner of the Hubbub coucht,
Make Game of that which makes as much of Thee.*

Spiritual Interpretation:

"Let the theoretically wise wander in the contradictions of theology. Let the universe go on with its paradoxes without

vouchsafing an answer to your inner queries about its inexplicable conduct. Do not bother trying to understand, all at once, the riddle of the cosmic conundrum. The key to the universal riddle is found by getting away from all distractions and sitting in silence, meditating on the Infinite. While you do so, do not take life tragically; rather, look on it as a drama, a huge sport, even as life and destiny appear to enjoy gambling with you."

Applied to Daily Life:

Do not join the crowd of intellectual theorists, each of whom teaches a different doctrine, conflicting with all others. No result will be gained that way except doubt and confusion. Enter the portals of silence and gradually you will be able to enter into the kingdom of Truth.

While you slowly and surely travel the path of inner peace, do not excite yourself by taking life too seriously. For whether man be excited or calm, life will pursue its own strange paths forever. The best way to live is to take life as a cosmic drama, inevitably contrasted with defeats and victories. Enjoy life as a sport no matter whether you are victorious or vanquished, even as life goes on sporting with lives irrespective of any conditions laid down by mortals.

Glossary:

1—*But leave the Wise to wrangle*—Leave the intellectuals to argue over conflicting theories.

2—*And with me*—And with me and all other saints of realization.

3—*The Quarrel of the Universe let be*—Let the universe go on with its paradoxes without answering our impatient queries. Let the secretive universe go on mysteriously.

4—*And, in some corner of the Hubbub coucht*—And in some nook of silence sit far away from worldly distractions and intellectual gymnastics.

5—*Make Game of that*—Since we cannot understand the mystery of life, let us enjoy it as a game or sport.

6—*Which makes as much of Thee*—The inexplicable laws of life which seem to make a careless game of our earthly existence.

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Man's Invisible Enemies

By R. GANAPATHI M. Sc.

A Glimpse into the Private Lives of Bacteria, who are Immune to Decay and Death from Old Age. Their "Yoga" Feats of Transforming Themselves into Spores and Renewing Life After Long Inactivity.



In this old world of ours, where in the struggle for existence is shaping the order of things, there are many living species thriving which are singularly unfriendly to man. Among these, the worst enemies to mankind are those pathogenic micro-organisms which are responsible for the premature deaths of thousands every day.

Though the present-day politicians and economists paint in horrid hues the disasters of wars these are, in reality, trivial when compared with the perennial destruction going on in far greater magnitude through the agency of the micro-organisms. Man should be fighting, not his brother-man, but microbes.

Pasteur's Great Discovery

The discovery by Louis Pasteur, that germs are responsible for and carry disease, is hailed as one of the greatest of all times in the history

of science. It is said that, by this discovery, he saved more lives than Napoleon took in all his wars. We should know something about the life history of these micro-organisms responsible for the diseases to which human beings fall victims.

These microbes are of different types, as the protozoa, bacteria, viruses, etc., but here we will consider only the bacteria whose life history is very interesting.

The bacteria are the oldest and smallest of the living things belonging to the vegetable kingdom. They play a remarkable role in the economy of living organisms. They are so very tiny that it is scarcely possible to see them by the naked eye. Very powerful microscopes must be used. Each bacterium is about one twenty-five thousandth of an inch in diameter and about three to eight times that in length. They are of different shapes, some round (*cocci*), some wriggling (*spirilla*),

and some looking much like rods (*bacilli*). Some of them arrange themselves in characteristic ways or patterns, some growing in chains, some in bunches, and some in mosaic forms. They are, as expected, very light, about a thousand million of them weighing just a milligram.

Can Defy Death

The one remarkable thing discovered about the bacteria and also the protozoa, which gives a great amount of food for thought from the philosophical point of view, is that there is nothing like natural death with them as in the case of human beings and animals. In the case of human beings, however much care they take of themselves, they have to age and finally die. But in the case of bacteria, if experimenters take care that the germs do not meet with any adverse influence, they will go on multiplying indefinitely!

This strange fact is a consequence of the simplicity of their mode of reproduction which requires no complicated sexual machinery. A single bacterium grows to its full size and then divides transversally into two. "There is nothing lost in this process, there is no corpse, no new-born infant—the one old individual has simply become two new individuals."

Several Generations An Hour

This process goes on about every ten minutes so that reproduction takes place at a terribly immense rate in geometric progression. In about eight hours, the progeny of a

single bacteria, on the average, would exceed 16 millions and if the multiplication continues for two days more at the same rate, the resultant volume of bacteria so produced would form a mass some hundred thousand times the size of the earth!

Nature, wisely enough, always keeps order by having a firm control over such an exorbitant multiplication of the bacteria which, if left unchecked, would bring disastrous results. So it is, we find, that bacteria are very susceptible to destruction by even such mild agents as strong light, sunshine, warm temperature, chemicals, etc. The bacteria die only by such means and accidents. Even under very favorable conditions, only 80 per cent of the bacteria survive and reproduce. With these very common agents in nature antagonistic to their well-being and reproduction, the bacteria undergo a very critical struggle for existence. In the long run, if their species has not become extinct, it is only their phenomenal power of reproduction that has kept them up.

Remarkable Feat of "Yoga"

One of the factors which help the bacteria to survive adverse conditions is their capacity to change their nature and become "spores." These "spores" are apparently dead forms which have a remarkable power of resistance to heat and cold. An organism which can pass through fifty to eighty generations in one day and is also easily killed by warm water, can, by a peculiar

power of nature, change itself into a "spore"—just as sages are told in myths to do—which can stand boiling water for some hours, keep in liquid air (that is about -200°C) for six months and survive, if undisturbed, in that state for thousands of generations of its normal life—a remarkable feat of yoga indeed! Such a spore, apparently dead, once it meets with a favorable circumstance, comes back into its original form and begins its routine of multiplying.

It is one of the well-known theories, popularly attributed to Darwin, that during the passing of generations in the process of evolution, things so adjust themselves according to the conditions and circumstances as to evolve a better race. In the case of the bacteria, which pass through as many hundreds of generations in one month as man will in thousands of years, we find the changes in their form and behavior (mutation) quite pronounced when gradually subjected to conditions to which they are unaccustomed.

Changes Effected

Therefore, it should not be remarkable that a class of bacteria which by nature can give rise only to blood poisoning and childbed fever, can, by a particular method of cultivation, be changed into a group which will produce pneumonia; or, one which secretes a poison in the blood stream of man can be modified into another without this poison. This interesting phenomena has, in fact, been made

use of in treating many diseases of man.

These bacteria are, indeed, queer beings and accomplish things in their daily routine which are very odd to us. Some bacteria want oxygen for life, some do not want it, and others can go without it, though normally they require it. Some others require obnoxious gases like ammonia and sulphurated hydrogen (the gas from rotten eggs) for breathing. A group of them can live in the dark without light.

Bacteria Are Link Between Living and Dead Matter

They do not want complicated things for food, as man does. They eat simple chemicals, excreting complicated things which sometimes are serviceable to man. They can produce living things out of the dead, so that it is contended that bacteria or some other organism of that sort is a link between living and dead matter.

Some bacteria eat bricks and turn barren rocks and mountain peaks into soil which, in turn, is enriched by other bacteria for man to reap a luxuriant harvest. They turn fruit juice and sugar into wine and convert milk into butter—cheese itself is a mass of bacterial bodies. Thus, in their attempts to live, some types of bacteria do good to humanity and it is but simple truth to say that they are absolutely indispensable to man and the economy of nature.

(Continued on Page 21)

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*Yoga Defined as Evenness of Mind. This Tranquillity
Comes Through Communion with the Infinite.*

By **PARAMHANSA YOGANANDA**

Chapter 2, Stanza 48

Literal Translation:

O Dhananjaya, remaining immersed in yoga (union with Spirit through meditation), perform all actions forsaking attachment (to their fruits). Remain indifferent to success and failure (while performing all actions). The mental evenness during all states of activities (resulting in success or failure) is termed yoga.

Poetic Rendition:

O Dhananjaya, intoxicated in the joy of union with the beloved omnipresence, perform all actions without being attached to their fruits. While waging the battle of activity remain unconcerned with its resultant success or fail-

ure. Just as an invisible river evenly flows beneath undulated tracts of sand, so let your mental evenness smoothly flow beneath all successful or unsuccessful activities.

To perform all actions remaining on the altar of evenness is called yoga. Anyone who can preserve mental evenness while performing successful or unsuccessful activities is called a yogi.

Spiritual Interpretation:

In the above stanza the *Gita* advises every devotee to be immersed in mental union with the Spirit while performing spiritual meditative actions or material activities. The *Gita* further says the devotee should not concentrate with attach-

ment on the results of meditative or mundane activities, thus remaining unconcerned as regards success or failure. To perform actions undisturbed by their results produces a mental evenness in the devotee which is called yoga. This state of mental evenness in the yogi becomes the altar of the Spirit.

The worldly man performs all actions concentrating on the fruits of actions and is disturbed by failure or success. Such an individual works for himself and not for God and thus is elated by success and cast down by failure. Such a mind which is attached to the little fruits of actions springing from limited material or meditative activities cannot concentrate on the cosmic feeling of the omnipresent Spirit which consists in the consciousness of the possession of the whole universe.

God's Vastness

The little mind of the man attached to small things — small spiritual attainments or small material gains—cannot possibly identify himself with the universal consciousness of God which possesses all spiritual powers and all material things contained in the universe. Such a man by his smallness and narrow vision forgets to develop the vast inner vision implanted within him, created in the image of the Spirit. Just as an unsteady mirror cannot properly reflect the objects in front of it, so a mind constantly disturbed by the thoughts of success or failure cannot register the deep unchangeable spirit of God.

The *Gita* points out that man's soul, a true reflection of the Spirit, when constantly identified with material changes or mental disturbances, cannot remember the changeless omnipresent Spirit within it.

It should be specially noted that the *Gita* advises every soul to perform activities in that state when the mind is interiorly immersed in God. Anyone who performs all actions in this way learns to work in the state of liberation, even as his Heavenly Father is working through all creation without being attached to it or bound by it. God's consciousness working in all creation, preservation and destruction yet remains unchanged within. As God is in creation undisturbed by its changes, so man, made in His image, must learn to work in and enjoy this cosmic drama without being disturbed within.

The *Gita* says man, being endowed with free choice, often misuses his independence and thus becomes identified with the misery-making changes of the cosmos. Therefore, the *Gita* advises every man to train his soul away from restlessness and change, to the perception of changelessness by inner calmness.

The ordinary individual, through restlessness, perceives the restless universe. The man following the art of yoga (inner calmness) perceives the changeless Spirit.

Banish Restlessness

The *Gita* advises the spiritual aspirant to counter-balance restlessness-producing material activity by calmness-producing spiritual medi-

tation. After that he should learn to perform material duties as well as meditation with mental evenness without looking for material or spiritual gain and without being disturbed by material or spiritual failure.

In other words, the *Gita* says no material or spiritual activities performed with attachment or mental unevenness can produce happiness. The *bhogi* or the man of attachment mostly receives suffering as a result of his attachment to the world. The *yogi* through his evenness feels the ever-new joy of the Spirit within him even though he lives in the world.

State of Mental Evenness

Man is a walking God. He must not behave like an animal, identified with his animal nature. He must behave as a God, his true nature. God works in all creation with inner evenness; man must learn to perform all activities with inner evenness without attachment to anything and without restlessness. Then he remembers his true Self and becomes one with God.

The word *yoga* signifies the evenness of mind which is the result of the communion of the mind with the Spirit. The word *yoga* indicates also the spiritual technique of meditation which leads to the union with Spirit. *Yoga* signifies also any act which leads to union with Spirit.

In the above stanza the *Gita* emphasizes *yoga* as being the state of mental evenness which is the native state of the soul made in

the image of the even-minded Spirit. The worldly man by identifying himself with the world divorces his consciousness from union with Spirit. The *Gita* says the remedy lies in performing all actions inwardly united with the joy of the Spirit reflected in the soul.

When the soul is identified with the changes of the world it forgets its own calm nature and becomes disturbed. Hence the *Gita* advises the soul to concentrate and be united to God while performing actions in the world.

God, as the Creator of the universe, is everlastingly happy because of His aboveness. The *Gita* says every soul should live and work in the world as gods by being inwardly aloof from the changes of the world. God's consciousness is in the state of *yoga* or everlasting evenness which remains undisturbed by all changes of creation. Man also, made in God's image, should learn to manifest that divine inner evenness by which he can remain in this world without being disturbed by its changes.

Bondage or Liberation

The *Gita* warns us that all activities performed with attachment to their results leads to bondage. To perform all actions with the consciousness united to God insures liberation. The *Gita* warns young spiritual aspirants to perform all religious duties and meditations not with any thought of gain for power, but only with the thought of knowing God and finding libera-

tion from ignorant performance of all activities which lead to the ever-recurring troublesome reincarnations.

Any yogi practicing meditation who is impatient or is easily disturbed by the meager and slow results of meditation is acting with a selfish motive. Hence the *Gita* says, meditate not for selfish gains of power but only with the thought of pleasing God.

* * *

SPIRITUAL FATHERLAND

"I have watched with interest the economic and spiritual movements in India, a country which I regard as a kind of spiritual fatherland and whose influence on the thought of the world must, I think, grow greater because in no literature is there such a reservoir of divine truth as in the Indian."—*A. E. (George Wm. Russell, famous Irish poet).*

* * *

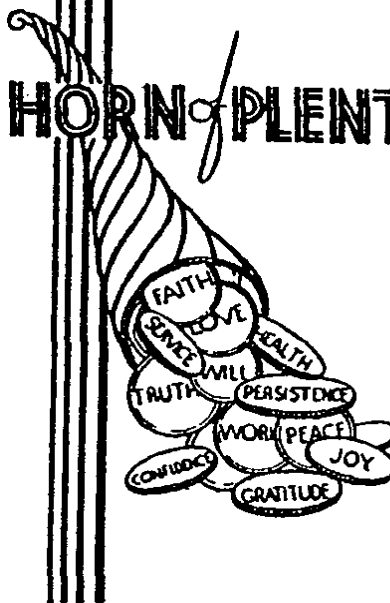
(Continued from Page 16)

Types of Bacteria

There is one type of bacteria—saprophytes—which can lead an independent existence. Only these prove to be of service to man. There is the other type—parasites—which, either out of their laziness or incapability to make their own food, cannot thrive outside animal tissues.

By the gift of nature, healthy man has the power to produce within himself bodies which can neutralize the poisons of the bacteria and also keep in check their multiplication.—*The Scholar.*

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Meditations

For Each Day in June, 1939

By BRAHMACHARI JOTIN

Sequential Meditations on Immortality

(Existence is one and eternal. It appears to be diverse when perceived objectively through the forms of the phenomenal universe. Man is the immortal Self, the Absolute Existence.)

THURSDAY, 1st. Whence is this inspiration in me to continue my existence beyond the world of ever-changing phenomena?

FRIDAY, 2nd. What indomitable power encourages my feeble heart to reach for the multipotent eternity of the universe?

SATURDAY, 3rd. In whichever direction I extend my objective vision these sensory eyes of mine descry in one continuous strain the devastating drama of death. My senses are frightened, but my soul is awakened.

SUNDAY, 4th. I search for the source of my life. I aspire to discern the truth of immortality.

MONDAY, 5th. Thou Immortality! to know the truth I reject the reports of my senses.

TUESDAY, 6th. In the reality of the Self I shall discover the reality of immortality.

WEDNESDAY, 7th. May I be guarded against all objective distractions from sensory perceptions as I enter the subjective realm of infinite life within me.

THURSDAY, 8th. I withdraw my power of vision from the sight of physical phenomena and rest my mind at the confluence of life and wisdom (*kutastha* or the spiritual eye, the center of inner vision which is located subjectively at the point between the eyebrows).

FRIDAY, 9th. Ah! but the wayward mind, forced by the habit of sensory attachment, stubbornly clings to sensory con-

cepts; and again instigated by its worldly desires it rushes back to physical objects.

SATURDAY, 10th. I blame not the mind for its obstinate behavior, for I have allowed it to ramble through the garden of sense-pleasures without the guidance of the Self.

SUNDAY, 11th. Barred from the wisdom of the Self, mind but clings to the senses.

MONDAY, 12th. In the hall of sensory pleasures my mind dances with the languishing desires of luring concepts; and in their captivating enchantment I forget the consciousness of my true Self.

TUESDAY, 13th. The self-seeking, pleasure-hunting, matter-attached mind keeps up within my infatuated consciousness a continuous play of transitory concepts of happiness, lest I be awakened to their destiny of extinction and forthwith return to the amaranthine joy of my eternal Self.

WEDNESDAY, 14th. Without the sustaining life-substance of the Self, mind and senses, body and form are but an inert mass of nothingness.

THURSDAY, 15th. Enticed by the glittering forms of ever-changing phenomenal objects the mind has recklessly raced for their evanescent pleasures, thus losing the power of its state of repose.

FRIDAY, 16th. Living in constant attachment to the ever-changeable and short-lived concepts of perceived sensations, I think of myself as a mortal being of temporal existence.

SATURDAY, 17th. I have been the cause of my mind's objectivity. I am resolved to draw my mind towards the subjective Self.

SUNDAY, 18th. With the determination of will and the wisdom of discrimination I resolutely hold my mind within the magnetic effulgence (*kutastha-joti*) of the Self, thus liberating it from the thralldom of attachment to all mental impressions born of sensory perceptions.

MONDAY, 19th. The serene and free mind of mine in motionless restfulness remains focused on the subjective Self;

in this state of dynamic calmness I meditate on the eternal life within me.

TUESDAY, 20th. Peace in the radiance of pure consciousness reveals my immortal Self.

WEDNESDAY, 21st. I witness the effulgent current of life rushing from the radiance of pure consciousness; it engulfs my entire being; my body is a vast center of life force.

THURSDAY, 22nd. The effulgent current of life force extends in all directions in its ever-expanding brilliance. I search for its boundary; vainly I search for a boundary again and again.

FRIDAY, 23rd. No form; no limit; only the one ever-expanding, ever-receding, calm ocean of light and life; and I, the sole witness to the glorious luminosity of this shoreless, shining sea.

SATURDAY, 24th. Joy surges in my consciousness. Limitless joy surrounds my overflowing peace. This is bliss.

SUNDAY, 25th. Suddenly I fail to discover myself, as if I have dived into the bliss of the shining sea; and yet, from beneath the surface I witness the effulgence of boundless waters of life.

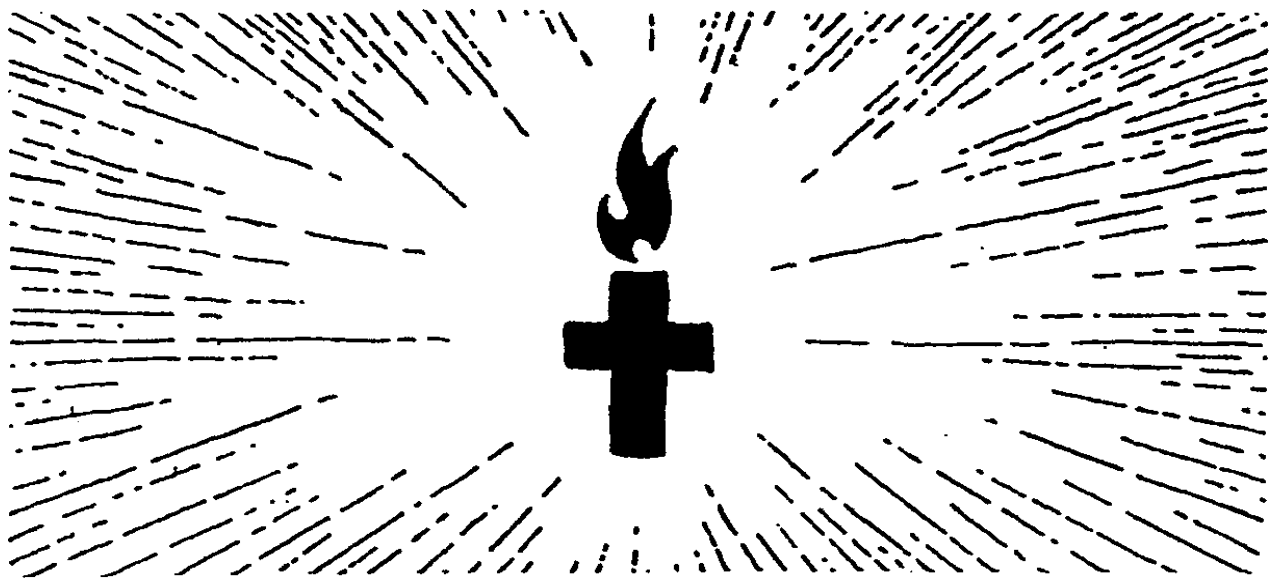
MONDAY, 26th. I search for myself. I desperately struggle to cling to my self; but, ah, it is gone. Gone is that finite self of mine. The bubble of life has merged in the ocean of life.

TUESDAY, 27th. Vanished are the forms of finitude. Vanished are the concepts of duality. One life; one existence; one eternity. I am eternity. I am the immortal Self.

WEDNESDAY, 28th. I am the living substance of the universe. I am one with the Creator and the created. I am the law of creation. I am immortality.

THURSDAY, 29th. Then, oh Death, come; come with me, my playmate; let us play the game of life and death in the universe of forms. I shall remain hidden in ever-changing form, and thou must discover my formless Self.

FRIDAY, 30th. With the key of meditation I have unlocked the door to the mystery of immortality.



Second Coming of Christ

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

*Christ Promises Everlasting Life to All His Devotees—
All Those Who by Meditation Have Enlarged
Their Consciousness to Receive the Infinite.*

By PARAMHANSA YOGANANDA

Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent

me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—John 6:34-40.

"The Christ Intelligence and the enlightened I-Am (or Ego, human Consciousness) in me are one, thus the Christ Consciousness in me is the source of life and consciousness of all living beings.

Because the Christ Consciousness is manifest in my life and I am conscious of it, any devotee who comes to me with a receptive attitude and who disciplines his life according to my teachings, will find the hunger of all mortal and spiritual wants forever satisfied.

"Human beings, being a reflection of God's image, can never remain satisfied with material things. All their material and spiritual hungers are satisfied only by tuning in with their divine nature in Christ Consciousness. Any soul who comes to me (that is, any soul who can permanently contact his human consciousness with the Christ Consciousness within me) shall find all the hunger and cravings of his earthly desires fulfilled forever. The devotee who occasionally is in tune with the Christ Consciousness which is present in him and me and believes or is convinced of being able to contact that Christ Consciousness and the ever-new bliss in it, will find that, unlike the ordinary man, he will not thirst for the temporary joys of material things.

What Is True Belief?

"But I say unto you that you who have only seen me (my body) and have not felt the Christ Consciousness within it have not believed as to what is in me.

"That devotee who tunes in his devotion and attention with my consciousness, no matter how sinful or error-stricken he is, I will never forsake him. He is my brother who unknowingly hides

the image of God's consciousness beneath his delusion-stricken mind. For the consciousness hidden behind my earthly body is the same universal Christ Consciousness which is present behind heavenly Cosmic Energy. As the Christ Intelligence in all creation is in tune with the will of God the Father existing beyond creation, so is my will tuned with His will.

Foretells His Crucifixion

"The will of God the Father vibrates within my human consciousness and intimates to me that all the power of Christ Intelligence and Christ Consciousness which was reflected into me during my earth-life must be consciously used by me (without my losing any iota of it during the physical crucifixion of my body) and retained after death, on the last day, when the seeds of actions of all my past lives (karma) will be forever finished. On that last day after my crucifixion I will lift my Christ Consciousness and unite it with God the Father's Consciousness after attaining final victory over all my karmas.

"And this is the will of God the Father who is the Creator of my body and the Christ Consciousness in it, that every advanced devotee who in the light of his meditation-developed intuition becomes one with the Christ Consciousness or only-reflected (begotten) Son of Christ Intelligence in creation and is able to retain that consciousness of unity (believing in the unity with Christ Consciousness attained

in meditation), that illumined soul will find his life one with the everlasting life in Christ Consciousness.

All Karma Destroyed

"And on the last day when my seeds of actions are burned up in the fires of wisdom, then I will lift my Christ Consciousness in creation to the region of Cosmic Consciousness existing beyond creation, and my human consciousness and my body after crucifixion, being in tune with the ultimate, all-powerful Cosmic Consciousness of God the Father, will also find immortality.

"I will then perceive my body not as a part of temporary change but as an emanation of the changeless immortality, and then my body tuned to Cosmic Consciousness, after overcoming the delusion of its crucifixion, will also dissolve in the Cosmic Consciousness, retaining its individuality, materializing anywhere, anytime, at my will or at the devotee's call. Through my universal Christ Consciousness each devotee convinced of the presence of Christ Intelligence within will be lifted up forever on the last day when all his stored-up seeds of action in the physical, astral and causal bodies will be removed from his soul."

"Bread of Life"

In the above, "bread of life" refers to the Christ Consciousness which sustains all the souls of all living beings. It must be noted that the two phrases "cometh to

me" and "believeth on me" have different significance. "He that cometh" signifies a soul who is one with Christ Consciousness, and "he that believeth" signifies one who has only occasional Christ Consciousness by meditation.

When Jesus speaks of "everyone which seeth the Son," by the word "seeth" he means the power of intuition or feeling which can see, hear, smell, taste or touch. It is quite evident that all people who saw Jesus Christ 1900 years ago were not saved and there are many Christians today who believe in Jesus Christ and yet are not saved, because they consciously know nothing of him in wisdom nor do they try to feel him in meditation. Only those who have developed the all-knowing intuition by regular, deep meditation can see or intuitively perceive the Son or Christ Consciousness which exists beyond the states of consciousness, subconsciousness, and dreamless superconsciousness.

The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught

of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.—John 6: 41-51.

Men Born By Compulsion

“Do not murmur or vibrate with doubt, thus dislodging the divine understanding which I am trying to transmit among you. You are too material to understand who I am.

“Most people come on earth being compelled by the seeds of actions of their past lives. But in my final incarnation as Jesus when I shall attain final liberation, I come not for my own liberation only but for helping others to liberate themselves by showing them the art of contacting Christ Consciousness and Cosmic Consciousness.

“You all think that your earthly father was the cause of your human birth, but I know even though my body was born to the house of

Joseph, still my earthly temple and the Christ Intelligence in it came on earth directly through the will of the Father to fulfil a mission of liberating souls. Likewise, remember that you who are so near my body cannot realize or come near the Christ Intelligence in me.

“You must realize that no one who is identified with his earthly body can be one with me, the Christ Intelligence which is present beyond the state of human consciousness, subconsciousness, and superconsciousness. Only devotees who deeply see God are blessed and are so directed by Him that they find the right teachings and meditate and go beyond the subconscious, conscious and superconscious states to be one with the Christ Consciousness in all creation. Even you who are close to my body have had some good karma by which the Heavenly Father sent you to me. Every devotee who meets a divine superman is so blessed by the Heavenly Father who responded to the devotee's spiritual cravings.

Devotees Will Be Liberated

“Every devotee who by the earnestness of his spiritual desires and by deep meditation every day often communes with Christ Consciousness, will find, on the day when all his seeds of actions of all lives will be burned in the fire of his Christ wisdom, that I, the Christ Intelligence present in him, will lift his consciousness from the domain of matter to the kingdom

of completely liberating Cosmic Consciousness.

"The older prophets who communed with God wrote that all those who will come near me will be taught the way of communing with God the Father through Christ Intelligence attained in deep meditation. Every truth-seeking man who has heard the Cosmic Vibration in meditation emanating from the Cosmic Consciousness will find that he has to feel the Christ Consciousness in all creation before he can finally feel the Cosmic Consciousness which vibrates beyond all creation.

Tuning in With Christ

"And I say unto you, no man who is identified with his body can possibly see or be one with God the Father, or Cosmic Consciousness existing beyond creation. Only those attain who have lifted their inner being from consciousness, subconsciousness, superconsciousness and Christ Consciousness to Cosmic Consciousness by deep meditation and conscious ecstasy. He who has learned the art of communing with God the Father by hearing the Cosmic Vibration and feeling the Christ Consciousness in it, is of God and has seen or become one with Cosmic Consciousness the Father, by the all-feeling power of his developed intuition.

"Verily, through the Cosmic Consciousness in me, I declare unto you all, that the devotee who really believes in communing with the Christ Intelligence in him by daily deep ecstasy has found his

life tuned to everlasting life. The human consciousness (I-Am) in me is one with the Christ Consciousness (bread) which sustains the souls and lives of all.

"Your forefathers ate the so-called manna or divine inspiration in the wilderness of silence and still they are dead,—that is, their souls have not eternally awakened in wisdom and thus freed from births and deaths. I know this from my omniscient Christ Consciousness which knows the history of all souls on earth. But this Christ Consciousness (bread) which was hidden behind the heavenly ramparts of Cosmic Energy and is manifest now in my body can produce deathlessness in true devotees who can with their human consciousness eat or absorb the Christ Consciousness in everything.

"The I-Am human consciousness in me is united with the ever-living Christ Intelligence which is hidden behind heavenly Cosmic Energy and which is manifested now in my body. If any devotee continuously nourishes his life with this bread of Christ Intelligence, he shall find his life united forever with everlasting life. And the bread or Christ Intelligence manifesting as my flesh or condensed Cosmic Energy I will give to the true devotee that he may unite it with the life-force in his body (life of the world or life felt in the world) and make it immortal.

"For worldly people in general, that they might awaken and try to find the everlasting life in them,

I will sacrifice my flesh on the cross which after three days will be quickened into Christ Consciousness and immortality."

In the above Jesus speaks of bread as the Christ Consciousness within him and goes on to say that his Christ Consciousness and flesh are one and the same. Jesus could say this because he saw that his flesh was not as ordinary human beings perceived it, but was nothing but the emanations of Christ Consciousness.

Delusion of Separation

If a man in a dream sees that he is going to be crucified and then is crucified in the dream, he realizes on waking that his dream-perceived body, before his dream crucifixion and after his dream crucifixion, was an inseparable manifestation of his own consciousness. So Jesus Christ, when he was foretelling that he would give up his flesh in crucifixion as a symbol of sacrifice of material happiness of the body for spiritual bliss of the soul, realized that the Christ Consciousness within his body and the body both were everlasting, being nothing but the emanations of one God consciousness.



"Sublime words do not make a man holy and just; but a virtuous life maketh him dear to God. I had rather feel compunction than to know how to define it." — *Thomas A' Kempis.*



"It is vanity to wish to live long and not to care to live well." — *Thomas A' Kempis.*

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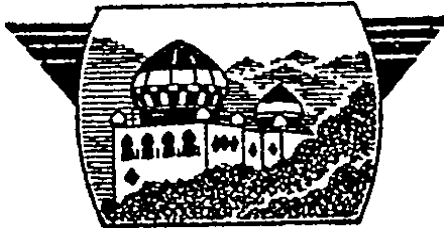
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"Take up the remembrance of God as intently as fish take to water. Separate the fish from the water and in a moment it dies, so total is its dependence upon water."

"One should have such a fixity of attention in his constant remembrance of God as the woman carrying water has on the pot over her head. She moves her body as she walks along, but her attention is ever fixed on balancing the pot over her head."

Care in Remembering God

"Be as careful in remembering God as a poor man is careful in preserving his guinea, of which he is never unmindful and sees every moment that it is not lost."

"One should have such an ever-present remembrance of God as the mother-cow has of her calf. She goes out grazing hither and thither, but is all the time thinking of her calf left at home."

"The path of devotion to God, as taught by the *Sat-guru*, is easy enough. If only thou rememberest the Lord every time thou exhalest or inhalest in thy breathing, the Lord shall surely some day meet thee."

"Have that intensity of devotion to God which the moth has for the flame. In a single moment it burns

itself to death, and shrinks not its body while burning."

"O man! be truthful first, for the Lord loveth truthfulness. After thou hast become truthful, have any appearance which pleaseth thee. Let thy hairs be long or let thy head be shaven, it matters not."

"Clad in the mantle of love, Kabir is dancing and proclaiming that he is prepared to dedicate his body and mind to him who speaks the truth."

"The true *sadhu* (saint) should always speak the truth, whether it causes others to be his friends or his enemies."

God is Forgiveness

"Where there is kindness, there is *dharma* (righteousness); where there is greed, there is sin; where there is anger, there is death; and where there is forgiveness, there is the Lord Himself."

"The *sadhus* should live in this world like lotuses in water, or like the nurse of a child who fondles the babe knowing all the time that it does not belong to her."

"There is wealth in the form of cows, there is wealth in the form of elephants and horses, and there is wealth in the form of treasures of gold. But when there is the wealth of contentment, all other wealth is as dust before it."

"That which can mirror forth the Invisible Divine, is the person of the *sadhu*. If, therefore, you want to see the Invisible, see it as mirrored in the *sadhus* (saints)."

"Why be kind to some animals and cruel to others? Are not all animals, the biggest like the elephant as well as the smallest like the ant, creatures of the same Lord?"

"If you meet a true *sadhu* it is as good as meeting the Lord Himself; for in his thoughts, words and deeds, the *sadhu* is a faultless prototype of the Lord."

"A *sadhu* should be one who neither himself feels the onslaught of life nor does he give pain to others. He should live in this world like one living in a garden without having anything to do with its flowers and plants."

FACE OF THY SOUL

Quit this temper that leads thee to war with thyself!

It is the claws of thine own foolish thoughts

That in spite wound the face of thy quiet soul.

Know such thoughts to be claws fraught with poison

Which score deep wounds on the face of thy soul.

—*Masnavi.*

"If every year we would root out one vice, we should soon become perfect men." — *Thomas A. Kempis.*

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Self-Realization Fellowship
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SCIENTIFIC DIGEST

BLOOD GROUPS

The blood groups are differently distributed in various nationalities. Most American Indians are of group O. Group A is more prevalent in Europe, while as we proceed from west to east through Europe and Asia, A becomes less and B more prevalent. The Poles and Russians are similar, as regards their blood groups, to the South Chinese and the Japanese. The North Chinese and the Hindus are nearly identical.

WORLD'S DEEPEST WELL

A well has been recently bored by petroleum engineers to the depth of nearly three miles in California. It leads through regions never before probed by engineers, through sands laid down by prehistoric oceans. At its bottom, bearing witness to its approach to some fiery, subterranean inferno, it reaches the oven-like temperature of 270 degrees.

It began as an exploration shaft, and even when the depth of 15,000 feet had been reached, not a drop of oil had been encountered. But the engineers had an ultra-modern aid at their disposal, a strange device nicknamed the "electric probe." By lowering a bullet-shaped electrode into the well, they got an

indication that at the depth of 13,100 feet the well had just missed an oil pool, blocked off from it by formation impervious to oil.

Now another of the latest scientific aids, the "underground machine-gun," was brought into use. A torpedo-shaped cylinder of steel, studded with knobs along its outer shell, was lowered down the well. Each knob formed the barrel of a pistol. As the device reached the 13,000 foot level, an operator at the surface closed an electric switch. Bullets of solid steel punctured the well casing and ripped through the surrounding sands.

As if released from a bullet-riddled tank, oil gushed through the holes and up the pipe. Enough "black gold" to fill a dozen tank cars now flows from its mouth daily—making a triumph for oil-seeking methods that were unknown to the industry even a few years back.

USES OF NEW RADIO

Three young scientists have produced a totally new type of radio which may speed television development, give aviation a formidable "life-saver" and revolutionize the whole field of ultra-short wave transmission.

Stanford University announced invention of the instrument recently, saying that radio engineers had pronounced it the most important advance in that science since Dr. Lee de Forest produced the vacuum tube in 1906.

It generates extremely short waves which not only have great power but are easily controlled, an impossibility with the usual ultra-short wave equipment. Its sponsors said that its waves, being so short that they made a new approach in minuteness toward the length of light waves, could be concentrated and reflected like the beams of a searchlight and just as easily.

So well-behaved are these waves, Stanford scientists declared, that many, perhaps hundreds of them, might be shot simultaneously through a long metal tube, each of them carrying a telephone conversation or a telegraphic message.

Aviation Beam Narrowed

A single wave, they reported, could be made so narrow—so nearly like the shade of a beam of light—that an airplane pilot could follow it with complete confidence to a blind landing.

This same narrow wave, they added, could serve with new precision as an "absolute altimeter" to tell a pilot his exact distance above the terrain.

The new instrument had its beginning when William W. Hansen, associate physics professor, looking for a new way to smash atoms,

built a tank in which electrons would dart rhythmically from one end to the other to gain energy.

The motion reminded physics students of the rumba and they dubbed it "the rumbatron." A professor of Greek was asked to supply a more appropriate name. He reported that "rhumba" was Greek for rhythm in motion. The nickname stuck. — *New York Times*.

MILLION MAGNIFICATION SHOWS ATOMS, MOLECULES

An ultramicroscope which magnifies objects up to a million times and separates objects as close together as one twenty-fifth of one-millionth of an inch, was demonstrated recently at Richmond, Virginia, before the American Association for the Advancement of Science by Dr. Vladimir K. Zworykin of the electronic research laboratories of the Radio Corporation of America. Dr. Zworykin is widely known for his inventions in the field of television.

An audience of several hundred scientists took a journey into realms of infinitesimal matter hitherto never seen directly through the most powerful microscope. They saw molecules of gas hurling themselves against the surface of the vessel confining them. They gazed on the virus of smallpox and saw the forms of globular bacteria in greater detail than ever seen before.

The crystalline structure of tungsten, hitherto known only indi-

rectly by means of X-rays, stood outlined boldly on a fluorescent screen, showing nine atoms in their correct positions in the space lattice, a cube, with one atom in each corner and one in the center.

The atoms in the crystal lattice of the tungsten appeared on the fluorescent screen as points of light, arranged in geometric pattern. Against this crystal cube of light the bombarding molecules of air could be observed as dancing points of light, similar to points of sunlight shimmering on moving waters.

The new ultramicroscope, of which two types were demonstrated by Mr. Zworykin, opens up a new world in the same manner as the invention of the first optic microscope revealed to man a world he had never been able to observe.

Unlike the optic microscope, which uses light, the new ultramicroscope uses electrons, those tiny elementary particles of matter which are much smaller than wavelengths of light and therefore allow the visualization of much smaller objects and much greater magnification.

"Dual Personality" of Electrons

The principle of the electron microscope, as the ultramicroscope is known, was first discovered in 1927 by Drs. Clinton J. Davisson and Lester H. Germer of the Bell Telephone Laboratories, New York City, who found that the electron had a dual personality partaking of the characteristic of both a particle and a wave. The wave qual-

ity gave the electron the characteristic of light, and a search was begun to devise means for "focusing" electrons in a manner similar to the focusing of light by means of a lens.

For his discovery of the Jekyll-Hyde quality of the electron, which corroborated the prediction made in 1924 by De Broglie, French Nobel Prize winning physicist, and showed that the entire realm of physical nature had a dual personality, Dr. Davisson also received the Nobel Prize in physics.

In the electron microscopes of both types the electrons take the place of light in the optical microscope, a powerful magnetic field takes the place of the optical lens, and a fluorescent screen plays the role of the eyepiece. A large number of persons can thus view the images, instead of only one person viewing through an eyepiece.

Can Identify Bacteria

While only one type of bacteria has so far been looked at through the new electron super-microscope, it is believed that it may make it possible to distinguish each type of germ directly just by looking at it, instead of by the indirect methods now employed for identifying bacteria.

For example, there are thirty-two types of pneumonia, all belonging to the coccus, or globular type of germ, which must be typed by indirect methods. By means of the new ultramicroscope it is hoped that it will be possible to identify

them directly by merely looking at them.

"Electron optics," Dr. Zworykin stated, "makes available for the imaging of objects a medium fundamentally capable of distinguishing detail a thousand times finer than that which is resolvable by light. In addition, the energy of an electron image, unlike that of a light image, can be readily enhanced."—*New York Times*.

EVOLUTIONARY "PACEMAKER" GENE

Discovery of the existence of a specific unit of heredity which appears to increase the rate of change of the entire heredity mechanism, and may have played a very important part in speeding up the process of evolution, including the evolving of the human species, was described recently before the annual meeting of the American Association for the Advancement of Science by Dr. Milislaw Demerec of the Cold Spring Harbor (L. I.) branch of the Carnegie Institution of Washington.

Evolution has been brought about, it is now generally held, by changes, or mutations, in the invisible molecules known as genes, which are the transmitters of heredity from generation to generation. These genes are part of larger systems, present in all plants and animals, known as chromosomes. Each species of plant and animal has its own characteristic number and type of chromosomes and genes.

The number of chromosomes are the same for each species but they

generally differ for different species. The same is true with the genes. Man, for example, has forty-eight chromosomes, the number being present in each individual cell of his body, except the germ cell and the egg, which have twenty-four chromosomes each. The number of genes reach into the thousands, their exact number never having been definitely determined.

Held a Spur to Mutation

The Carnegie geneticist found that there exists one particular gene, present in a particular chromosome, which speeds up the rate of evolutionary change, or mutation. Without this gene, it is indicated, the process of evolution might have taken much greater periods of time, possibly millions of years, to reach its present stage.

This suggests the speculation that were it not for this "pacemaker of evolution," life on earth would still be on a much lower level, and man would still be lower primate in the jungles of Africa or Asia, or even lower in the scale of evolution.

Changes Induced in Genes

"It is of interest to note that the evidence is accumulating which indicates that radicals rich in nucleic acid are associated with the genetically active regions of chromosomes." Nucleic acid may thus be called the chemical controlling heredity.

By the use of X-rays it is possible to induce various changes in

genes. Many of these changes result in deficiencies.

"The balance within a gene system is so sensitive that the absence of even one gene out of a total of several thousand may upset it to such an extent that the system is not able to function and the organism does not survive. Moreover, numerous cases of interaction between genes are on record where a change in one gene affects the functioning of another seemingly unrelated gene." — *New York Times*.

CALENDAR CLOCK

Among the exhibits at the New York Museum of Science and Industry in Rockefeller Center is the "Belgian Wonder Clock," which is 16 feet high and possesses 93 indicators. The fastest of these goes around in a fraction of a second, while the slowest takes 26,000 years.

This clock not only tells the time of day, but also the current time in important cities all over the world, high and low tide in the chief ports, all calendar calculations, the movement of the earth and other planets and many additional chronologically important facts.

ROMANCE OF SPIRIT

"To those who cry out against romance I would say, You yourself are romance. You are the lost prince herding obscurely among the swine. The romance of your spirit is the most marvellous of stories. Your wanderings have been greater than those of Ulysses."—*A. E.*

SONGS OF THE SOUL

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In this beautiful collection of poems the author dedicates his work to God, the all-pervading Spirit of Love that governs the universe and works through all nature and the soul of man. These poems are the expression of one who has explored his own soul through deep meditation and now tells us his spiritual experiences. A delightful little book of inspiration and beauty, which will lift you from materiality into the realm of the Soul. Send for it NOW.

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The purpose of meditation is to contact God. This book shows you how to connect the little joy of the soul with the vast joy of the Spirit—how to tune in with the Infinite. The book gives concrete metaphysical methods of meditation. By calm, continuous, one-pointed attention, the ego is connected to the Spirit, until they become merged in everlasting, ever-new, ever-conscious bliss. Send for this inspiring and enlightening book now. 88 pages of meditations for every need. 50c.

Questions and Answers

By PARAMHANSA YOGANANDA

Failure Into Success

Question: How can I turn failure into success?—C. D.

Answer: Whatever your position in life, it is you who put yourself there. Whatever you made yourself in the distant past, or in the near past, that is what you are now.

God never punishes or rewards you, for He has given you the power to punish or reward yourself by the use or misuse of your own reason and will. It is you who transgressed the laws of health, prosperity and wisdom and punished yourself with sickness, poverty and ignorance.

One cause of failure is that you do not weigh your bad habits against the power of your free will required to combat them. Most people fail in attaining their material, mental and spiritual desires because of the lack of definite purpose and sustained effort.

Extraordinary talent is not as necessary as unswerving purpose and unflinching application and effort. Do not continue to carry

your burden of old mental and moral weaknesses acquired in past years, but burn them in the fires of resolution and become free.

Remember that the right method of meditation is the only lasting way to all-round freedom and success. You must consciously contact God, and finding Him first, you will have attained dominion over yourself and over all your limiting conditions.

Is Sense Testimony True?

Question: Do our senses tell us the truth?—S. R. S.

Answer: Western philosophers assumed that truth can be known by dialectics and reason. Immanuel Kant was the first one to question if man had the facilities required to know truth adequately. The great sage Patanjali, of India, who lived long before Kant, gave conclusive proof that settled the dispute about the nature of man's faculties required in knowing truth.

A thirsty man once went to a lake and craved at the sight of it

to swallow all its water. He found, however, that he could not drink more than the capacity of his little stomach. So sits by the vast lake of truth many a thirsty philosopher and seeker who aspires to drink all its waters and hold all its mysteries within himself. But alas, he does not know that this cannot be done. To swallow all the waters of the lake of truth, one must have a stomach as big as the lake.

Limitations of Inference

Ordinarily, a phenomenon is known by the senses, perceived by the mind, and cognized by the inner ego. All human experiences depend for their data upon the testimony of the senses. The power of inference comes afterward and draws conclusions from the material supplied by the senses. For instance, if smoke is seen to emerge from a distant hill, John concludes that the hill is on fire. Why? Because he had seen fire and smoke together before. But in this case it was not smoke but only a cloud of dust on the hill. John was mistaken in inferring that the hill was on fire. Whenever the data furnished by the senses are wrong, the conclusion is wrong. Hence, though the power of inferential reasoning has its uses, it is incapable of providing the ultimate nature of Reality.

We Do Not See Truly

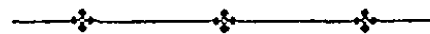
Our senses do not tell us the truth that the electrons contained in a small pencil could explode a skyscraper, and that the energy released from the electrons consti-

tuting a human body could explode a part of Mount Everest. If our senses spoke the truth, we would see the earth not as solid, liquid, and gaseous, but as rivers and glaciers of electrons. Each speck of dust would appear to be a rolling mass of light.

Only a Millionth Part of Truth About Nature Can Be Sensed

It may be believed that though our senses deceive us, our powers of reasoning can give us new truths. That is true. We must, however, remember that all the knowledge derived from experiments carried on by the help of the microscope, mathematics and fine instruments, has to come through one or more of our five senses.

The senses and the reason working on their testimony have only told a millionth part of the truth about the nature of matter and all things. Only yesterday atoms were considered ultimate, now they are further analyzed and found to contain the finer materials of electrons. Thus neither the senses nor the power of inference which builds knowledge upon sense testimony can be trusted to tell us the truth about the earth, the universe, the human body, or the mind.



"The more a man is at one within himself and becometh of single heart, so much the more and higher things doth he understand without labor; for he receiveth the light of wisdom from above."—*Thomas A' Kempis.*

★ Diet and Health ★

ESSENTIAL VITAMINS

Vitamin "A" is the anti-ophthalmic and anti-infective vitamin, useful in promoting growth, appetite and digestion. It is essential for normal reproduction and lactation, and for good eyesight.

"B" is the anti-neuritic vitamin which protects the body against nerve diseases and insures proper metabolism and digestion.

"C" is the anti-scorbutic vitamin. It protects the body from scurvy and is necessary for proper bony structure.

"D" is the anti-rachitic vitamin which guards the body against rickets and other bone diseases. This vitamin regulates the absorption and metabolism of the bone-forming elements — calcium and phosphorus.

"E" is the anti-sterility vitamin. It is essential for reproductive purposes and to keep the reproductive organs in health.

"G" (or "B²") is the anti-pellagric vitamin. It is necessary for the health of the skin, stomach and nerves.

RATIONAL DIET

A popular Los Angeles Health Cafeteria recently outlined its

views on diet in a leaflet, *Eating Times*, as follows:

"Mineral-depleted vegetables and fruit, vegetables cooked with soda, sulphured fruit, heavy syrups on fruit, pickled foods, white flour and white sugar, coal tar colorings and flavorings, pepper, saltpeter, benzoate of soda, alcohol, vinegar, butter substitutes or animal shortenings, egg-colorings or egg-powders, cornstarch fillers, artificial condiments? We DON'T serve them!

"We don't use soda in cooking because it destroys the vitamins of vegetables. We don't use pepper and vinegar because they overstimulate the digestive juices, cause internal irritation. Pickles and highly spiced foods lead to overeating and to a craving for stronger stimulation. Saltpeter, used to preserve the color of food, has no place in the human body.

"We never serve you fruits treated with sulphur dioxide, a chemical used in drying fruits to brighten the color, produce uniformity and increase the moisture content. All our dried fruits are SUN-DRIED unsulphured fruits.

A Fight With Acidity

"Acidity is the great destroyer of the health of the masses. Where war slays its thousands, this in-



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sidious disease slays its tens of thousands. Bacon, eggs, white toast, processed cereal, coffee, white sugar—this old standard breakfast list is the weapon which sweeps them down like a machine-gun. Every item in the list is acid and the alkalinity contributed by two whole oranges will not suffice to counterbalance the acid-bearing, fatigue-producing "shot-in-the-arm" which the average American business man gets when he starts his day with such a load of acid foods. This breakfast is four-fifths acid, whereas it should be four-fifths alkaline."

—*—*—*—
"Truth, not eloquence, is to be sought for in Holy Scripture."—
Thomas A'. Kempis.

TWO JAPANESE POEMS

Ancient pool,
Frogs leaping,
Splash of water.

* * *

Rotten bough,
A crow,
Autumn.

PSYCHOLOGICAL CHART

By Paramhansa Yogananda

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

NOTED ENGLISH GUEST

Mr. N. V. Dagg, enterprising journalist and editor of the English monthly, *Modern Mystic*, who is on a tour of America, was a recent guest of Paramhansa Yogananda at the Self-Realization Fellowship headquarters in Los Angeles and the Hermitage at Encinitas.

Mr. Dagg, expressing interest in Paramhansaji's World Library in India, generously promised to donate a bound set of his magazines for that purpose. He also donated to the Library an unusual book, *Moon and Plant Growth*, by L. Kolisko. "This book is a complete survey of twelve years' research work on lunar influence on plant growth," Mr. Dagg said. "It scientifically proves the wisdom of cooperating with nature by planting at the proper lunar periods."

GOLDEN LOTUS HOTEL OPEN FOR GUESTS

The Golden Lotus Hotel is the new name given to the Parkview Hotel adjoining the grounds of the Self-Realization Fellowship Hermitage and Golden Lotus Temple at Encinitas, California. This hotel has recently been acquired by the Fellowship. It has been newly painted and renovated and the grounds improved. An attractive palm tree grove has been started.

The climate of Encinitas is, according to Government weather records, the most healthful in the country. Guests at the hotel will also enjoy the glorious ocean

stretches and the beach nearby. On Sundays they can attend the services conducted by Paramhansa Yogananda at the Golden Lotus Temple.

Rates for transient and permanent guests are very reasonable. Special rates for S. R. F. students. Those interested may write for more information to Manager, Golden Lotus Hotel, Encinitas, California.

ROOMS AVAILABLE AT L. A. HEADQUARTERS

The Western Headquarters of Self-Realization Fellowship on Mt. Washington, 20 minutes from downtown Los Angeles, has available a few rooms for the use of members and those in sympathy with the S. R. F. ideals of life.

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

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

joy of living at this beautiful place.

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

Those interested are requested to write to Miss Orpha L. Sahly, Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, California, asking for further information and giving details of their own life and plans.



The person accustomed to the pleasures derived from materiality cannot visualize the superior and refined happiness of the soul. He bemoans his lot if he has to relinquish fleeting pleasures in order to gain the lasting delights of the soul. The person of self-control is the one who knows the difference between the real happiness of the soul and the passing pleasures of the ego. —
Paramhansa Yogananda.

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—*—*—*—
TITLE OF "PARAMHANSA"

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

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

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

**BOOKS WANTED FOR
LIBRARY IN INDIA**

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

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

Please address such parcels of books to Self-Realization Fellowship, India Library Secretary, 3880 San Rafael Ave., Los Angeles, California.

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SECOND TEMPLE OF SELF-REALIZATION FELLOWSHIP, 711 West 17th St. (Georgia and 17th Sts.) Sri Nerode, Director. Teacher and student training classes. Services each Sunday at 11 a.m., and Wednesdays at 8 p.m. Sunday School for children each Sunday at 10:15 a.m. Daily meditation at 2 p.m. Phone: Capitol 1-6346.

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

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Meditation at Center on Sundays at 7:30 p.m. Associate Teacher, Mrs. Lloyd Briggs, 1740 Prospect Ave.

*Gardena, Calif.

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

*Fresno, Calif.

Dr. George H. Sciaroni, Conducting Teacher, Mr. Mihran Saroyan, Associate Teacher. Myrtle Root, Treasurer. Meetings at Pacific Southwest Bldg., 1060 Fulton St., Rm. 1410, every Friday at 8 p.m. Phone 2-5181.

*San Francisco, Calif.

664 Powell St. Telephone: EX. 0873. Visiting Teacher and Director in charge, Yogacharya Khagen. Secretary, Miss Wanda Horton. Treasurer, Mrs. Emma Schouboe, 1010 Hyde St. Phone Prospect 6463. Meetings on Sundays and Fridays at 8 p.m. All are welcome. Class on Tuesdays at 8 p.m. for students only. Center is open daily.

Washington, D. C.

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

Boston, Mass.

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

Conducting Teacher, Dr. M. W. Lewis, 26 Edgehill Road, Arlington, Mass. Phone: Arlington 2118J. Assistant, J. Albert Simpson. Corresponding Secretary, Miss Ellen Mac-Twiggan, 158 Summer St., Somerville, Mass. Meetings every Monday at 8:15 p.m. at Hotel Statler, Boston.

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

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

***Miami, Florida**

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

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.

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

***Canton, Ohio**

Conducting Teacher, Miss Emma Coleman, 323 12th St. N.W., Apt. 3. Meetings on Thursdays and Sundays at 8 p.m., at the home of Mrs. D. P. Weber, 1213 14th St. N.E., Phone 2-3074.

***Dayton, Ohio**

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

Minneapolis, Minn.

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

***St. Paul, Minn.**

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

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Salt Lake City, Utah

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Life's Firing Line

By Paramhansa Yogananda



My soul madly roamed
In the heart of desires
And in all nature's nooks
To have a glimpse of You.
After million fruitless seekings
I found at last Your hiding place
In me, in my solace.
After beholding You
I felt I could return no more
To activity's strife.
But at last,
Because of Your command
In life's firing line to stand,
I returned
From the temple of Your presence,
To guide life's faculties
From the bivouac of activity.
But as I thought I left Your presence,
My mind, I found, came not away with me.
My body marched
On the battlefield of desires
Yet my heart, I found,
By You forever taken away.